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AN
EXPOSITION
Vpon the EPISTLE
TO THE COLOSSIANS.

Wherein,
NOT ONLY THE TEXT IS
Methodically Analysed, and the sence of
the words, by the help of VVriters, both ancient
and moderne is explained:

But also,
By Doctrine and Vse, the intent of the holy Ghost is in
euery place more fully vnfolded and vrged.

And besides,
The very marrow of most Common-places is aptly diffused through-
out the body of this EXPOSITION, as the nature of
of this kinde of Teaching would beare.

And further,
Many chiefe Cafes of CONSCIENCE are hereresolued.

ALL
With conuenient Varietie and Brevitie.

Being,
The substance of neare seauen yceres VVeeke-dayes Sermons,
of N. BYFIELD,
late one of the Preachers for the Citie of CHESTER.

1 PET. 5. 10.
*The God of all grace, who hath called you vnto his eternall glory, by CHRIST
IESVS, after that yee haue suffered a while, make you perfect; stablish, streng-*
then, and settle you.

LONDON:
Printed by T.S. for NATHANIEL BUTTER, and are to be sold
at his Shop at the signe of the Pide-Bull in *Pauls* Church-yard,
neare to S. Austins Gate. 1615.

The sub-
stance of all
Theologic
express
briefly in
this Epistle:
as is mani-
fested by in-
stance.

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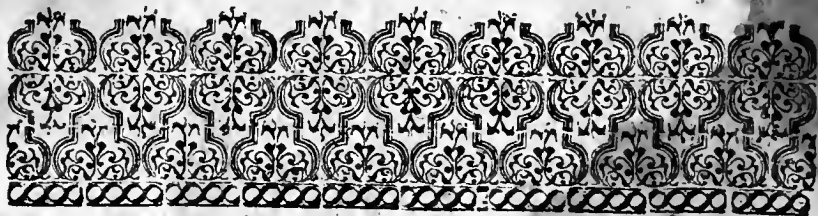
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TO THE RIGHT HONORABLE,

EDWARD LORD RUSSELL,

Earle of Bedford, and the Ladie LUCIE

Countesse of Bedford; Grace and Peace

be multiplied, with increase of all
honor and happinesse
for euer.

Most noble Lord, and my very honorable good Ladie,



HIS Epistle to the Colossians contains an excellent Epitome of the doctrine expressed in the rest of the books of the old and new Testament: as will appear by a briefe delineation or adumbration of the proportion and parts of that sacred bodie of truth, paralleled with the

seuerall parts of this Epistle, vsing the benefit of this Commentarie vpon it,

The whole word of God may be diuided into two parts: the first concernes *faith*, or what we must belecue; the second *loue*, or what we must doe. So the Apostle deuided it, as may appear by the *patterne* vsed in their times, which stood of two parts, *faith* and *loue*, 2. Tim. 1. 13. And so is this Epistle deuided; for in the two first Chapters he tells them what they must belecue, and in the two last; what they must doe.

Now faith looks either vpon *God*, or vpon the *world*. In

The substance of all Theologie expressed briefly in this Epistle: as is manifested by instance.

The Epistle Dedicatorie.

God two things are to be beleueed: 1. the *attributes* of the essence. 2. the *trinitie* of the persons. The attributes vnfold the nature and proprieties of God; such as are, his power, glory, knowledge, and the like; of the power of God, yee may read, Chap. 1. 11. & 2. 12. of the glorie of God, Chap. 1. 11. & 3. 17. of the knowledge of God, Chap. 3. 10.

The *Persons* are three, the *Father*, *Sonne*, and *Holy Ghost*; of the *Father*, chap. 1. 2. 12. & 3. 17. of the *Sonne*, chap. 1. 2. 13. 15. &c. of the *Holy Ghost*, chap. 2. 19. Thus of God.

In the consideration of the *world*, faith is taken vp especially about the *creation* of it, and the *gouernment* of it. In the *creation* it viewes the mightie workmanship of God, making all things of nothing, euen the very *Angells*, as well as men and other creatures. of the *creation*, chap. 1. 16. of *Angells* also chap. 1. 16. both good, chap. 2. 9. and euill, chap. 2. 15.

The *gouernment of the world*, is two waies to be considered: First in the generall disposing and preservation of all things. Secondly, and principally, faith is taken vp about the consideration of the *gouernment of Men* in the world: of the *generall providence*, chap. 1. 16. 17.

The *providence of God ouer man*, may be considered according to his fourefold estate: 1. of *Imocencie*. 2. of *Corruption*. 3. of *Grace*. 4. of *Glorie*.

In the estate of *Imocencie*, faith chiefly beholds and wonders at the glorious *Image of God*, in which man was created; of this *Image* you may read, chap. 3. 10. by analogie.

In the state of *Corruption*, two things do offer themselues to our dolefull contemplation: 1. *sinne*. 2. the *punishment of sin*. Sinne is both *originall* and *actuell*: of *originall sinne*, chap. 2. 13. of *actuell sinnes*, chap. 2. 11. 13. 3. 5. 6. of the *punishment of sinne*, chap. 3. 25. & 2. 13. & 3. 6.

In the state of *Grace*, faith viewes three things: 1. the *meanes of grace*. 2. the *subiect*. 3. the *degrees*. The *meanes* is either *before time*, or *in time*: before time, tis the *election of God*; of which, chap. 3. 12. in time, the *meanes* chiefly is
Christ

can euer be enough for that incomparable benefit (which I haue and shall euer esteeme the greatest outward blessing did euer befall me; and which (Madam) by your Honors singular care and furtherance, after an admirable manner I obtained) I meane the clearing of my reputation from the vniust aspersions of my aduersaries, and that by the mouth and pen of the Lords Annointed, my most dread Soueraigne, whom the God of heauen with all abundance of royall and diuine blessings recompence in all earthly felicitie and eternall glory. And the same God of Peace and Father of mercies, sanctifie your Honors wholly, that your whole spirits and soules and bodies may be preferued blamelesse vnto the comming of our Lord Iesus Christ: faithfull is he that hath called you, who also will doe it. And I doubt not but God that hath enriched your Honors with the true grace that is in Iesus Christ, will daily winne vnto you increase of honor from your perseuerance in well-doing: so as thanksgiuing for your sakes shall bee abundantly giuen vnto God by many. Thus in most humble manner crauing your Honors acceptance and patronage of this worke, I end, and shall reioyce to remaine

Your Honors Chaplaine

to be commanded

in all service,

N I. BYFIELD.



THE
ARGUMENT OF
this Epistle to the COLOSSIANS.



Here are foure principall Parts of this Epistle :
1. the Proæme : 2. Doctrin of Faith :
3. Precepts of life. 4. the Epilogue, or Con-
clusion. The Proæme is exprest in the first
eleuen Verses of the first Chapter: The Do-
ctrine of Faith is exprest in the rest of the Ver-
ses of the first Chapter, and the whole second Chapter: The Precepts
of life are set downe in the third Chapter, and in the beginning of the
fourth. And the Epilogue is in the rest of the verses of the fourth
Chapter.

The Proæme containes two things : First, the Salutation,
vers. 1, 2. and secondly, a Preface, affectionately framed to winne
attention and respect: wherein he assures them of his singular con-
stancie in remembring them to God, both in Thanks-giuing for their
worthy Graces and the meanes thereof, v. 3. 4, 5, 6, 7, 8. and in earnest
Prayer for their increase and comfortable perseuerance in knowledge
and the eminencie of sinceritie in holy life, vers: 9. 10, 11.

The Doctrin of Faith he expresteth two wayes : first, by
Proposition : secondly, by Exhortation. In the Proposition of
Doctrin, hee doth with singular force of words, and weight of
matter set out both the worke of our Redemption, v. 12. 13. 14.
and the person of our Redeemer : and that first in his relation to
God, verse 15. then in relation of the World, verse 15. 16. 17.
and thirdly, in relation to the Church, both the whole in generall,
verse 18. 19. 20. and the Church of the Colossians in particular,
vers.

THE ARGUMENT.

vers. 21. 22. *And thus of the Proposition. Now his Exhortation followes, from the 23. of Chap. 1. to the end of Chap. 2. and therein hee both perswades and dissuades: hee perswades by many strong and mouing Reasons, to an holy endeauour to continue and perseuere with all Christian firmnesse of resolution, both in the Faith and Hope, was already begotten in them by the Gospell: and this is contained in the seauen last Verses of the first Chapter, and the seauen first Verses of the second Chapter. Hee dissuades them from receiuing the corrupt Doctrine of the false Apostles, whether it were drawne from Philosophicall Speculations, or from the Traditions of men, or from the Ceremoniall Law of Moses; and hee proceedes in this order: first, hee layes downe the matter of his Dehortation, Chap. 2. vers. 8. then secondly, hee confirms it by diuers Reasons, from vers. 9. to 16. and lastly, he concludes, and that seuerally, as against Mosaicall Rites, vers. 16. 17. against Philosophy, vers. 18. 19. and against Traditions, vers. 20. and so to the end of that Chapter.*

Thus of the second part.

Thirdly, in giuing Precepts of life the Apostle holds this order: first, hee giues generall Rules, that concerne all as they are Christians: then, hee giues speciall Rules, as they are men of this or that estate of life. The generall Rules are contayned in the first seauenteene Verses of the third Chapter: and the speciall Rules from the eighteenth Verse of the third Chapter to the second Verse of the fourth. The generall Rules hee reduceth into three heads: viz. first, the Meditation of heauenly things, vers. 1. 2. 3. 4. secondly, the mortification of vices and iniuries, vers. 5. to the 12. thirdly, the exercise of holy Graces, a number of which hee reckoneth, both in the kindes, meanes, and ends of them, from vers. 12. to 18. The particular Rules concerne principally household government: for hee sets downe the dutie of Wiues, vers. 18. of Husbands, vers. 19. of Children, vers. 20. Parents, vers. 21. of Seruants, vers. 22. 23. 24. 25. and of Masters, Chap. 4. vers. 1.

The Epilogue, or Conclusion, contaynes in both matter of generall Exhortation, as also matters of Satisfaction. The generall Exhortation concernes Prayer, vers. 2. 3. wise Conuersation,

3 The Precepts of life

4 The Epilogue.

THE ARGUMENT.

vers. 5. and godly Communication, vers. 6. Now after the Apostle hath disburdened himselfe of those generall cares, then hee taketh liberty to refresh himselfe and them, by remembering certaine that were deare both to him and them. And first, he makes enterance by a narration of his care to know their estate, and to informe them of his. To which purpose he sendeth and prayeth Tichicus and Onesimus, vers. 7. 8. 9. The Salutations then follow; and they are of two sorts: for some are signified to them, some are required in them. Of the first sort, he signifies the Salutations of sixe men, three of them Iewes, and three Gentiles, vers. 10. 11. 12. 13. 14. The Salutations required, concerne eyther the Laodiceans, vers. 15. 16. or one of the Colossian Preachers, who is not onely saluted, but exhorted, vers. 17. And then followes the Apostles generall Salutations to all, in the last Verse.

THE



THE PLAINE

Logicall *Analasis* of the first Chapter.

HIS CHAPTER stands of three parts: a *Proeme*, a *Proposition* of Doctrine, an *Exhortation* to constancy and perseuerance. The *Proeme* is continued from *vers*. 1. to 12. the *Proposition* from *vers*. 12. to the 23. the *Exhortation* from *vers*. 23. to the end.

The *Proeme* is intended to winne attention and affection; and stands of two parts, the *Salutation* and the *Preface*. The *Salutation* is contayned in the two first Verses, and the *Preface* in the third Verse, and those that follow to the twelfth.

In the *Salutation* three things are to be obserued: first, the *Persons saluting*; secondly, the *Persons saluted*; thirdly, the *Salutation* it selfe.

Verse 1. 2.

The *Persons saluting* are two; the *Author* of the Epistle, and an *Euangelist*, famous in the Churches, who is named as one that did approue the Doctrine of the Epistle, and commend it to the vse of the Churches. The *Author* is described: first, by his Name, *Paul*: secondly, by his Office, an *Apostle*; which is amplified by the principall efficient, *IESVS CHRIST*, and by the impulsiu cause, the *Will of God*. The *Euangelist* is described: first by his Name, *Timotheus*: secondly, by his adiunct Estate, a *Brother*. Thus of the *Persons saluting*.

The *Persons saluted* are described; first, by the place of their abode, and so they are the Citizens and Inhabitants of *Colosse*: secondly, by their spirituall estate, which is set out in foure things: 1. They are *Saints*: 2. They are *faithfull*: 3. They are *Brethren*: 4. They are in *CHRIST*.

The *Salutation* expresseth what hee accounteth to be the chiefe good on earth, and that is, *Grace and Peace*, which are amplified by the Causes or Fountaines of them, *from God our Father, and from our Lord IESVS CHRIST*. Thus of the *Salutation*.

Verse 3.

In the *Preface* the Apostle demonstrateth his loue to them by two things, which hee constantly did for them: hee *prayed* for them, and hee

hee *gaue thanks* for them : and this hee both propounds generally, *vers. 3.* and expounds particularly in the Verses following.

In the generall propounding, three things are evidently exprest : first, what hee did for them, hee *gaue thanks*, hee *prayed* : secondly, to whom, *even to God the Father of our Lord Iesus* : thirdly, how long, *alwayes*, that is, constantly from day to day.

Verse 4. 5.

Now, in the Verses that follow he expounds and opens this : first, his Thankesgiuing, *vers. 4. 5. 6. 7. 8.* secondly, his Prayer, *vers. 9. 10. 11.* In the Thankesgiuing hee shewes for what hee gaue thanks; which hee referres to two heads, 1. their Graces : 2. secondly, the Meanes by which those Graces were wrought and nourished.

The Graces are three, *Faith, Loue, Hope, vers. 4. 5.* Their *Faith* is amplified by the Object, *your Faith in Iesus Christ* : and their *Loue*, by the extent of it, *your Loue to all the Saints* : and their *Hope*, by the place, *which is laid up for you in heauen.*

Verse 5. 6.

The Meanes of Grace was eyther principall, *vers. 5. 6.* or Instrumentall, *vers. 7. 8.* The principall ordinary outward meanes was the Word; which is described and set out sixe wayes : 1. by the Ordinance in which it was most effectually, *viz. Hearing, whereof yee haue heard.* 2. By the propertie that was most eminent in the working of it, *viz. Truth, by the word of truth.* 3. By the kinde of word, *viz. the Gospell, which is the Gospell.* 4. By the prouidence of God in bringing the meanes, *which is come vnto you.* 5. By the subiect Persons vpon whom it wrought, *viz. you and all the world.* 6. By the efficacy of it, *it is fruitfull and increaseth;* which is amplified by the repetition of the persons in whom, and the consideration both of the time, in those words, *from the day that you heard, &c.* and also, of the adiuuant cause, *viz. the hearing and the true knowledge of the grace of God, from the day that you heard of it, and knew the grace of God in truth.*

Thus of the principall Meanes.

Verse 7. 8.

The Ministry of the Word, the Instrumentall, or the Minister, followeth, *vers. 7. 8.* and he is described, 1. by his name, *Epaphras* : 2. by the adiunct loue of others to him, *beloued* : 3. by his Office, *a Seruant* : 4. by his willingnesse to ioyne with others, *a fellow-seruant* : 5. by his faithfulness in the execution of his Office, *which is for you a faithfull Minister of Christ* : and lastly, by his delight in his people, which hee shewes by the good report he chearefully giues of them, *viz. who also declares vnto vs your loue in the spirit.* Thus of the Thankesgiuing.

Verse 9. 10. 11.

Now in the opening or vnfolding of his practise in paying for them, first, hee affirms that he did pray for them; and then, declares it by shewing what he prayed for. The Affirmation is in the beginning of the ninth Verse, and the Declaration in the rest of the words to the end of the eleauenth Verse.

In the affirmation is three things : first, an Intimation of a reason, in those words, *for this cause* : secondly, a consideration of the time, *since the day wee heard of it* : thirdly, the matter affirmed, *wee cease not to pray for you.*

In

The Analysis.

In the Exhortation to perseverance in faith, there is worthy to be noted: first, the manner of propounding it, which is with an *If*: secondly, the duty required, *Continue*: thirdly, the manner of the duty, *grounded and stablished*: fourthly the object, *Grace, in Faith*.

In the Exhortation to perseverance in Hope, two things are to be observed: first, he sets downe the euill to be auoyded, *viz. vnseitednesse or reuolting*, in the words, *Be not moued away*: secondly, hee quickens them by remembering the cause and fountaine of their hope: *viz. The hearing of the Gospell preached.*

Thus of the Exhortation, the Reasons follow.

There are seauen Reasons to inforce this Exhortation to perseverance. The first is taken from the Consent of Gods Elect, *Which are through the world*, who haue in the preaching of the Gospell received Faith and Hope, as their common portion.

The second Reason is taken from the testimony of PAVL himselfe: and that is two-fold; the first is the testimonie of his Ministerie; This is it hee preacheth, and therefore it should be it they should keepe fast: the second is the testimony of his *Sufferings*; hee hath endured much for the Doctrine of Faith and Hope; and therefore they should continue in it: and to stirre them the more concerning his sufferings, hee sheweth that hee suffered with *great Ioy*: which hee confirmeth by expressing the reasons of his ioy; first, because they were *the afflictions of Christ*, secondly, because hee had his part allotted him by the decree of God: and it was his ioy that hee had almost finished what was *left* for him to suffer; there was but a little remaining: thirdly, because they were but *in his flesh*: fourthly, because they were *for them*, and the good of the *Church, Verse 24.*

The third Reason is taken from the *testimony of God*, who inioyned vnto PAVL and other Ministers this *dispensation* of the Doctrine of Faith and Hope, with a charge that they should see his *Word fulfilled* herein, *Verse 25.*

The fourth Reason is taken from the excellencie of the Gospell: which is set out; first, by the nature of it, it is *a mysterie*: secondly, by the antiquitie of it, it was, and *was hid since the world beganne, from Ages and Generations*: thirdly, by the time of the reuelation of it, *now*, in the new world: fourthly, by the persons to whom it is reuealed, *viz. onely the Saints*, all which should moue to care and constancy in keeping of it. *Verse 26.*

The fift Reason is taken from the excellency of the Subiect of the Gospell, which is no lesse nor worse then Christ reuealed by the preaching of the Gospell. In this reuelation of Christ in the Gospell, consider, first, who reueales him, *God*: secondly, the cause of his reuelation, *the will of God, hee would*: thirdly, the manner, *viz. in a rich and glorious mysterie*: fourthly, the persons to whom, *viz. the miserable Gentiles*: fifthly, the effects or fruits of it, which are, first, the *inhabitation of Christ*: secondly, the *hope of glory, Verse 27.*

The Analysis.

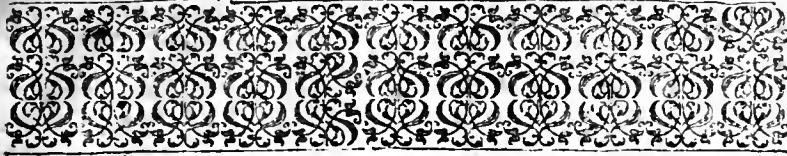
Verse 28.

The sixt Reason is taken from the end, which is the *presenting of them perfect in Iesus Christ*, which is amplified by the meanes to bring to this end, which is preaching : and that is amplified, first, by the parts of it, which are *teaching* and *admonishing* : and secondly, by the manner, *in all Wisedome*. Verse 28.

Verse 29.

The seauenth Reason is taken from the holy *strife* of the Apostle, to bring men to this : which is amplified by the great successe which the L O R D had giuen. Verse vlt.

A



A M E T A P H R A S E

vpon the first Chapter of the Epistle
to the C O L O S S I A N S.



PAUL, the Messenger or Embassadour-generall for all the Churches of the Gentiles, by Commission from the promised MESSIAH, now come in the Flesh, the Lord annoynted, separated herunto, not for his owne worthinesse, or by any priuate motion of his owne, or by commandement of any man, but by the expresse will of God, according to his euerlasting counsell,

as also Timotheus, a reuerend Brother, an Euangelist of Christ, with full and free testimonie approueth this Epistle written

To the Citizens and Inhabitants of the Citie of Colosse, that are seperate from the world, and sanctified with true Grace, and faithfully walke in that holy Calling, in brotherly communion one with another, and indissoluable vnion with CHRIST your Sauour: Grace be with you, and Peace, euen the free fauour of GOD, with all internall, eternall, and needfull externall blessings, from him that both will and can, euen God our Father, through the merits of the Lord our annoynted Sauour.

We giue thanks vnto God, euen that God that by an eternall and vnexpressable generation is the Father of our Lord Iesus Christ, remembering you earnestly and constantly in our daily Prayers, being exceedingly fired and inflamed, since wee heard by continuall and true report of your precious Faith; by which you haue with firmenesse and stedfastnesse of assurance laid hold vpon IESVS CHRIST, for life and righteousnesse: and the rather, because wee likewise heard of your holy affection to such as haue seperated themselues from the prophanenesse of the world, to the seruice of God, especially considering that you haue not the glorious Faith of Christ in respect of persons, but loue all the Saints, as well as any.

And (as a People not destitute of any sauing Grace,) we reioyce to heare of that liuely hope, by which you haue laid hold on the Promise of eternall glory, which God the Father hath prepared and laid vp in Heauen. And the more are wee confirmed in this resolution, constantly,

Verse 1 **P**AUL, an Apostle of Iesus Christ, by the will of God, and Timotheus our Brother.

Verse 2. To them which are at Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace, from God our Father, and from the Lord IESVS CHRIST.

Verse 3. Wee giue thanks to God, euen the Father of our Lord Iesus Christ, alwayes praying for you.

Verse 4. Since wee heard of your faith in Christ Iesus, and of your loue toward all Saints.

Verse 5. For the hopes sake which is laid vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospell.

The Metaphrase.

to prayse **G O D** for these excellent Graces, because they are not so-
daine Fancies, or presumptuous Conceits, raised out of the Forge
of your owne braine, or conceived for some corrupt or carnall ends,
but were indeede begotten in you by the mighty working of the most
sweet Doctrine of Reconciliation, proued in it selfe, and by effect,
to be a Word of Truth: euen that word of the **L O R D**, long fore-
tolde, now truely reuealed and accomplished also, begetting the true
forme of pietie in you, with constancie and true uprightnesse, both of
heart and life.

Verse 6. Which is
come vnto you, euen
as it is vnto all the
world, and is fruitfull,
as it is also among
you, from the day that
yee heard and truely
knew the grace of
God.

Verse 7. As yee also
learned of Epaphras
our deare fellow ser-
uant, which is for you
a faithfull Minister of
Christ.

Verse 8. Who hath
also declared vnto vs
your loue, which yee
haue by the Spirit.

Verse 9. For this
cause wee also, since
the day wee heard of
it, cease not to pray
for you, and to desire
that yee might be ful-
filled with know-
ledge of his will, in all
wisdom and spiri-
tuall vnderstanding.

Verse 10. That yee
might walke worthy
of the Lord, & please
him in all things, be-
ing fruitfull in all
good vrockes, and in-
creasing in the know-
ledge of God.

Verse 11. Streng-
thened with all might
through his glorious
power vnto all pati-
ence, and long-suffe-
ring with ioyfulness.

This is the word of Reconciliation which is come vnto you, as by in-
credible power and swiftnesse, it is now to the greatest part of the
world, euen to people of all sorts and Nations, causing them to shew
the soundnesse of their Conuersion, by the daily fruits of amendment
of life: and this increaseth continually in all places, as it doth, and
hath done with you, since the very first day that you truely heard
and effectually beleued this rich Doctrine of the grace of **G O D**.

And this very Doctrine, which you haue heard of Epaphras, is
the selfe same diuine truth that is gone all abroad the world: of Epa-
phras I say, whom wee all reuerence as our deare fellow-Seruant, be-
ing assured that hee is for your best good, a faithfull and most humble
Minister of Iesus Christ.

Hee hath with great contentment boasted of you, in reporting to vs
your spirituall and heauenly affection to God, and godlinesse, and one
towards another: and for the same cause since the first time we heard
of your prayses in the Gospell, wee haue bene importunate without cea-
sing, praying for you, and beseeching God to increase in you, and make
compleate your knowledge of his reuealed will, not onely for contempla-
tion, but for practise also, with a gracious experience of the working of
the Spirit.

That yee might carry your selues in a holy eminency of godly con-
uersation, struing to proportion your Obedience in a greater degree
then ordinary, as might become the great measure of Gods Mercies
of all sorts towards you, expressing a liuely kinde of pleasingnesse, both
in carriage towards God and man, being refreshed with the sweetnesse
of acceptation in your seruices, and that you might extend your careful-
nesse to beare fruit, not in one kinde or some few, but in all kindes and
sorts of good workes, daily increasing in a holy acquaintance with the sa-
cred nature of God, which is both the effect and cause of all comfortable
progresse in holy life.

That so growing up to a ripe age in **C H R I S T**, in the sanctifica-
tion both of soule and body and spirit, in all the Graces and Duties of
C H R I S T and Christian life, through the assistance of the glorious
power of **G O D**, in the vse of all meanes and helps appoynted of
G O D, yee might accomplish your most holy profession, with singular
comfort and contentment, being able chearefully and with all pati-
ence and Long-suffering to beare the Crosses, Temations, Infirmi-
ties, Persecutions, and whatsoener Wrongs or Indignities might befall
you

The Metaphrase.

you waiting for the Promise of **G O D**, being neuer weary of well-doing.

And as wee haue thought good thus to let you understand our loue towards you, and our reioycing for the prosperitie of your soules; so wee thought good to write vnto you, both to put you in minde of the most holy Doctrin of **C H R I S T**, as also to exhort and beseech you to be constant in the Faith and Hope you haue receiued, without listewing to the enticing speeches of false Teachers, which as wicked Seducers would beguile your soules of that high prise of your most holy Calling.

JK What thanks can wee euer sufficiently giue vnto **G O D**, the Father of **C H R I S T** and Christians, that of his meere Grace and free Loue, hath by a holy Calling, made vs, in his account, meete to haue a Lot in that heauenly Canaan, in that sweet and eternall fellowship with the Spirits of the iust, not onely reuealed vnto vs in this light of the Gospell, but to be imaged by vs in the light of Heauen?

And hath also already deliuered vs from that wofull estate, in which the darkenesse of Gentilisme, and Sinne, and Ignorance, and Aduersitie, and Death, and Damnation, had power ouer vs, and hath translated vs into the Kingdome of Iesus Christ, the Sonne of his loue, inrolling our names among the liuing, and accounting vs as Subiects of this Kingdome of Grace, and Heyres, euen Cokeyres with Christ, of the glory to be reuealed.

And howsoeuer our Sanctification be as yet vnperfect, yet are wee not onely bought with a price, but effectually and truely redeemed, and in some sort fully to: for in our Iustification wee are perfectly reconciled, and all our finnes absolutely forgiven vs, as if they had neuer beene committed, through his merits that shed his blood for vs.

Who is a most liuely and perfect Image of the inuisible God, not onely as hee workes Gods Image in man, or because hee appeared for God the Father, to the Fathers in the old Law; or because as man hee had in him the likenesse of God in perfect holinesse and righteousnesse; or because hee did by his Miracles, as it were, make God visible in his flesh; but as he was from euerlasting the very essentiall naturall Image of God; most absolutely in his diuine person resembling infinitely the whole nature of his Father: and therefore is to be acknowledged as the begotten of God by an eternall generation: so the first begotten of euerie Creature, as he was before them; so is he therefore the principall beyre of all things, by whom, and in whose right, all the Saints doe inherite what they haue or looke for.

For by him all things in heauen or earth, whether visible or inuisible were created; yea, the very Angels themselues, of what Order or Office soeuer, whether Thrones or Dominions, Principalities or Powers, were all made by him of nothing; and therefore hee, and not they, are to be worshipped: in short, all things were created by him; yea, and for him to.

Vers 12. Giving thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

Vers 13. Who hath deliuered vs from the power of darkenesse, and hath translated vs into the Kingdome of his deare Sonne.

Vers 14. In whom wee haue redemption through his blood, that is, the forgiuenes of finnes.

Vers 15. Who is the Image of the inuisible God, the first borne of euerie creature.

Vers 16. For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible; whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him.

The Metaphrase.

Verse 17. And heis before all things, and in him all things consist.

Verse 18. And hee is the head of the body of the Church: hee is the beginning, and the first borne of the dead, that in all things he might haue the preeminence.

Verse 19. For it pleased the Father, that in him should all fulnes dwell.

Verse 20. And by him to reconcile all things vnto himselfe, and to ser at peace through the bloud of his Crosse both the things in earth, and the things in heauen.

Verse 21. And you which were in times past strangers & enemies, because your mindes were set in euill workes, hath he now also reconciled.

Verse 22. In the body of his flesh, through death, to make you holy, and vnblameable, and without fault in his sight.

Verse 23. If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath bin preached vnto every creature which is vnder heauen, whereof I Paul am a Minister,

And hee was from everlasting with GOD the Father, before all Angels or other Creature was made, and still all things are preserved and continued as consisting in him; yea, the very Angels haue their confirmation from him.

And hee is that glorious and alone Mystical head of the Church, which in an holy order and relation, by the admirable worke of the Spirit, as a bond uniting together, is a true body vnto CHRIST: and worthily is hee to be acknowledged a head vnto the Church; for three great Reasons: first, in respect of Dignitie: for hee alone hath the primacy: and ought to be acknowledged to haue preheminance in all things: for if we respect the estate of Grace, hee is the beginning of all goodnesse, and if wee respect the estate of Glory, hee is the first borne of the dead; not onely because hee is risen himselfe in his body, from the graue, but also because by his onely power all his members shall rise at the last day: and also, because that in the death of all the righteous, hee doth still continue to, and in, the very last gaspe, his assistance and holy presence,

Secondly, hee is fittest; yea, onely fit, to be the head of the Church, because it hath pleased the Father, that in him should all fulnesse onely dwell, so that hee is a head in respect of plenitude, for the behoofe of the members.

And thirdly, hee is a head in respect of influence; for from him onely comes downe to the members, all peace with God, and all the fruits of that reconciliation: for it is hee that made peace, by the bloud of his Crosse, and that hath estated happinesse vpon all the Saints, reconciling them to God: I say, all the Saints, both those that are in heauen already, and those that being yet on earth, hope for that glory in heauen hereafter. And that this is so, you are able out of your owne experience to auouch: for whereas by nature you were strangers from GOD and the life of God, you were very enemies to God and all goodnesse: and this alienation and enmitie was apparantly seated in your very mindes, through the euill workes of all sorts which abounded in your liues; yet you know that CHRIST taking our Nature vpon him, and in that nature suffering death for you, hath reconciled you to GOD, and by thee Gospell a-new created you, that he might present you to God, as holy and vnblameable, and without fault in his sight, couering your wants and hiding the euill of your workes, through his owne Intercession, and allowing you the benefit of the Couenant of Grace, through which vprightnesse will be in him accepted in stead of perfection.

Now what remaines, but that seeing wee haue such precious Doctrine, you should be exhorted to hold out with all Christian perseuerance, setting and establishing your hearts in the beliefe of the truth, suffering your selues not to be caried away with any contrary winde of Doctrine, from the confidence of that hope of your reconciliation with GOD, which hath bene propounded and wrought in you, by the preaching of the Gospell; and the rather, because vnlesse you doe so perseuere

The Metaphrase.

perseuere, you cannot haue sound comfort in your right to the benefits before named. Besides, there are many reasons may induce you to the resoluteness of perseuerance in the Doctrines you haue already beleeued and hoped in. First, it is the Doctrine which all Gods Elect, with one consent, haue receiued, throughout the world; and vpon it haue founded their Faith and Hope. Secondly, the consideration of what yee see in mee may somewhat moue you, and that, if you eyther consider my Ministry or Sufferings: for my Ministry, I haue so thoroughly informed my selfe concerning the Doctrine which Epaphras hath taught you, that I see it in all things, for the substance of it, to be the same which I my selfe haue taught in euery place.

Now for my Sufferings, it is apparant to all sorts of men, that I haue endured my part of all kindes of Troubles for the Gospell, which I would not haue done, if I had not had full assurance of the truth of it, neyther doe I repent mee of my afflictions, but reioyce in them rather, and that for diuers Reasons. First, because they are the Afflictions of CHRIST, that is, such as he accounts to be his. Secondly, because I know that in Gods Decree I haue my part of troubles assigned mee; and it is my ioy, to thinke that in so good a cause I haue almost fulfilled them. Thirdly, because these Afflictions extend but to my flesh and outward man, And lastly, because it is for your good I suffer, euen for the confirmation of your Faith, and for the good of the whole body of Christ, which is the Church.

Thirde, I haue receiued this Commission concerning the Gospell immediately from GOD himselfe, with strict charge, that for your good I should pursue the execution of it, till not onely Faith and Hope were wrought, but till we saw the worke and word of God, euen accomplished and fulfilled.

Fourthly, what can there be more excellent and worthy to be beleued and trusted in, then this Gospell of IESVS CHRIST, and our reconciliation in him, seeing it is that dreadfull Myserie, which worlds of men haue wanted, as being hid from whole Ages and Generations hitherto, and now by the vnspokeable mercy of GOD is reuealed by preaching vnto the Saints, as a peculiar treasure entrusted to them.

And fifthly, the rather should you hereupon settle, considering the admirable subiect of the Gospell: for it is the good pleasure of GOD in this rich and glorious Myserie of the Gospell, to make knowne to the poore Gentiles, Christ Iesus himselfe, and that by giuing him therein to dwell in your hearts by Faith, and as your assured and onely hope of immortall glory.

Sixtly, neyther should you euer cast away the confidence of your assurance and hope, or grow weary herein, seeing it is the drift and end of all our preaching, wherein wee eyther admonish or instruct you, leading you through all sorts of wisdom in the word of GOD. I say, the end of all is, to present you, at the length, perfect and compleate euery one of you, in CHRIST IESVS,

Verse 24. Now I reioyce in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church.

Verse 25. Whereof I am a Minister, according to the dispensation of God, which is giuen mee vnto you ward, to fulfill the word of God.

Verse 26. Which is the myserie hid since the world beganne, and from all ages, but now is made manifest to his Saints.

Verse 27. To whom God would make knowne what is the riches of this glorious myserie among the Gentiles, which riches is Christ in you, the hope of glory.

Verse 28. Whom we preach, admonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus.

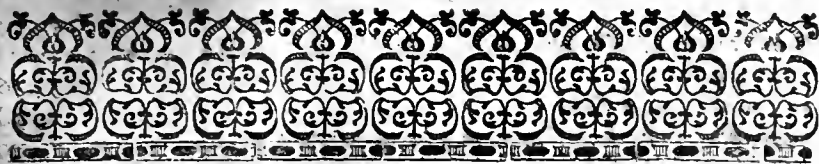
The Metaphrase.

Verse 29. Whereunto I also labour and strive, according to his working which worketh in me mightily.

*in some acceptable measure of Sinceritie and Knowledge in him.
And seauenthy, being incouraged with that successe which the
LORD hath giuen to my ministry, I will labour, as I haue laboured, and still strive with all possible diligence and endeauour in this glorious worke: hoping that this also may proue a motive, among the rest, to perswade with you, to keepe Faith and Hope to the end, with all Constancie and holy Perseuerance.*

[* *]

CER.



CERTAINE OF THE

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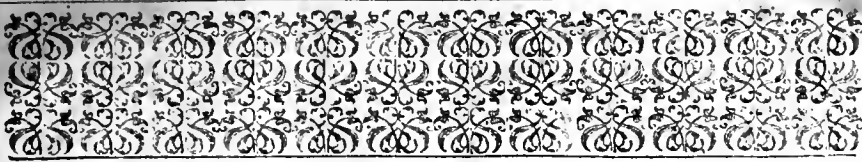
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The chiefeft Typographical Errors.

ERRATA.

IN the Epistle to the Reader, line 6. for counsell reade consent, & l. 21. for Dedicatory r. Dedication. p. 3. l. 41. for Iohanan Iehar, r. Iohanan Iehan, p. 10. l. 4. for order r. arder. ibid. l. 28. for all r. at. p. 25. l. 13. for definitions r. definitines. p. 35. l. 47. as loue for all loue. p. 41. l. 47. holy life for holy loue. ibid. l. 49. loue for Lord. p. 51. l. 27. straying for strange. p. 60. l. 23. saluiferans for saluiferons. p. 62. l. 48. guilefull for gaulfull. p. 63. l. 1. mode st and for modest and. l. 6. this for his. p. 69. sent forsh for send forsh. p. 73. καθ' οὐχ for καθ' οὐχ. p. 88. l. 13. any for and. p. 92. l. 53. our for ene. p. 113. l. 13. of God for sonne of God. & l. 20. and the very botstome for out of the very bosome. p. 114. l. 46. decree for decreed. p. 122. l. 49. seruice for Sauour. p. 129. l. 27. repayes for repayres. p. 140. l. 39. it is not for is it not.

A



AN EXPOSITION V P O N THE W H O L E Epistle to the COLOSSIANS.

COLOS. I. I. 2.

Verse 1. *Paul an Apostle of IESVS CHRIST, by the will of God, and Timotheus a Brother.*
2. *To them which are at Colosse, Saints and faithfull Brethren in CHRIST. Grace be with you, and peace from God our Father, and the Lord IESVS CHRIST.*



W O things are worthy our consideration in this EPISTLE, the Author and the Matter: the Author was PAVL, concerning whom memorable things are recorded: hee was an Hebrew, of the Hebrewes; of the Tribe of Benjamin, a Pharise, the Sonne of a Pharise, borne in Tharsus of Cilicia, circumcised the eight day, brought vp in the knowledge of the Law, and Pharisaicall institutions, by Gamaliel, a great Doctor among the Iewes, acquainted also with the Languages of forraine

Nations, as his quoting of the authorities of Greeke Poets shewes: and in his youth, for the righteousnesse externall, which was after the Law, he was vnrebukeable and full of zeale, but withall a violent and blasphemous persecuter. His Calling was exceeding glorious, his Office vnto which he was called, was great and honourable, (*viz.*) to be the Legate of CHRIST, the Doctor of the Gentiles, the Minister of God, of Christ, of the Spirit, of the new Testament, of the Gospell of reconciliation and of righteousnesse; Hee was famous for his labour in the Word, by which hee caused the Gospell to runne from Hierusalem to Illiricum with admirable swiftnesse; as also for his faithfullnesse of minde, for his pure conscience, for his affection to the faithfull, for his humanitie and curtesie, for his continencie, for his humilitie, for his care for the Churches, for his honest conuersation, innocencie and constancie: hee was of nature earnest, acute and heroicall.

Adde vnto these, the praises of his sufferings, what reproach, what stripes, what imprisonments, what beating with rods, and such like wrongs did he endure, five times of the Iewes received hee fortie stripes saue one; once was he stoned, thrice hee suffered shipwracke, night and day was hee in the deepe Sea; in iourneying often, in perils of waters, of robbers, of his owne Nation, of the Gentiles; in the Citie, in the Wildernes, in the Sea, and among false brethren; how hee was daily pressed with wearinesse, painefulnesse, watchings, hunger,

A Description of the Author of this Epistle.

Phil. 3. 5.

Acts 23. 6.

Acts 22. 3.

Phil. 3.

Titus 1. 12.

Phil. 3. 6.

Gal. 1. 13. 14.

1 Tim. 1.

Acts 8. 9.

Act 22. 26.

1 Tim. 2.

2 Cor. 6. & 11.

& 3.

Ephes. 3.

2 Cor. 5.

2 Cor. 3.

1 Cor. 15.

Rom. 15. 19.

2 Cor. 1. 12.

2 Cor. 11. 22.

to 30.

hunger, thirst, fastings, cold and nakednesse, besides the incombrances and cares for the businesse of the Churches.

A foure-fold testimony concerning the doctrine of Paul.

Acts 9.
Acts 19. 6.
2 Cor. 12. 12.
Acts 20.

Acts 19. 12.

Finally, we may consider the testimony giuen to his doctrine to proue it to be without all mixture of error. And this Testimony stands of foure branches: 1. His immediate calling. 2. His immediate instruction and information. 3. The visible donation of the holy Ghost, which was not onely giuen to himselfe, but he also conferred it, by imposition of hands, to others. 4. His working of Miracles, for so he saith of himselfe, *The signes of an Apostle were wrought among you, with all patience, with wonders, and great workes*: hee raised a man from the dead. Neyther could the miracles wrought by him be small, when Handkerchiefes were brought from his body to the sicke, and their diseases departed from them yea, Diuels went out of them.

Lastly, this noble Jew, more famous among the Apostles then euer the great Saul was among the Prophets, was beheaded by the Emperour Nero, the 29. of Iune, in the 70. yeere of the Lord. And all this should cause vs with all reuerence, both to teach and learne the Celestiall doctrine deliuered in writing to the Churches by him.

Conceits about the Apostles writings.

Thus of the *Author*, the *Matter* followeth: I meane not to search after the descants and conceits that some obserue concerning the workes of this Worthy, as that he should write ten Epistles to the Churches to answer the number of ten Commandements; and foure Epistles to particular persons, to expresse his agreement with the foure Euangelists; onely this in generall for his hearers or Auditorie: hee had the *Romanes*, the greatest in the earth for power: the *Grecians*, the most famous for wit and learning: and the *Iewes* or *Hebrewes*, of greatest note for diuine vnderstanding of the Law of God. But to leaue this, I come to the *Matter* of the Epistle, and obserue three things.

1 To whom he writeth.

2 Upon what occasion.

3 The Treatise it selfe.

For the first, *Colosse* was a Citie in *Phrigia*, in *Asia* the lesse, neere to *Laodicea* and *Hierapolis*. The Church in this Citie was not first gathered by Paul, but as some thinke, by *Epaphras*, whom they take to haue been one of the seauenty Disciples, and an Euangelist. Some say they were first conuerted by *Archippus*, who is mentioned, *Ch. 4. 17.* and that *Epaphras*, one that was borne amongst them, being instructed by Paul, was sent thither to build them vp further.

→ What Colosse was, and how the people were conuerted.

Chap. 4. 17.

The occasion of the Epistle. Crosse-teaching in his time.

For the second: the Occasion of this Epistle was this; After that there was a Church here gathered by the power of the Gospell, Sathan after his wonted manner, stirred vp corrupt teachers, who by crosse and contrary teaching did mightily labour to disgrace the Ministerie, and hinder the efficacy of the doctrine of their faithfull Minister: these men taught Philosophicall Positions, and vaine Speculations, vrged the Ceremonies of the Iewes, and brought in praying to Angels, and such like infectious stuffe. *Epaphras* hereupon being opprelled with the madnesse and fury of those Impes of Sathan, resorts to Paul, who lay in prison at Rome, and acquainting him with the state of the Church, procures him to write this Epistle.

The Epistle diuided into five parts.

Thirdly, the Treatise it selfe stands of five parts: first, an *Exordium*, *ch. 1. to v. 12.* Secondly, a *Proposition* shewing the doctrine of Christ, and his Kingdome, from *v. 12. to the 23.* Thirdly, an *Exhortation*, containing a persuasion, from *v. 23. of ch. 1. to v. 8. of ch. 2.* and a disswasion, from *v. 8. of ch. 2. to the end of ch. 2.* Fourthly, an institution of manners, giuing rules first in generall, *ch. 3. 1. to 18.* secondly in speciall, from *v. 18. of ch. 3. to v. 2. of ch. 4.* And lastly, a *Conclusion*, from *v. 2. of ch. 4. to the end.* Or briefly thus, setting aside the Entrance and the Conclusion, the Apostle entreats of matters of Faith, in the first two Chapters, and of matters of Life, in the two last.

And

And thus in generall of the whole Epistle, with the persons to whom, and the occasion thereof. The first part of the Epistle is the *Exordium*, and it stands of two members, a Salutation and a Preface. The Salutation, *ver. 1. 2.* and the Preface from *vers. 3. to the 12.*

In the Salutation I consider three things: first, the persons saluting: secondly, the persons saluted: thirdly, the Salutation it selfe. The Persons saluting are an Apostle and an Euangelist; the Apostle is described by his Name, PAVL; by his Office, an *Apostle*; by the principall efficient that preferred him to that office, and both appointed him his seruice, and protected him in it, (*viz.*) IESVS CHRIST; and lastly, by the impulliuue cause, (*viz.*) *the will of God.* The Euangelist is described: first, by his name, TIMOTHY: secondly, by his adiunct estate, a *Brother.*

First, of the words that describe the Apostle; and heere first the meaning of them, and then the Doctrines to be obserued out of them.

Paul.] The Apostle at his Circumcision was called *Saul.* For, being of the Tribe of *Beniamin*, it seemes the men of that Tribe did in honour of their King *Saul*, who was the first of all the Kings of Israel; and by a kinde of emulation to retaine the first glory of their Tribe (more respecting the outward honour of *Saul*, in that hee was a King, then the curse of God in his reiection) did vse to giue the name of *Saul* to their Children very often as a name of great honour.

And not vnfitly did this name light vpon this *Beniamite*: both if wee regard him as hee was before his calling or after: before his calling, as the olde *Saul* persecuted *Dauid*, so did this yongling *Saul* (conning freshly out of the mint of a Pharise) persecute Christ, who came of *Dauid.* And after his calling, as it was said of olde *Saul*, by way of Prouerbe, *Is Saul also among the Prophets?* So may it be said of this *Saul*, by way of honour, *Saul is among the Apostles:* and that not the least of the Apostles, for hee laboured more abundantly then they all.

Concerning this other name PAVL, Writers are diuersly minded. Some thinke that thirteene yeeres after Christ, by the condict of the Apostles, he receiued both his Apostleship ouer the Gentiles, and this name. Others thinke, that hee tooke vnto himselfe this name of *Paulus*, to profess himselfe the least of all Apostles. Others thinke the name was giuen him for some eminent prayse of some qualitie or action, as *Peter* was called *Cephas*, and *James* and *John* called *Boanarges*, and *Iacob* called *Israel.* Some thinke he had two names, as *Salomon* was called also *Iedidiah.* and *Mathew* called *Leui*, and these should seeme to be giuen by his Parents, to profess his interest amongst both Iewes and Romanes. Among Iewes by the Hebrew name *Saul*, and among the Romanes, by the Latine name *Paulus.* Some thinke it is but the varying of the Language, as *John*, *Iothan:sn*, *Ichar*, and *Iohannes*, all are but differing in seuerall languages. Lastly, it is most likely hee was called *Paul* for memory of the first spoyle hee brought into the Church of Christ, not the head but the heart of *Sergius Paulus*, that noble Romane, and this is more probable, because in all the Chapters before, hee is neuer called *Paul.*

Apostle.] This word in the generall signification importeth one that is sent, and so *Epiphroditus* is called an Apostle: but the Etimologic of the word is larger then the vsuall application of it: for, it is vsuallly giuen to the twelue principall Disciples, and to *Paul* and *Barnabas*: and so it is vsed as a tearme of distinction from other Church-Officers: for, they had their Widdowes for the sicke, Deacons for the poore, Doctors for instruction, Pastors for exhortation, and these were standing and ordinary Officers. Now, there were extraordinarie, *viz.* Apostles and Euangelists, the

The *Exordium* and the parts thereof.

The salutation decided.

The Persons saluting.

The name of the Apostle.

Why he was called *Saul*.

Diuers opinions about the name *Paul.*

Acts 13. 9.

Phil. 2. 15.
The signification and Etimologic of the word *Apostle.*

And what Apostles were.

Apostles were men immediately called by Christ, and had generall charge ouer all the Churches, for planting and gouerning them; the Euangelists were called most by the Apostles, and sent with spirituall charge whither the Apostles saw most conuenient.

The vse and signification of the words *Iesus Christ*.

Iesus Christ.] These titles giuen to the Messias are not in vaine vsed, or ioyned together: for, by these names both his Office and his Worke are described. In the one name (CHRIST) shewing what he vndertooke to be, in the other shewing what hee was, *viz.* IESVS, a *Saujour*: the one Name, (*viz.*) IESVS, an Hebrew word, is for the *Iewes*, and the other Name CHRIST, a Greeke word, is for the Gentiles: the one shewing that hee was God (for, *besides mee there is no Saujour*) the other shewing that he was Man, (*viz.*) *Christ the annoynted*. For, in respect of his humane nature, is this annoynting with graces or gifts attributed to Christ.

Esay 45. 21.

Diuers Christs.

Again, Christs were of two sorts, (*viz.* false Christs, *Mat. 24.* and true Christs: the true were eyther Typicall, and so the Prophets, Priests and Kings were annoynted (hence in the *Psalme, Touch not my Christs, &c.*) or Essentiall, and so onely the Sonne of *Mary*.

Tit. 1. 4.

By the will of God.] These words are expounded, *Gal. 1. 1.* where hee is said to be an Apostle, not of men, as Princes send ciuill Embassadors, or as the Iewes sent false Apostles; nor by men, as *Timothy, Titus, Luke, &c.* who were ordayned by man: and as *Titus* did ordaine Elders, Or else not by the Commendation, paines or instruction of any man.

Three Doctrines from the first words.

Doctr. 1.
Great sinners may proue great Saints.

Use. 1.

Thus farre of the meaning of the words: The Doctrines follow.

Paul an Apostle.] Here three Doctrines may be obserued: first, great sinners may proue great Saints; a great enimie of sincere Religion may proue a great founder of Churches; a great oppressor of Gods Seruants may proue a great feeder of Gods flocke. In a word, a persecuter, as wee see here, may be an Apostle. This Doctrine as it doth excellently sample out Gods vnsearchable mercy, so it teacheth vs not to despayre of any, but to continue to pray for euen the vilest and most spitefull aduersaries, and the most open oppugners, and vsuall traducers of Gods causes and people; and to wayte vpon God to see if at any time hee will giue them repentance to build that they haue destroyed, and to gather that they haue so much striuen to scatter. Secondly, this Doctrine is of singular vse in the cure of the hardest of diseases, *viz.* affliction of conscience: for in some of the deare Seruants of God (that haue appearing vpon them some signes of effectuall Calling, a right euidence of hope from Gods promises, sweet pledges and signifying scales of Gods fauour, by the witness of the Spirit of Adoption) yet there ariseth some scruples about eyther the multitude or greatnesse of their sinnes, and a healing of their errors; and vncomfortable mistakings doth most an end arise from the right application of such examples as this, I say, a right application: for, the most men doe dangerously and damnably mistake in alleading the instances of the great sinnes of Gods Seruants. But if thou obserue these foure rules thou canst not mistake or misapply: First, if thou bring not in the examples of *Dauid, Peter, Paul*, or any other, to patronize thy sinne, or to defend and nourish thy selfe in a sinfull course. Secondly, if thou alledge them not to wrest Gods promises, as to make the promises of mercy generall, when they are restrayned with their scuerall limitations. Thirdly, when they are not brought out to fortifie a prophane heart against the ordinances of God, as reprooves eyther publike or priuate. Fourthly, when thou dost aswell vrge vpon thy selfe the necessitie of the repentance was in them, as seeke the comfort of the remission of so great sinnes committed, by them: These rules being obserued, the example of *Pauls* sinnes may with comfort be applied, as hee himselfe testifieth. *1 Tim. 1. 16.*

2.
Affliction of conscience.

Dangerous mistaking.

4 Rules to be obserued in alledging examples of great sinners repenting.

Secondly,

Secondly, the Apostle to bring his doctrine into greater request, doth in the entrance of the Epistle insinuate himselfe into their respects; by setting downe the authoritie and praises of his office and person: which sheweth vnto vs that vsually where the persons of the Ministers are not regarded, their Doctrine worketh little. The Doctrine is not long in credit, where the person and function it selfe is contemned.

And this yeelds vs one Reason, why a number of prophane men get so little by the doctrine they so ordinarily heare: And the cause is, they are contemners, and scoffers, and reprochers of Gods Ministers; and therefore God will giue them no blessing by their Ministerie. Again, it shewes how heauie and hurtfull a sinne it is to detract from the name and good esteeme of Ministers, by tales, lyes, and slanders: for, though men beleeue thee not in thy slanders, yet it is the propertie of most defamations, that they leaue a kinde of lower estimation many times where they are not beleeued. Thirdly, it serues to teach all Ministers and others that are in gouernment, to preferue by all lawfull and holy endeauours the authoritie and credit both of their Persons and Callings. There is no doubt but the base carriage and indiscreet and sinfull courses of many Ministers haue brought a contempt and barrennesse vpon the very Ordinances of God; they can doe no good with their doctrine, they are so wanting to that grauitie and innocence that should shine in the lights and lamps of Christ.

Lastly, here may be obserued, that he that will beare rule ouer other mens consciences, must be an Apostle: lesse then an Apostolicall man cannot prescribe vnto other mens consciences: and therefore it is a prophane insolencie in any whatsoeuer to vrge their fancies and deuises, and to presse them, master-like, vpon the iudgements or practises of their brethren, when they are not warranted in the writings of the Prophets and Apostles.

Of Iesus [Christ.] No knowledge can be auailable to saluation without the knowledge of Christ, and therefore the Apostle in the very forefront of the Epistle, professeth to teach the doctrine of Christ, and to ayme at such a course of framing of doctrine, as aboue all things Christ Iesus may found in his instructions, and be receiued into honour, application and practise. And hee doth in the very entrance intimate what the corrupt teachers must looke for from him: *viz.* that hee will batter the whole frame of their building, that haue led men from CHRIST crucified, to vaine Traditions Philosophicall speculations, lewish obseruations, and giuen his glory to Angels.

By the will of God.] That is, by his approbation, direction, protection, but especially by his singular vocation. The Apostle then holds his calling from God, and therefore beleeues Gods protection and blessing because God had called him to his function. And; as the Apostle, so euery member of the Church holds his particular standing and function from God; hee is ranked into his order by the speciall providence and calling of God.

And it is to great purpose that men should know it in their owne particular. For first, it inforceth diligence: if God haue set thee in thy calling, then it stands thee vpon to discharge the duties of thy calling with all heedfulness and painfulnesse. Secondly, it may teach men not to passe the bounds of their calling; for seeing they are in their places by Gods will, they must take heede of going beyond their limits, eyther by vling of vnlawfull wayes and courses, or by intruding into other mens functions. Thirdly, it doth plainly appoint the particular calling to serue the generall. Euery Christian hath two Callings: the one is the externall designement of him to some outward seruice in the Church or Common-wealth, and this is his particular calling: the other is the singling of him out by speciall sanctification

Doct. 2.

Doctrine is seldom effectually when the person of the Minister is despised.

Vse. 1.

2.

Defamation of Ministers.

3.

Doct. 3.

Lesse then an Apostle must not haue dominion ouer mens consciences.

Vse.

Doct.

No knowledge auailable to saluation without the knowledge of Christ.

The assurance of a lawfull calling serues for foure vses.

1

2

3

Euery christian hath two callings.

sanctification to glorifie God, and seeke his owne saluation in the things of the Kingdome of Christ, and this is a calling generall to him, with all beleeuers. Now it is manifest, that Gods commandment is, that men first seeke the Kingdome of God, and the righteousnesse thereof, and therefore hee neuer meant that men should so follow their outward businesse and employments, as to omit the meanes of knowledge and grace, prayer, reading, hearing, conference, and such like. Lastly, the consideration of this, that wee hold our particular callings from God, should teach vs contentation in the willing vnder-going of the daily molestations or troubles and crosses that doe befall vs, and to be content with our kinde of life, seeing we are thus set and placed by Gods will.

Thus farre of the Apostle. The Euangelist is described: first, by his name, **TIMOTHY**: secondly, by his adiunct estate, *a Brother*.

Three things briefly may be obserued here; first, that consent in doctrine is a great meanes and effectuall to perswade both to incorruption in Faith, and integritie in liuing. This made *Paul* to ioyne *Timothy* with him; and the consideration of this, as it should teach all faithfull Ministers to make themselves glorious by a brotherly harmonie in matters of opinion: so it doth giue occasion to bewaile that great sinne of wilfull opposition and crosse-teaching, which doth in many places too much abound; a course that is taken vp by some of purpose to hinder the growth of knowledge and sincerity: some of these instruments of the Diuell, hauing for the most part, no life or hart, eyther in studie or preaching, but when enuy and malice, and a desire to be contrary, doth instigate and pricke them forward. These are like them of whom the Apostle complained, that were contrary to all men, and *forbid vs to preach to the Churches that they might be saved, and fulfill the measure of their sins alwayes: God they please not, and the wrath of God is come on them to the uttermost.*

Secondly, here wee may learne that spirituall aliance is the best aliance; for, it is a greater honour to *Timothy* to be a brother, then to be an Euangelist: for, hee might haue bene an Euangelist, and yet haue gone to Hell when hee had done, as *Judas* an Apostle did. And this cannot but be exceeding comfortable, seeing there is not the meanest childe of God but he may attaine to that which was *Timothies* greatest title.

Thirdly, the Apostle doth intimate by the taking in of *Timothies* assent, that the most glorious doctrine of God doth need the witness of men, such a vanitie and secret sinfulness doth lodge in mens hearts, which should teach Ministers with all good conscience and heedfulness, to weigh well and consider throughly of their doctrine before they deliuer it, because there is a weaknesse too commonly found in the very deare children of God, namely, to receiue doctrine vpon the trust and credit of the Messenger, without searching the scriptures as they ought to doe.

Thus farre of the persons saluting: the persons saluted are described, both by the place of their habitation, at *Colosse*, and by their spirituall estate: in which hee describes them by foure things: they are *Saints*, they are *faithfull*, they are *Brethren*, and they are *in Christ*.

Before I come to the particular handling of each of these, I consider foure things in the generall: First, here wee see the power of the Gospell. But a little before, if *Colosse* had bene searched with lights, as *Ierusalem* was, there would nor haue bene found one Saint nor one faithfull man or woman in the whole Citie: and now behold by the preaching of the Word, here are many Saints and faithfull Brethren to be found in her. Secondly, wee see here who be the true members of the Church. The Apostle acknowledgeth none but such as are *Saints*, *faithfull*, and *in Christ*. Thirdly, wee see here that a Church may remaine a true Church, notwithstanding grosse corrup-tions

The Euangelist described.

Doctr. 1.

The profit of content in doctrine.

Vse. 1.

Wilfull opposition & crosse-teaching.

1 The. 2. 15. 16.

Doctr. 2.

Spirituall aliance.

Doctr. 3.

Gods doctrine needs mans witness.

Vse.

2.

The persons saluted.

Foure generall obseruations.

1. The power of the Gospell.

2. Who be the true members of the Church.

3 The Church may be true & yet faultie.

ag. ye for

tions remaine in it vnreformed, as here these titles are giuen to a Church much poysoned with humane traditions and vile corruptions in worship. Lastly it is to be obserued, that the Apostle ioynes all these together, to note that one cannot be without the other, one cannot be a *Saint* vntill hee be *faithfull*, and *in Christ*, and so of the rest. The last clause cuts off the Iewes apparantly from being Saints or true beleeuers, seeing they receiue not Christ: and the first clause cuts off the carnall Protestant, so as hee cannot be a beleuer or in Christ, seeing hee cares no more for sanctitie: and the two middle-most cut off the Papiſts and all Heretikes and Schismatickes, seeing they haue with insolent pride made a rent and Apostasie from the true Apostolicall Churches, by aduancing themselues with their *Mun of sinne* aboute their brethren, nay, aboute all that is called God.

Thus farre in generall, the first thing particularly giuen them, is, that they are Saints.

Saints.] This Word is diuersely accepted in Scripture. Sometimes it is giuen to the Angels, and so they are called *Saints*, *Deut. 33. 2. Iob 15. 15.* Secondly, men are said to be holy by a certaine Legall or Ceremoniall sanctitie, *Leuit. 11. 44.* And in this sence the superstitious are holy: This is the holinesse and sanctitie of Papiſts and Popish persons, which place all their holinesse in the obseruation of Rites and Traditions, and superstitious Customs. Thirdly, all that stand members of the Church, by the rule of Charitie, or in respect of outward visibilitie and profession, are called Saints, and so all that couenant with God by offering Sacrifice, are called Saints. Lastly, and properly it is a tearme giuen to men effectually called: the children of God truly conuerted are called Saints; not because they are perfectly holy without all sinne, but in foure respects. First, in respect of Speration, because they are elected and gathered out of the world, and ioyned vnto Gods people, and dedicated to holy seruices and vses; and thus the word is often taken. Secondly, in respect of vocation; and therefore the Apostle *1 Cor. 1. 2.* When he had said they were sanctified, he said by way of explication, they were Saints by calling. Thirdly, in respect of regeneration, because they are now new creatures. And lastly, in respect of iustification or imputation, because the holinesse and sanctitie of Christ is imputed to them.

The sence being thus giuen, the doctrine is plaine, that men may be Saints in this life: there are Saints in Earth as well as in Heauen. This is apparant also in other Scriptures, as *Psalme 16. 3. To the Saints that are in earth.* And *Psal. 37. 28. Hee forsaketh not his Saints.* And *Psal. 132. 9. 16. Let thy Saints reioyce.* So in the Epistle to the *Ephesians, ch. 2. 20. Citizens with the Saints, &c. chap. 3. 8. Paul calleth himselfe the least of all Saints, &c. chap. 4. 12. For the gathering together of the Saints,* with many other places. The vse of this serues first, to confute the grosse folly of the Papiſts that acknowledge no Saints till three things come to them: first, they must be Canonized by the Pope: secondly, they must be dead first: thirdly, it must be an hundred yeeres after their death. This last prouiso was well added, lest their treasons and most vile practises should be remembered. Secondly, this serues for the feuererproofe of numbers in our owne Church, that liue as if there were no sanctitie to be looked after, till they come to heauen. Thirdly, the Scripture is not without singular comfort to the poore despised Saints: I will take them in order as they lye. *Deut. 7. 6. 7.* If wee be sure wee be a holy people to the Lord, then this is our comfort, that God accounts of vs aboute all the people vpon the earth: and no man loues his Pearles or precious Iewels so much as God loues the meanest Saint. *Dauid* saith, these are the Nobles of the earth. And *Psal. 30. 4. 5.* These are willed with all chearefull thankfulnesse to laud and praise God, and that before the remembrance of his holinesse (as they

4 One grace or priuiledge cannot be without another.

Carnall Protestant.

2 *Thef. 2. 4. &c.*

The acceptations of the word *Saints.*

Psal. 50. 5.

Gods children are called Saints in foure respects.

Doct.

Men may be Saints in this life.

Vse.

Three things needfull for popish Saints.

Comforts for the despised Saints and seruants of God. *Psal. 16. 3. Psal. 30. 4. 5.*

before the Arke, so wee before all the Tokens and Pledges of Gods loue, both the Word and Sacraments, and sweet witnesses of the Spirit of Adoption, and all other blessings as Testimonies of Gods fauour.)

Obiect.

Oh but it seemes the Saints haue little cause of ioy or praise, for they are much afflicted, and that by the iudgements of God too, eyther in their consciences within, or in their body, or estates, or names without. The Prophet answeres: that the Lord endureth but a while in his anger, but in his fauour is life, though weeping may abide at euening, yet ioy commeth in the morning. And in the 37. *Psal.* 28. *ver.* a charge is giuen to *flye from euill, and doe good*: in which words a Saint is described by his practise.

Solut.

Psal. 37. 28.

Obiect.

Oh but what shall they get by this precisenesse? *Sol.* They shall dwell for euer: no men haue so certaine, sure, and durable estates, as those that make conscience of their wayes, hating the infection of all sinne, and delighting themselues in well-doing.

Solut.

Obiect.

Oh but wee see they are much maliced and hated, disgraced and wronged in the world. *Sol.* The Lord loueth iudgement: if men right not their wrongs, God will; nay, it is a delight vnto the Lord to iudge *the righteous*, and *him that contemneth God euery day*: those spitefull aduersaries of sinceritie shall neuer escape Gods hands.

Solut.

Psal. 7.

Obiect.

Oh but wee see not onely wicked men, but God himselve smiteth and afflicteth those that be so holy. *Sol.* Though God afflict and chastise his people, as a Father his beloued Sonne, yet hee forsaketh not his Saints.

Solut.

Obiect.

Oh but the Saints themselues are full of great doubts, whether they shall perseuer, or God will change. *Sol.* It is Gods vnchangeable promise, they shall be preferred for euermore. Againe, in the 85. *Psalme*, though the Church be in great perplexities in respect of outward afflictions, yet this comfort the Saints haue: First, that though Gods stroakes seeme to be the stroakes of warre, yet Gods words are the words of peace: the Word and Spirit of God are sure fountaines of rest and peace to the heart and conscience of Gods afflicted people. Secondly, when God smites his people, he euer hath a regard to this, not to smite them so long, as they should be driuen to turne againe to folly: by *folly* he meaneth *sinne*, for all sinfull courses are foolish courses. The Lord by crosses intends to bring them out of sinne, not to driue them in; and if men finde not these priuiledges true, it is because eyther they doe not hearken, that is, obserue and marke the Word, Spirit, and Workes of God, or else because they are not his Saints. In the 149. *Psalme*, there is an honour giuen to all the Saints: *viz.* that they should with a two-edged sword, *execute vengeance vpon the Heathen, and corrections vpon the people*, they should *binde Kings with chaines, and Nobles with fetters of iron*: thus should they *execute vpon them the iudgement that is written*. So forcible and powerfull are the publike threatnings and censures of the Saints assembled in their holy ranckes, as also their priuate prayers, that all the swords of great Princes cannot so plague the enemies of the Church, as doe the Saints by these weapons: So fearefull are the corrections and iudgements which the Saints by prayers and censures may bring vpon whole troopes of wicked men, as no swords or fetters in nature can be comparable to them.

Solut.

Psal. 85. 8.

Psal. 149. 5. 6.

7. 8. 9.

Dan. 7. 27.

When *Daniel* had described the greatnesse and glory of the Princes, Potentates and mightie States in the foure Monarchies, at last hee comes to speake of a Kingdome which is the greatest vnder the whole Heauen; and that is the Kingdome of the Saints of the most High. So glorious is the state of the poore despised Seruants of God, euen here in this world, in the Kingdome of grace. *Daniel* 7. 27. And if there be such suing, on earth, to become free-men of great Cities, especially to liue in the Courts of great princes, how great is the felicitie of euery childe of God, who is no more now a
forreiner

forreiner or stranger, but a Citizen with the Saints, and of the houthold of God.

To conclude, this may be a great refreshing to every childe of God against all the discomforts of this present transitorie life, that in that great and last, and terrible day Christ will be glorified in them, and made meruitious in the Saints. And last of all, though the Saints be here despised and trodden vnder foote, iudged and condemned by men, yet the time will come, when the Saints shall iudge the world.

Oh but some one will say, all the difficultie lyeth in this, to know who are Saints. *Ans.* To this end, besides the foure things generally laid downe before, I will for tryall alleadge two or three places of Scripture: first, in *Dent. 33. 3.* When *Moses* had prayfed the loue of God to the Iewish Nation, hee specially commendeth Gods speciall care towards the Saints of that Nation, whom, as most deare to him, he had alwayes in his hands, and giueth this signe to know them by, (*viz.*) *They are humbled at his feete, to receiue his words.*

Secondly, *Dauid* hauing spoken of the excellencie of the Saints on earth, to proue himselfe to be one of the number, he yeeldeth his reasons from foure experimentall signes: First, the Lord was his portion, though he had hopes or possession of great things in the earth, yet Gods fauour was that he did most prize, and spirituall things were vnto him the sayrest part of his inheritance, and though hee had many croises, yet the line was fallen vnto him in a fayre-place: so long as hee could see grace in his hearr, and the God of grace to loue him freely. Secondly, hee could as heartily prayse God for spirituall blessings, (*viz.*) Counsell, Knowledge, and direction out of the word of God, as wicked men could for temporall Honours, Riches, Pleasures, and such things as they loue best. Thirdly, his reynes did teach him in the night. Some thing can wicked men learne by the Word without, but God did neuer honour any with the feelings of the Spirit of Adoption, but onely the Saints.

Obiect. Oh but might not *Dauid* be deceiued in that signe by illusions, &c. *Ans.* *Dauid* giuestwo reasons why hee could not: first, his feelings did not make him more carelesse, presumptuous and sinfull, as illusions doe wicked men, but *they taught him*, that is, hee learned by them many worthy lessons, and directions, and encouragements to holy life, and neuer did he conceiue a greater hatred against his sinne, then when his reynes taught him: secondly, hee shewes that hee had them in the night; that is, when hee was alone and with-drawne from companie, and the things of the world, and worldly occasions. Fourthly, his last signe is, that *hee did set the Lord alwayes before him*: hee could be content to walke euer in Gods presence, and to haue him the witness of his actions, hee was not carefull onely to approue himselfe to men (as wicked men may doe) but his chiefe care was to walke in all good conscience before God.

Lastly, in the fourth of *Esay*, the Prophet fore-tels of men that vnder the Gospell should be called *holy* or *Saints*, and these hee describes by their happinesse, *they shall be written among the lining in Ierusalem*; and by their holines, which will discouer it selfe by these signes: first, they are not acquainted with the damnable and hatefull extenuations and qualifications of sinnes: they are not heard to say, it is a little sinne, a small fault; no, their sinnes in their eyes are filthinesse and bloud. Secondly, they are men that haue felt the power of God in the practise of mortification; they are new creatures, they are washed and purged. Thirdly, the Spirit of God in them hath bene a Spirit of Iudgement, and a Spirit of burning: a Spirit of Iudgement, not onely in respect of knowledge and illumination, but also because it hath kept

Ephes. 2. 20.

2 Thes. 1. 10.

2 Cor. 6. 2.

Qy. Who are Saints?

Ans.

Dent. 33. 3.

The first signe.

Psal. 16. 3. 5. 6.

Dauids foure signes.

1.

Psal. 16. 5. 6.

2.

Psal. 16. 7.

3.

*Obiect.**Solut.*

Difference betweene illusions and the feelings of the Spirit of Adoption.

4.

Esay 43. 4.

1.

2.

3.

an Affize in the soule of the sinner, hee hath bene arraigned, indicted, and hath pleaded guiltie, and bene condemned: a Spirit of burning, both in respect of the inward purifying of the heart from the drosse that cleaves vnto it, as also in respect of zeale and order, for the glory of God. And thus farre of the first thing giuen vnto the people of God: they are *Saints*. Now followeth the second.

Faithfull.] This word is diuersly attributed in Scripture. It is giuen to ^aGod, and God is said to be faithfull in the accomplishment of his promises. It is giuen to ^bChrist, and he is called *faithfull* and *true*. It is giuen to the ^cSunne in the Firmament, because it keepeth his certaine course. It is giuen to the Word of God, so as whatsoeuer it promiseth or threatneth men may certainly binde vpon it, for heauen and earth may fayle, but one iot of it shall not fayle. Lastly, it is giuen to Men, especially and most ordinarily to such men as are true beleeuers, and walke in all good conscience both before God and Men: and as it is thus taken, the words of the holy Ghost, *Prou. 20.6.* may be taken vp, *Many men will boast, euery one of his owne goodnes, but who can finde a faithfull man?* These are they that *Dauid* so earnestly searcheth for, and hauing found them, doth so stedfastly set his eyes vpon them, and entertayneth them into his Court, *Psal. 101. 6.* The names of these we doe for the most part take vpon our selues, but the signes of these are but sparingly found amongst vs. That wee may examine our selues, I will consider what is required of vs that wee may shew our selues faithfull.

The Christian mans faithfulness ought to shew it selfe, first, in spirituall things; secondly, in temporall things: vnto faithfulness in spirituall things five things are requisite. First, faith in Christ, to get sound reasons from the Word and Spirit of God, and a sure euidence for the particular perswasion of the heart, that God in Christ is graciously reconciled with the sinner. He cannot be a faithfull man that hath not a iustifying Faith: all that time of a mans life, onely receiueh hee this honour, to be accounted faithfull, when aboute all things hee trauels after the sense of Gods fauour in the forgiuenes of his sinnes. Secondly, faithfulness stands in the performance of all those Promises, Purposes and Vowes, which men in their distresse inward or outward doe make vnto God. And therefore the Israelites are charged not to be faithfull, because when the wrath of God turned vpon them, and the strongest of them were slaine, and their chosen men were smitten, and that their dayes did consume in vanitie, and their yeeres hastily, then they cry vnto him, and seeke him in their distresse, they returne and seeke him earely, they acknowledge that God is their strength, and the most high their Redeemer: but when the Lord had bene mercifull vnto them, forgiuen their iniquities, so as hee destroyed them not, and called backe his anger; then they returned and prouoked the Lord againe, they flattered him with their tongue, they tempted God and sinned still, and therefore they are censured thus: Their heart was not vpright, neyther were they faithfull in Gods Cuenant. Thirdly, it shewes it selfe in constant sinceritie in Gods worship, when men will worship God according to the rules of his reuealed will, without mixture of mens inuentions, or the customary sinnes of prophanenisse and hypocritic. And thus *Iudab* is said to be faithfull with Gods Saints, because as yet the worship of God was preserued amongst them in the auncient puritie, in which the old Patriarkes and Saints, did sincerely worship the God of their Fathers: hee is a faithfull man that will worship God no otherwise then the Saints haue done, that is, precisely, according to his will reuealed in his Word. Fourthly, faithfulness is exercised in the conscionable employment of the Gifts, Graces and Talents receiued in our generall calling, to Gods glory, the increase of our gifts, and the inriching of our soules with

The acceptation of the word *faithfull*.

^a 2 Cor. I.

^b Reuel. 19. 11.

^c Psal. 89. 37.

Psal. 19. 7. &
111. 7.

Prou. 20. 6.

Psal. 101. 6.

Faithfulness in spirituall things.

Hereunto five things are requisite.

1

2

Psal. 78.
37.

31.

32.

34.

35.

38.

37.

3

Hof. 11. vlt.

4.

with true spirituall gaine. And thus hee is said to be a good Seruant-and faithfull, that hauing receiued five Talents, hath gained with them five moe, or two Talents and doth gaine two moe, and this we doe, when hauing receiued Knowledge, Faith, Loue, Hope, Patience, Spirit of Prayer, &c. wee doe by a constant and daily practise bring them out into exercise for our selues and for others. Thus doing, two commodities wee shall reape: first, it is a signe of our faithfulness: secondly, the gifts will increase, and to him that hath such gifts to vse them, shall be more giuen. Lastly, faithfulness shewes it selfe in mens sinceritie, diligence, constancie, and care to promote and further the causes of God, and the Church, with the conscionable discharge of all such duties as belong vnto such seruice. Thus *Timothy* is prayfed to be faithfull in the Lord, *1 Cor. 4. 17.* And thus the Apostle and Apostolicall men were faithfull, when they could doe nothing against the truth, but for the truth: and thus men are faithfull that can patiently beare and willingly take vp the Crosse of Christ, and that daily; so as they may further the building vp, and edification of Gods people. Those then are not faithfull that doe the worke of the Lord negligently, that set their hands to the plough and looke backe, that minde their owne things, honours, pleasures, profits, and preferments, and those that in the time of temptation fall away: these specialties of faithfulness receiue a great increase of prayse if two things come to them: first, that mens hearts be faithfull; that is, that though they haue many wants and infirmities, and fayle much and often in well-doing, yet the desire, delight, endeaour, resolution and affection is in all pleasing and firmenesse to walke before God, without eyther hypocrisie or presumption: this was *Abrahams* prayse, *Nehem. 9. 8.* Secondly, that men continue faithfull vnto the death, with all constancie and holy perseuerance, beleeuing in Christ, and worshipping God, euen to the end of their dayes, this is called for, and crowned; *Reuel. 2. 11.* Thus of faithfulness in spirituall things.

Faithfulness in temporall things stands in three things. First, in the sincere, diligent, and carefull discharge of the duties of our Calling. It was a singular prayse in *Daniel*, that when his enemies sought occasion against him, they could finde none concerning the Kingdome, hee was so faithfull and without blame, and therefore they must take him (if euer) concerning the Law of his God. Then doth the glory of Gods people shine, when together with their constant zeale in matters of religion, they are found carefully diligent and faithfull in their callings; then whatsoeuer befalls them for the Law of their God, they may beare it with all comfort and constancie; as did *Daniel*. But how doth it blemish the glory of profession, when men can say and see that Professors are idle deceitfull bulie-bodies, and carelesse in their places and callings? they cannot build so much by profession, as they destroy by these scandalous and carelesse courses.

Secondly, in the right vse and profitable disposing of our riches, euen the outward things God hath giuen vs. This lyeth vpon vs, as one of the tokens of our faithfulness: nay, this is necessary to the being of this prayse: In the *16. of Luke* Christ exhorts to the wise and liberall bestowing of our riches vnto the necessities of the poore, and for other holy and needfull vses. And because there lye in the hearts of carnall men; many Obiections against this Exhortation; therefore he forceth it with reasons that meeete with mens carnall conceits.

And first, whereas men out of an ouer great estimation and liking of these earthly things doe easily obiect that they must be carefull of the sauing, and sparing in the vse of their riches: for they are all the comfort they haue in this world. Hee answereth that men should not so much loue these earthly things: for they are riches of iniquitie, that is sinne, that makes a man miserable

Mat. 25. 21. 23

5.

*1 Cor. 4. 17.**2 Cor. 11. 8.**Luke 9. 23.**Nehem. 9. 8.**Rev. 2. 11.*Faithfulness
in temporall
things.*Daniel 6. 5.*A Cauear for
Professors.

2

*Luke 16. 9.**Obiect. 1.**Sol.*

Ver. 9.

miserable and accursed is most an end mixed with riches, eyther they are wrongfully gotten, and sinfully kept, or they are causes of much sinning against God, or men, or himselfe.

Obiect. 2.

Solut.

Oh, but what good shall a man get by parting with his goods? *Sol.* They shall receiue him into euerlasting habitations: *they*, that is, eyther the Angels, or the Poore, or thy Riches shall let thee into heauen; euen to sure dwelling places: and this should moue the rich; because the time will come when thou shalt want, and all the riches in the world cannot help thee.

Obiect. 3.

Solut.

Verf. 10. 11.

Oh, but a man may be faued and enioy these euerlasting habitations, though he doe not so part with his riches. *Sol.* Hee cannot: for, a man cannot be faued without Grace, and God will neuer trust him with Grace (the true treasure) that is not faithfull in bestowing riches: and good reason; for, if God gaue a wicked worldling grace, hee would neuer be faithfull in vsing it: for, hee that is vniust in the least, that is, *Riches*, would be vniust in much, that is, *Grace*.

Obiect. 4.

Solut.

Psal. 24. 1.

Prou. 3. 27.

Oh, but our goods are our owne, and therefore why should we giue them to others? *Sol.* *Ver. 12.* That is false, for Grace onely is a mans owne, but Riches are anothers; for God is the Lord of the whole, and the poore is the owner of a part.

Obiect. 5.

Solut.

Verf. 13.

Tush, but a man may haue a good heart to G O D, and yet not deliuer out his goods to other mens vses, nor leaue his content that hee hath in the fruition of them. *Sol.* That is false to: for, a man cannot serue two Masters: one man cannot serue God and Riches. And thus our Sauiour meeteth with the Obiections of worldly men. The words also contayne notable reasons to perswade to faithfulness, which lyeth in this good vse of Riches: first, they are riches of iniquitie: secondly, the right vse of them makes way for heauen: thirdly, hee is like to be a godly man in the vse of Grace, that is a faithfull man in the vse of Riches: fourthly, God else will not trust vs with Grace: fifthly, hee will esse be a very vniust man, and his riches wicked: sixthly, Grace onely is his owne goods, and to be without Grace is to liue and dye a beggar: lastly, thou canst neuer serue God and Riches.

3

Thirdly, in temporall things Faithfulness shewes it selfe in the vprightnesse and harmelesnesse of our carriage towards others; as in keeping of promises, *Psal. 15.* in the honest discharge of the trust laid vpon men, eyther in Church or Common-wealth. *Nehem. 13. 13. Prou. 13. 17.* in witness-bearing, *Prou. 14. 5. 25.* in iust gaynes and lawfull means vsed for profit in our dealings with others, *Prou. 28. 20.* And such like duties of iustice.

Thus then wee see who is a faithfull man, euen he that knoweth his owne reconciliation with God by faith; that performeth his vowes to God; that sincerely worships God, and laboureth the increase of holy graces; that will doe nothing against the truth; but for the truth; that is diligent in his calling, that is seruiceable with his riches; and lastly, that is iust in his dealing.

Now, if wee be such, then is our estate most comfortable: for first, God will be faithfull to vs in the accomplishment of all his promises: secondly, the Word will be faithfull, euen a sure fountaine of true comfort and helpe in all distresse: thirdly, Christ will be a faithfull, both high Priest in heauen, by his intercession making request for vs to God, and both in earth and heauen he will be a faithfull witnesse, so as while we liue, we shall finde the testimonie of I E S V S in our hearts, and when wee die hee will not be ashamed of vs before his Father and the holy Angels; and lastly, wee shall be sure to haue a faithfull reward. And this of the second title giuen to Gods Children.

Brethren.] The Children of God are said to be Brethren in a foure-fold relation: 1. to C H R I S T : 2. to the Apostle: 3. to the Saints abroad : 4. to the

Priviledges of the faithfull.

1.

2.

3.

Hebr. 2. 17.

Romel. 15.

3. 14.

Prou. 11. 18.

● 3.

I To Christ.

the Saints at home. For the first, are we brethren to CHRIST? then it should teach vs two things; first, to liue comfortably, for an higher estate of excellencie canst thou not haue; secondly, to liue nobly, like the Sonnes of the most High, not basely, like the Sonnes of the Earth. Why wallowest thou in base and filthy pleasures? why dotest thou vpon vncertaine and sinfull profits? why doth thy heart degenerate to regard, and so aspire after worldly preferment? Remember whence thou art descended, and with whom ayed, and walke as becomes the coheyre of Christ.

Secondly, are they Brethren to the Apostles and other great Governours of the Church: it should then teach Ministers, Magistrates, and Masters of Families, so to rule as to remember that they rule their Brethren: neyther to neglect their good, (for why should thy Brother perish) nor with proud insolencie or tyrannie, eyther in correction, or seuerer carriage to Lord it ouer them.

Thirdly, are they Brethren to the Saints abroad? and are they of the same familie with them? then it should teach them to pray for them, and to lay the distresses of other Saints and Churches to their hearts: for, though they be removed in place and carnall knowledge; yet are they neare in the mysticall vnion, if it be considered that the same Mother bare them; and the same Father begat them.

Lastly, are they Brethren to the Saints at home? then they should learne to conuerser brotherly, to liue and loue together, as becommeth Saints and Brethren. Oh that it could sincke into mens mindes, or that this were written in mens hearts! then could there be nothing more glorious and comfortable in this earth, then this communion of Saints, especially in the fellowship of the Gospell.

In Christ. Men are said to be in CHRIST three wayes: first, as the Plant in the Stocke: *Iohn 15.* secondly, as the Member in the Body: *1 Cor. 12. 12.* thirdly, as the Wife is one with the Husband, *Ephes. 5. 25.*

Dost thou aske then how thou maist get into Christ. *Ans.* Obserue three things.

First, before thou canst be ingrafted into Christ, thou must be cut off the olde tree; eyther a new man or no man; eyther lose the World, or neuer finde Christ; eyther disarme thy selfe of all vaine confidence, loue, delight, and support from the world and worldly men, or the arme of the Lord will neuer beare thee vp and nourish thee.

Secondly, a true Member is not but by generation in nature, nor canst thou be a true member of Christ but by regeneration: great oddes betweene a wodden legge, though neuer so exquisitely made, and a true legge; all members in Creation be begotten, and in Grace begotten againe.

Thirdly, as they are not Man and Wife, where there is no sure making by Contract or Marriage going before; so neyther can any be in Christ, vlesse hee be receiued vnto the Couenant of Grace: and, as it is a mad thing in Nature, for any woman to say, Such a man is my Husband, for hee is a kinde man, and did cast his eye vpon mee, or did me a pleasure at such a time, &c. So, it is as great spirituall madnesse for any Soule to pleade interest in Christ, when they can alleadge no more but his generall loue to man; or that hee offered Grace to vs in the Word and Sacraments, or that wee together with the Gospell receiued outward blessings, or such like; when men can shew no contract, no mutuall entercourse betweene CHRIST, and the SOVLE, no manner of euidence for their hopes, no witnesses from the Word, Spirit, or Children of God, for their spirituall Marriage.

Again, would a man know whether hee be in Christ, these Comparisons likewise resolue his doubt, by a three-fold Answer: first, hee is in

1 To Christ.

I/c. 1.*I/c.* 2.

Rem. 8.

2 To the Apo-
stle.*I/c.*3 To the
Saints abroad.4 To the
Saints at
home.

4.

How thou
maist get in-
to Christ.

1.

2.

3.

Who are in
Christ.

Christ, if he blossom, grow, and beare fruit, even such fruit as is to eternall life. If a man be abundant in the workes of the Lord; and grow in such graces as are communicated onely to the faithfull, hee is certainly a true Plant in this Stocke: for, by growing and fruit, is the Plant that is ingrafted knowne from the sprigge that is lopped off, and lyeth by, and is withered. A life barren and voyd of the workes of Pietie and Mercy, is a manifest signe that the person is not in Christ.

2. Secondly, if there be in our soules the sense, and feeling, and motion of spirituall life, then are wee members: for, in a wodden legge is there no sense nor naturall motion. When men haue as much sense and feeling, fauour and delight in the things of the Spirit, as the Word, Prayer, fellowship in the Gospell, with the exercise of holy Graces in the duties of Gods worship, or things otherwise belonging to the Kingdome of Christ, as the carnall man hath in the profits, pleasures, and fleshly things of this world. These certainly are men after the Spirit, and by the Spirit mystically vnited to Christ the head: and on the other side, a more plaine and palpable signe cannot be giuen to prouedemonstratiuely, that a man is not in Christ, then when a man findes no taste, hath no feeling, can take no delight in spirituall Meanes, Graces, or Persons, and yet is easily affected with the least profits and delights of the world.

Rom. 8.

3. Thirdly, it will appeare by the holy communion betweene Christ and the faithfull Soule, by his co-habitation and spirituall entercourse, when Christ meetes a Christian with holy Comforts, with heauenly refreshings, with sacred answeres, with spirituall direction, and other sacred signes of the presence of Christ, in the use of the meanes, sporting himselfe with the Christian Soule: this entercourse I say, this secret and chamber-meeting, these inward and heartie feelings, wrought by the Word and Sacraments, by Prayer and Fasting, by Reading and Conference, are certaine and sure signes and seales to prouedemonstrate a marriage going before. And thus farre of the foure rites giuen to the Children of God, and also of the second thing, viz. the persons saluted. Now followeth the Salutation it selfe.

Grace and Peace be vnto you, from God the Father, and from the Lord Iesus Christ.

Of Salutations.

ἡ εὐχαισι.
ἡ χάρισι.
ἡ εὐεγγελιᾷ.

The acceptations of the word Grace.

IT hath bene an auncient custome, both in the Iewish, Christian, and Pagan world, to beginne Letters and Epistles, with Salutations; and in these they were wont to wish to their Friends, that which was accounted the chiefe good. Hence the Heathen as they were opinionated about the chiefe good, they did differently wish good things to their friends in their salutations. Some wished health, some wished welfare or safetie; some, to doe well; some, ioy and a merry life; as they were eyther Stoickes or Epicures. But the Apostle finding that true felicitie was in none of these, doth religiously wish that which in the Kingdome of Christ was in greatest request, (viz.) *Grace and Peace.*

Grace.] This word is diuersly taken. For kindnesse, *2 Sam. 16. 17.* for abilitie to affect or perswade, *Psal. 45. 2.* for the happinesse that is had from Christ in this world; and so it is opposed to glorie, *Psal. 84. 11.* for the preaching of the Gospell, *Rom. 1. 4. Tit. 2. 12.* for approbation from God, *Prou. 12. 2.* finally, it is taken for the spirituall libertie that wee haue from Christ; and so it is opposed to the Law, *Rom. 6. 14.* lastly, it is taken for the loue and fauour of God, receiuing the Sinner into couenant in Christ, as it is an euer-flowing spring of celestially Grace to the soule iustified: and so it is taken here.

Peace.

Peace.] This word also is diuersly accepted, for rest and ease from paine, *Psal.* 38.4. for familiaritie, so the man of my peace, *Psal.* 41.9. for concord, *Ephes.* 4.3. for prosperitie in generall, *1 Chron.* 12.18. *Psal.* 125.5. *Ier.* 29.11. for all that felicitie wee haue by Christ, *Luke* 19. 42. for glory in heauen, *Esa.* 57.2. *Luke* 19. 38. *Rom.* 2. 10. *Luke* 1. 79. for reconciliation it selfe, *Luke* 2. 14. *Esay* 53. 5. for the meanes of reconciliation, *Ephes.* 2. 14. for the signes of reconciliation. *Esay* 57.19. *Psal.* 85.8. for tranquillitie of conscience, *Rom.* 14.17. & 5.2. Lastly, it is also taken for all that rest of conscience within, and Synecdochically it signifieth all those blessings spirituall which eyther in this world, or that other better world wee receiue from Christ, together with Gods fauour and grace: neyther is temporall prosperitie excluded, though not principally meant; and so I thinke it is taken here.

The meaning being thus found: I consider the obseruations first generally.

First, in that the Apostle doth in the very Salutation sow the seedes of the whole Gospell, we might learne euē in our ordinarie employments, to minde Gods glory and the saluation of others.

Secondly, wee may hence see that it is lawfull to draw abridgements of holy things, and commend them to ordinary vse: as here these graces to an ordinary salutation from man to man; and so I thinke of teaching the Lords Prayer and Commandements, with other Scripture, to children or seruants, that yet vnderstand not, and that for such reasons as these: first, that so they might haue occasion much to thinke of the things are so much and commonly vrged: secondly, that if any time of extremitie should come, they might haue certaine seedes of direction and comfort, to guide and support them: thirdly, that their condemnation might be more iust, if hauing *Grace* and *Peace*, and other principles of Catechisine so much in their mouthes, they should not get them into their hearts.

Thirdly, a question may here be moued: how the Apostle can in these words wish vnto them their chiefe good or felicitie, seeing these are not all the graces or blessings needfull to our happinesse? I might Answer this diuersly. 1. Here is a Synecdoche, all are vnderstood, though not all named: or thus, these are the beginnings of all graces and blessings: or thus, one or two graces is worth a world besides: or thus, these are chiefly about others to be sought: but lastly, it is certaine these cannot be had without the most of sauing graces: as for example, true Peace cannot bee had without Christ, nor without godly Sorrow, Confession, Knowledge, Meeknesse, Desires, Faith, Humilitie, Loue, and the like, as men may easily see, if they will be informed eyther by Scripture or experience.

Fourthly, but the maine *Doctrin*e which generally I obserue out of these words, is this; that spirituall things from God in Christ are the best things, and most to be sought, and desired, and wished, both for our selues and others. The reasons are: 1. They serue for the excellentest part, (*viz.*) the soule: 2. They serue for eternitie, and these outward things but for this life: 3. Spirituall things are giuen by God in Christ; the other by God without Christ: 4. They onely are able to satisfie the Soule: 5. in respect of continuance; for outward things can last but till death, but then their workes will follow the faithfull into the graue, yea, into heauen; and therefore much more these graces: 6. Spirituall things are onely proper to the Saints; temporall things are common both to good and bad: 7. These are to be had by vertue of an absolute promise; the other but conditionally assured: 8. These are more pleasing and acceptable to God, Gods acceptation proues them best: lastly, *What shall it profit a man to winne the whole world, and loose his owne Soule?*

The acceptations of the word *Peace*.

Three reasons why children may be taught the principles they vnderstand not.

Quest.

Ans.

- 1.
- 2.
- 3.
- 4.
- 5.

Doct.

Spirituall things are the best things.

Reasons.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.

Mat. 16.

Vſe. 1.

The vſe is firſt for the iuſt reproofe of the wonderfull careleſſe and ſtrength of folly, that hath poſſeſſed the moſt people, in the prophane neglect, nay, contempt of ſpiritual things, with the meanes of them. Indee, if men could be rid of Death; the Graue, Hell, and Gods Curſe, or if theſe things could be had without ſeeking, it were to ſome purpoſe for men to ſleepe ſtill and neuer wake. Many are the ſleights of Sathan. Some are ſtubborne, and will not regard: ſome with very preiudice runne wittingly to hell: ſome confeſſe it to be meeete that the beſt things ſhould be chiefly fought, but forget: ſome purpoſe, but giue ouer, for difficulties in the beginning: ſome no ſooner ridde off terrour, but as ſoone off care for the life to come.

Vſe. 2.

Secondly, this Doctrin may be a ſingular comfort to vs, if wee can finde grace and peace in our harts, how euer it be with vs in our bodies or eſtates otherwiſe.

Vſe. 3.

Thirdly, it ſhould teach Parents to be more carefull to leaue grace in their Childrens hearts then treaſures in their Cheſts for them: and friends ſhould more endeauout to helpe one another in the comforts of an holy fellowſhip in the Goſpell, then in the ciuill furtherances they doe ſo much engage themſelues to.

4.

Laſtly, it ſhould teach vs to learne the leſſon giuen by our Sauour Chriſt, *Mat. 6.* nevther to enlarge our affections to the immoderate deſires of ſuperſuitie in outward things, nor yet to racke our hearts with the faithleſſe and fruitleſſe cares for things neceſſarie. This latter branch is vrged with eight or nine worthy reaſons: but of theſe in another place afterwards. And thus much generally.

Mat. 6.
Ver. 19. to 25.
Ver. 25. to the
end.

1.

Grace] If Grace (that is, Gods fauour, and the graces ſpiritual that flow from thence) be of ſo great worth and excellencie; diuers things may be inferred by way of profitable inſtruction, for our vſe, out of ſeueral Scriptures. Firſt, if it be ſo great a priuiledge to obtaine grace from God, we ſhould ſtrive to be ſuch as are within the compaſſe of the promiſe of grace; eſpecially, wee ſhould get humble and lowly hearts: for, *God giues grace vnto the humble, but reſiſteth the ſtubborne, wilfull, and proud ſinner.* Again, if Gods Loue, and Chriſts Grace be Jewels of ſo great value, it ſhould teach vs, when Grace is offered in the meanes, or any way beſtowed by Gods Spirit, neuer to receive it in vaine: ſo as it ſhould be tendered without effect, or kept without aduantage; but eſpecially, let it euer be farre from vs, to turne the Grace of God into wantonneſſe, to abuſe eyther the promiſes of Grace, or the pledges of Gods Loue, to become eyther bawds for perſeuerance in ſinne, or props to ſecure and bolde preſumption. And about all things wee ſhould with all watchfulneſſe take heede of wronging the Spirit of Grace, eyther by reſiſting, tempting, grieuing, quenching, or deſpiſing it. And further; wee ſhould learne by all good meanes, as conſtant hearing, prayer, reading, conference, and meditation, to ſurre vp the Graces giuen vs, to labour for ſpiritual ſtrength in Grace, and to ſearch ſo carefully into the euidence of Faith, for what wee haue; and Hope, for what wee want, as neuer to giue ouer to examine our ſelues by the ſignes and promiſes of Gods Loue, till our hearts were ſetled and ſtabliſhed in Grace. Laſtly, Gods Children ſhould ſolace themſelues in the feeling and experientiall knowledge of Gods grace, ſo as their hearts ſhould neuer carry them away to make them account the Conſolations of God ſmall, or to deſpiſe the Grace giuen them; but rather in the middeſt of all combats with temptations within, or afflictions without, to ſupport their Soules with that gracious Promiſe, *My Grace ſhall be ſufficient for you, and my Power made knowne in your weakeneſſe.*

Iames 4. 6.

2.

2 Cor. 6. 1.

3.

Iude 4.

4.

Heb. 10.

5.

*2 Tim 1. 6.**2 Tim. 2. 1.*

6.

*Iob 15. 11. 12.**2 Cor. 12. 9.*

Peace.] The second thing here wished for, and to be desired of all that loue their owne good, is *Peace*, that is, tranquillitie of heart, with other spirituall blessings accompanying it with outward things also, so farre as they may further our happinelle: but the Scripture layes a restraint vpon the getting of this peace, and giues rules for the vse of it. For if euer wee would haue Peace, wee must first be *righteous persons*, that is, men that are broken in heart for our sinnes, humbled at Gods feete for forgueneffe, and such as hang vpon the Word of G O D, to receiue the certaine meanes of our soules reconciliation, and the righteousnesse of C H R I S T impured vnto vs: such, as to whom *there is a way, and their path is holy*. But on the other side, *vnto the wicked is no peace*: and they are taken by the Prophet for wicked men, that are never humbled in the duties of Mortification for sinne, that in the hardnesse of their hearts frustrate the power of Gods Ordinances, so as they cannot worke vpon them: these haue *no peace*, neyther with G O D, Angels, Men, the Creatures, or their owne Consciences.

Esay 35. 8.

Esay 57. 21.

Againe, hast thou gotten peace and tranquillitie of heart, euen rest and ease from C H R I S T, then let this peace *preserue thy heart and minde*, and let it *rule*. Be carefull to reiect all matters in thoughts, or opinions in affections, or desires in words or actions, that might any way *interrupt thy peace*: but by all meanes nourish it, delight in it, and let it guide to all holy meditations, and affections, and gainefull practises and endeaours. Let the peace of thy heart, and Gods spirituall blessing be a rule for all thy actions. And lastly, with all good Conscience and holy conuersation hold out, that when Christ shall come, eyther by *particular Iudgement* to thee in death, or by *generall Iudgement* to the whole world in the last day, thou maist be *found of him in peace*, so shall Christ be vnto thee a *Prince of Peace*, and *guide thy feete for euer into the way of peace*.

Phil. 4. 6.

Col. 3. 15.

2 Pet. 3. 14.

Esay 9. 6. 7.

Luke 1. 79.

And thus farre of the good things hee wisheth vnto them, now follow the efficient causes (*viz.*) *from God the Father, and our Lord Iesus Christ*.

Diuers things may be here obserued.

First, a prooffe of the *Trinitie*, or, at the least, a plaine prooffe of two persons, the *Father* and the *Sonne*, vnited in one essence.

Secondly, G O D is here plainly affirmed to be a *Father*, and that hee is in diuers respects: first, to all by *Creation*: secondly, to all the faithfull by *Adoption*: thirdly, to Christ, by the grace of *Union* as man, and a naturall *Father*, as God.

Thirdly, here wee may obserue, that grace and blessings must not be looked vpon without some honourable meditation of God and Christ the giuers.

Fourthly, seeing beleeuers haue a *God, a Father, a Christ, a Saviour, a Lord*, they are sure to be in a happy case, and may haue what is needfull, if they will seeke for it.

Fifthly, wee may obserue, we can haue no comfort in the enioying or hope of any fauour or blessing, spirituall or temporall, vnlesse, first, God be our *Father*; secondly, wee be in *Christ*.

Lastly, if G O D be a *Father*, and C H R I S T a *Lord*, it stands vs vpon to looke to it, that yee performe both *honour* and *seruice*. And thus of the Saluration. The Preface followeth.

Verse 3. *Wee giue thanks to God, euen the Father of our Lord Iesus Christ, alwayes praying for you.*

The Diuision.

THE Salutation hath bene handled already, the Preface followeth, and is containd in this Verse, and those that follow to the 12. Verse: in which the end and drift of the Apostle is, to winne affection to the Doctrine afterwards to be propounded: and this hee doth by shewing his exceeding great loue to them, which he demonstrates by two things which he did for them, (*viz.*) he both gaue thanks vnto God in their behalfe, and also made many a prayer for them: which spirituall duties are better kindneses and signes of true affection and respect, then all ciuill curtesies or outward complements are or can be.

These things in the Preface are first generally set downe in this Verse, and then particularly enlarged in the Verses afterwards: first, the Thankesgiuing, from *ver. 4.* to the 9. secondly, Prayer, *v. 9. 10. 11.* In this Verse hee doth two things: first, hee giues thanks: secondly, he prays. In the Thankesgiuing consider, first, what hee doth, in these words, *Wee giue thanks*: secondly, to whom he doth it, in these words; *To God, euen the Father of our Lord Iesus Christ.* Thus farre of the order of the words.

The Doctrines follow, which must be considered generally from the whole Verse, and specially from the seuerall words.

Two general Doctrines.

The first general Doctrine is this, that it is not enough to salute others kindly, but we must doe and performe the sound duties of loue: this is from the coherence, and condemnes the sinfull barrenesse of many that know a necessitie of no duties of loue, vnlesse it be to salute curteously.

Secondly, wee see heere that Tyrants may take away the benefit of hearing, reading, conference, and such like; but they cannot hinder vs of praying: **PAUL** can pray and giue thanks in prison, for himselfe and others, as well as euer before. Let wicked men doe their worst, Gods Children will still pray vnto God. And looke how many promises are made in Scripture, to the prayers of the Saints, so many consolations are inuiolably preserued vnto them, against the rage of whatsoeuer extremitie wicked men can cast vpon them: this is a singular comfort.

Miserie breeds vnitie.

Wee.] Doct. Miserie breedeth vnitie. The Apostle that in more prosperous times iarrer with *Peter* and *Barnabas*, can now hold peace and firme vnitie with meaner men; and therefore hee saith *Wee*, not *I*. And thus wee see it was in the times of persecution in *Queene Maries* dayes, the Bishops and Pastors that could not agree when they were in their Seates and Pulpits, willingly seeke agreement when they are in prison, and must come to the Stake. And so it many times fals out in common Iudgements, as the sword and pestilence: in such times the words of the Prophet are fulfilled, *Like People like Priests, like Seruant like Master, like Buyer like Seller, like Borrower like Lender, like Giuer like Taker, to vsury.* Great and preuailing Iudgements take away all that vanitie of conceit and swelling of pride which difference of gifts and places bred before.

Esay 24. 2.

The Lord for his mercies sake grant, that at the length there may be found some remedie to cure the wound and heale the breach which proud contention hath made, and continued, with effects prodigious and vnheard of: lest the Lord be at length prouoked to plague with more fierce and cruell Iudgements, and worke vnion, at least in one furnace of common calamitie: the same God, for his Sonnes sake, worke in all that any wise loue the prosperitie of Ierusalem, on all sides, that they more regard the glory of God and the good of the Church, then their owne greatnesse eyther of place or respects

respects amongst men, and that they may more seeke the truth then victorie. And as for those that neyther loue the truth nor peace, the Lord open their eyes and conuert them, or else giue them to eate of the fruit of their owne wayes.

Doe.] It is not safe to put ouer good motions. When *Paul* findeh fitnessse to pray and giue thanks, hee doth not omit the occasion. In spirituall things delay is alwayes dangerous, but in sinfull motions the onely way many times is to deferre the execution. Many sinnes are prevented by the very benefit of taking time enough to execute them.

Giue thanks.] *Paul* giues them to vnderstand before he comes to dispraise their vices, and the corruptions crept into the Church, that hee takes notice of their prayse-worthy vertues: hee referues his taxation to the second Chapter; and this course hee holds with them for diuers Reasons. First, to assure them of his loue, and that hee did it not of malice, a thing especially to be looked to in all admonitions, in familie, or else-where, as well to praise for vertue, as dispraise for vice. Secondly, he holds this course to let them see that he did account them as Christians, though they had their infirmities. It is a secret corruption in the affection of the reproved to conceiue that the reproouer likes them not at all. They are not fit to reprove others, that cannot loue them for their vertues at the same time that they dispraise their faults: and therefore they are farre short of holy affections, that say, *I neuer liked him since I saw that fault by him.* Thirdly, hee did thus, that they might the more hate sinne, seeing it did darken their graces, which els would more appeare. Fourthly, that they might be made thankfull themselues for their owne graces; a shame that others should prayse God for his mercies to vs, and wee neuer prayse God our selues. Lastly, it carryeth with it a secret taxation of vnthankfulnessse, as the cause of their fall: for, had they bene more thankfull for the sinceritie of the preaching of the Gospell, and for the riches of the grace of *Christ* offered, the honourable opinion of the excellencie and sufficiencie thereof, to giue all sound contentment, would haue preserued them from mixing the worship of God with mens traditions, or admitting contrary doctrine, and from dishonouring the mediation of *Christ* with *Angell-worship.* Then did Popish Traditions ouer-flow, when the Scriptures were contemned, and the light of them suppressed: and in generall, an vnthankfull man is euer a vicious man.

More specially, in the dutie here mentioned two things are to be considered.

1. What they doe: *Wee giue thanks.*

2. To whom: (*viz.*) to God euen the Father, &c.

We giue thanks.] *Eucharist* is sometimes appropriated onely to the Sacrament of the Lords Supper, but most commonly is generall to all holy thankfulnessse, especially to God.

There is a flattering thankfulnessse to men ^a, and a Pharisaicall proud conceited thanksgiuing to God ^b.

Concerning the spirituall mans thankfulnessse to God, I propound three things onely in the generall briefly to be noted: First, Reasons to incite vs to the practise of continuall thankfulnessse to God. Secondly, for what rhings we are to be thankfull. Thirdly, what rules to be obserued for the manner of performance of it.

There are many reasons scattered in Scripture, to incite vs to Thankfulnessse: first, because it is a speciall part of Gods worship, or one way by which we yeeld worship to God. Hence, that the Apostle accounts it a great losse; if the people cannot say *Amen*, when the Teacher *blesseth in the spirit, or giueth thanks* ^c. Againe, when he would exhort them to liberalitie, he vrgeth them

Not safe to deferre good motions.

Note.

It is good to praye before thou reprove.

Reasons.

1.

2.

3

4.

5.

^a *Acts* 24. 3.

^b *Luke* 18. 11.

Motiuues to thankfulnessse.

^c *1 Cor.* 14. 16.

^d 2 Cor. 9. 12.

13.

2 Cor. 4. ~~15~~

2.

^e Ephes. 4. 3. 4.

3

^f Col. 2. 6. 7.

^g Phil. 4. 6. 7.

^h Phil. 4. 6.

ⁱ 1 Thef. 5. 18.

For what wee
must giue
thanks.

^h 2 Cor. 4. 16.

ⁱ Col. 4. 2.

^k Rom 7. 26.

^l Rom. 1. 21.

^m Acts 27 35.

ⁿ Col 3. 17.

^o Col. 10. 3.

Scripture for
prayer and
Thanksgi-
uing for our
very food.

The manner
of Thanksgi-
uing.

^o Psal. 5. vlt.

Hof. 14. 3.

^p Luke 18. 11.

14.

them with this reason, that the *supplying of the necessities of the Saints would cause much thanksgiving to God*, ^d. And in the 4. of the 2. of Cor. he sheweth that *the thanksgiving of many would breed both a plenty of grace, and an abounding of much prayse to God*. Secondly, the Apostle hauing dehorted the *Ephesians* from Fornication and all Uncleanesse, and Coxetousnesse, Filthinesse, Ising, and foolish Talking; hee addeth, but rather *use giuing of thanks* ^e. As if hee would note, that thankfulnesse for Gods Blessings and Graces duely performed, would preserue them from the filth and power of these base vices. Besides, it is a thing that *becommeth the Saints*, nothing better. Thirdly, it is a signe of three worthy things, wherein it behooueth euery man to be well assured: first, it is a signe of a heart that hath rightly receiued Christ, and is firmly rooted, built, and stablished in the faith ^f. Secondly, if *men in all things let their requests be shewed vnto God with giuing of thanks*, it is a signe of the peace of God, *even that the peace of God that passeth all vnderstanding, will preserue their hearts and mindes in Christ Iesus* ^g. Thirdly, it is a signe, nay, a very meanes of a contented minde. He that can pray vnto God for what hee wants, and is able thankfully to acknowledge what hee hath in possession or promise, hee will *in nothing be carefull*, as it appeareth in the same place to the *Philippians*. Lastly, it is one of the sixe principall meanes to make a man *reioyce alwayes*, as the Apostle writeth, *1 Thef. 5. 18*. Thus of the Reasons.

Secondly, wee must consider for what wee must giue thanks. First, for spirituall things as well as temporall, as for the Word ^h, for Mercies in prayer, for Victory ouer a sinne ^k, for Knowledge ^l. Secondly, in aduersitie as well as in prosperitie, and that in all sorts of afflictions, in danger ^m, in wrongs. Thirdly, in outward things wee must be thankfull ⁿ, not only for great things done, for our states or names, but euen for the lesse and more daily fauours, as for our foode, and the creatures for our nourishment. And in speciall manner haue the Saints in all ages bound themselves to a set course of prayer and prayse ouer and for their foode: and therefore their grosse swinish prophanesse is so much the greater, that sit downe and rise from their meate, like brute beasts, without any Prayer or Thanksgiuing. If any aske whether there be any expresse Scripture for Grace before and after meate, I answere, there is, and aliedge these three vndeniable and plaine places of Scripture, *2 Tim. 4. 3. 4. Iohn 6. 23. Rom. 14. 6*.

Thirdly, for the manner of Thanksgiuing, it may be found in that phrase vsed by the Prophets in the olde Testament of *Sacrificing the calves of their lips* ^o. For here foure things may be obserued. First, it must be a dead Calfe, to note that all Thanksgiuing must proceed from humble and mortified mindes; and therefore the Pharises thanks did not a whit *rustifie* them ^p. Secondly, it must be a sacrificed Calfe. Now, in the Sacrifice three things were required; an *Altar, Fire, and to lay the hand vpon the head of the Beast*: An *Altar*, for not onely our prayers must be made in the name of Christ, but our prayes also must be tendered to God in his mediation, or they will neuer be accepted, no more then a Calfe nor laid on the Altar: neyther is it enough to lay the Calfe on the Altar, but *Fire* must be put to it: to note, that the bare throwing out of words of thankfulnesse, though in the name of Christ, will not serue, vnlesse wee doe also get some feeling ardencie and zeale to burne the Sacrifice. Thirdly, we must *lay our hands on the head of the calfe*; that is, in all humilitie wee must confesse our vnworthinesse of all the blessings or graces wee giue thanks for. Againe, in that they offer a Calfe, it signifieth that wee should not offer our thankfulnesse to God of that that costs vs nothing: wee should desire to expresse our prayse by doing some thing to further Gods worship, or relieue the necessities of others. If God bleste vs at home, wee should carry a Calfe to the Temple. Lastly, we must

not

not sacrifice to a *strange God*, when we giue thanks, and that men doe when they sacrifice to their *nets*, as the Prophet speaketh, that is, when men attribute the glory and prayse of God to the meanes or second causes.

Thus of thankfulness in the generall.

But that which is here entended, is, that wee should giue thanks for others as well as for our selues, which is not a curtesie but a dutie. This dutie of praising God for others, growes exceeding commendable, if wee can exercise it in these particulars. First, if wee can giue thanks for those blessings vpon others, which the world accounts shamefull to enioy, as Zeale for Gods glory, religious Sinceritie, and Vprightnesse of heart, the Crosse for Christ his sake, and such like. Secondly, if wee can first giue thanks, that is, be more apt to prayse God for the vertues of others, then be forwards to tax their faults and frailties. Thirdly, if we can doe it for *all sorts of men*, euen our enemies. Fourthly, if wee can be thankfull for the true ioy wee haue had in other mens prosperities.

To conclude this point, if wee would haue others to giue thanks for vs, we should labour to be such, as for whom thanks may be giuen. And thus of what they doe: Now, to whom.

To God.] These words hauing bene vsed in the very Verse before, teach vs two things. First, that it is no cloying to a sanctified minde to be much and often, yea, vpon euery occasion in the honourable mention and lauding of God, ascribing in euery thing glory to God: so, in heauen they shall neuer be weary of Gods prayses, no not vnto all eternitie. And certaine it is, that the more men grow in sanctification, the more ealie and apt are their hearts to entertaine all occasions of communion with God, without wearinesse or deadnesse.

Secondly, (*to God*) shuts out the prayses of themselves or of men. It is fit our reioycing and prayse should be directed thither from whence the blessing came.

The Father.] These words are considered in the former Verse. Thus much of his Thankesgiuing.

Praying for you.] First, in generall from the ioyning together of these two duties, two things may be obserued: first, that a childe of God neuer giues thanks but hee hath cause to pray: for, if it be for temporall things, hee must pray both for their sanctified vse, that they become not occasions of sinne; and for their preseruacion according to Gods will: if it be for spirituall things, he hath reason to pray for increase, strength, and preseruacion against falling, and such like. Secondly, on the other side, I say also, that a childe of God doth neuer pray, but hee may finde reasons to giue thanks, wee may finde mercies in any miserie; yea, it is a singular mercy to haue a hart to pray, and to haue so many large promises made to them that call vpon God in their distresse. But the maine particular *Doctrine* is, that we ought not onely to pray for our selues but for others. And the Apostle, *1 Tim. 2. 1.* seemes to make foure sorts of prayers for others, *viz. Deprecations, Requests, Intercessions, and Gining of Thanks.* *Deprecations* are Prayers for helpe against hurtfull things; *Requests* are Prayers for profitable things; the word rendered *Intercessions*, is by some taken to signifie complaints vnto God against such as wrong them; for whom wee pray: or else, it is a more set or serious imploring of Gods ayde with the vnted forces of the godly: and lastly, *Gining of Thanks* stands in the lauding of God for blessings or graces: and in the *6.* of the *Ephesians*; and in the *1.* of *Tim. 2.* the Apostle sets downe rules to be obserued in Prayer for others: in the *Ephesians* hee requires that they pray, *1. at all times: 2. with all manner of Prayers: 3. in the spirit: 4. with watching: 5. with perseuerance: 6. With spirituall importunitie: and lastly, for all Saints:*

And

Hab. 1. 16.

We must giue thanks for others.

Foure rules of ryall.

1.

2.

3.

1 Tim. 2. 1.

4.

1 Thes. 3. 9.

As any are more heauenly minded, they are more frequent in praises.

A childe of God neuer giues thanks but hee hath cause to pray, and contrariwise.

Foure sorts of prayers for others.

Ephes. 6. 18.

1 Tim. 2. 8.

And in *Timothy* he requires that they pray; 1. *euery where*; 2. *with pure bands*; 3. *without wrath*; 4. *without doubting*.

Reasons to
warrant pray-
ing euery day.

1.

Mat. 6. 11.

2.

1 Thes. 5. 17.

3.

4.

1 Tim. 4. 2.

5.

Psal. 141. 2.

Ps. 51. 17.

Alwayes.] To pray alwayes, is to consecrate euery day and night to God by Prayer: and belides, to pray vpon all occasions, with lifting vp our haits vnto God; or by vsing short prayers, which they haue beene wont to call *Eiaculations*. Neyther was it the dutie of *Paul* onely, to pray alwayes, that is, to keepe a set order of Prayers; but it is our dutie also to set apart time euery day, euening and morning, to pray vnto God our selues, and our households. And because these exercises of Religion are by the most wholly neglected, and in roome of it, vile prophanenesse stains mens houses, I will here set downe, by the way, some few reasons to warrant a daily set course of praying. First, our Sauiour *CHRIST* teacheth vs to pray for *the bread of the day, euery day*: as God will not promise vs bread for a weeke, a month, a yeere; so neyther will God accept of a prayer for the necessities of a weeke, month or yeere before hand, but will haue vs make as much conscience to pray daily, as wee haue sence of daily wants. Secondly, wee are commanded to *pray continually*: now, what sence can be probably giuen of these words, if that a daily set course of prayer be not included. Thirdly, the Saints prayed euery day, an auncient practise somethousand of yeeres agoe; *Dauid* prayed *seauen times a day*; and *Daniell*, *three times a day*. Let wicked and prophane people say, what needes all this prayer; but let vs be assured, that as holinesse and grace growes in any, so are they more abundant in this worship of prayer: the holiest men haue euer prayed most: for though they haue not most neede, yet they haue alwayes most sence of their owne needes and others to. Fourthly, if our foode must be euery day sanctified by the exercise of the Word and Prayer, then much more haue wee neede to sanctifie our selues, our households, our callings, and our labours by daily Prayer.

Lastly, Prayer is called *Incense* and *Sacrifice*. Now the Iewes held it an *abomination of desolation*, if the morning and euening Sacrifice were wanting: neyther doe wee lesse need to seeke daily the benefits of the attonement made by the sacrifice of *Christ*, and his intercession; then did the Iewes: and wee are euery way as much bound, as often to professe our faith in *CHRIST* slaine, as they did in *Christ* to be slaine.

And thus of the demonstratiue and vndeniable signes of the Apostles loue to the *Colossians*, as they are generally set downe in this Verse.

Verse 4. *Since we heard of your faith in Christ Iesus, and your loue towards all Saints.*

Verse 5: *For the hopes sake which is laid vp for you in Heauen.*

IN these words and the rest that follow to the 12. Verse, hee doth particularly explicate the two signes of affection: first, he sets downe his Thanksgiuing to *Verse 9*. secondly, he prayes, *Verse 9* to 12. In the Thanksgiuing hee giues thanks for their Graces in these words: secondly, for the meanes of grace in the rest of the words to the 9. Verse.

Their Graces are three; *Faith, Lone and Hope*.

Of Faith.] In the handling of the Doctrine of *Faith*, I consider it: First, in the coherence, as it stands in the Text: Secondly, as it is in it selfe apart from that which went before or comes after. From the generall consideration of the Coherence I obserue, First, that we can neuer be reconciled to God, or attaine the chiefe good without Faith, *Without Faith it is impossible to please God*. Therefore it is good for vs to *proue our selues, whether we be in the Faith*, and to know whether *Christ be in us except wee be reprobates*.

Secondly,

I.
Diuers things
concerning
Faith, noted
from the co-
herence.

1 Heb. 11. 6.

2 Cor. 13. 5.

Secondly, this Faith is not naturall: wee are not borne beleeuers, we are all concluded under Sinne, and kept under the Law, and shrou up to Faith afterwards to be revealed*. It is the worke of God; yea, of the power of God^y: It is the gift of God^z: *All men haue not Faith*^a: It must be gotten with much striving^b. As not by nature, so not by naturall meanes: and therefore wee must seeke for better grounds, then I haue benee alwayes thus: neyther will it auaille thee to shew thy education, ciuilitie, morall vertues, outward holinesse, &c.

Thirdly, whatsoeuer we gaine by the word of God, if we gaine not Faith and Loue, all is vaine; Knowledge is vaine, Zeale is vaine, &c. therefore it behooueth vs to gather in our thoughts, and to minde that one thing that is necessarie.

Lastly, though Nature deny strength to beare, or power to giue this grace, yet there is power in the word of God preached, to beger euen Faith as well as other Graces: *Faith commeth by hearing*, &c. *Rom. 10. 17.* and *Gal. 3. 2. 5.* he saith, *They receiued the Spirit, by the hearing of Faith preached*, &c. *Heare, and your soule shall liue. Esay 55. 4.*

Thus much of the Doctrines from the Coherence.

That the nature of this grace may appeare, the seuerall acceptations of the word, the sorts, obiects, parts and degrees of it must be considered. Faith is in Scriprures diuersly taken: sometimes it is giuen to G O D, and signifieth his faithfulness in his promises, as *Rom. 3. 3. Shall their unbeliefe make the faith of God of none effect.* And when it is giuen to man, it is taken: First, for *Fidelitie*, as it is a vertue in the second Table *Mat. 23. 23.* Secondly, sometimes it is taken for the *Doctrine of Faith*, *Rom. 12. 6.* according to the Analogie of Faith. Thirdly, sometimes for *Profession of Religion*; thus *Elimas* is charged to haue laboured to turne the *Deputie from the Faith*, *Acts 13. 8.* Fourthly, sometimes for *Christ himselfe*, by a *Metonimie*, who is both the obiect and cause of Faith, *Gal. 3. 25.* Fifthly, for *Knowledge onely*: thus the *Diuels are said to beleue*, *Iames 2.* Sixthly, for the *gift of working Miracles*: *If I had all Faith, so as I could remove mountaines*, &c. *1 Cor. 13. 3.* Lastly, for *that grace by which felicitie and the chiefe good is applyed*; and thus it is called the *faith of Gods Elect*, *Tit. 1. 2.* and by Diuines, *iustifying Faith.*

Secondly, there are diuers sorts of Faith: I will not speake of Faith *generall* or *speciall*, *infused*, or *acquired*, *formed* and *unformed*, but leaue them to the troublesome Schoole-men; onely I rest in the vsuall distribution which hath ground in Scripture: thus Faith is *Historicall*, *Temporary*, of *Miracles*, and *iustifying*.

First, *Historicall Faith* is to beleue the doctrine of the word of G O D to be true: and therein is supernaturall, and differeth from all humane knowledge whatsoever; neyther is it in the power of Nature alone to perswade men that the Scriptures are Gods Word, further then the remnants of Gods former Image doe giue a glimpse of it, and is cleared by the spirit of generall illumination.

This *Historicall Faith* doth both vnderstand the Doctrine, and giue assent that it is true, yet doth not iustifie: and therefore their case is so much the more fearefull, that haue not so much as their ignorance any way redressed, nor gotten so much as any knowledge by the Word of God.

Secondly, *Temporarie Faith* goeth yet further: for, such as haue that Faith doe not onely get knowledge, and yeeld assent to the truth, but also professe the truth with some earnestnesse, not sticking at it, to giue their names in some more speciall manner then others, to a respect of Religion; yea, they reioyce inwardly in the doctrine of the Word: and lastly, bring forth some kinde of fruit, and amend some faults, onely because the Word of G O D would haue them so to doe. Therefore is this Faith vnprofitable, because they

2.

* Gal 3. 22. 23.
y 2 Thes. 1. 11.
z Ephes. 2. 8.
a 2 Thes. 3. 2.
b 1 Tim. 6. 12.

3.

4.

Rom. 10. 17.
Gal. 3. 2. 5.
Esay 55. 4.

The acceptations of the word Faith.

The sorts of Faith.

Historicall Faith.

Temporary Faith.

Luke 8. 13.
Heb. 6. 4. 5.

they neuer had the particular assurance of Gods fauour in forgiueneſſe of finnes, nor will be brought to diſlike, much leſſe to humble their ſoules for thoſe ſpeciall finnes wherein they haue tranſgreſſed, but nourish ſome one particular preſumptuous ſinne or finnes, which raining in them doth wholly engroſſe and take vp that inward worſhip which is due to God onely. And this is the Faith of our better ſort of people.

Faith of Miracles.

Thirdly, *Faiſh of Miracles* was that Faith by which many in the Primitiue Church were able to worke Miracles, and was of two ſorts: eyther Faith to heale, or Faith to be healed: this Faith may be in ſuch as are reprobates, as *Mat. 7.* ſome ſhall ſay, *Haue mee not caſt out Diuels by thy name? to whom Chriſt ſhall anſwere, Depart, I know you not.*

Iuſtifying Faith.

Fourthly, but that Faith in the enioying of which is comfort for euermore is *iuſtifying Faith*. The nature of this Faith will appear if wee conſider:

The Obiects
The Parts } of it.
The Degrees }

The obiects of Faith.

Fiſt, of the *Obiects*: this Faith may be perceiued by that which it carryeth the minde vnto, and from which it ſeeketh the comfort of the chiefe good: and thus the Obiect is three-fold.

The Merits of Chriſt.
The Promiſes of God.
The Prouiſence of God.

So that, wouldeſt thou trie thy Faith? conſider then what it is that thou makeſt thy refuge, and the foundation of thy comfort. What is it that thou moſt laboureſt after? is it the aſſurance of Gods fauour, by the application of Chriſt? is it the diſtinct applying of ſuch and ſuch promiſes of life in Scripture? doſt thou liue by thy Faith in the courſe of life? if ſo thou haſt met with the right Faith, without Chriſt it is not poſſible to attaine the chiefe good, neyther is it enough to beleue that Chriſt dyed for ſinners, &c. velleſſe we labour in the day of our viſitation, for the certaine and particular apprehenſion of the efficacy and merit of Chriſts righteouſneſſe, for the particular aſſurance of Gods fauour in remitting ſuch and ſuch our tranſgreſſions. And becauſe it is not eaſie at all times to diſcerne by the working of the Spirit of Adoption, the imputation of righteouſneſſe from Chriſt, therefore hath the Lord diſcuſſed the caſes of conſcience ſo comfortable in Scripture, that if men examine themſelues before the conditions of God promiſes, they may finde in diuers of them the cleare determining of their eſtate. Here may be iuſtly taxed the groſſe ouer-ſight and ſecuritie of many, otherwiſe the deare Seruants of God, that are no better acquainted with the promiſes of life, vpon the truth of which depends their happineſſe, and both preſent and future comfort. And laſtly, by the ſame Faith, whereby the iuſt are ſaued, by the ſeſe-ſame they liue in the courſe of life in this world: the ground of his Faith for his preſeruation, is the prouiſence of his God, whiles the men of this world wonderfully pleaſe themſelues in ſacrificing to their nets, aſcribing in their affection, the ſtay of their maintenance, vnto their labour, friends, inheritance, &c.:

The Parts of Faith.

Secondly, that the nature of this Faith may yet be further opened, the *Parts* of it muſt be conſidered. Faith is eyther in the minde, or in the heart; and by the change of both it may be diſcerned.

Faith in the minde.

In the minde it ſhewes it ſeſe in two things: *Knowledge, Iudgement.*

There is ſomething in the very illumination of the Vnderſtanding of the Saints, which is of the nature of Faith. Hence it is that the Prophet *Iſay* ſaith of Chriſt, *By his knowledge, he ſhall iuſtifie many*: that is, make iuſt.

Iſay 53. 11.

Iudgement

Judgement is, eyther of truth or of goodnesse.

Judgement of truth, is, when we giue glory so farre forth to the way of life, and the meanes of Reconciliation, that our hearts being conuinc'd, our vnderstandings doe clearly resolue, that this is the way to be happy, and no other.

Judgement of goodnesse, is, when wee doe not onely beleue the Doctrinē of happinesse to be true as before, but to be the onely good tidings our hearts can rest vpon.

Faith, as it shewes it selfe in the heart, stands in three things.

Desires.

Fiducc or Confidence.

Perfwasion, or Apprehension and Application.

It may not be dissembled, that there are in the world many definitiues or descriptions of Faith, such as doe not comprehend in them that onely thing which is the chiefe stay of thousands of the deare Seruants of God; and that is, *Desires*, which may not be denyed to be of the nature of Faith. I expresse my meaning thus: that when a man or woman is so farre exercised in the spirituall seeking of the Lord his God, that he would be willing to part with the world, and all the things thereof, if hee had them in his owne possession, so that by the Spirit and Promises of God he might be assured, that the sinnes of his former life, or such as presently doe hurthen his Soule, were forgien him; and that hee might beleue that God were now become his God in Christ: I would not doubt to pronounce that this person (thus prising remission of sinnes at this rate, that he would sell all to buy this Pearle.) did vndoubtedly beleue, not onely because it is a truth (though a Paradoxe) that the *Desire* to beleue is Faith: but also because our Sauour Christ doth not doubt to affirme that they are blessed that *hunger and thirst after righteousness, because they shall be satisfied.* And, *to him that is a thirst, I will giue to drinke of the water of life freely.* And *Dauid* doubteth not to say, *The Lord heareth the desires of his poore.*

Fiducc, or Confidence in the hart, is a part of Faith, and shewes it selfe in this, when the Soule resteth vpon Christ, and the Promises of God, as the onely ground of all that happinesse which he must euer get vnto himselfe.

Perfwasion, or an apprehending application is the last thing in Faith, and that in the beginnings of Faith, is more in the power of the Spirit then in the sense and feeling of the conscience; yet herein it appears, that though the Soule be tost with many temptations, and feares, and terrors, yet more or lesse, one time or other, they are much refreshed with a sweet ioy arising they know not how, from the very perfwasion, that they belong to God in and for Christ.

So that if wee would try our Faith, we must examine what Knowledge we haue gotten, what Iudgement of the way of life, what Desires wee haue of remission of sinnes, how our hearts are settled, and what it is that supports vs.

There are two *Degrees* of Faith, a *weake Faith*, and a *strong Faith*: a *weake Faith* is described before, for all the former parts of Faith are found in the weakest Faith that is: a *strong Faith* hath in it a certaine and full assurance of Gods fauour in remission of sinnes, so as doubts and feares are stilled and ouer-come; and such was the Faith of *Abraham*, commended *Rom. 4. 18. 19. 20. 21.* and this Faith may be attained vnto by all sorts of the Seruants of God, if they liue and may vse the benefit of the ordinances of God; yet a grosse fault in the definition of Faith, as it is made by many, must be carefully shunned, and that is, that they make the *Genus* to be a full assurance which is onely proper to a strong Faith and is not vsually found in the weake Faith, and yet that Faith is such as doth iustifie for the present, and will saue for euer.

Faith in the heart.

Desire to beleue is of the nature of faith.

Mat. 5. 6.

Reuel. 21. 6.

Psal. 10. 17.

The Degrees.

ἐπιγνῶσις.

πληροῦς.

The Benefits
come by Faith.

And that we may be affected with an holy desire after this necessary grace, two things are further to be considered.

- 1 The Benefits men might haue by Faith.
- 2 The wofull estate of those that want it.

The Benefits may be ordered into five ranckes.

- 1 What Faith deliuereth vs from.
- 2 What it preserues vs against.
- 3 What the weakest Faith getteth.
- 4 What we might get if we laboured for a greater growth in Faith.
- 5 How it fits vs for heauen.

For the first: Faith doth deliuer vs;

First, from the darkenesse and blindnesse wee liued in before; *Whofoener beleueneth in mee shall not abide in darkenesse.* Wee no sooner by Faith taste of the Bread of life, but the *vaile of ignorance*, which naturally couereth all fesse, is torne and rent, as the Prophet *Isay* sheweth notably, *Isay 25.8.*

Secondly, it deliuers vs from those wofull euils, which as so many abominations, doe defile both the Vnderstanding and Affections: *Faith purifieth the heart.* No wonder though men be continually surcharged with euill thoughts, and most vile affections, and strange euils within, seeing we are so hardly gotten to set about the earnest labour after spirituall application of the merits and righteousnesse of Christ, which righteousnesse neuer can be imputed by Faith, but it is infused by the Spirit of Sanctification at the same time. Neyther is there any more clearer testimonie of the want of iustifying Faith, then the continuall preuayling of euill thoughts and affections.

Thirdly, it deliuers vs from the Law, not onely from the Ceremoniall Law, and other *beggerly Rudiments*, but also from the Morall Law in two things onely; first, from the *Curse* of it, which is wholly taken away by the imputation of Christs Passion: secondly, from the *Rigour* of it; so that, as it is commanded in the Gospell, it may not exact of Belceuers an *impossible perfection*, but onely an *Euangelicall* and *accepted vprightnes*: we are not now *under the Law, but under Grace*, as the Apostle shewes in the Epistle to the *Romanes* and *Galathians* at large. And hence it is that the same Apostle saith, that *the Law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient*, meaning that so long as wee continue in our naturall estate, so long wee haue this, as one part of our miserie, that wee are lyable to the Curses and impossible Exactions of the most righteous Law, but from the time that we are effectually called, and gathered vnto **CHRIST**, we are not vnder the Law in these two respects, which is an admirable mercy.

Fourthly, Faith deliuers vs from the power of the *first death*, being by Nature *dead in sinnes and trespasses*, hauing no more sence of the things that belong vnto the Kingdome of Christ, then a dead man in nature hath of the benefits of life. By the power of Faith *eternall life* is begunne here, which is called while we liue here, the *life of Grace*, and after death is stiled by the name of the *life of Glory*.

Lastly, it deliuers men from eternall destruction, for *Whofoener beleueneth in him shall not perish.*

Thus of the first sort of benefits.

Secondly, Faith hath a power to *preserue vs*, and, that in three things.

First, it preserues from many fearefull spirituall diseases in the soule: hence commeth that Metaphoricall speech of being *sound or whole, or heathfull in the faith.* Hence, that he saith, *Wee follow Faith vnto the conseruation of the Soule.* *Heb. 10. 39.*

Secondly,

2.
What Faith deliuereth vs from.

Iohn. 12. 46.

Isay 25. 8.

2.

Acts 15. 9.

3.

Rom. 6.

1 Tim. 1. 9.

4.

Iohn 5. 29.

Ephes. 2. 2.

Iohn 3. 16.

5.

Tit. 1. 13.

Heb. 10. 39.

Secondly, it preferues vs against the vse of ill meanes : for, *He that beleeueth maketh not haste.* Herein is a speciall tryall of Faith, and is a worthy testimony of vprightnesse, when men can so rest vpon God, that they will not be entangled with those profits that eyther the time makes vnreasonable, as the Sabbath, or the meanes make sinfull, as deceit, lying, &c. but can chearefully beleeue, that the same God that now tries him with the occasions of profit in such time and manner, can giue him as much profit at a lawfull time, and by lawfull meanes. It is most difficult for an vn sanctified minde to forbear eyther time or meanes when profit and pleasure intise.

Lastly, how miserable is our life here many times in respect of the temptations with which Sathan doth fire vs? Now if there were in vs conscionable respect of certaine application of Gods fauour, there is a secret power in Faith, *as an Helmet*, not onely to keepe off, but extinguish *the fiery darts of the Diuell.* And the true reason why our life is continually assaulted, and why the world lyeth vanquished vnder a thousand miseries, is onely because men doe not labour for a particular assurance of Gods loue in CHRIST, which being once had, wee should soone see an happy *victory over the World, Hell, and Death*, in respect of the beginnings of many heavenly contentments.

In the third place we are to consider the benefits which the weakest Faith obtayneth : and they are especially fixe.

First, it *justifies* and giues vs a portion in the most meritorious intercession of Christ at the right hand of God; it is no sooner had but it makes the sinner iust before God : this is euery where proued.

Secondly, it gathereth men into the *family of Abraham*, and that as *Sonnes*, yea, the least Faith makes a man *blessed with faithfull Abraham*, so that if *Abrahams* case were happy, then is euery Childe of God so.

Thirdly, it makes men not onely the *Sonnes of Abraham*, but the *Sonnes of God also by Adoption.* *As many as receiued him, to them he gaue power to be the Sonnes of God, euen to them that beleeue in his name.*

Fourthly, by Faith the Sonne of God, by an invtterable presence, doth dwell in the hearts of the *Sonnes of men.* *Ephes. 3. 16.*

Fifthly, the meanest Faith, that is a true Faith, doth etier come attended with many holy Graces : and therefore to dispute of Faith, is to dispute of *Temperance, Righteousnesse, &c.* *Acts 24. 25.*

Lastly, Faith according to the measure of it, is the foundation of all the hope that makes men happy : therefore it is called the *ground of the things which are hoped for, and the euidence of things not seene.*

Fourthly, if men would labour for the increase of Faith, and once get a certaintie concerning Gods fauour, they might enioy many blessings more then they doe, euen in this life.

First, it might be vnto vs according to our faith : what greater indulgence can be desired from God?

Secondly, men might live by their Faith, that is, they might haue from their Faith continually arguments both of comfort and direction, euen in their carriage about the things of this life.

Thirdly, we might haue the fence of peace with God, access vnto Grace, wherein we might stand, and be filled with ioy in the hope of the glory of God to be revealed; yea, so be made able to hold vp their heads, and reioyce in afflictions, &c.

Fourthly, there is a power in Faith to put such life into the sacred Scriptures, that they would be able to make vs wise, euen to saluation.

Fifthly, how hard a thing it is for the Creature to haue access vnto the Creator with any boldnesse, or confidence, the lamentable experience of the world shewes; insomuch that the Apostle saith, we are naturally *without God*

2.
I Jay 28. 16.3.
Ephes. 6. 16.

3.

4.

2.
Gal. 3. 7. 9.3.
Iohn 1. 12.4.
Ephes. 3. 16.5.
Acts. 24. 25.6.
Hebr. 11. 1.

4

1.
Mat. 9. 29.2.
Heb. 2. 5.3.
Rom. 5. 1. 2. 3.
4. 5.4.
2 Tim. 3. 15.

5.

Ephes. 3. 12.

in the world, able to minde any thing, and to effect any thing but God. But now this which is vnpossible to Nature, is become possible to Faith, as the Apottle shewes, *Ephes. 3. 12.* And how vnspokeable a mercy it is to haue a comfortable communion with God; and easie accessse for our prayers, the Saints may conceiue but not vtter.

6.

1 Iohn 5. 4.

Sixtly; by Faith wee might be able to overcome the world; so as wee might easily contemne the glory of earthly things, the Millions of euill examples and scandals, the thousands of remptations, allurements, disswasiues, letts, and impediments, which the world casteth in our way, and with which wee are often entangled, intrined, and many times most shamefully vanquished, to the dishonour of God and our Religion, the wounding of our Profession and our Consciences, &c. If men had that power of Faith which the ordinances of God were able to giue, how might they astonish Epicures, Papists and Atheists, which now differ little from them?

7.

Rom. 1. 12.

Seauenthy, Faith would euen make our friendship and mutuall societie a thousand times more comfortable then now it is, as the A P O S T L E intimates, *Rom. 1. 12.*

8.

Heb. 11. 33. 34.

Eighthly, by Faith wee might worke righteousnessse, and attaine to innocencie of life, we might receive the Promises, with all those sweet comforts contayned in them, which are matters of as great wonder, as to subaue Kingdomes, to stop the mouthes of Lyons, &c.

9.

Heb. 11. 25.

Ninthly, Faith would make vs to contemne the pleasures of sinne, and account affliction with Gods people better then perfection of pleasure for a season, as it is obserued in *Moses, Heb. 11.* whereas now euery base delight is able to captiuat our affections, and wee haue scarce strength to stand against one temptation.

10.

Iohn 8. 34.

Tenthly, Faith by continuance in the Word of God, would make vs free, euen Gods spirituall free-men, so as wee should clearely see, that no naturall Prentise or Bond-slauē could finde so much ease and benefit by his release, as wee might by Faith.

11.

Lastly, we might haue the cleare apprehension of the remission of all our sinnes past, as is manifest, *Rom. 3. 25. Acts 10. 43.* onely for sinnes to come, God giues no acquittance before there be a debt, and the discharge sued out.

5.

And as Faith furnisheth, or would furnish men with these wonderfull benefits in this life, so it prouidereth an assurance of an immortall inheritance in heauen for all eternitie; as these places shew, *Acts 26. 18. Iohn 6. 47. 1 Pet. 1. 9. 2 Thef. 1. 10.* with many other.

Thus much of the benefits by Faith.

Quest.

Ans.

The miseries of such as haue not Faith.

Rom. 3. 3.

Obiect. Oh, but what if men doe not belecue? *Ans.* First, I might answer that it is yet a comfort, that though thousands neglect Faith, yet their unbeleefe cannot make the faith of God of none effect: though the whole world contemne the doctrine of Faith, and please themselues in their spirituall securitie, yet God knows how to shew mercy to his seruants that desire to beleue in him and feare before him.

2.

Marke 6. 6.

Secondly, I read in *S. Marke* that *CHRIST* meruailed at their unbeliefe; and iustly, they were affected with his doctrine, it was confirmed by miracles, and yet they beleueed not: we miserable men are a wonderment to God, Christ, and Angels, and an astonishment to Heauen and Earth for our incredible incredulitie.

3.

Math. 13. 58.

Thirdly, I reade in *S. Mathew*, that hee did no great workes there for their unbeliefe sake. Surely wee are iustly debarred the benefit and comfort of many of the workes of God, which might discouer the glory of his goodnesse to vs, onely because of our unbeliefe.

Fourthly,

Fourthly, if the Iewes were cut off for their unbeliefe, being naturall branches, and such as God had reason to fauour as much as any people vnder the Sunne, how fearefull then is the case of many of vs, that can haue no other standing then by Faith?

Fifthly, Nothing is pure to the unbeleuing.

Sixtly, If we beleue not, we cannot be established.

Seauenthy; if men refuse to beleue when they haue the meanes of Faith, their sentence is already gone out, *He that beleueth not is condemned already.*

Eightly, It is a matter of ease and profit, and pleasure, to liue in sinne, especially some sinnes: but what is it to dye in them? *Except that yee beleue that I am hee, yee shall dye in your sinnes.*

Ninthly, consider the contrary to the Benefits before; if we get not faith, we abide in darknesse, we are vnder the rigour and curse of the Law, subiect to the dominion of hart pollutions, dead in sinne, full of spirituall diseases, hasting to euill meanes, pierced through with fierce temptations, wicked in Gods account, not iustified, neyther the Seede of *Abraham* nor of *God*, without *CHRIST*, without hope of immortall blisse, without peace with God, comfort in afflictions, without Grace, without communion with God. The Scriptures (while we are in this estate) are but as a *dead Letter*, we are easily ouercome of the World, vnconstant in Friendship, without the Covenant of Promise, entangled with euery pleasure and baite, and as Bondslaves, abiding in the guilt and power of sinnes past.

Lastly, how fearefull are those threatnings, *Marke 16. 16. Reuel. 21. 8. Heb. 3. 12.*

There remaine yet foure things to be further considered:

1 *The Incouragements to beleue.*

2 *The Letts of Faith.*

3 *How Faith may be knowne.*

4 *How farre short the Faith of the common Protestant is.*

For the first: wee haue many Incouragements to beleue:

First, because wee haue a Sauiour, in respect of merit, both in suffering and dying, able to deliuer vs, his *Redemption* being both *precious* and *plentiful*.

Secondly, hee is ready to make *Intercession* for vs, at the right hand of God. when wee set our selues in any measure to seeke Gods fauour.

Thirdly, wee haue certaine and sure ordinances, vnto which if wee seeke wee may finde.

Fourthly, what greater ioy to Angels or Saints, then the comming home of the lost Sheepe? none greater in the house of the Father, then the Prodigall Sonne returned.

Fifthly, there is no difficultie so great eyther in respect of sinne, or the meanes, &c. but it hath bene ouercome by euery one of the Saints, to shew that wee may be cured and get Faith.

Sixtly, God maketh a generall Proclamation without exception of any in particular that will beleue, but he may be saued.

Seauenthy, Christ himselfe most graciously inuites men.

Obiect. Oh, but he doth not call me. *Ans.* He calls all, therefore he excepteth not thee: but least men should encourage themselues in sinfulnesse, hee addeth a limitation, *All that are weary and heavy laden.* If we can once finde that sinne is the greatest burthen that euer our soules bare, and that once wee could come to be weary of them, we might haue comfort in Christ.

Obiect. Oh, but if I should take that course, I should lead a dumpish and Melancholy life. *Ans.* It is a false imputation cast vpon Religion and Christ, for the promise is, *I will ease you.*

Obiect. Oh, but to exercise such a communion with God and Christ,

4.
Rom. 11. 20.

5.
Titus 1. 15.

6.
Isay 7. 9.

7.
Iohn 3. 18.

8.
Iohn 8. 24.

9.

The Incouragements to beleue.

1.

2.

3.

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6.

Esay 55. 1.
Iohn 3. 16.

7.
Mat. 11. 28.
29. 30.

Reuel. 3. 18.
Iohn 7. 37.

Obiect.

Solnt.

Obiect.

Solnt.

Obiect.

Solut.

requires so many graces that I can neuer get them. *Ans.* *Learn of me, that I am lowly and meeke*; as if he should say, Get this one grace which I my selfe haue laboured in; and thou maist continue in the ease and comfort once had from Christ without interruption. If men still thinke this improbable, he wils them to put it to tryall, and they should certainly finde rest to their Soules.

Obiect. 3.

Solut.

Obiect. Oh, but to be thus yoaked is a most irkesome and impossible seruitude. *Ans.* This he reiects as most false, and saith, *My yoake is easie, and my burthen light*, both in respect of the power of the meanes, and the secret comforts of God, able to support the Soule.

8.

1 Iohn 3. 23.

9.

2 Cor. 5. 20.

Eightly, we are commanded to belecue, and therefore it is a heauy sinne to disobey.

Ninthly, yea God doth *besech men to be reconciled*. Wonder at this admirable Clemencie in our God. Nay, then perish and that iustly, if so great and infinite goodnesse cannot perswade. These things should the rather affect, if we consider who it is, that proclaimeth, inuitheth, commandeth, besecheth; namely, G O D who is able to doe it, and speakes out of his Nature. If a couetous man should offer vs any great kindnes, we might doubt of performance, because it is contrarie to his nature; but it is not so with our God, his name is gracious, and his nature is to be faithfull in performance where he hath bene true in offer or promising.

Thus much of In encouragements.

The letts of Faith.

Letts in the Minister.

Rom. 10.

The hinderances of Faith follow to be considered of. The letts of Faith are sometimes in the Minister, sometimes in the People.

Ministers are guiltie of the want of Faith in their Hearers: First, when they reach not at all, because *Faith cannot be had without hearing*. Secondly, if wee reach not Faith, and that plainly; if they intend not the chiefest part of their labours to informe men in the doctrine of Faith (vnder which is contayned the whole doctrine of the Sinners reconciliation with his God) though they informe manners both for Pietie and Righteousnesse, and busie themselves in other contemplatiue Diuinitie, yet haue they not answered their Calling, but are wofull hinderances of Faith in the hearers.

Secondly, in the People Faith is letted three wayes:

1 *By errors in their Iudgements.*

2 *By corrupt affections in the Heart.*

3 *By certaine things that befall their Conuersation.*

There are five especiall Errors, with any of which whosoever is infected, Faith is letted.

First, when men thinke they are bound to follow their Callings, and to mind their worldly Imployments; and therefore cannot spend the time about thinking of Sermons, &c. Our Sauour, *Luke 14. 16.* in the Parable, shewes, that though men giue Heauen fayre words, yet they take not a course to get it: but what letts them? Is it Whoredome, Drunkennes, Idolatry, Murther, breach of Sabbath, &c. No such matter, but onely the abuse of lawfull profits and pleasures. What more lawfull then a Farme? what more honourable of all pleasures then Marriage? onely obserue that the voluptuous person saith flatly, *He cannot come*: and the worldly man, *I pray you haue me excused*.

Luke 14. 16.

Obiect.

Obiect. Oh, but I confesse, it were a great fault to leaue minding heauenly things, to get superfluitie and more then needes, as Farme vpon Farme. But I want necessaries, if I had but sufficient my minde should not be so taken vp, &c. *Ans.* Our Sauour shewes that this is no sufficient excuse, by bringing in the man that had bought his five yoake of Oxen, then which what could be more needfull, seeing hee could not follow his Husbandry without Oxen?

Solut.

Secondly,

Secondly, a second *Error* letting Faith, is a close opinion of merit, which stickes fast in our nature.

Thirdly, Faith is hindered, when the Minde is fore-stalled with an opinion, that an outward seruing of God will serue to bring them neare enough to God. If they heare Seruice and Sermons, and receiue the Sacraments, &c. they haue done so much as they thinke is enough.

Fourthly, many therefore neuer labour to get Faith; because they thinke it is impossible to take any such course; that they should get any assurance of the remission of their sinnes in this life, or if it be possible for others, yet it is not for them.

Lastly, others thinke it possible to be had, and it is good to be humbled so farre as to seeke it with teares and prayers; and they thinke they doe well that will not giue ouer, till they haue comfort that way, but yet they thinke all this adoe vnnecessary, and that they may be saued without it.

In the *Heart* Faith is letted fīue wayes.

First, when men nourish the secret euils of their hearts, both in thoughts and affections, and make not conscience to repent for them. An euill heart is alwayes an vnfaithfull heart; therefore men are exhorted to *take heed of being hardened through the deceitfulness of sinne.*

Secondly, *Worldlinesse* is a great lett of Faith, when men alone suffer their thoughts and affections to be taken vp with continuall minding of things here below, though they cannot be charged with any great couetousnesse.

Thirdly, there is in mens affections an *unwillingnesse* to part with worldly pleasures and delights, and they are loath to lose their credit with their carnall friends, which they say they must doe if they take this course.

Fourthly, the world is full of *common hope* and presumption of Gods mercy: men say, God is mercifull, when they haue neyther comfort from the Promises of God, nor ground of assurance, nor witnes of the Spirit of Adoption.

Fifthly, Faith is letted, and men are kept from vsing the meanes to get Faith, and to seeke God while he may be found, onely through a *fear* least if they should examine themselues, and search whether they had a true faith or not, they should finde they had none, and then they should be troubled, and driuen vnto Melancholy despayre, &c.

Lastly, there are some things in mens carriage which greatly lett and hinder Faith.

First, a *prophane contempt of the word of God*, eyther men will not heare, or but by starts, or they attend not, or not apply it to themselues, or not meditate of the doctrine afterwards, or not labour for the power of it in practise, &c.

Secondly, *the example of the multitude* hinders much; especially, the example of wise-men and great-men in the world.

Thirdly, some when they goe about the duties of Mortification and Faith; they are turned off before they get Faith; eyther because they finde hardnesse of heart, or are ouer-charged with remptations or doubts of audience and acceptance, and that God will neuer looke after such broken desires, &c. or else because they haue not comfort presently, they grow desperate and say they shall haue none at all, or else are vanquished with thoughts of Atheisme iniected, which many times preuailes so strongly, that they can hardly be recouered againe to any care to labour for Faith, till eyther bitter crosses or feare of Death or Hell awaken them.

Lastly, *Clofenesse* is a great cause of want of Faith; when people will not discover their doubts and feares, especially to their Pastors being wise and mercifull, and yet know not what to doe; and cannot get information from publike hearing. Here may be taken vp a iust complaint of the strangenesse

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Psal. 50.
Esay 1.

4.

5.

Letts in the
heart.

Heb. 3. 12. 13.

Letts in conuer-
sation.

1.

2.

2. Marth. 7. 13. 14

Luke 13. 23. 24.

1. Iohn 7. 45.

to 50.

3.

betweene the Shepherds and the Flockes : the one thinking hee hath done enough if he preach to them, and the other if they heare him.

There remaines two Vses of this Doctrine of Faith.

Vses.

First, seeing there are diuers sorts of Faith, and that many benefits may be had by a true Faith, and seeing that on the other side, there are wofull effects of the want of Faith, &c. It should teach vs to try whether wee haue Faith or no : and that this may be knowne, we must vnderstand;

The signes of Faith.

First, that before Faith can be wrought, the heart must be mollified by afflictions, by the continuall dropping of the word of God, by the knowledge of our miserie, by Legall feare, or lastly, by terrors from God.

Secondly, before Faith can appeare, Repentance will shew it selfe, and that especially in two things:

First, in godly Sorrow for sinne past.

Secondly, in the change of the thoughts, affections and life.

As for godly Sorrow, it may not be denied, but that it may be without terrours in some, but neuer so easie in any, but these three things are true : 1. That they grieue because they cannot grieue. 2. They hate their speciall finnes. 3. They reforme both inwardly and outwardly.

Thirdly, Faith, after the softning of the heart and Repentance, shewes it selfe in sixe things: First, in an honourable opinion ready to beleue all the word of God, though it make neuer so much against our pleasure or profit. Secondly, by the *Combate* betweene the flesh and spirit. Thirdly, by the *holy Desires* after remission of sinnes, and holinesse of life, witnessed by constant Prayers, and diligent vse of the meanes. Fourthly, by a fixed *Resolution*, reposed vpon the way of God, though they finde not comfort presently. Fifthly, by the forsaking of the world, and pleasures of sinne. Lastly, by the purging out of the euils of the thoughts and affections. As for Ioy, Peace, Thankfulness, Admiration, Loue, and Desire to conuert others, &c. they belong to Faith growne, not so apparantly to Faith begunne.

c Heb. 11. 25.
d Mat. 5. 7.
Acts 15. 9.

Vse. 2.

The defects of the common Protestants Faith.

Lastly, here might iustly be taxed the defects and wants that are found in the common Protestant. The Faith of the Protestant at large, is faultie : First, because hee knowes no time of spirituall birth, and yet he can tell to a day when he was borne in nature. Secondly, they seeke not vnto the meanes spirituall to get Faith. Thirdly, they rest in other things in stead of Faith, as Knowledge, Hope, &c. Fourthly, their Faith is commonly eyther Historicall or Temporarie; for eyther it is enough to beleue that Christ dyed for sinners, or else if they beleue the Articles of the Creede to be true, and be no Papists, but found in the matter of Iustification, and receive the Sacrament, especially when they are sicke, all is well, or if they beleue the word of God to be true, or especially if they can be willing to heare Sermons, &c. Fifthly, they regard not Gods promises to apply them, nor to liue by Faith, they hold both to be absurd. Sixthly, they want the iudgement that Diuines call *the Iudgement of goodnesse*. Lastly, they doe not beleue that application is of the nature of Faith.

Heard of.] In that their graces are heard of, and by seuerall relation the fame of them is spread, foure things may be obserued.

It is hard to haue any sauing grace, but it will be perceiued and obserued, and that for diuers causes :

First, Grace cannot be without fruit externall, and by *their fruit yee shall know them*.

Secondly, God doth not ordinarily giue sauing Grace, but it is gotten in or after some great affliction. A man may get much generall knowledge, and goe farre in a temporary Faith, without any great paine or perplexitie, but the paines of trauaile doe vsually accompany the birth of any sauing Grace.

Neither

Obser. 1.
Grace will be heard of, and obserued, if it be true Grace.

Neyther is there any such hearkening after a childe borne in nature, as there is after an afflicted conscience now ready to be deliuered of any eternall Grace.

Thirdly, Grace cannot be receiued but it workes a great change and alteration of disposition and practise, of affection and carriage, it will worke an alteration generall, inward and outward. Now all this stirre in reforming is lyable to obseruation.

Fourthly, the Diuell vsually lyeth still whiles men please themselves with the effects of *Historicall* and *Temporary* Faith, because they feed presumption; but so soone as *Iustificing Faith* is got in the least measure, and workes by purifying both the heart and life from beloued sinnes (though it worke neuer so weakely) he bestirres himselfe and his agents by carnall counsell, temptations, reproaches, slanders, difficulties, and a thousand deuises, to make this birth painefull, and if it were possible, *abortiue*: the Flesh boyles, the Diuell darts fire by iniectiō, the World hatefully pursues and wonders at the sodaine restraint and retyring; if *Men runne not into the same excesse of riot. Hee that restrayneth himselfe from euill maketh himselfe a prey.*

Lastly, the Graces of God are like Lampes on a hill in a darke night, and like shining Pearles, and therefore cannot be hid.

Vse is, first; for confutation of their resolution that will serue God; but it must be secretly; they will be sincere, but they like not to doe it so as euery body may note them; they will goe to heaven; but for ease, it must be in a feather-bed; and for closeness it must be out of their Closets: these men meane to steale their passage; and these kinde of people commonly thinke, that the true cause why others are so talked of is, their indiscretion, and rash and needlesse thrusting out of themselves into obseruation; but in the whole businesse they deceiue themselves: for it is not possible to be friends with God and the World; to haue God, his Word, People, and Spirit, to witnesse to vs, and to haue the World to praise and applaud vs. And for *Indiscretion*, it is a prejudice let fall by the Diuell, and taken vp by carnall men without considering that reproachfull obseruation hath bene the lot of the wisest and holiest Saints that euer liued; yea, the portion of the Prince of the Sainrs. Secondly, it may be an especiall comfort to all the Seruants of God, that finde their names encountred with straying reports, and the World sodainely bent against them round about, when yet many times they rather finde purposes then practises of Grace. I say, they may gather comforts diuersly: first, it is the portion of all Gods people: secondly, it is a signe they are now no more carnall persons; for, if they were of the world; *the World would not thus hate his owne*: thirdly, their prayes are with the Saints, and as now they taste of the cup of their affliction; so they shall reape the incomparable priuiledges of their communion.

A Question in the second place may be propounded: and that is how their Faith can be heard of? seeing it is an inward Grace, how it can so outwardly be knowne? *Ans.* Faith in it selfe hidden and secret, doth in people conuerted, make it selfe knowne by certaine demonstratiue effects of it, as by *Confession* in time of persecution, when the defence of the truth in any part of it is required; by constant *Profession*, notwithstanding the scornes and disgraces of the World; by *Victory over the World*, when men retire themselves, and will not liue by example, contemne all earthly vanities, and vse the world as if they vsed it not; by their *loue to the word of God* more then their appoynted food; by the *reformation* of their owne liues; by the *exercise of Faith in their callings*, not halting to vse ill and vnlawfull meanes, not sacrificing to their owne nets; and lastly, by their *loue to Gods people*.

Seeing Grace and Fame are companions, wee may learne that the surest

3.

4.

Iohn 16.

1 Pet. 4. 4.

Esay 59. 15.

5.

Vses.

Indiscretion
not the cause
of the reproaches
and troubles
of true
Christians.

Iohn. 7. 7.

2.

Quest.

Ans.

Faith makes it
selfe knowne
diuers wayes.

3.

way

The surest way
to get credit is
to get Grace.
Philip. 4. 3.
Mat. 18.
Psal. 15. 4.
Psal. 16. 3.
Prou. 19. 1.

A sinfull per-
son is a shame-
full person.

Esay 25. 8.

4.
It is not al-
waies vaine-
glory to seeke
fame.
Eccles.
Matth. 5.
Phil. 2.
Foure things
make glory
vaine.

way to get a good name, is to get Grace: for then their *names are written in Heauen*: they are knowne of Angels, they are imprinted in the hearts of Gods people. A good man *honoureth them that feare God*: And *Dauid saith, They are the onely excellent ones, and all his delight is in them*: And of the same minde is *Salomon*, cuen of the poore Childe of God, *Prou. 19. 1.* Yea, they haue a name in the very conscience of wicked men, yea, their very enemies: which appears in this, that they spend more thoughts about them then the greatest Potentate, and would gladly dye their death; yea, a faithfull man is honoured when hee seemes contemned. And on the other side, a wicked man is euer at the greatest in his owne eyes, and is not able to conceiue, that they that so much depend vpon him, and crouch to him, should conterne him, as certainly they doe: for euery sinfull person is a shamefull and vile person. Yea, so soueraigne and sure a meanes is Grace for the attayning of a good name, that it causeth the staines and blemishes of former infamous finnes to be blotted out. *When God takes away sinne in the Soule, hee will take away rebuke from the name.* And this, God (that hath the hearts of all men in his hands) workes both wonderfully and secretly. Who doth not honour *Dauid, Peter, Magdalene, and Paul*, notwithstanding their great finnes and faults?

The last thing here to be inquired after is, whether it be not *Vaine-glory* to seeke fame and estimation, and to be heard of amongst men. *Ans.* It is not simply a sinne to seeke an honest report amongst men; let them contereane their names that meane to be allowed to liue in presumptuous sinne: *A good name is better then riches.* And Christ commandeth that *our light should shine that men might see our good workes.* And the Apostle wils them to *hold for the light of the word of truth in the midst of a crooked and froward generation.* But *glory* is then *vaine*, first, when it is sought in *vaine things*: secondly, when men seeke praise for the shew of that that is not: thirdly, when they make it the chiefe end of their actions: fourthly, when it makes men proud and vicious: otherwise it is an honest ioy that comes of a good name, and a reason to beare many crosses in other things patiently, where men may support themselves with this comfort of a good Name.

And of your Loue to all Saints.

Hitherto of *Faith*, by which wee embrace **CHRIST**, the *head*. Now it remains that I entreate of *Loue*, by which we embrace the **SAINTS**, the *members*. By the one wee are ioyned to Christ, by the other to the members of Christ.

Loue is either in God, or in man: In God it is an Attribute: in man an Affection, or a quality in the affection.

Loue, in man, is cyther a vice or a grace. It is a vice, when it is set vpon a wrong obiect, or is disordered, and that three wayes; first, when wee loue things *unlawfull* as Sinne; secondly, when wee loue things *lawfull*, but too much, as the World; thirdly, when Loue is turned into *Lust*, and so is the mother of Fornication, Adultery, Incest, and such like.

All loue is a *grace* (for I omit bare naturall affections.) It is onely in the Saints, and so they loue, first, God and Christ, as the fountaines of all Naturall and Supernaturall blessings: secondly, they loue the meanes of communion with God and Christ, and thus *they loue the word of God, Psalme 1. 2.* and thus *they loue the second appearing of Christ. 2 Tim. 4. 8.* thirdly, they loue man, and so their loue is cyther to all men, to their enemies, or to the Saints. Of this last heere.

Concerning this loue to Gods children, if the coherence and the generall consideration

John 3. 17.

Loue is a vice
three wayes.

- 1.
- 2.
- 3.

consideration of the words be obserued, seauen things may be noted; first, that the loue to Gods children, is a grace supernaturall as well as faith; *Heereby we know that we are translated from death to life, because wee loue the brethren.* And againe, *Let vs loue one another, for loue commeth of God, and euery one that loneth is borne of God.* Hence it is called, *The loue that God hath in vs.* Yea it is deriued from that pretious *loue wherewith God loued Christ.*

Secondly, we must first be ioynd to Christ by faith, before wee can get any sanctified affection to man; all humane affections in carnall men want their true comfort, profit, and constancie, because they are not seasoned by faith in God; til a man doe labor for his own reconciliation with God, he can neuer get a sound affection to Gods children, nor reape the heauenly priuiledges of communion with Saints.

Thirdly, to loue Gods children for any other respects, then because they are Saints, is a meere Naturall affection, not a Spirituall grace; a wicked man may loue a childe of God, for his profit, pleasure or creditsake, for his company sake, or for his amiable qualities, in conuersing, & such like: but the right loue, is *to loue them*; as they are sanctified, as *they are begotten of God*, and for Spirituall respects, and thus hee *that giueth a Disciple a cup of cold water, in the name of a Disciple, shall not loose his reward.*

Fourthly, nothing can make more to the praise & credit of men then faith & loue, the highest praise of a mans good estate is to be able to shew that he beleueth his owne reconciliation with God, and that he loueth Gods children; He doth not say he was glad at heart when hee heard of their riches, honours, &c. But when hee heard of their loue to the Saints, and their faith in Christ. The good tydings of the faith and loue in the *Thessalonians* was a great consolacion to *Paul* in his affliction; and all his necessities. No better newes can be brought him, and therefore hee prayes the Lord to increase them, not in riches and the pleasures of this life; but to make them abound in loue one to an other.

Fifthly, whosoeuer doth actually beleue, doth actually loue, they are inseperable companions; *Faith worketh by loue*: Hence he wisheth the people not barely loue, but *loue with faith*: so as commonly they are together in the same degrees also: If no faith, no loue; if a shew of faith, but a shew of loue, if a purpose of faith, but a purpose of loue; if a weake faith, a weake loue; if an interrupted faith, an interrupted loue; if often at oddes with God, often at iarres with men, they are begotten by the same seed, giuen by the same God, receiued by the same Saints, and lodged in the same heart.

Sixtly, there is no hope of heauen, if no loue to the brethren; *Hee that saith he is in the light, and hateth his brother, is in darknesse vntill this time.* And, *Whosoeuer hateth his brother, is a man-slayer*: And we know that *no man-slayer hath eternall life.*

Seuenthly and lastly, he that loues one Saint truly, loues any Saint; and therefore the Apostle in the praise of their loue commendeth it, for that it was towards *all the Saints*: to haue Gods children *in respect of persons*, is not to respect them at all aright; he that cannot loue grace any where, loues not any for grace.

The vses of al these obseruations briefly follow; first, heere is reproofe, & that first of such wicked wretches as can loue any but the Saints; these are in a wofull & damnable case, whatsoeuer their estate be in the world; secondly, of such as allow themselues liberry to hold Gods children in suspence; they do not hate them, but yet they will be better aduised before they be too forwards to ioyne themselues with them: But let these be assured, that till they be loued, God will not be loued.

Secondly, heere we may make triall by our Loue to Gods children, both

Concerning loue 7. things may be noted from the coherence.

Obseruat. 1.

1 Iohn 3. 14.

1 Iohn 4. 7.

1 Iohn 4. 16.

Iohn 17. 26.

Obseruat. 2.

Obseruat. 3.

1 Iohn 5. 1.

Mat. 10. 41, 42.

Obseruat. 4.

1 Thessal. 3. 6.

Obseruat. 5.

Galat. 5. 6.

Ephes. 6. 23.

1 Tim. 1. 14.

Obseruat. 6.

1 Iohn 2. 9, 10.

1 Iohn 3. 16.

Obseruat. 7.

Uses.

1 Iohn 5. 1.

of our faith and hope; as also of our loue to God; and lastly, the maner of our affection *viz.* for what wee loue others. For naturall affection hath his naturall rewards: Lastly, the doctrine of loue is a comfort two wayes, first, if thou beginne to loue Gods children, it is a comfortable signe thou art not without loue to God, and faith in Christ: secondly, it is a comfort against slanders, reproches, and molestations from wicked men; thou hast as much credit with them as God: if they loued God, they would loue thee. It is a great comfort when a mans enemies be enemies to Religion, sinceritie, and holines of life.

Note.

Thus farre of Loue in generall; In particular I propound foure things to be further considered: first, the nature of this grace: secondly, the reasons to perswade vs to the conscionable exercise of it; thirdly, the helps to further vs: and lastly, what defects are in the loue the world commonly boasteth of.

For the first, that the Nature of this sacred grace may be the better conceiued, two things would be weighed; first, what things ought to be found in our loue; secondly, in what manner loue is to be expressed.

And for the former of these two, true Christian loue hath in all these, seuen graces or duties: first, *Uprightnesse* in our owne things, both in respect of *Right* and *Truth*: secondly, *Peaceableness* in the quiet order of our conuersation: thirdly, *Curtisie* in needfull and louing complements: fourthly, *tendernes* in the things that befall others, so as wee can reioyce for them as for our selues: fifthly, *Liberality*: sixthly, *Society*: seuenthly, *Clemencie*: Concerning these three last dueties or branches of Loue, it will be expedient to adde something for further explication of them.

Liberality is required, and it standeth of two maine branches; first, *Hospitalitie*, and then the *workes of mercie*, Hospitalitie is required in these places, *Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9. Hebr. 13. 2.* But this duty stands not in the entertainment of drunkards, and vicious persons, or in keeping open house for gaming and such lewd sports and disorders, or in feasting of carnall men: for this is so far from being the praise of great men, as it is a most shamefull abuse, and one of the crying sinnes of a Land, able to pull downe the curse of God vpon such houses, and such house-keeping; but Hospitalitie stands in the kind entertainment of strangers that are in want, *Heb. 13. 2.* and in welcomming of the poore, that are in distresses: and lastly, in the friendly, and Christian, and mutuall exercise of Loue, in inuiting of Gods children to our houses or tables.

Workes of mercy are the second branch, and those are required of vs as the needfull duties of our Loue: and these workes are eyther in temporall things, and so are *Almes-deedes*; or in spirituall things. Loue must shew it selfe in *Almes-deeds*, that is, in *distributing to the necessities of the Saints: in relieuing those that are imponerished and fallen into decay, by giuing or lending, though they should not be paid againe, vpon the hope of a reward in heauen; and this to be done both to our power and without compulsion, for that will shew the naturalnesse of our Loue.* Thus *being ready to distribute and communicate, men may lay up in store for themselves a good foundation against the time to come: and that that is well giuen will be a greater helpe in time of neede, then that that is spared and kept.*

There are workes of mercy also in spirituall compassion ouer the soules of men: and thus the poore may be mercifull to the rich, *to wit,* in labouring to winne them to religion and sinceritie, in praying, admonition, incouragements, and such like needfull duties: and these are the best workes of mercie that we can doe for others, whom we loue or pittie.

Thus of *Liberality*, another thing required vnto the exercise of Christian Loue,

I.
What things ought to be in our loue: Seauen things ought to be shewed in our loue.

Roman. 12. 15.

Liberalitie.

Wicked hospitalitie.

True hospitalitie.

Workes of mercie.

Roman. 12. 13.

Leuit. 25. 26.

Luke 6. 35.

1 Cor. 8. 3, 8.

1 Tim. 6. 18, 19.

Spirituall mercie.

Societic.

Loue, is *Societic* : It is not enough to wish well to the Saints, or salute them kindly, or relieue them according to their occasions, but we must conuerse louingly and daily with them, make them our delight, company with them, and in all the mutuall duties of *fellowship in the Gospell* to solace them, and our selues with them: This is that that *Peter* requires, when hee chargeth that we should *loue brotherly fellowship* : we should not liue like *Stoikes*, without all society; nor like prophane men, in wicked society, but we should both intertaine a brotherly fellowship, that is, society with the brethren, and loue it to. This was their praise in the primitiue times; that they continued in the *Apostles doctrine, and in fellowship and breaking of bread and prayers*, making conscience, as well of Christian society, as of hearing, praying, and receiuing the Sacraments.

The holy Apostle *Saint Paul* blesseth God for the *Philippians*, that they did not onely make conscience of receiuing the Gospell, but also of fellowship in the gospell, and that from the very first beginning of their entrance into Religion. This was the comfort of their loue, and fellowship of the Spirit.

The last duty of loue is Clemencie, and this stands in the right framing of our selues in respect of others: and vnto the practise of clemency, diuers things are required of vs.

First, to couer the faults of others. *Loue couereth the multitude of sinnes* : Secondly, to auoyde the occasions of stirring the infirmities of others. And heere we are bound to forbear our liberty, in indifferent things, rather than we should offend our brother: *If thy brother be grieved for thy meate, now walkest thou not charitably* : It is to be obserued, that he saith, *thy brother* : for it matters not for the cauells and reproaches of idolatrous and superstitious persons that neuer regarded the sincerity of the gospell: Thirdly, to take thin gs in the best part, *Loue belieueth all things, it hopeth all things* : Fourthly, in our anger both to be short (*Let not the Sunne goe downe vpon your wrath*), and also to be more grieved for their sinne with whom we are angry, than kindled against their persons; as it is said of our Sauiour, *Hee looked round about vpon them angerly, mourning for the hardnesse of their hearts* : Fifthly, to appeale the anger of others; and that eyther by *soft answeres*; or by parting with our own right; or by *ouercomming euill with goodnesse*.

Lastly, clemency stands in the forgiuing of trespasses done against vs; *Be tender hearted, forgiuing one another, euen as God for Christ his sake forgauē you* : So that vnto Christian loue, is requirit a peaceable, curteous and tender carriage, hospitality and a liberall distributing to their wants, both in temporall and spirituall things, a couering of their faults, auoyding of occasions of scandall, a louing composing of our selues in matters of wrong, and a daily and cheerefull association with them.

Thus farre of the gracious branches of Christian Loue. Now the manner how we should loue Gods children, is to be considered: first in generall, we should loue them as our selues: and therefore in all our dealings to doe as we would be done by: we are to loue man in measure, viz. as our selues, but God aboue measure. But to consider of the manner of our loue more specially, the particulars may be referred to the foure heads mentioned *1 Pet. 2. 22*. First, we must loue brotherly, that is, not as we loue our beasts; or as we loue strangers, or as we loue our enemies, but as we would loue our dearest naturall brother, with all tendernesse and naturalnesse of our affection: Secondly, we must loue without faying, without hypocrisie: and this is explicated to be *not in word and tongue, but in deedes and in the truth*: not onely, truly, for it cannot be a true loue vnlesse it arise from a holy agreement in the truth: Thirdly, it must be with a pure heart, and then

αδελφικῶς
ἀγαπᾶν.
1 Pet. 2. 17.
Roman. 12. 11.

Acts 2. 42.

Philip. 1. 5.
Phil. 2. 1.

I.

1 Pet. 4. 8.

2.

Genes. 13. 18.

Roman. 14. 15.

3.

1 Cor. 13. 7.

4.

Ephes. 4. 16.

Marke 3. 1.

5.

Prouer. 15. 1.

1 Corint. 6. 7.

Gen. 13. 8. 6.

Mat. 17. 25. 26

Roman. 12. 21.

Ephes. 4. 31.

Matth. 19. 19.

Et 22. 39.

Foure things
in the manner
of our loue.

1 Pet. 2. 22.

φιλadelphια.

αυτοκεῖλος.

Rom. 12. 9.

1 Iohn 3. 18.

κα καθαρή
καρδιά.

Philip. 1. 9.

1 Corint. 4. 21.

1 Corint. 13. 4. 5

1 Corint. 13. 6.

1 Corint. 13. 7.

in iudic.

a Prouer. 3. 28.

b 1. Thef. 3. 13.

c Hebr. 6. 10

d 2. Corin. 9. 17

e Galat. 5. 13.

f 1. Thefal. 3. 12.

g Ephes. 5. 2. 3.

Motiues.

Matth. 24.

we loue with a pure heart, first, when our affection is grounded upon knowledge and iudgement: secondly, when it is exprest in a Spirit of meeke-ness: Thirdly, when it is free from wrath or aptnesse to be offended, from enuie, from pride, and swelling and boasting, from selfe-loue, when men seeke not their owne things, and from euill suspicions: Fourthly, when it is exercised in holy things, so as no affection can make vs reioyce in the wickednesse of them wee loue: Fifthly, when it is manifested in long-suffering and all-suffering; when wee beleene all things, and hope all things.

Lastly, wee must loue feruently: and this hath in it Speedinesse, a Dilligence^b, (called Labour in loue^c) Cheerefulness^d, Earnestnesse and heate of affection (and this is to follow after Loue^e, and to the end it is without interruption^f).

Now, because these are the last dayes, wherein the most haue no Christian Loue at all, and many haue lost the affection they had; so as their Loue is growne colde, and the most euen of the children of GOD in all places are exceedingly wanting to their owne comfort and spirituall content, in the neglect of the duties of Loue one to another, but especially in the duties of a holy fellowship, and mutuall societie in the G O S P E L, and the rules of Clemencie: and that men might be kindled with some sparkes of desire to redeeme the time, and gaine the comforts they haue lost, and seeke the blessings of GOD in a holy Societie, I haue thought good in the second place to propound out of the Scriptures Motiues, as they lie heere and there scattered in the holy Writings, to incite and perswade all sorts of men, especially Professours, to a more conscionable respect of this mutuall loue.

From example.

1 Ioh. 4. 9. 10. 11

The first Motiue may be taken from Example, and that both of God and CHRIST; God made his infinite Loue apparant to vs in that hee sent his onely begotten Sonne into the world; that wee might beleene in him, and hee might be a reconciliation for our sinnes, and therefore ought wee to loue one another, yea so to loue one another. Shall the most high GOD fasten his loue vpon vs, that are so many thousand degrees below him; and shall not wee loue them that are our equals, both in Creation and Regeneration? Shall the Lord be contented to respect with an appearing loue, and shall we think it enough to carry good affections to our brethren, without manifestation of the outward signes and pledges of it? Was there nothing so deare vnto GOD as his Sonne, and did hee giue vs his Sonne also to assure vs of his loue; and shall the loue of the Saints be euer by vs any more accounted a burthensome and costly loue? Hath God sent his Sonne, out of heauen into the world, and shall we stie our selues vp, and not daily runne into the company of the members of CHRIST? Was CHRIST sent that we might haue the life of grace in holy and heauenly and mysticall vnion, and shall not we as fellow-members in all the duties of a Christian societie stirre vp, nourish, and increate that life so giuen?

Note.

1 Iohn 3. 16.

As Sincerity is the life of Religion, so Societie is the life of Sincerity. Was Christ giuen a reconciliation for our sinnes, and shall not wee striue to overcome one another in the religious temper of our affections, and the free and willing, couering or forgiuing of trespasses and wrongs? Our Head, our Sauiour, our Lord, our Prophet, our Priest, our King (that wee might perceue his loue) layd downe his life for vs; and should not wee immitate so incomparable an example, though it were to lay downe our liues one for another?

From Commandement.

The second Motiue is, from Commandement: it is not a thing arbitrary for vs to loue our brethren as is before exprest. Curtellie, peaceableness, libera-
litie,

lity, society and clemency, are not things we may shew, or not shew, at our pleasures, but they are necessary; such as if they be wanting; a sin is committed, nay grieuous sins, euen against the commandement of Christ, *ioh. 13.* *As I said to the Iewes, whither I go, saue ye not come, so to you also I say now, a new commandement giue I you, that ye loue one another, euen as I loued you.* He shews here, that whereas they might be grieued that they should loofe Christs bodily presence, he had appoynted them a course for their solace, and that was instead of Christ, as fellow-members in Christs absence in the world, to strue by all means to delight themselves in louing society one with another. And this Commandement he calls a new Commandement, not in respect of the matter of the duty; for that was alwayes required, but in respect of the forme of obseruing it; for the old generall rule was, *That thou shouldest loue thy neighbour as thy selfe;* but now that forme (as I haue loued you) hath in it something that is more expresse, and for the incomparable sufficiencie of the president, is matchlesse, and more full of incitations to fire affection. Againe, the person that giues it, and the time, is to be considered: *I now giue this commandement.* Men are vsed, that haue any sparks of good nature in them, to remember, and carefully to obserue the last words of their dying friends, especially if they charge not many things. Why, these are the last words of Christ, the night before his death; euen this one thing he doth especially charge vpon vs: Namely, while we abide in this flesh, and are hated of this world, and want those glorious refreshings would come by the presence of Christ, to vnite our selues in a *holy bond of peace and loue*, to be kept & strengthened by mutuall indeuors in the performance of all the duties of holy affection, and that till Christ shall gather vs vnto the glory that he hath with the Father.

The third Motiue may be taken from the *benefites* that may be gotten by loue: and these are diuers.

First, there is *much comfort in loue*: the Lord doth vsually and graciously water the society, conferences, prayers and other duties performed mutually by the Saints, with the deaws of many sweet and glorious refreshings, by which they are daily excited, inflamed, and encouraged to a holy contentation in godlinesse.

Secondly, *Loue is the fulfilling of the Law*: not only all the duties belonging to humane societies (of which he there intreates are comprehended vnder loue, as by that great band that tyeth all estates and degrees) but also, is the fulfilling of the Law by effect; in that, first it causeth abstinence from doing euill to our neighbour: Secondly, it causeth men to make conscience of fulfilling the Law, and thar which is there generally spoken if it be applied to the loue of the Saints may haue his speciall truth in this; that there is nothing in outward things doth more fire the heart of a man to the loue of and labour after a godly life, then a daily louing societie with Gods children, in whom we see godlinesse, euen in an experimentall knowledge, not layd before vs in precept, but described vnto vs in practise, with the rewards and fruits of it. Yea loue may be said to be *the filling up of the Law*, as the word seemeth to import in this, that it clotheth the duties of the Law, with the glory of a *due manner*, and seateth them vpon their due subiects, with the vnwearyed labours of constant well-doing.

Thirdly, the due performance, and daily exercise of the mutuall duties of loue, would be a great testimony and witness vnto vs for the satisfiing of our consciences in the knowledge of such great things, as otherwise are exceeding hard to be knowne, as first it is not euery bodies case to haue the Spirit of grace, or when they haue it to discern it, yet by this loue it may be discerned, for it is one of the inseperable fruits of the Spirit: Secondly, many men follow not Christ at all, and among the followers of Christ a

*John 13. 34.**John 16. 12.*3.
From profit.
*Philip. 2. 1.*2.
Roman. 13. 10.
How Loue is
the fulfilling of
the Law.*Galat. 5. 22.*

3.

Galat. 5. 22.

Iohn 13.14.

Iohn 3.

I Iohn 4. 7.

Iob 23. 8.9.

I Iohn 4.12.

Ephes.4.1.4.

I Iohn 3.14.

Zeph. 1.14.

2 Pet. 3.10.11

I Thesfal.4.16

Matth.14.3.

I Iohn 4.17.

4.

From the misery of such as loue not Gods children.

I Iohn 2. & 3

I Iohn 3.15.

Ephes.3.17.

Ephes.4.16.

5.

Ephes.4.

great number are not true Disciples. Now by loue may all men know that we are Christs disciples : Thirdly, the wind bloweth where it listeth : And, that which is borne of the flesh is flesh : and therefore great Masters in Israell and Teachers of other men may beignorant of regeneration : yet thereby may wee know that we are borne of God, and doerightly know God, if we loue one another.

Fourthly, if wee would seeke God to finde him ; behold, If wee goe to the East, hee is not there : if to the West, yet we can not perceiue him ; if to the North where he worketh, yet we cannot see him : he will hide himselfe in the South, and we cannot behold him : How much more is the way of God in the heart of man vnsearchable? And yet though no man hath seene God at any time ; if we loue one another, God dwelleth in vs.

Fiftly, the election of man beforetime, is like a bottomlesse gulfe, and the making of man blamelesse and holy in heauen is a dreadfull mysterie, and yet those two glorious branches, whereof thone sprowts forth euen beyond time, and thother reacheth vp to heauen, nay into heauen ; are both fastned vpon this stocke of loue in respect of one way & manner of comming to know them.

To conclude, Saluation it selfe, euen our owne saluation is knowne by the loue to the brethren, as is cleare, & in diuers other places of that Epistle.

Lastly, the day of the Lord is a terrible day, a day of trouble & heauines: the strong hearted man shall then cry bitterly : then the heauens being on fire shall be dissolued and passe away with a noye : and, the elements shall melt with heate : the Lord himselfe shall descend from heauen with a showt, and with the voyce of the Archangells, and with the trumpet of God : then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie : And who shall be able to stand in that great and fearefull day ? euen all such as haue finished their course in the loue of God and his children ; as certainly as wee now finde loue in our hearts, so surely shall wee haue boldnesse in the day of Iudgement.

The fourth Motiue may be taken from the miserable state of such as finde not in themfelues the loue of Gods children ; First, it is a palpable signe they abide still in darkenesse, and vnder the bondage of the first death : and in danger of the second death.

Secondly, a man can neuer enter into the kingdome of Heauen without it ; for euery man can say, a murtherer shall not be saued (so continuing :) Now it is certaine, God hates a man that loues not his children aswell as he doth murtherers ; he that loueth not his brother, is a man-slayer, and wee know that no man-slayer can inherit eternall life.

Thirdly, till we loue Gods children, we can neuer know what the length, breadth and depth of the loue of God and Christ is to vs. God shews not his loue to vs till we shew our loue to the Saints : Lastly, for want of loue in the hart, and the duties of loue in conuersation, the mysticall body of Christ is exceedingly hindered from growing, both in the beauty and glory which otherwise would be found in the church of Christ.

Lastly, to incite vs yet more to the exercise of loue, I propound three places of Scripture more.

The first place is, *Ephe 4. 12. to 17.* where may be obserued 4. things, gotten by a holy vnion with the members of Christ and Christian societie and affection. It furthers our gathering into the bodie : It is an exceeding great helpe in the beginning of our effectual vocation : Secondly, it furthers our edification in the building, and fits vs for our roome among the Saints. Godly societie doth frame vs and square vs, and many wayes fit vs for our place in this building : Thirdly, louing affection to the members of Christ and mutuall societie doth much profit vs, in respect of our growth in the body : and

that

that till we *become perfect men, and attaine to the age of the fulnesse of Christ*: Fourthly, this holy loue is a great fence to the iudgement against false and deceitfull doctrine: he is not easily *carried with euery winde of doctrine*, nor vnsetled with the vaine deceits of men, that can *follow the truth*, and the meanes thereof in a settled and well grounded loue to Gods children. But on the other side, how easily are such men deluded and throwne off from their purposes and comforts that did neuer ioyne themselues to Gods children?

Verse 13. 16.

The second place is, *1 Peter 4.7. 8.* where the Apostle exhorteth to sobriety in the vse of the profits and delights of the world in meates and drinckes, riches, recreations and apparell, and withall to spend their time heere in spirituall duties, especially Prayer; watching thereunto, both to obserue all occasions and opportunities to pray, as also noting the mercies of God wee finde in Prayer, with our owne corruptions in the maner, and the glorious successe of prayer, in preuayling with God: But about *all things*, he wills them to haue *feruent loue*: and yeeldeth two reasons or motiues; first, *the end of all things is at hand*: and therefore it is best louing and making much of those, that after the dissolution shall be great heires of heauen and earth: secondly, *Loue conereth the multitude of sinnes*, it hideth the blemishes of our natures, and fitteth vs for the comforts of Society. Notwithstanding the infirmities accompany euen the Saints while they are in this vale of misery.

The third place is, *2 Pet. 1. 7. &c.* where he largely perswadeth men to get holy graces into their hearts, and to expresse holy duties in their liues: among these, as chiefe, he instanceth in *brotherly kindnes and loue*; to this end he bringeth diuers reasons: first, it will set our knowledge aworke, which else would be *idle and vnfruitfull*; and where should we vnloade our selues of the fruits of knowledge, which men get in Gods house, better then in the houses of the people of God: secondly, he that hath not these things, is *blinde*; or if he haue sight and wit enough for this world, yet he is *purre-blinde*, so as *he can see nothing that is farre off* (as eternall things are) but onely things neare, such as are carnall things: the want of loue to Gods people is a palpable signe of a pur-blind carnall man: thirdly, the want of loue, and the other graces there named, is a signe of a *spirituall lethargie*, euen that a man is fallen into a *forgetfulness of the purging of his old sinnes*, that is, it is a signe that a man lieth vnder the guilt and filth of all his former sinnes, and neuer feelles the weight of them, or considers the danger of them: Fourthly, Loue, with the fruits of it, doe *make our calling and election sure*: Fifthly, louing society and brotherly kindnes is a great means of perfeurance, *if ye doe these things ye shall neuer fall*: Lastly, by this means an *entrance shall be ministred vnto vs abundantly, into the euerlasting kingdome of our Lord Iesus Christ*; both because it mightily furthereth faith and hope: As also, because by these meanes eternall life is begunne on earth, in respect of communion both with God and the Saints.

1.
Verse 8.2.
muwtaoy.3.
Verse 9.4.
Verse 10.

5.

6.
Verse 10.
Verse 11.

Thus farre of the Motiues; Helps follow. These helps are such as serue both for the begetting & nourishing of a holy loue, to & with Gods people.

The helps.

There are eight things that are great furtherances of holy life.

First, the conscionable hearing of the word of God, for in Gods house doth the Loue fire the heart and holy affections, and teach the right ordering of them. How came those *Colossians* by their loue to the Saints, no otherwise but by hearing the word of truth, which discovered vnto them who were Gods children, and did daily fence them, against the scornes and reproches which the world laded them withall.

1.

Secondly, we must get faith and hope as the coherence shewes: for till we be soundly humbled to seeke Gods fauor, and find our harts possessed with

2.

the care for & hope of a better life, we cannot receiue Gods children aright into our hearts: But no man was euer truly touched in conscience, and had vnfaigned desires of remission of his sinnes. Neither did euer a man seriously seek after the things of a better life, but he did loue Gods children aboue all the people of the earth: and it is true of the measure, that as we grow in faith and hope, so we should grow in loue and in the comforts of Gods fauour.

1 Pet. 1. 22.

Thirdly, would we loue brotherly, without faining, and feruently; then we must get our *soules purified, through the spirit, in obeying the truth* .i. we must make conscience of the duties of *mortification* (as of so many purges) to cleanse our thoughts & affections, of dwelling and raining lusts & euils: for secret sins intertaind and delighted in within the affections and thoughts doe exceedingly poyson affection both to God and man: this is that the Apostle meaneth where he saith, *Loue must come out of a pure heart.*

1 Tim. 1. 5.

2 Tim. 1. 7.

Fourthly, we must *stirre vp the spirit of loue.* The spirit of God is a spirit of loue, and we must stir it vp by nourishing the motions of the same, putting courses or wayes of expressing loue into our minds; and by praier, meditation, or any other meanes that may inflame our hearts to a holy affection.

2 Tim. 1. 13.

Fifthly, it profiteth much hereunto to get and keep in our minds, a *patterne of faith and loue*, euen a draught of the things that concerne faith in God, & loue to the Saints: that we might alwaies haue a frame of all holy duties that concerne this holy affection: this was their care in the Primitiue times, as appeareth, 2 Tim. 1. 13.

Tit. 2. 2.

Sixtly, to be found in these 3. things, Faith, Loue, and Patience, requires most an end Experience, and a daily acquainting our selues with the things of the Kingdome of Christ. When we are driuen by often crosses to seeke comfort in Gods children, and by much obseruation doe find the worth of the comforts that arise from holy Society with them; Many are the incredible weakenesses that discover themselues in the hearts of yonger and weaker Christians: but it is a shame for the elder men, if they be *not found in loue*, 2 Tit. 2.

Hebr. 10. 24.
Note.

Seuenthly, we must by all holy means strengthen, and encourage, and set our selues vpon perseuerance in the profession of our hope, for if once wee giue our profession, it will be easie to see loue vanish; a wauering profession is vnconstant in Loue.

Hebr. 10. 25.

Lastly, if we would neuer forsake the fellowship we haue one with another, as the manner of some wicked hypocrites and damnable Apostataes is, then we must with all Christian care, *Consider one anothers weakenesses and wants*; and be continually *prouoking*, inciting and encouraging one another to loue, and to good workes.

Thus of the helps.

The defects of
the common
Protestants
loue.

In the last place I propounded to be considered, the defects that are found in the loue that is abroad in the world, with which the common Protestant pleaseth himselfe. I will not here complaine that loue is turned into lust, and that that damnable infection hath stained heauen & earth, and polluted our houses, brought a curse vpon our Assemblies, debased our gentry, dishonoured our Nobles, corrupted our youth, and made heauy our elder Age: or shew how it hath brought vpon vs famine and pestilence: but to let this passe, I will speake of the honeste loue, and wherein thinke you standeth it?

First, in the ciuill sort, in complements: neuer more complements and lesse loue: Secondly, in freedome from suites a Law, and quarrelling; they are in charity with all the world, if they can shew that they neuer were quarrellsome, or that they are friends againe: Thirdly, in the baser sort it is meete Ale-house friendship, their loue stands wholly in going to the Ale-house together; these are the onely fellowes and good neighbours; and commonly, here

here is set vp the Diuels bench, and Proclamation made of free pardon for filthy Ribauldry, for drunken spewings, and Viper-like slanders belched out against good men. Fourthly, many out of their ignorance, know none other loue then of themselues, or for themselues of others: But yet more plainly the defectiueneſſe of the common Protestants loue appeares diuersly.

First, by the vsuall finnes which are riſe amongst them, euen ſuch as batter the fortreſſe of Loue. How can they pleaſe themſelues in their charitie, if we conſider how Malice, Reuenge, Anger, Slandering, Backe-biting, and all ſorts of prouocations to anger, are euery-where abounding? What more vsuall then Selſe-loue? what more common then Enuy? Shall I inſtance? The Tradeſ-man while hee is riſing is ſo fleſhed with ſucceſſe, and ſtuffed with the greedy deſire of profit, that hee cares not whom hee wrongs, nor how much hee becomes preiudiciall to other mens tradé: But this man is not ſo filled with Selſe-loue, but the declining Tradeſ-man that hath ouerliued his prime, is euery way as well filled with Enuy. And thus men are not in charitie neyther full nor faſting.

Secondly, it appeares to be defectiue in the *Obiects* of Loue, in a chiefe *Companion* of Loue, in the *Parts* of Loue, and in the *Manner* of louing.

For the firſt: the onely men that are chiefly to be loued, and our affection to be ſpent vpon, are the Saints; that is, ſuch religious perſons as make conſcience of all their wayes: but are theſe the men the common Proteſtant loues? Oh times! oh manners! what men finde worſe entertainment in the world then theſe? Is not the leaſt endeauour after holineſſe chaſed and purſued with open hates, diſlikes, ſlanders? Can a man refraine himſelfe from euill, and not be made a prey? Doth there any liue godly, and they perſecute him not? Away falſe wretch, ſaiſt thou, thou art in charitie with all men, and yet canſt not beare the Image of God in a childe of God?

For the ſecond: all true Loue ought to be accompanied with Faith; yea, it ought to be founded vpon Faith: and therefore herein is the common loue of the world defectiue, that a communion with men is not firſt ſanctified by vnion with God. Theſe men that boaſt ſo much of their charitie neuer made conſcience of ſeeking the aſſurance of Gods fauour in Chriſt, neyther euer trauailed vnder the burthen of their finnes, ſo as to ſeek forgieueſſe as the true bleſſedneſſe.

Thirdly, the common Proteſtant is exceedingly to blame in the very maïne duties of Loue; no tenderneſſe of heart, no true Hoſpitalitie, and for mercy to the poore the old complaints may be taken vp, *There is no mercy in the Land: Mercifull men are taken away.* Wee may now adayes wayte for ſome Samaritane to come and proue himſelfe a neighbour: and for ſocietie and fellowſhip in the Goſpell with Gods people, it will neuer ſincke into the vnderſtanding of theſe carnall men, that that is any way expedient: and finally, in all the branches of Clemencie before expreſſed, where is the man that makes conſcience of them?

And for the laſt, it is eaſily auouched, that the Loue that is found in the moſt men; is neyther brotherly nor without groſſe fayning and hypocriſie, nor proceedeth it from a heart in any meaſure purified; and laſtly, it is ſo farre from being feruent, that it is ſtone colde.

Thus of *Loue.*

Verſe 5. *For the Hopes ſake which is laid vp for you in Heauen.*

IN theſe words is mentioned the third Grace, for which the Apoſtle giues thanks, and that is *Hope.*

Hosea 4. 1.

Eſay 57. 1.

Hope is here taken both for the thing hoped for, *viz.* the glory of heauen, as also the Grace by which it is apprehended, but especially the latter.

Heauen is diuerly accepted in Scripture; sometimes it signifieth the Ayre²; sometimes it signifieth the whole vpper world that compasseth the earth³; sometimes for the Kingdome of Grace and the meanes thereof⁴; but most vsually for the place of the blessed, and the glory thereof; and so it is taken here.

Hope, as it is here considered by the Apostle, lookes two wayes: first, by relation to, and coherence with *Faith* and *Loue*, [for the *Hopes sake*:] secondly, by a full aspect vpon the object of it, which is intimated in the Metaphor [laid vp,] and expressed in the word [Heuens.]

First, of *Hope*, as it is to be considered in the Coherence.

There is an admirable Wisedome and Mercy of God, in the very manner of dispensing of his Graces; for hee makes one Grace crowne another, and become a recompence and reward to another: as here for *Hopes sake* Gods Children breake through the difficulties of *Faith*, and the impediments and discouragements of *Loue*. When God sees how many wayes the heart of man is beset in the spirituall combat, about the getting and exercise of those two Graces, hee is pleased by his Word and Spirit to trumpet out victorie by shewing the glory of heauen, and to set on the Crowne of *Hope*, as the assured pledge of full and finall victorie: it is *Hope* that pluckes vp the heart of man to a constant desire of vnion with God by *Faith*, and of communion with man by *Loue*. And the true reason why so many men viterly neglect the care to get a iustifying *Faith*, and an inflamed Affection to Gods Children, is, because they haue no taste of the comforts of the euidence of a better life by *Hope*.

Secondly, *Faith* and *Hope* are two distinct things: *Faith* beleeueth the Promise to be true, with particular application of the Promise to ones selfe; and *Hope* waites for the accomplishment of it: *Faith* vsually is imployed about reconciliation and a godly life; *Hope*, for the most part, is taken vp with the retyred and affectionate contemplation of the glory of Heauen, the coming of Christ, the resurrection of the body, and temporall blessings, and deliuerance, as they are shadowes and types of the last and great saluation.

Thirdly, *Hope* is no more naturall then *Faith* and *Loue*: the carnall man is *without Hope in the world*: not that wicked men are cleane without all profession of *Hope*; for, few men are so vile but they professe and stoutly auouch their hope in God; but this *Hope* is vaine, emptie, without euidence or promise, such as can neuer profit them: and therefore in the eight of *Iob* hee saith, that *the Hypocrites Hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a Spider*. It is to be obserued, that hee calls wicked men (euen all carnall and vnconuerted people) *Hypocrites*, and that fitly, for euery Sinner is an Hypocrite in some degree; and if there were nothing else to proue it, their very *Hope* and wilfull Confidence in the mercies of God, without all warrant from the Word, or testimonie of Gods Spirit, or their owne Conscience, would vndoubtedly proue it: and for the vanitie of their hope it is fitly expressed in the comparison of the Spiders webbe. The silly Spider with many dayes labour weaues her selfe a Webbe, in appearance able euery way abundantly to couer her, and fit her turne, but at the end of the weeke, the Maid with a Besome sweepes all downe. This poysonfull Spider is euery vnregenerate man or woman, this Webbe is their *Hope*, in the framing of which they dailie busie themselves, and in the coerture of which they vainely repose themselves; but when any Seruant comes out of the Lords armie to sweep with the Besome of Iudgement or Death, the whole building of these imaginarie hopes come sodainely and

totally

^a Deut. 28. 12.

Mat. 16. 16.

^b Gen. 49. 25.

Mat. 3. 16.

^c Mat 3. 2.

☉ 11. 11.

Doctrines from Coherence.

Observat. 1.

One Grace crowneth another.

Observat. 2.

Observat. 3.

Ephes. 2. 12.

Iob 8. 13.

Euery carnall man is an Hypocrite.

torally downe. In the 11. of *Iob* and the 20. *verse* it is said, *The eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde*: In which words the holy Ghost shewes that the time shall come, when those vaine hopes shall be driuen out of the soules of the wicked, and in stead thereof they shall be filled eyther with desperate sorrowes on earth, or with eternall sorrowes in hell. *What hope hath the hypocrite when hee hath heaped up riches, if God take away his soule?* *Iob* 27. 8. Noting that if carnall men (againe called Hypocrites) will not forgoe their fond presumptions while they liue, yet by too late experience they shall finde them vaine when Death comes.

Obiect. But then they meane to pray God to forgiue them, and hope by their repentance then to finde mercy for their soules. *Sol.* In the 9. *verse* it is answered thus; *Will God heare his cry when trouble comes vpon him?*

Quest. But will not God heare mens prayers in the troublesome time of death? *Ans.* Not the prayers at that time made by such men: for they are Hypocrites, hauing vpon them but the names of God and godlinesse, and will neuer in sinceritie pray vnto God at all times, neyther in their death doe they pray vnto God because they delight in the *Almightie*; and therefore he shewes *Verse* 10. that seeing they delight not in God and godlinesse, and will not pray at all times; that is, as well in health as sicknesse, in prosperitie as in aduersitie, while they might yet sinne, as well as when they can sinne no longer: therefore their hope of mercy in death shall faile them.

Quest. But if true Hope be not naturall, what is the difference betweene the Hope of the faithfull, and this common Hope, that so ordinarily goeth vp and downe the world vnder the colours of it, or how may wee try our selues whether we haue a right Hope or no? *Ans.* The true Hope is described in feuerall Scriptures, by diuers properties, which are no where to be found in carnall men.

First, the true Hope layes fast hold vpon the merits of *Iesus Christ* onely, and striues constantly to be established and assured^d. But the common Hope is neuer emptied of carnall confidence and presumption, that God loues them for some good things or parts that are in them; neyther doth it brooke assurance, for with one breath carnall people are absurdly confident of Gods mercy, and encounter the Doctrine of infallible assurance.

Secondly, true Hope makes a man more humble, but the common Hope makes men more wilfull and obstinate against God and his Ordinances.

Thirdly, true Hope makes a man chearefull vnder all sorts of Crosses, by vertue of the very reasons grounded vpon Hope; but the common Hope of it selfe will not yeeld a mans heart support against any Crosse.

Fourthly, the faithfull man can suffer for his Hope^e, but a wicked man can shew no chaine vnlesse it be for his sinne.

Fifthly, true Hope rests vpon Gods promise, though neuer so vnlikely to be performed by outward and ordinarie meanes^f; but wicked men with their common Hope are perhaps able to beleue they shall liue well so long as they see and feele meanes, but without meanes they are without Hope.

Sixtly true Hope will acknowledge as well as know^g; but the common Hope cannot abide profession of Religion, it is enough there be a good heart to God.

Seauenthy, true Hope is industrious in the vse of all meanes to come to the end hoped; but the common Hope is singularly sloathfull, it boasts of a sufficiencie of knowledge, and yet neglects the sincere vse of all Gods Ordinances; it affirms deeply of going to heauen and yet cannot tell of one teate for sinne, nor one houre truly spent in mortification: but trust thou in the Lord, and doe good.

Lastly,

Iob 11. 20.

Iob 27. 8.

Obiect.
Solut.

Obiect.
Solut.

Quest.

Ans.

1.

The signes or
properties of
true Hope.
^d *1 Tim.* 1. 1.
Psal. 31. 24.

2.

Lam. 3. 29.

3.

Rom. 5. 2, 5, 4.

4.

^e *Acts* 28. 20.
Rom. 8. 24.

5.

^f *Rom.* 4. 18.

6.

5 Tit. 1. 2.

7.

Psal. 37. 3.

8.
Psal. 73. 26.

Lastly, the true Hope seekes Gods presence, and strives in sence to draw neare to God; but the common Hope is then at best rest when the heart is furthelt off from the care, desire, or sence of Gods presence, cyther in Gods house or abroad.

4.

The fourth thing that I obserue from the Coherence, concerning Hope, is the worth of the Grace. It is one of the three golden abilitments to adorne a Christian soule: and this I note the rather because it should moue vs to vse carefully and constantly all the meanes that serue to breed or increase true Hope in vs, and to get by prayer and practife all those things that cause Hope: and that wee may get and inincrease our Hope, wee must labour for: First, *true Grace*, 1 *Thef.* 2. 16. Secondly, *sauiug Knowledge*, *Psal.* 9. 10. & 78. 7. Thirdly, *Experience*, *Rom.* 5. 4. Fourthly, *Patience and comfort of the Scriptures*, *Rom.* 15. 4. Fifthly, *the ioyes of the holy Ghost*, and *peace of Conscience in beleeuing*, *Rom.* 15. 13. Sixthly, *aboue all*, and for all these, *the Spirit of Reuelation*, *Ephes.* 1. 18. Seauenthy, the often meditation of Gods Promises.

Thus of *Hope*, as it is considered in relation to *Faith* and *Loue*.

Which is laid vp for you in Heauen.] In these words Hope is described in the object of it.

~ *Laid vp.*] (*viz.*) by God in his secret Coffers, as a most worthy Jewell: this Metaphor giues occalion to obsetue three Doctrines.

Doct. 1.

First, that Grace and Glory are a mans best treasures, and therefore wee should labour for them more then any thing else, and if wee haue a comfortable euidence of them, to be contented though we want other things.

Doct. 2.

Secondly, that Hope is no common Grace, in that amongst many fayre vertues which are common to wicked men, hee locketh vp this Grace of Hope as a speciall Jewell hee intends to keepe onely for his owne Children.

Doct. 3.

Thirdly, that the euidence and grace of Gods Children be in Gods keeping, and laid vp safe in heauen, and therefore cannot be lost; and besides, when they dye, there is of theirs in heauen before they come.

Heauen.] Here I obserue two things.

Doct.
There is a
Heauen.

First, that there is a Heauen for the Saints after this life: the Doctrine of Heauen is onely proper to Religion; Nature hath but a darke glimpse of immortalitye, or any beeing after this life, and is full of stronger Obiections then Answeres: and as any are more lewd in life, they are more sencelesse of immortalitye. But concerning the estate of the blessed in heauen, Nature is wholly ignorant, yea, the Doctrine hereof is so diuine, that Religion it selfe doth not fully purtray it out in this world to any, yet as any are more holy it is more discerned. The consideration of heauen may vrge vs to many duties in generall: if euer wee would haue heauen when wee dye, we must get holinesse both imputed or infused while wee liue^h. Wee must be sure wee be of Gods Familieⁱ, and that we are borne againe^k. In particular, we should therefore acquaint our selues with the Lawes and *Mysteries of Gods Kingdome*^l: and if we may come by the meanes to be effectually instructed in the way to Heauen, we should account of this *Pearle*, and rather then loofe it, *sell all wee haue to buy it*^m. And wee should about all things *labour for the meate that perisheth not, but endures to enerstasting life*ⁿ: in as much as in the Ministerie of the word is many times found the *Keyes that open vnto vs the Kingdome of Heauen*^o. And in as much as riches may proue a singular hinderance, we should take warning, and see to it that they doe not in-trangle vs^p. And because in Heauen *is our treasures*, we should set *our affection* there^q, and prepare for our change and departure^r. Giuing allowance to no sinne, no not the least^s: constantly professing and *confessing Christ before men*, that hee may not denie vs in that day^t. Yea, where God meanes to bestow heauen, he bestowes heauenly qualities on men in this life, they are *poore in spirit*:

Ihes.

^h Mat. 5. 16.ⁱ Pet. 1. 7.^k Mat. 7. 21.^l Pet. 2. 11. 14.

Psal. 15.

^m Ephes. 3. 16.ⁿ Iohn 3. 5.

Luke 13. 5.

^o Mat. 13. 11. 52.^p Mat. 13. 44.

45.

^q Iohn 6. 27.^r Mat. 16. 19.

Rom. 10. 6.

^s Mat. 19. 23.^t Mat. 6. 20.

Col. 3. 1.

^u 1 Cor. 5. 1. 2.^v 1 Thef. 1. 10.^w Mat. 5. 10. 19.^x Mat. 10. 32. 33.^y 5. 10.

spirit:

spirit : they are eager after heauen and the things thereof : they are like *Children*, void of earthly carking and distressefull cares : they are *mercifull* : they *loue their Enemies* .

Secondly, the meditation of Heauen serues for reproofe not onely of Atheists, that would denie it, or Papists, that claime so great glory for their base merits; but also of the most Protestants : for, are not the most such as can *discerne the face of the Skie, and yet haue no discerning of the season*, to get Grace and Heauen ? to say nothing of those that by their grosse and horrible sinnes haue forfeited ouer and ouer the claime of any interest in the Kingdome of heauen, liuing in daily blasphemies, whordomes, drunkennes, &c. Yea, doe not the better sort giue Heauen faire words, and yet haue their excuses why they will not come to Gods Feasts when hee inuites them ? And thus while men blisse themselues Gods curses vsually deuoure them.

Lastly, it is a Doctrine of wonderfull comfort to Gods Children ; neither is this the peculiar aduancement of some principall Saints, as *Abraham, David*, &c. neither should the miseries of this life before we come to heauen trouble vs, seeing there is no comparison betweene the *troubles of this life and the glory of the world to come*, where there shall be no sinne, sorrow, labour, weakenesse, disgrace, feare, death; where we shall enioy the sweet presence of God, Christ, Angels, and iust men, with vnspeakeable Ioyes, perfect holinesse, exquisite knowledge, and a totall righteousnesse, and all this for euer.

Secondly, from hence also doth plainly arise this second Doctrine, *viz.* that the hope of Christians is in another world; there is their stay and comfort. When they seeke by Faith the comforts of Gods fauours, and by Loue seperate themselues to the communion with Gods Children, they finde presently such a rent from the world, and all sorts of carnall men assaulting so their rest, that a little experience learnes them the knowledge of this truth, that in this world, and from the men of this world, and the things thereof, they must looke for no peace or contentment.

The Use is first, for Instruction, to teach vs therefore to vse the world as if wee vsed it not, and so to care for earthly things and persons, as to resolute that Heauen is our portion, and there onely must wee prouide to finde some rest and contentment; yea, therefore as *strangers and Pilgrimes we should seeke and prouide for our abiding Citie.*

Secondly, this Doctrine giues occasion to answere that imputation that is cast vpon many professors, *viz.* that forwardnesse in Religion makes them mindlesse of their businesse; and much hearing of Sermons makes them careless of their callings. Men may here-hence informe themselues, that howsoeuer Religion tyes men to honest cares and daily diligence to prouide for their families (else the very Scripture brands such Professors to be worse then Infidels, that make Religion a maske for idlenesse) yet seeing our hope is not in the world, therefore Gods Children doe well first and chiefly to seeke the Kingdome of God and the righteousnesse thereof; and so to minde an earthly calling as it hinder not an heauenly, and prouide meanes for a temporall life, as not to hinder the hope of an eternall life.

Thirdly, this Doctrine may much settle and comfort Gods Children against the scornes and hates of the World and all sorts of carnall people, *the World will loue his owne.*

Obiect. Oh but why should they hate vs ? *Ans.* Because you are not of the world, and Christ hath chosen you out of the world, therefore the world hateth you: And therefore both prouide for it, and beare it when you finde it.

Obiect. But wee will not be so rash and indiscreete to prouoke men to hate and reproach. *Sol. Vers. 20.* They haue persecuted Christ who was the fountaine

^u Mat. 5. 3.

^x Mat. 11. 12.

^y Mat. 18. 2.

^z Mat. 25. 34. 36.

^a Mat. 5. 44.

Luke 14. 17.

Notz.

^a Heb. 12. 23.

Luke 11. 20.

^b Mat. 8. 11.

& 13. 31.

Doct. 2.

Rom. 8. 24. 25.

Use .1.

Heb. 11. 13.

2.

3.

Obiect.

Solut.

John 15. 19.

Obiect.

Solut.

fountaine of all wisdome : and therefore it is a vaine perswasion for any childe of God to thinke by any discretion, wholly to still the clamours and hates of wicked men. And those men are grossely deceiued and preiudiced that thinke the true cause of the troubles of Gods children is their owne indiscretion.

Obiect. It is strange they should hate vs so; wee neuer did them wrong.

Solut.

Sol. Vers. 21. *All these things will they doe vnto you for my name sake :* it is not your euill doing, but your holy profession of the Name of Christ, which is named vpon you, that they hate.

Obiect. *Quest.* But how comes it they should dare to be so presumptious and so palpable malicious? *Ans.* It is because *they haue not knowne my Father, ver. 21.* their ignorance of the Maiestie and Iustice of God is the cause of it.

Solut.

Obiect. If it be of ignorance, it may be easily pardoned them. *Sol. Vers. 22.* *If I had not come and spoken vnto them, they should haue had no sinne, but now there is no cloake for their sinne;* that is, if Christ by the preaching of the Word had not discouered their sinnes, and set before them the way of godlinesse, then it had bene no such grieuous and monstrous sinne, but in as much as many men doe lye in wilfull ignorance, and will not be informed of the vilenesse of their course; therefore, before God, of all sinners, they are without colour or excuse.

Solut.

Obiect. But may they not haue good hearts to God though they doe thus intemperately and vniustly maligne and abuse the Preachers and Children of God? *Sol. Vers. 23.* He that hateth Christ in his Ministers and members hateth the Father also, and cannot haue a good heart to God.

Solut.

Obiect. But it may be that Christ and Christians are hated the more securely by wicked worldlings, because they see nothing but their basenesse and humiliation. *Sol. Vers. 24.* *If I had not done workes among them which none other did, &c.* By which words our Sauour shewes that no workes of God for, by, or amongst Gods Seruants, can be so great testimonies of the vndoubted certaintie of the goodness and holinesse of their cause; but wicked men will still, against all right, hate them. And therefore we should so informe our selues by this and other Scriptures (*vers. 25.*) as to set downe our rest, that in the world we must haue troubles, and in Christ and heauen peace, and therefore lay vp hope in our hearts, as God hath locked vp our treasures in heauen.

Solut.

Thus of Hope. Thus also of the Grace for which he giues thanks.

Whereof yee haue heard before by the Word of truth which is the Gospell.

Vers. 6. *Which is come vnto you, euen as it is vnto all the world, and is fruitfull as it is also among you, from the day that yee heard and truly knew the grace of God.*

IN these words, with those that follow to the ninth Verse, is containd the second part of the Thanksgiuing (*viz.*) his praise to God for their meanes of Grace.

The meanes is eyther $\left\{ \begin{array}{l} \text{Principall, Vers. 5. 6. Or,} \\ \text{Instrumentall, Vers. 7. 8.} \end{array} \right.$

The principall meanes is the *Word*, and this is described by sixe things: First, by the ordinance in which it was most effectuall, *viz. Hearing.* Secondly, by the propertie which was most eminent in the working of it, *viz. Truth.* Thirdly, by the kinde of Word, *viz. the Gospell.* Fourthly, by the prouidence of God in planting it amongst them, *is come vnto you.* Fifthly, by the subiect persons vpon whom it wrought, *You (the Colossians) and the whole world.* Sixtly, by the efficacie, *It is fruitfull from the day.* Thus for the order of the words.

From

From the generall I obserue, out of all the words, two things.

First, that Nature directs not to the apprehension eyther of Grace or Glory: *The Naturall man cannot perceiue the things of God*: these Colossians had neuer knowne the face of God, nor gained the grace of Christ, had not God sent them the meanes. Briefely, this may informe vs of the lamentable condition of such as liue in their naturall estate, onely pleased with the desire or possession of the riches or gifts of Nature; and withall, shewes vs the Fountaine of the want of Sence or care of Grace, and holinesse, in the most Sence comes not from Nature, but from the Word: and he is a Naturall man that is still lapped and couered with the vaile of Ignorance, whose wisdom is crosse to Gods Wisdom, that lyeth in grosse sinnes like a dead man without sence, that serues some particular gainfull or pleasing sinne, without vling aright any ordinance of God against it, and is without the spirit of Adoption, his heart neuer broken for sinne, and without desire of righteousnesse.

Secondly, it is a worthy blessing of God to any people, to haue the Word of God amongst them. This is that men should be exceeding thankfull for to God, *Psal. 147. 19. 20. Esa. 2. 3.* And by the contrary, the want of the Word is a terrible famine.

Use 1. For reproofe both of mens prophanesne in neglecting and contemning of the Word; as also of our great vnthankfulness for such a mercie. 2. For comfort to Gods children, that enioy the Word and esteeme it. The Word should satisfie vs whatsoeuer else wee want, both because it doth abundantly make amends for all other wants: and besides, it fits vs with strength, patience, and comfort, to make vse of other wants. 3. For instruction, not onely to such people as want the Word to seeke for it, and to plant themselues where they may haue it, but also to such Landlords and great men, and rulers of the people, as would be thought louers of their Countreies, to vse all meanes to see the Countrey and the Parishes vnder their power, prouided of this holy treasure.

Thus of the generall Doctrines out of the whole Verses.

The first thing in speciall, is the kind of ordinance in which the word was effectuall, (*viz.*) Hearing.

Whereof] That is, of which, Heauen or Hope It is a great mercy of God to heare of Heauen before the time come it should be enioyed, or lost. If wee heard not of Heauen till death or iudgement, we should continue still in our slumber, drowned in the lust after profit or pleasures; we should be so farre from finishing our mortification, as wee should hardly beginne to set about the washing of our owne vnclannesse both of hands and life; wee should looke vpon Grace and Holinesse with a dull and feeble eye: yea, it is good euen for Gods children to heare of it before they haue it, both to support them in their crosses and discouragements, as also to plucke vpr their mindes to holy contemplation, and to weane them from the loue of base things; yea to inflame them to a greater desire to magnifie and glorifie the singular grace and mercie of God in these dayes of their pilgrimage.

Ye haue heard] No man can get eternall graces, or an enduring contentment, arising from the hope of a better life, without the hearing of the word of GOD.

Quest. But tell vs distinctly, what good shall men get by hearing of Sermons? *Ans.* Many are the singular benefits come to men thereby. First, the holy Ghost is here giuen, *Acts 10. 44.* Secondly, mens hearts are here opened, *Acts 16. 14.* Thirdly, the feare of God doth here fall vpon men, *Acts 13. 16.* Fourthly, the proud and stony-hart of man is here tamed, melted, and made to tremble, *Esa. 66. 2.* Fifthly, the faith of Gods

Doctr. 1.

1 Cor. 2. 4.

Who is a naturall man.

Esa. 25. 8.

Rom. 8. 6.

Ephes. 2. 1.

Rom. 6.

Doctr. 2.

Uses

1.

2.

3.

Doctr.

Doctr.

c Math. 17. 5.

Luke 16. 29. 30.

Iohn 8. 47.

What good comes by hearing Sermons.

^a *Reuel. 3. 10.*

Elect is here begotten, *Rom. 10. 14.* Sixtly, Men are here sealed by the holy Spirit of promise, *Ephes. 1. 13.* Seauenthy, here the Spirit speaketh to the Churches, *Reuel. 2.* Eyghtly, Christ here comes to suppe with men ^a: Let men tell of their experience, whether euer their hearts tasted of the refreshing of CHRIST, till they deuoted themselues to the hearing of the Word. Ninthly, The painefull distresse of the afflicted Conscience is here or no where cured: by hearing, the bones that God hath broken receiue ioy and gladnesse, *Psal 51. 8.* Tenthly, what shall I say, but as the Euangelicall Prophet saith? If you can doe nothing else, yet *heare, and your soules shall liue. Esa. 55. 4.* Liue I say, the life of Grace, yea and the life of Glory: for *Saluation is brought vnto vs by hearing, Act. 28. 18. and 4. 16.*

Use 1.

^b *Ezech. 3. 27.*^c *Mat. 13. 16. 17*

2.

The vse of this point is, First, for instruction: *Let him that heareth heare* ^b: yea, let all reioyce in the mercies of their God, that haue tasted of this bountie of the Lord: blessed are your eares, in as much as you haue heard: Many Prophets and righteous men haue desired to heare the things that you heare, and haue not heard them ^c. Secondly, for humiliation; vnder the consideration of the lamentable estate of such people as haue not the Word preached vnto them. How doe the thousands, euen in Israell, perish through the failing or wanting of Visiō? Is there not almost millions of Men and Women that haue scarce heard (by preaching) whether there be any holy Ghost? Oh the cruell torments that abide those soule-murthers! Shall I name them? I wish their repentance, thatso they might haue a new name; but because lamentable experience shewes that the vnfauory Salt seldome findes wherewith it may be salted; therefore it is the dutie of all Gods people to bowe the knees of their hearts to God, beseeching him to inflame the hearts of those that are in authoritie, with such bowels of compassion, that they would in due time purge the Church of them, that so their names may no more be heard amongst vs. Whiles men lye sicke of the spirituall Lethargy in their owne hearts, they are little troubled with the distresse of others; but if men would euen in Gods sight duly waigh, without flitting and preiudice, these propositions, *viz, that the hearing of the Word is the ordinary meanes to conuert mens soules to God, Rom. 10. 14. 1 Pet. 1. 23. &c.* And that *except men be borne againe they can not enter into the kingdome of God, Iohn 3. 3.* if I say these things be weighed, how should our bowels turne within vs to consider the case of some hundreds of Parishes in this famous Kingdome, that in the middest of this great Light, in this respect, yet sit in darknesse? Thirdly, for the reproofe of the disorders and vitious dispositions of men in the hearing of the Word. Many are the sorts of euill hearers: exceeding many are the wicked humours of men, by which they sinne against the Word heard: the Scripture hath noted and taxed diuers corruptions in men, in hearing, and fearefully threatened them. For the better explication of this vse I consider two things; First, the sorts of euill hearers: Secondly, their state in respect of it.

Mourne and pray.

The sorts of euill hearers.

^d *Mat. 11. 16.*

Etc.

^e *Mat. 15. 12.*^f *Luke 4. 24.*^g *Acts 7. 54.*

The sorts of euill hearers may be distinguished into two kindes: some are openly impious and audacious; some more ciuill and restrained. Of the first kinde. First, some are so wayward nothing can please them, eyther the Preacher is too terrible, or he is too comfortable. *If Iohn fast, he hath a Deuill, if Christ eate, he is a glutton* ^d. Secondly, Some *heare and are scandalized* ^e: Men are so wedded to their owne conceits, and stuffed with preiudice, that they many times wilfully study, and strue to frame scandale and offence out of the words of the Teacher. Thirdly, Some *heare, and are filled with wrath and enuie*, and that sometimes so as they cannot restrain the signes of their rage and fretting, no not in the Sermon-time ^f. *They gnash with their teeth, and their hearts are ready to burst for anger* ^g. And this comes many times because men

cannot

cannot abide wholesome Doctrine, but are given to fables^h. Fourthly, Some heare, and their mouths make rests, while their hearts goe after their lustsⁱ, they heare and mocke^k. Fifthly, Some make the Auditory of Christians the study of all manner of base filthinesse: thither comes the Adulterer, the Couetous, the deceiuer, the accuser of the Brethren, &c. and there they damnably frame their dogged and swinish imaginations. Sixthly, Some heare, and if they finde any power in the Doctrine of the Preacher, they enquire whether hee be not a Puritane; for they haue heard so much euill of that Sect every where, that that one colour may serue to make them cautelous, and better aduised then to be much troubled with his Doctrine^l. Seuenthly, Some will heare if he speake of this world^m: He is an excellent Preacher, that in their vnderstanding giues them libertie, and some pillowes vnder their fleshly and worldly elbowes. Eyghtly, Some heare fearfully, as loath to be drawne to the Sermon of any that rebukes sinne, as the people of Israel were to come nere the Mountⁿ. Ninthly, (like the chiefe Priests and Pharises) when they perceiue that the Preacher rebukes their sinnes, seeke to lay hands vpon him^o, and as farre as the feare of the people restraineth them not, they practise to remoue him.

The ciuiller sorts of hearers are diuersly sinfull in their seuerall humors: First, some heare but it is to be rid of their diseases, that is, to see whether by heering Sermons, and comming to Church, they can allswage the trouble of their minds, and dull the stinging cares of their hearts. Secondly, some are like the young man, for they goe from the Sermon sorry that the word requireth such things as they are not willing to doe^p. Thirdly, Some heare and say, *God forbid*^q: It is pittie it should be so as the Preacher sayes. Fourthly, Some heare because a great report goeth of the Teacher^r. Fifthly, But about all others, they are straying hearers that are mentioned *Mat. 22. 22.* they heare and admire, and yet leaue and forsake for any reformation or practise of what they heare.

Vnder this rancke I may referre the three sorts of hearers, *Matth. 13.* The first sort suffer the Diuell presently to take away the Word. The second sort choake it with cares and lusts. The third forsakes the profession, and hearing, and liking of it, in the time of temptation or persecution. Thus of their sorts.

The state of men transgressing against the Word, by refusing to heare it aright, is exceeding fearefull; if they could see their miserie they would doe as the Prophets require, they would cut their haire and cast it away, vnder the sence of the horror of Gods indignation^t. The dust of the feet of Gods messengers will rise in iudgement against such hearers^u. It shall be easier for *Niniueh*, and *Tyrus*, and *Sidon*, and *Sodom*, and *Gomorrhah*, then for such hearers^v. Yea, all their suites for mercy are abomination in Gods sight^x. A heauie care is noted for a singular iudgement, *Matth. 13. 13, 14. &c. Esa. 30. 8. 9.* Yea, because men will not heare the Word they *must heare the rod*, *Mich. 6. 9.* and their eares (if they belong to God) must be forced open by corrections, *Job 3. 3.* To conclude, if all this can not affect men, then I say, as the Lord sayd to the Prophet of such persons, He that leaueth off to heare, let him leaue off, *Ezek. 3. ult.* Thus of the first part of the description (*viz.*) the ordinance, in which it is most effectually, (*viz.*) Hearing.

The second part is the proprietie of the Word, which is most eminent in the working of it, (*viz.*) Truth.

Word of Truth.] Hee meaneth not the personall Word, which is Christ, but the enuncliatue Word, made knowne eyther singularly by Revelation, Oracles, Visions, Dreames, or commonly by tradition of Doctrine, from hand to hand for 2000. yeeres; or by a more excellent manner, after-

^h 2 Tim. 4. 3. 4.
ⁱ Ezek. 33. 30.
^k Acts 17. 32.

^l Acts 28. 22.
^m 1 Iohn 4. 5.

ⁿ Heb. 12. 19.
^o Mat. 21. 45. 46

^p Mat. 19.
^q Luke 20. 76.
^r Mat. 3. 8.

The misery of euill hearers.

^s Jer. 7. 22. 29.
^t c.

^u Mat. 10. 14.

^v Mat. 12. 41.
^w c.

^x Prou. 28. 9.

The properties
of the word.

wards by Scripture: the Word of holy Scripture is here meant.

There are many properties of the Word of God, wherein it doth excell. First, it is diuine. The testimonie of Gods mouth. Wonderfull, *1 Thef. 2. 13. Psal. 119. 18. 88. 129.* Secondly, It is eternall and incorruptible, a liuing Word, or the Word of Life, *Psal. 119. 89. 144. 152. Phil. 2. 16. 1 Pet. 1. 22.* Thirdly, It is swift, *Psal. 147. 15. 18.* Fourthly, It is powerfull and terrible, *Hebr. 4. 12.* The sword of the Spirit, *Hof. 6. 5. Esa. 11. 2. Hebr. 4. 12. Ephes. 6.* Fifthly, It is nourishing and healing, it hath a propertie to nourish and heale, *Psal. 107. 20.* Sixthly, It sanctifieth both our persons and the vse of the creatures. Seauenthy, It is comfortable, ioyfull, sweet, *Psal. 119. 14. 111. 143. 162.* Eightly, It is apt for generation, it hath a quickening power, *Psal. 119. 25. 28. 1 Pet. 1. 22.* Ninthly, It is preferuatiue both from sinne, *Psal. 119. 11.* and from shame, *Psal. 119. 22.* So will not gold and siluer. Tenthly, it is wise and exceeding large, *Psal. 119. 96. 98. 99. 100. 104.* Eleauenthy, It is light, and pure, and iust, *Psal. 119. 105. 130. 149. 128. 138.* But heere the Word is commended for the Truth of it, and that as a most eminent propertie in mens conuersions.

How the word
is said to be a
word of truth.

Truth is taken diuersly: for a vertue in speech, in the second Table: for Truth of Doctrine, *Iohn 5. 33.* for the substance of a type, *Iohn 1. 17.* for vprightnesse and sinceritie, *Iohn 3. 21.* for the true forme of a thing, *Rem. 1. 28.*

Here the word of God is sayd to be the word of Truth, in regard of the vse of the word in the conuersion of a sinner; and that, first, as it is apprehended to be in it selfe: secondly, as it is by effect in the hearer. For the first, before a man can haue experience of the power of the Word in the gathering of his soule, he must know it to be a word of Truth foure wayes.

First, that it is the very word of God, and therefore true: considering the admirable antiquitie of the Storie before all other Histories: the dreadfull miracles by which it was confirmed: the certaine euent of the vaticinies or prophesies, the immutable and euery way sufficient frame of pietie, righteousness and diuine worship, contained in it: the durableness of the wisdom thereof, which no punishments could euer extort out of the hearts of the professors thereof: and lastly, the dreadfull iudgements vpon the enemies of it.

Secondly, that it is true, whatsoeuer Doctrine it reuealeth, though it make neuer so much against our profits, or pleasures, or lusts: till a man be brought to this, the Word neuer worketh soundly.

Thirdly, that there is an especiall glory of Truth in the promises, both in the promise it selfe and the condition.

Fourthly, that we acknowledge Truth in the performance of what God hath promised, and so giue glory to his faithfulness: and thus of the word as it is apprehended in it selfe.

The word wor-
keth truth in vs
sixe wayes.

In the second place the word is the Word of Truth by effect, because it worketh truth in vs, and imprinteth it selfe in vs, and fits vs for godlinesse, *Zec. 1. 2.* and thus it worketh Truth in vs sixe wayes.

First, In that it worketh knowledge, and so Truth in the vnderstanding. Secondly, In that it worketh in the Truth of worship, *Iohn 14. 23. 24.* Thirdly, In that it worketh in vs plainenesse and vprightnesse, in the exercise of Grace and Holinesse, and so it is opposed to hypocrisie, *Ephes. 4. 24.* Fourthly, In that it worketh Truth of Constancie, that is, an euerlasting resolution to heare and *keepe the Word of Truth*, *Iohn 8. 37. 1 Iohn 4. 6.* Fifthly, In that it begets in vs the *sinceritie* and *Truth* that becomes our callings and behaiour in the world; as, we are free from lying, calumnies, perfidiousnes, slandering, boasting, flattery, &c. *1 Cor. 5. 8.* Sixthly, In that it makes all our conuersation vertuous, & so guides vs to do the truth; *Iob. 3. 22. Lam. 3. 17.*

Vfe

Use is both for Instruction, and for Reproove.

For Instruction, therefore we should labour that the Word may be a Word of Truth to vs, and to this end; First, we should pray God to giue vs the spirit of Truth, *Iohn. 16. 13.* Secondly, we must repent, that we may come to the knowledge of the Truth, *2 Tim. 2. 25.* Thirdly, we may not rest in the forme of Truth, *Rom. 2. 20. Iohn 3. 22.*

For Reproove of foure sorts of men. First, such as will not receiue the loue of the Truth: With these gaine is godlines, *1 Tim. 6. 5. 2 Thes. 2. 10. 12.* Secondly, such as strangle the light of the Truth eyther of Nature, conscience, or the Word; and with-hold it in vnrighteousnes, that strue against the light of the truth in their hearts, that they might sinne the more freely, *Rom. 1. 18.* Thirdly, such as will not obey the Truth, which yet they admire; commend, affect, &c. *Gal. 3. 1. & 5. 7.* Fourthly, such as by their wicked lines cause the way of Truth to be blasphemed, which Truth they both heare, and professe to obey. Thus of the second part of the description.

Thirdly, the word of God is described by the kind of word, *viz.* the Gospell.

[Which is the Gospell.] By the Gospell is ment the Doctrine of the reconciliation of Man with his God after the fall. Concerning the Gospell, we may in the generall here obserue; That of all other Doctrines, the Doctrine of a mans Reconciliation with God, is especially to be vrged and explained by the Preacher, and to be most minded and enquired into by the hearer. The knowledge and experience of this point acquaints a man with the sauing power of God: neuer doe men indeed see the beauty of the feet of Gods seruants, till they haue trauelled about the obtaining of their peace with God. If Ministers would bend the very force of their ministeries, about the sound and daily inforcing of the Doctrine of mans particular assurance of his peace and reconciliation, it would produce, by Gods blessing, singular fruit. This Doctrine would iudge the very secrets of men, and giue them a glimpse of their last doome. It is a most preuailing Doctrine, and therefore extremely enued in the world. The high Priests and Scribes with the Elders of the people many times shew they can not abide it, *Luke 20. 1.* Hence it is that life is not deare vnto Gods faithfull seruants, so they may in the comfort thereof fulfill their course and ministrati^on, receaued of the Lord Iesus, in testifying the Gospell of the grace of God. Of all other Doctrines the Deuill labours to keepe the world ignorant of the necessitie and power of this: but woe is to those Preachers that teach it not; and horrible wofull shall the estate of those people appeare to be at the last day that obey it not. And therefore we should strue to keepe afoot the sparkles of light in this point, and whatsoeuer we loose in hearing, this Doctrine should neuer runne out.

In particular, concerning the Gospell, I enquire into three things. First, wherein this Doctrine lieth. Secondly, who receiue this Doctrine of the Gospell. Thirdly, what are the effects of it.

For the first; the Gospell, or the Doctrine of it, lyeth in two things. First, in our true repentance for our sinnes, and secondly in the infallible assurance of faith in Gods fauour, in Christ, forgiuing vs our sinnes, *Mat. 3. 2. Mark. 1. 15.* and this duly waighed, First, reproues those that dreame of saluation, and the benefits of the Gospell without mortification: and secondly, it should teach vs to nourish faith by all meanes, by nourishing of desires; by remouing of lets; praying for it; waiting vpon hearing; beholding the faith of Gods children, and deliuering vp our soules to some able and wise Pastor.

The second Question is, Who receaue the Gospell. *Answ.* We must consider, First, who may receaue it: and that is answered *Marke 16. 15.* every

Use.

The doctrine of a mans reconciliation with God, is principally to be taught and learned.

Rom. 10. 15.

x Act. 20. 24.

y 2 Cor. 4. 3. 4.

z 1 Cor 9. 16.

a 2 Thes. 1. 8.

What the Gospell principally vrgeth.

Who receiue the Gospell.

Creature, that is, any Man or Woman, of what Nation, Language, Profession, Calling, State, and Condition soeuer: and secondly, we must consider, who doe receiue it; and this may be answered generally, or more specially; generally, none receiue the Gospell but they finde in it the very power of GOD to saluation^b. None but such as are begotten againe by it to God^c. If there be no change in thy life, thou halt yet no part in the Gospell: without conuersion, no glad tidings. In speciall, the persons that receiue this treasure, are signed out by diuers properties in Scripture: they are poore in spirit^d: they finde such need of it, that heauen suffers violence, and they presse to it^e, & they so highly esteeme the comforts of it that they can be content to lose libertie, friends, meanes, and life too, for Christs sake and the Gospell^f, and it workes so forcibly vpon mens soules, that they consecrate themselues to God, to sinceritie and godlinesse^g, and learne con- fessionably to practise the seruice of God in their spirit, minding the reformation of their thoughts and affections within, as well as of their words and actions without^h.

And thirdly, for the effects of it; great are the praises of the power of it; it begets men to God: it is the power of God to saluation: it iudgeth the secrets of men. Of these before. It brings abundance of blessings, *Rom. 15: 19*. it makes men heyres and coheires with Christ: it is a witness to all Nations, *Math. 24: 14*. And lastly, life and immortalitie is brought to light by it, *2 Tim. 1: 10*.

The consideration hereof should much encourage Ministers to presse this Doctrine, and neuer cease to preach it in the Temple, and from house to house, and make vse of all opportunities when a dore is opened vnto them; eyther in respect of power in their owne hearts, or in respect of tenderness and affection, and desire in the peopleⁱ. Gods people also should so labour for the assurance of Gods fauor, and peace in Christ by the word, as they should store their hearts with prouision of that kinde, not onely for their death-bed when they dye, but renue the perswasion of it in their hearts daily, the better to fit them, euen in their callings & speciall standings. This knowledge is not onely a Crowne and shield for their heads, but shoes also for their feet, against the filth of the times, & thorny cares of the world, and all the difficulties of a daily diligence in their standings^k.

Thus of the third part of the description. The fourth followeth.

The manner of providence in planting it amongst them, in these words. *And is come vnto you.*] Where wee may obserue, that if the meanes of happinesse finde not vs out to worke vpon vs, we would neuer looke after it: if God were not more carefull to send it, then we to seeke it, it would neuer be had. Wee see this by common experience, that whole multitudes of people liue without any sence of the want of the Word, and did not God by some great providence send it them, and perswade them to the vse of it; it would neuer be had: and this comes to passe because men are dead in sinne, and sicke of a lethurgie in the very vse of the light of Nature, in matters of godlinesse; and besides, there is an incredible inclination in our Natures to seeke for contentment in things below, and to be pleased with any condition, rather then soundly to digest a sence of the necessitie of vsing the meanes for happinesse in better things. And lastly, this neglect of seeking the Word, comes from errors about mens estate, while they thinke that they may be in Gods fauour, and like enough to be saued, without any such adoe.

Thus of the fourth part.

The fift thing in the description is, the subiect persons to whom the Gospell came, (*viz.*) the Colossians, and all the World.

^b *Rom. 1. 16.*

^c *1 Cor. 1. 16.*

^d *Mat. 11. 5.*
Luke 4. 18.

^e *Luke 16. 16.*
Mat 11. 10.

^f *Mark. 8. 35.*
& 10. 29.

^g *Rom. 15. 16.*

^h *Rom 1 9.*

The effects of
the Gospell.

The Uses.

ⁱ *Act 5. 42.*
1 Cor. 1. 12.

^k *Ephes. 6. 15.*

God sends the
Word before
we seeke it.

Unto you, as it is euen vnto all the World.] Hence wee may note, First; the Truth of God in his promises: hee promised flourishing Churches of the Gentiles; and loe, it is effected: the Word is gone out into all the World. Secondly, That the true tryall of all Doctrine is by inquiring, whether it be agreeable to that Doctrine wherein the world was ouercome to G O D. Though an Angell from Heauen should preach otherwise, yet his Doctrine were to be detested as accursed¹. And therefore wee may iustly complaine of the *Papists*, and all popish men that chaine men downe to a necessitie of looking vpon the hundreds of yeeres neere vnto vs, and will not beare it that men should seeke ground for their Conscience, by ouer-looking all the hundreds of yeeres since Christ, and minding onely conformitie to the Doctrine that first founded the Churches of the Gentiles; all Doctrines since then, though in the purest times, are to be receiued no further then they agree with the Doctrine of Christ and his Apostles.

Thirdly, that men are bound to seeke the word wheresoeuer it may be heard: for if this had not beene so, how could all the World receiue the light of the Gospell? and further, wee may see that the want of Teachers was no warrant to commit the Churches to the care of such as could not teach; a necessitie lieth in the people to seeke the word where it may be had. And therefore those Church-gouernours sinne grieuouly, that in this light, create so many insufficient men, and set them ouer the flocks of C H R I S T. For if want of able men had beene a reason, the Apostles should haue seene into this necessitie, to ease the labour and care of the Churches, but it is a more grieuous sinne to admit, ordaine, and place them, and yet see many worthy and able men wholly want places.

Fourthly, wee might here note the vanitie of their argument that would proue vniuersall grace, because Christ died for all men; for in this place here is not onely the world, but all the world; and yet here can not in any reasonable sence be ment all the singular men and women in the world; for there were many thousands of particular persons, to whom the Gospell came not, and therefore by all the world (as here, so in that question) may be vnderstood all the Elect world: or if the world vniuersally, then it is true in respect of offer, or not excepting out of any of any Nation; or by all the world is ment men of all sorts and conditions in the world.

Fifthly, Wee might here note the incredible power and swiftnesse of the Gospell, that could ouercome, and that in so short a time; and the rather if that we consider that the Magistrates generally drew the sword against it, and there were not wanting Ministers to oppugne it, euen false teachers of all sorts: and besides, the people had beene so long time settled in their false Religion; and lastly, if wee looke vpon the meaneis or the fewnesse of those that were Gods Embassadors to the Gentiles.

Thus of the fift part of the description.

The last thing by which the word of G O D is described, is the efficacye of it, and here the Apostle sheweth: first, what it doth, *It bringeth fruit*: and, *It increaseth.*] for so it is added in some Copies: secondly, vpon whom, *as euen in you.*] thirdly, when it began to be so, *viz. from the day that you heard, &c.* fourthly, what made it worke so, *viz. the hearing and true knowledge of the grace of God. And is fruitfull.*] Concerning fruitfulness required as an effect of the word, I consider foure things. First, the Reasons to moue vs to fruitfulness. Secondly, the sort of Fruits we should beare. Thirdly, the meanes to make vs fruitfull. Lastly, the Vses.

For the first, there are many things might moue vs to make conscience of glorifying God in our places, by bearing the fruit of the Gospell, euen expressing the power of it in our liues.

1.

2.

A triall of
Doctrines,
¹ Gal. 1.8.

Men must
seeke the
word whensoe-
uer it may be
had.

All the world
cannot signifie
euery particu-
lar man in the
world.

The swiftnesse
and power of
the Gospell.

αυξανομεναι.

Motives to
fruitfulness.

^l *Iohn* 15.8.

^m *Iohn* 15.8.

ⁿ *Psal.* 1.3.

^o *Iohn* 15.16.

^p *Phil.* 1.11.

^q *Iohn* 15.16.

^r *Gal.* 5.23.

^s *Ier.* 17.8.

^t *Ier.* 17.10.

^u *Iohn* 16.2.4.6

What fruits
wee should
beare.

^{*} *Esa.* 27.9.

What we must
doe that wee
may be more
fruitfull.

^z *Mat.* 13.

^y *Esa.* 6.2.

^z *Ier.* 17.8.9.

^a *Ezek.* 47.12.

^b *Iam.* 3.17.

^c *Luke* 13.6.7

^d *Heb.* 12.

^e *Esa.* 27.1.2.

3.4. &c.

Vse.

First, it is a speciall glory to GOD, and to our Adoption and calling ^l. Secondly, it is a testimonie that we are in deed *Christs* Disciples ^m. Thirdly, the practising of those things which are within the compasse of Gods promises (such as are all the fruits of righteousness) is the very ground-worke of true prosperitie ⁿ. Fourthly, To this end did God by election before time, and speciall vocation in the Gospell, choose vs, and call and single vs out of the world ^o. Fifthly, It procures vnto vs an unstained and inoffensive glory, euen vntill the day of Christ ^p. Sixthly, If a man indeauour to bring forth fruit, and to walke as becomes the Gospell, he is sure to speede when he hath any suite to God ^q. Seauenthy, against such there is no law ^r. Eyghtly, it shall be to vs according to our fruit ^s. Ninthly, The fruits of righteousness are better treasures for a Christian, then all riches ^t. Tenthly, If we be not fruitfull we shall be cut off from CHRIST, and vterly for euer remaine frustrate of all his merits and vertue ^v.

Now for the second; the fruits that wee should beare, are such as these. The forsaking of our particular beloued raigning sinnes (*this is all fruit* ^{*}.) The exercise of the true loue and feare of God in a conscionable, both worship of God, and practise of Life: the fruits of zeale for Gods glory, humilitie, patience, and the exercise of the duties of Mortification; as Prayer, Sorrow, Fasting, and the rest; Fidelitie in the diligent discharge of the duties required of vs in our Families and Calling; Sobrietie in the vse of Gods Creatures, Contentation, Iust-dealing, and to be rightly ordered in matters of Report: Finally, workes of Mercie, and all duties of Loue.

Thirdly, that wee may be more fruitfull; first, we must labour for greater tenderneffe in our hearts, and plow our ground deepe with long *furrows of Mortification*: the seed will not grow if it fall vpon the trampled and smooth heart of man ^x: the stones must be taken from the rootes ^y: secondly, we must learne to *make God our trust*, and Gods promise our treasure, else in many parts of Christian fruitfulness, worldliness will teach vs to deny to obey ^z: thirdly, we may not neglect to send forth the leaues of profession; for as these leaues are of *medicinable vse* ^a, so they are good inducements to force a necessitie of more fruit; if no profession, there will be little fruit. Fourthly, wee should labour to be abundant in storing vp of sauing knowledge; for the wisdom that is from aboue, is full of good fruit ^b. Fifthly, wee should seeke the prayers of Gods Ministers for vs, and subiect our selues to be directed by their care and paines ^c: though the vngratefull world contemnes Gods Messengers, and Vine-dressers, yet the truth is, that if many times they did not rise vp in the gap, woe would be vnto men for their barraines. Sixthly, we should make vse of our crosses, and learne humilitie and acknowledgement of our sins by them, breaking our hearts in Gods sight, and beseeching him for the compassions of a Father, to be shewed to vs, that so wee might after much exercise vnder our crosses, bring forth the quiet fruit of righteousness ^d. Seauenthy, wee should importune the Lord for our sakes to visit the great *Leuiathan*, the Deuill, and to receaue vs vnder his protection to watch vs, and daily to water vs ^e.

Lastly, in the first Psalme are diuers rules; first, we must not sit with wicked men: secondly, we must priuately and constantly exercise our selues in the Word of God: thirdly, wee must seate our selues vnder the powerfull ministerie of the word, neere the Riuers of these waters of life: and lastly, we must take heede of procrastination, delay no time, but with great heedfulness respect the season, or due time of fruit: all the yeere is not Seeds-time or Haruest.

The Vse is for bitter reproofe of the barraine and peruerseness of our hearts. Some men are so ignorant that they know not that they owe any thing

thing of necessitie vnto Religion. Some beare fruit, and more then enough of it, but it is onely to the flesh. ^f Some heare the Preacher with *Herod*, gladly, but they mend but what they list. Some rest in the meanes of fruitfulness. It is enough with them, for their praise, that they haue the meanes and frequent it. Some will beare fruit, but they chooseth which fruit; for some will doe somewhat in ciuill righteousnesse in their dealing with men, but are little or nothing in sincere pietie to God. Others beare faire Leaues of profession in the first Table, but in the second Table beare such wilde fruit, as it is a shame to behold it in this light; and a sorrow it ought to be to them to heare God, with disdain, expostulate about it. Some are good abroad, but naught at home: but at the hands of all these will the Lord of the Vineyard require fruit, and iudge them according to their workes.

And increaseth.] This also is added in some Copies. Here I obserue two things. First, In what it increaseth. Secondly, By what meanes. For the first, the word increaseth fve wayes.

First, in the number of hearers, so *Act. 9. 3. 1.* Secondly, in the power of working, the efficacy of it is, and is felt of godly mindes, more and more. Thirdly, in the fairenes of the leaues of profession. It is noted of a good tree that his leaues shall not faile; and it is certaine that the word maketh the glory of profession both more and more inoffensue. Fourthly, In the goodness of fruit, it causeth men to bring forth more and better fruit at the last then at the first: yea, Christians refreshed with the daily comforts of Gods word, bring forth new fruit euery month &. Fifthly, in the height of growth Gods Children are made euery day more heavenly-minded then other.

Secondly, that the word of God may increase by making vs to increase in fruitfulness, we must doe fve things. First, wee must labour to continue neere the waters of the Sanctuary ^h. We should neuer, but in case of necessity, withdraw our hearts from the directions and comforts of a daily and settled effectuall Ministry. Secondly, we must *take roote downward*, and then *the world will be filled with fruit* ⁱ. The Tree groweth two wayes, vpward in branches, and downward by rooting it selfe more and more in the earth: so ought a Christian to grow vpward in the externall fruits of holy life, and downe-wards in the rootes of faith, hope and other holy graces; and it is certaine, if men be carefull to fasten their rootes more and more, there will be a happy increase in the outward life of man. Thirdly, we must arme our selues against the heate of tribulations, or persecutions, as against the means of failing ^k. Fourthly, wee must *abide in Christ* ^l, labouring to nourish the sence of his presence, and the contentment arising from the Communion with his members, &c. Lastly, we must be much in the exercises of Mortification, euery branch that beareth fruit the Husbandman purgeth, that it may beare more fruit ^m.

Before I passe from these words, it is to be obserued, that hee saith not they were fruitfull, or increased: but *the word is fruitfull, &c.* To note that when men haue giuen their names to the Gospell, that which befalleth them is said to befall the Gospell: partly, because what good men doe they doe it by direction from the Word, and assistance of the spirit of Christ: and partly because the world attributes what is done by professors of the word, to the word they heare: if their liues be full of good fruits, the word of God is glorified, but if they be any way vicious, the word is blasphemed ⁿ. Then they say, this is their preaching, this comes of gadding to Sermons, and tossing of their Bibles, &c. The vse is both for Instruction and Comfort. For Instruction, therefore Gods Children should *worke out their salvation with feare and trembling*, and labour to be *filled with the fruits of righteousnesse, lining inoffensuely, and holding forth the word of life in all holy conuersation,*
shining

^f Hof. 10. 1.
Rom. 6.

The word increaseth fve wayes.

^g Ezech. 47. 12.

What we must doe that wee may increase.
^h Ezech. 47.
Psal. 1.

ⁱ Esay 27. 6.

^k Ier. 17. 8.
^l Iohn 15. 4.

^m Iohn 15. 2. 3.

ⁿ Rom. 2.

Phil. 1. 11.
 & 2. 15. 16.

shining as lights in the midst of a froward and crooked Nation°. For Comfort also, because the Lord is pleased to communicate the honour of his word to his people, so as where the word is in credit, they shall be in credit, and if they be despised, they are not despised alone, but the Word is despised with them.

Thus of the first thing in the efficacie of the Word, *viz.* what it doth. The second thing is vpon whom it worketh, or the subiect-persons.

Doct.

As it is also in you.] Doct. It helps not vs that others (though many) be wrought vpon by the word, gathered, made fruitfull, and increased: vnles we be sure of the efficacie of it in our selues. It had beene a small comfort to the Colossians to know that the word was fruitfull all ouer the World, if it had no power amongst them. There is a windie vanitie preuailes in the heads of many hearers, they thinke they doe worthily when they commend the Sermon, praise the Preacher, tell of the working of the word in such and such, though they perceiue not that vnto them it is but a dead letter. Many are full-mouthed, but haue empty hearts and hands: but it should be our discretion to labour the cure of this looseness and wandering of heart, and not to suffer our soules to be led aside from considering our owne way by any such smooth wiles of Satan. Thus of the persons; the time followeth.

From the day.] Here I obseruethree things.

There is a season for fruit.

First, that there is a season for men to be fruitfull in, we are naturally dry trees, or no trees. Wee are but dead stockes: neither if we should stand in Gods Orchard to all eternitie, would we of our selues beare the fruits of the G O S P E L, or exercise our selues in those faire fruits that are vnto eternall life: if before this day the Citie of Colosse had beene searched with lights, there would haue beene found no true fruits of Grace or Righteousnesse amongst them: our season to beare fruit is then when God calles for it. At some time of our life, God (giuing vs the meanes) doth set before vs the way of Life and death, affects vs inwardly with sence of our misery, or the glory of conuersion, or the necessitie of our repentance. Now when the Axe of Gods Word is layd thus neare to the roote of the Tree, it is then time to beare fruit, or else wee are in danger. The consideration hereof, as it shewes that the workes of ciuill honest men are but shadowes or blasted fruit: so it should inforce vpon vs a feare of standing out the day of our visitation. Consider with thy selfe, God cals now for repentance, and the duties of new obedience. If now thou answer Gods call, and pray God to make thee such as he requires thee to be, thou mayest finde fauour in his eyes; for God is neere them that calles vpon him if they seeke him in due time, while he may be found: but if thou delay; consider first, that thy heart of it selfe without dressing, will neuer be fruitfull: secondly, that thou art not sure of the meanes hereafter: thirdly, if thou werest sure, yet who can prescribe vnto the most high? Hee hath called, and thou hast not answered; therefore feare his Iustice, thou mayest call and he will not answer.

Secondly, that it is exceeding praise-worthy, and a singular mercy of God; if the word of God worke speedily vpon vs; if wee yeld and stoope with the first; if it make vs fruitfull from the first day. This liuely working of the word, first is a seale to the word it selfe; for hereby it is out of all doubt, that it is the true word of God, and this effectuall worke of Grace vpon our consciences, doth fence vs against a thousand obiections about the Word: secondly, it is the Ministers seale; as soone as he seeth this power of Doctrine, hee hath his seale from God: the fruitfulness of the people, is the Preachers testimoniall: thirdly, so soone as we finde the Word to be a fauour of life vnto vs, it becomes a seale to our owne Adoption to life; and therefore

* 2 Cor. 3. 2.

therefore we should againe, euery man, be admonished, to take heed of delaying the time; for not onely we want the testimonie of our owne happinesse; while we linc without subiecting our soules to the power of the word, but exceedingly prouoke God against vs: we should consider that the holy Ghost saith peremptorily, *Now is the Axe layd to the roote of the Tree, and euery Tree that bringeth not forth fruit is cut downe and cast into the fire.* Note that he requireth present fruit, or threatneth present execution. Neither may we harden our owne hearts with presumption, because we see not present execution vpon this rebellion of man against God, and the offer of his grace; for wee must know that men are cut off by more wayes then one. Some are cut off by death, as an open reuenge of the secret rebellion of the heart, not opening when the spirit of grace knocketh. Some are cut off by spirituall famine; God remouing the meanes from them, or suffering them to be their owne executioners, by withdrawing themselues from the means. Some men are cut off by Gods fearefull Iudgement, being cast into a reprobate sence. Some are cut off by Church censures, God ratifying in Heauen, what is done in Earth by the Church.

Thirdly, hence wee learne, that if we would be truely fruitfull, we must be constantly so; not loose a leafe, much lesse giue ouer bearing fruit. So daime flashes will not serue turne: the Lord knowes not how to intreat them, whose goodnesse is but like the morning dewe, eyther (from the day) constantly, or not (vpon the day) truely. Thus of the *Time*.

Fourthly, this efficacie is limited; First, by the kinde of Doctrine which especially makes men fruitfull, viz. the Doctrine of the grace of God: secondly, by the application of it, both by Hearing and Knowledge, and both are limited, in that they are required to be in the truth.

[*That ye heard and knew the grace of God in truth.*] In the opening of these words I consider, first, the words apart: secondly, the Doctrines out of the whole. For the first: here are three things to be considered: 1. what grace of God the Gospell propounds to men: 2. what we must doe that we may haue the comfort of this, that we doe truely heare: 3. what it is to know truely.

For the first, the Gospell requires of men a deepe sence of the singular Grace or free Mercy of God towards men, and that principally in five things: first, in giuing Christ to mankind fallen; and finding out so happy a meanes of our deliuerance: secondly, in accepting of the mediation of Christ in particular for the beleener, in the age that hee liueth in: thirdly, in forgiuing sinnes past, through his patience: fourthly, in blessing the meanes, for mans sanctification: and lastly, in allowing vnto men their lot in the inheritance of the Saints in heauen.

Secondly, that we may haue the comfort of this, that we doe truely heare the word, seauen things are to be done: first, we must denie our owne carnall reason, wit, parts, and outward prayces, and become fooles that we may be wise: secondly, we must feare God, and set our soules in Gods presence: thirdly, we must come with a purpose and willingness to be reformed by it: fourthly, wee must labour for a meeke and humble spirit, mourning ouer Pride, Malice and Passion: fifthly, wee must heare all, both at all times, that is constantly, and all doctrines that concerne the grace of God: sixthly, wee must heare with faith and assurance: lastly, wee should especially in hearing, wait for a blessing from God, in the particular knowledge of Gods grace to vs, else all hearing is to little purpose.

Thirdly, men may be said to know, and yet not truely: first, when they know false things, as in the Church of *Rome*, to know the doctrine of Purgatory, Intercession of Saints, Image-worship, the Supremacie of the Pope: or in *Germany*, to know the Vbiquitie of Christs humane nature, vniuersall

grace,

P Mat 3. 10.
Iohn 15. 2.

* P sal. 1. 3.
Ezech. 47. 12.
9 Hof. 6. 4.

εν αληθεια.

Five things
principally to
be acknowledged
from Gods
Grace.

That we may
heare the word
in truth seauen
things are to
be done.

1 Cor. 3. 18.
5 P sal. 25. 14.
Aps 10. 33.
1 P sal. 50. 16.
4 Iaw. 1. 22.
E say 57. 15.

1 Chron. 34. 27.
2 Deut 5. 27.

1 Heb. 4. 1.
1 Thef. 1. 15.

How men may
be said to know
and yet not
truely.

grace, falling from grace; or that the Sacraments conferre to all, the graces they signifie, and such like. Secondly, when men haue the forme of words, and vnderstand not the meaning. Thirdly, when the notions of the truth are entertained in the minde, and not let downe into the affections; when men haue knowledge in their heads and no affections in their hearts: the Law should be *written in their hearts*. Fourthly, when men know things by opinion, not by faith, as the most men know the greatest part of Religion. Fifthly, when our knowledge is not experimentall in practise. Sixthly, when men know other things, but not the grace of God to themselves.

Thus of the words apart. The Doctrines follow.

Doctr. 1.
The causes
why many
hearers get not
knowledge.

First, men may heare and yet not know. Knowledge is not attained by all that heare: and this comes to passe eyther as a curse for mens home-sins vnrepented: where Manners will not be informed, there Faith cannot: or by reason of pride and conceit of our owne wits, and that wee neede not be informed: Thus the Pharises are blind though they heare Christ himselfe: or it comes to passe by reason of mens faultinesse in hearing, they heare carelesly, or without application, or with preiudice, or not at all: or else it is because men smother their doubts, and seeke not resolution in priuate by conference, or seeking the Law at the Priestes mouth: and in many, fruitlesse hearing is caused by want of catechising, when people are not fitted for preaching by information in the principles before.

Doctr. 2.

Secondly, the hearing and true knowledge of Gods grace to a man in particular, doth make fruitfull: the salutiferans appearance of Gods grace in a mans heart, workes in a man a desire and endeaour to shew all good faithfulness that may adorne that doctrine, by which hee comes to know God to be his Sauour. It teacheth men to deny vngodlinesse and worldly lusts, and to liue godly, righteously, and soberly: it purgeth vpon iniquitie, and inflames the zeale of good workes. When Gods Children haue the tydings of grace giuen vnto them, it kindles in them a singular encouragement to goe about Gods worke, and to hold out to lay the very last stone with ioy.

² Tit. 2. 10. 11.
12. 14.

* Zach. 4. 7.

Doctr. 3.
The doctrine
of Gods grace
hard to the
most.

Thirdly, as other Doctrines, so especially the doctrine of our reconciliation with God, or of our particular assurance of Gods grace to vs is exceeding hard, and men are strangely turned off from the right knowledge of it. This comes to passe (where it is effectually preached) because it is hindred by common hope, and by a resolution in many to part with no sinne for the attayning of it; and by a naturall darknesse in the vnderstanding of man in matters of the Kingdome of Christ, and by the speciall malice of the Diuill, and by pride in other knowledges. And lastly, by an incredible auersnesse in our natures, that will not be brought to set time apart to minde this point seriously, and to apply our selues vnto the meanes that might further vs thereunto. Whereas if men were assured of Gods fauour, and possessed of sauing grace, the profit of the knowledge of it, would appeare to be exceeding great: though the heart of man be exceeding dull, yet it could not but meruailously refresh vs to thinke of the pardon of all our sinnes; yea, if wee were sure of this point, and had trauelled soundly about the experience of Gods grace to vs in particular, it would for euer settle vs in the plerophorie of our religion. A man needs neuer care for disputes and the thousands of Volumes, about which should be the true Church or true Religion? for if a man by sound reasons from the word and Spirit of God, had gotten the assurance of Gods loue, hee would become as Mount Sion, that could not be moued. This also would make a man able to contemne all earthly mutations, and liue in firmenes of heart, in some measure, out of the feare of any afflictions, or of death it selfe: and besides, it would preserve

The great commodities of assurance.

preferue vs from the poyson and infection of earthly pleasures, and vaine delights and profits. And to conclude, it is to enioy a kinde of heauen vpon earth, as being an entrance into the first degree of eternall life.

When men get from vnder the Law to liue vnder Grace, it workes not onely a dissolution of the dominion of sinne, but a consecration of the members for the seruice of righteousnesse ^a: of the fulnesse of Christ doe all the faithfull receiue euen grace for grace ^b; the truth of Sanctification and new Obedience, together with the perfection of Redemption and Iustification. To conclude, euery faithfull man may say as the Apostle said, *By the grace of God I am that I am* ^c.

The vse is first for instruction, euen to labour so much the more earnestly for the certaintie of assurance of Gods grace and free fauour to vs in particular, because it will make vs abundant in the worke of the Lord, and enrich vs with those things that may further our reckoning against the last day. But that wee may speede in suing for Gods grace, and wayting for the tydings of his speciall loue, wee must labour to be good men, and shew it by this, that wee be *men of holy imaginations* ^d. Our vnderstandings will neuer be capable of this knowledge till the euils of the thoughts be in some measure purged out and subdued. Besides, we must take heede of scorning and contemning the meanes of grace ^e, and labour for a hatred of euery sinne; for till then we neuer get any sound experience of Gods fauour. So long as a man makes a mocke of any sinne, and securely against the light will commit it, so long he remaines vnder the power of folly and vnregeneration ^f: but especially wee must labour to get and grow in humilitie; for God bestowes his graces on the humble ^g. And if God euer comfort vs with his grace, let vs so learne to make it our portion, and to trust perfectly vpon it ^h: as not to receiue it in vaine ⁱ, but obey all the counsell of God and his Ministers that beseech vs to expresse the power of it in our liues.

Secondly, the doctrine of the power of Gods grace doth bitterly reprove foure sorts of men: First, such as neglect Gods grace, and seeke not any particular euidence for it. Secondly, such as fall away from the grace of God, and giue ouer the vse of the meanes of grace ^k; which apostasie many times befalls such men as will not wash off the pollution, nor by mortification stay the springing vp of some bitter roote or other within their hearts: such Apostates, when they were at the best, had in their hearts some imperious lusts and passions or other, that they made not conscience of to subdue ^l. Thirdly, such as *turne the grace of God into wantonnesse*: men that before they haue any reason of comfort, vpon the bare hearing of the promises of the Gospell, take libertie to liue licentiously, and follow their sinnes with presumptuous abuse of Gods mercy. These are vngodly men, or dayned before to condemnation ^m. Lastly, such as cannot abide the doctrine of Gods grace, but despise and hate the very Spirit of Grace, how sore shall their punishment be ⁿ?

Thus farre of the Thankesgiuing for the principall meanes of Grace. The Instrumentall followes.

Verse 7. *As yee also learned of Epaphras our fellow-seruant, who is for you a faithfull Minister of God.*

Verse 8. *Who hath also declared vnto vs your loue, which you haue in the spirit.*

Hee hath giuen thanks for the Ministry: now hee giues thanks for the Minister: who is here described by his name (*Epaphras*) by the adiunct Loue of others to him (*beloued*) and by his Office (*a Seruant*), by his willingnes to ioyne with others *συνδoulos, a fellow-seruant*) by his faithfulness

^a Rom. 6. 14. 13

^b Iohn 1. 14. 16

^c 1 Cor. 15.

^d Prou. 12. 2.

^e Prou. 3. 34.

^f Prou. 14. 6.

^g 1 Pet. 5. 4.

^h James 4. 7.

ⁱ 1 Pet. 1. 13.

^j 2 Cor. 6. 2.

^k Gal. 1. 6.

^l Heb. 12. 15.

^m Iud. 4.

ⁿ Heb. 10. 29.

Diuision.

in the execution of his Office (*which is for you a faithfull Minister of Christ:*) lastly, by his loue to his people, which hee shewes by the good report hee thankfully giues of them. *Verf. 8.*

From the generall consideration of all the words I obserue:

Doct. 1.
What a Minister should be.

First, it much matters to the efficacie of the doctrine what the Ministers be: he that would profit his hearers must be: First, able to teach. Secondly, hee should be beloued, not a man against whom the hearts of the people had conceiued incurable preiudice, or such a one as was scandalous. Thirdly, hee had neede to be a fellow-seruant, one that will draw vwith others. Fourthly, hee must consecrate his seruice to God and the Church. Fifthly, hee must be faithfull. And lastly, one that will loue his people.

Doct. 2.

Secondly, Ministers of greater gifts, or places, or learning, may here learne how to carry themselues towards their fellow-Ministers: *Paul* commends *Epaphras*, confirms and countenances his doctrine, and giues him the right hand of fellowship. Which example much condemnes the haughty pride and arrogancy of many great Clergy-men, in whose eyes their brethren are despised; sometime swelling against them with enuy, sometimes openly pursuing them with censures, especially if God blesse their labours with any good successe; easily setting out with the formost to detract from their iust prayes for gifts, sinceritie, or paines: woe and a fall will be to the great pride of Clergy-men.

Thirdly, the Apostle strives to winne a greater estimation to the Minister that so hee might the better fasten their respects to his Ministry, to note that where the Messenger is not in credit, the Message is easily neglected or contemned. And therefore as men would desire good successe in the Ministry of the Word, they should labour to get and retaine an honourable opinion of the Ministers. And to this end consider that they are called Gods Coadiutors, Ministers of the Spirit, Gods Stewards, Candlestickes, the mouth of Christ, Starres, Angels; and many other titles of dignitie.

o 1 Cor. 3.
P 2 Cor. 3. 6.
q 1 Cor. 4. 1.
Ti. 1. 2.
1 Tim. 3. 4.
r Reuel. 11. 4.
s Reuel. 1. 16.
t Reuel. 1. 20.

From these words (*as yee also haue learned of Epaphras*.) I obserue: First that if men would be effectually wrought vpon by the word, they must plant themselues vnder some settled Ministry: they that heare now one, and then another, at one end of the quarter heare a sermon of this man, and at the other end of that man, haue their knowledge much like their paines.

Secondly, he is a true member of the Church that can shew sound grace and knowledge learned of the Teachers of the Church. It is neyther the account of the world, nor profession of true Religion, nor comming to Church, demonstrates necessarily a true member of the Church, but the effectuall subiection of the soule to be formed and wrought vpon by the Ministerie of the Word.

Thirdly, it is an ordinary infirmity in the better sort of hearers that in many poynts they receiue Doctrine vpon the credit of the teachers, yeelding no other reason, but *Epaphras* taught so; which should awaken affection and conscience in Ministers, out of the feare of God, and sound and infallible knowledge and premeditation to deliuer what they doe deliuer, and to vter nothing for certaine but the word of God.

From these words (*the beloued, our fellow-seruant*.) I obserue, first, that common affliction for the cause of God, workes in men tendernesse of loue. The Prison makes a great Apostle imbrace with singular loue a poore and meane Minister; the smell of the prison, and sight of the stake, (if such times should euer come againe) would frame a better amity amongst our Churchmen; ambitious men might then lay downe their personall and guilefull eagernesse of hast and hate; and humerous men would then be ashamed to deuise how to enlarge the dissention, by coyning new exceptions, and

vrging of peremptory new scruples: mode stand humble men on both sides that haue sought the peace of Sion, would then haue double honour.

Secondly, that hee that is faithfull is beloued; beloued I say of God and Gods houthold. It is an ill signe in a Minister that hee is not sound, when hee findes no tokens of Gods loue in his heart, nor signes of respect with Gods Seruants in this life.

Thirdly, that to be Gods Seruant is an high dignitie: it is here the speciall glory of an Apostle, and was acknowledged and proclaymed to be the best part of a Kings title, *Psal. 36.* the title of it. Which may serue for comfort to poore Christians: they can get no Wealth, offices, nor Honours in the world; but here is their ioy, they may get to be Gods seruants, which is better and more worth than all Honour. Besides, it condemnes the aspiring of the Cleargie: yet when they haue done all they can to make themselves great men, hee is a better man in Gods bookes, that by faithfull seruice can winne soules to God, then he that by his money or paines can onely purchase many livings and great dignities to himselfe.

Which is for you a faithfull Minister, or Deacon.] Concerning the word *Διακονος*, rendred *Minister*, it is expressly a *Deacon*: and it is a title of Office, Seruice, or Administration, giuen sometimes to Christ, hee is called, *The Deacon of Circumcision*; sometimes to Magistrates*; yea, sometimes to Women; sometimes to a speciall calling or sort of Church-officers; sometimes, to the Ministers of the Gospell both ordinary and extraordinary: so *Timothy* is a *Deacon*, *1 Tim. 4. 6.* so *Judas*, *Acts 1. 17. 15.* But the Doctrine I obserue is:

That euery faithfull Minister is Christs Deacon: and this may comfort painfull Ministers; for to be Christs Deacon is no base office; or to be called so; a title of disgrace: for it is a title giuen to Christ, and the greatest Magistrates. And concerning them is that promise that he that receiueth one of them in Christs name, shall not be without his reward*. Besides, Christ saith of them, that where hee is, there shall his Deacon or Seruant be, and his father will honour him, though the world doe not³. Further, it may refresh them that they are said to be Deacons, not of the Letter, but of the Spirit, *2 Cor. 3. 6. 7. 8.* Lastly, we may see what power these Deacons haue, *Mat. 22*: They call, they perswade, they are heard of the great King, if they complaine and informe; and they binde men hand and foote and cast them into vtter darkenesse. Onely, if Ministers would haue the priuiledges of Christs Deacons, they must put on and practise their properties. First, they must become as little Children: for humblenesse of minde and confidence in Gods fatherly care and prouidence, and for freedome from malice^b. Secondly, they must follow their Master Christ, in doctrine, in life, and in sufferings^c. Thirdly, seeing they haue this Deaconship, as they haue receiued mercy; they should not faint, but cast from them the cloakes of shame, and not walke in craftinesse, nor handle the word of God deceitfully; but in declaration of the truth should approue themselves to euery mans conscience in the sight of God^d. So as for the daily expressing of their doctrine vpon the hearts and liues of the people, their people might be their Epistle^e.

Thus of the 7. Verse. Out of the 8. Verse I obserue diuers things.

First, from the word [*declared*,] as it is here vsed and applied to reports, I note, that those things are to be reported and spoken, that may giue light to the hearers. A good mans report tends to cleare things in the mindes of them that heare him: there should be light and a Lanterne in our words^f. To this end wee should vse wisdom, and truth, and meeknesse, when wee speake: Wisdom, by preparing our selues to speake: Truth, to report things as they are: and Meeknesse, to auoid passion; for anger is a great

^u Rom. 14. 8.
^x Rom. 13. 4.
^y Rom. 16. 1.
^z Phil. 1. 1.
¹ Tim. 3. 8. 12.

* *Mat. 9. 35.*
Mat. 37.

^a *Iohn. 12. 26.*

^b *Mat. 9. 35. 36.*

^c *Iohn 12. 26.*

^d *2 Cor. 4. 1. 2.*

^e *2 Cor. 3. 2. 3.*

^f *Prov. 6. 2. 3.*

darkener. Wee should also take heede of diuers finnes in both Tables, that greatly corrupt the hearers, not onely in the generall, but in this, that they greatly darken and make muddy the vnderstanding of man. As in the first Table, discourses or disputes of Atheisme against the Word, Religion, or Ordinances of God; Apologies for Idolaters or Idolatrous Religion, in whole or in part; the very naming of vices or Idols without disgracing or hating of them; Impatiencie or murmuring against God, and such like: And in the second Table, flattery, tale-bearing, false accusing, rash iudgement, answering of matters before they be heard, are great darkeners of the vnderstanding.

Secondly, in that *Epaphras* intending to complaine of them for their corruptions in opinion and worship, doth here first declare their prayeses and graces of Gods Spirit. It shewes that it is a worthy grace to be apt to expresse others iust prayeses, especially when wee are to speake of their faults; for that will shew that wee are free from enuie, ostentation or disdain, and that wee seeke not our owne things, that wee are not suspicious, nor thinke euill, nor reioyce in euill.

Loue in the spirit.] Loue is eyther in God or in man: in God there is the personall loue of Christ, the loue of the Creature, the loue of man, and the loue of goodnesse or good men: In man there is both the loue by which hee loues God, and the loue by which hee loues man. I take it, here it is meant of whatsoeuer loue the Spirit worketh in man. Of Loue I haue spoken at large before, here onely I note briefly two things in generall. First, the necessitie of Loue: secondly, the tryall of it; both in the negatiue. For the first. If the true loue of God, and Gods children, be not in vs, we haue not faith ^g, nor the Spirit of God; for *Loue is the fruit of the Spirit* ^h: nor the Seale of our Election ⁱ: nor a pure heart or good conscience ^k, nor strength to hold out against errors ^l. And for tryall: first, of our loue to God. Wee must know, that hee loues not God that will not come to Christ for life ^m; that keeps not his Commandements ⁿ; that is ashamed of the crosse and profession of Christ ^o; that loues not the word, so as to hide (as precious treasure in his heart) the instructions and comforts of the Word ^p; that is not inflamed and inwardly constraigned to an ardent desire of holy duties in that place God hath set him in ^q; that serues the lust or loue of his profite, sports and carnall delights ^r. And for tryall of our loue to men, hee loues not his neighbour; first, that cannot doe it in the Spirit, that is, in spirituall things, and from his heart, according to the direction and motions of Gods Spirit: secondly, that doth or worketh euill to his neighbour ^s: thirdly, that wilfully will offend his brother in a thing indifferent ^t: fourthly, that will not pray for his neighbour ^v: fifthly, that is not prone to shew mercy ^x.

Quest. But how must I loue my Neighbour. *Ans.* As Christ loued vs; and that hath foure things in it. For, Christ loued vs first, and though wee were his inferiours, and for our profite, and with an euerlasting loue: so should wee, first, wee must loue with a preuenting loue; secondly, wee must loue, though they be meaner persons in place or gifts then we; thirdly, wee must loue them for their profite and good, not for our owne; and lastly, wee must loue continually and feruently.

Φιλοκλιση.
Φιλανθρωπια
μαλαγαθια.

^g Gal. 5. 6.
^h Gal. 5. 22.
ⁱ Tim. 1. 7.
^k Ephes. 1. 4.
^l 1 Tim. 1. 5.
^m 2 Thes. 2. 20.
ⁿ Iohn 5. 42.
^o Iohn 15. 10.
^p Rom. 5. 5.
^q 1 Iohn 2. 6.
^r 2 Cor. 5. 13. 14.
^s 1 Iohn 2. 15.

^t Rom. 13. 10.
^v Rom. 14. 15.
^x Rom. 15. 30.
^y 1 Cor. 8. 8.

Verfe 9. For this cause, we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spirituall understanding.

Verfe 10. That yee might walke worthy of the Lord, in all pleasing, being fruitfull in all good workes, and increasing in the knowledge of God.

Verfe 11. Strengthened with all might, through his glorious power, unto all patience, and long suffering with ioyfulness.

These words are the second part of the Preface, wherein he sheweth that hee prayed for them, which hee both generally affirmes, and specially declares.

The generall Affirmation is in these words: *For this cause, wee also, since the day wee heard of it, ceast not to pray for you.*

The speciall Declaration is in the words that follow: *And to desire that yee might be fulfilled with the knowledge of his will:* and so forward to the end of the 11. Verfe.

In the affirmation are three things: first, an Intimation of a reason, (*for this cause,*) secondly, the Notation of time, (*since the day wee heard of it;*) thirdly, the Matter affirmed, (*wee cease not to pray for you.*)

In generall wee may plainly obserue that the desires of our hearts, and endeavours of our liues ought not to be employed for our owne good onely, but for the good of others. Wee are neyther borne nor borne againe for our selues. Sanctified and holy men haue beene full of constant and ardent affections and desires after the good of Gods Children: *The manifestation of the spirit is giuen to euery member to profite withall* *. Religious Loue seeketh not his owne things: wee should not seeke our owne things, as many doe, but that which is Iesus Christs, *viz.* that which tends to his glory, and the profit of his members: yea, Christians should serue one another by loue: hee is not of God that hath not holy affections to promote so farre as in him lyeth, the good of Gods Children †. Herein are the Children of God, and the children of the Diuell vsually knowne: certainly that which any man is in Religion, hee is relatiuely; if not fit to serue the body, then not fit to be of the body; he is not a Saint, that seekes not communion of Saints.

This may serue: First, to shew the misery of such as haue no inflamed desires after the good of Gods Children. Secondly, it may giue vs occasion to examine our selues, what good the body of Christ reapes by vs. If any Christian of lesse power, gifts and meanes in the world, aske; what good can I doe to Christians? I answere, if thou canst doe nothing else, thou canst pray to God for them, and desire their good, reioyce in their prosperitie, and mourne for their miseries: neyther let this be thought a meane and vnprofitable seruice to the body; for wee see here a great Apostle employing himselfe about such worke: yea, thou dost benefit the body by keeping an holy order in thine owne worke, walking inoffensiuely. If one stone flye out of the building it may breede great annoyance to the whole. Thirdly, this should teach vs to auoid what lets our desires or abilities to serue the Brethren by loue, and what may wrong the body: Take heede of worldlinesse, euen these carking cares, or plodding thoughts, about earthly things: vse the world, but serue it not: take heede of irreligiousnesse or the common prophaneesse of the world: take heed of rash censuring, and the customary libertie of speech to iudge, and master-like to taxe the actions of others: lastly, take heede of presumptuous and scandalous courses of life. And here also may be gathered a comfort to afflicted consciences, that are

The Diuision.

We are neyther borne, nor borne againe for our selues.

* 1 Cor. 12.7.

† 1 Cor. 13.

‡ 1 Iohn 3. 10.

Note.

Vses.

distressed, because they finde not what they would in themselves: they must know that our great way of tryall of sinceritie, is by the constant vprightnesse of their hearts, in the desires of good to the Church and people of God. And therefore though they cannot speake so much good of themselves as were meete, yet it is a great grace of God, that they haue inflamed affections to wish all spirituall prosperitie to Gods people, and to bleise them in the Name of the Lord.

Doct.
When thou
sett the word
begin to worke
in any place
pray feruently
to God.

What thou
shouldst pray
for.

For this cause.] Doct. When we see the Word of God beginning to worke effectually in any people, and that they waxe fruitfull, it is the dutie of all that loue Sion, to bestirre themselves, and cry mightily to God, with vncessant prayers for them. If it be asked what wee should pray for, or wish vnto them. I answer, wee should pray; first, that God would restraine the Diuell and all wicked men, that profession be not dishonoured in the birth of it, by scandalous persons: for it is one of the first practises of the Diuell, to thrust vp wicked men into profession, that so the glory of sinceritie might be darkened. Secondly, that the word might haue free passage without interruption or hurtfull opposition. Seldome doth powerfull preaching make a diuision in the heape, but the Diuell and diuellish men strue to wring the Fanne out of Christs hand, that the winnowing may cease. The Doctrine that separates the precious from the vile, and without respect of persons, yeelds comfort to the gracious, and terrours, as the onely present portion of the prophane, is exceedingly opposed of the world. Thirdly, that they may grow in grace. But, to omit other things, the Apostle here shewes by his owne example that wee should pray; first, that they may truly know the will of God in Christ: secondly, that they be discrete and wise in carriage, as well as in vnderstanding: thirdly, that they may walke worthy of the Lord, &c. fourthly, that they may increase in knowledge: fifthly, that they might perseuer, being strengthened with Gods might: lastly, that they may lead a patient and ioyfull life. And wee should be thus carefull of the good of others, both because God requires it, and the Saints haue practised it; and besides, if thou haue any grace, thou standest or fallest with others, in respect of the credit of profession.

Since the day that wee heard of it, wee cease not to pray for you.] First, from the coherence of these words with the words following, wee may note the great efficacie of Prayer, how mightily it preuailes with God: it is a way by which a Christian may exceedingly helpe himselfe and pleasure his friends. The prayer of the righteous auayleth much, both for helping of the body, and healing of the soule^a. If two sound-hearted men agree in earth, in a suite to God the Father in heauen, they preuaile with incredible successe, they get what they would haue^b.

And that wee may be encouraged to Prayer, there are diuers things that might vndoubtedly perswade vs to resoluē of the efficacie of prayer. First, *Gods Commandement*; certainly God will not require prayer but that hee meanes to heare it^c. Secondly, *The Nature of God*, he is a *Father*, and hath the *compassions of a Father*. Though *Abraham would not know his seede*, if they had suites to him, and *Jacob be ignorant of his posteritie*; yet *God will heare and redeeme*^d: Though a *mother should forget her motherly compassions*, yet *God will not forget his*^e: and therefore if *earthly Fathers*, that haue a great deale of ill nature in them, can *giue good gifts to their children*, and that because their children aske them; *how much more shall God our Father*, who is perfectly compassionate, *giue good things*; yea, the best things, yea, the very fountaine of all good, *his holy Spirit*, if we aske him^f? Thirdly, *the manner of Gods presence of grace*; when wee haue any suites, hee is not farre off, or hard to come to, as earthly Princes are, and great men in the world many times;

but

^a James 5. 16.

^b Mat. 18. 19.

Incouragements to prayer.

^c Psal. 50. 15.

^d Esay 63. 16.

^e Esay 49. 15.

^f Mat. 7 9.

but hee is neare to all that call upon him in truth ^z; yea, for more assurance of this, that hee is ready to receiue petitions, it is said, *His eares are open to the cry of the righteous*: he is so farre from being absent, that there is nor so much as any little impediment in his eare. God is euer ready to heare, if our harts were ready to pray. Fourthly, *The property of Gods liberalitie*, he holds it a great blemish and dishonour to his bounty, eyther to deny when hee is asked, or to reproach when hee hath giuen; eyther to except against the person, or to sticke at the greatnesse of the gift ^h. Fifthly, *the assistance of the spirit of Adoption*; *The Spirit helps our infirmities. though wee know not how to pray as wee ought*, yet that shall not let audience; for *The Spirit it selfe will make request for vs, euen in the sighes which cannot be expressed* ⁱ. Sixthly, *The merits of Christ and his intercession*; hee hath prayed for vs, so as *what we aske the Father in his Name, hee will grant it* ^k. Seauenthy, *The hate God beares to the enemies of his people*; Gods Seruants shall speede in their suites, euen because of them that rise vp against them. Lastly, our prayers are furthered by the very Faith and Holinesse of our godly and spirituall Ancestors, the posteritie speedes the better for their sakes; yea, without question we speede the better in England, because we are the seede or Successors of the Martyrs.

Obiect. But I haue prayed for my selfe and others, and yet finde not successe. *Sol.* First, if thou speede not, it is eyther because thou art not a righteous person ^l; or thou art disordered in thy carriage in the familie ^m: or thou didst not continue in prayer ⁿ: or thou dost aske amisse.

Quest. But how may I know whether I did aske amisse? *Ans.* Thou didst aske amisse: first, if thou didst pray and doubt ^o. Secondly, if thou didst make prayers thy refuge, but not thy recompence, when thou camest to pray thou consideredst what thou didst want for thy selfe, not what thou shouldest render to God; thou vsedst prayer to serue thy turne, but when thou hadst sped, thou didst not reurne by prayer to render vnto God his honour ^p. Thirdly, if thou didst not make conscience of the vse of other ordinances of God; for God will not giue all to any one ordinance. Fourthly, if thy prayers were ignorant, proud, hypocriticall prayers ^q. Fifthly, if thou wast not in charitie, but broughtest thy gift, and diddest not forgiue, or seeke reconciliation with thy brother ^r. Sixthly, if thou didst aske of God for wrong ends, or wrong things, as to *spend on thy lusts* ^s: or for temporall things onely or chiefly ^t: besides, many times it comes to passe that men speede not, because they are not humble. Wee should so prize and esteeme holy things, as wee should exceedingly reioyce, if wee could get but the crummes that fall from the Fathers table. This Humilitie is euer ioyned with great Faith and wished successe in all suites to God. Againe, it is to be noted, that men may be deceiued about the successe of Prayers: for the decree for our succours may goe forth at the very beginning of our supplications, though the knowledge of it be not reuealed vnto vs till afterwards. Further, God heareth prayers diuerfly; sometimes, he heareth to grant the very thing wee desire; sometimes he heareth, and granteth, and giueth, not the very things we desire, but that which hee holds to be best for vs, and for the distresse wee are in: so hee was said to heare CHRIST, *Heb. 5*. Lastly, God doth heare and grant, and yet deferre to giue, and that for our great good many times: hee deferres that hee may prouevs, that our faith may be the more kindled, that his benefits may be more sweet when they doe come, and that wee may know by the want, that it is his gift, when they are bestowed, and that wee may be more carefull of the good vse of his graces, gifts, and benefits, when wee haue them. Thus of the *Coherence*.

For you.] Doct. We are bound to pray for others as well as our selues. In this place I consider in this poynt onely two things. First, the kindes of prayers

^z P^sal. 145. 18.

^h James 1. 5.

ⁱ Rem. 8. 26.

^k Ioh. 14. 13. 14

Obiect.

Solut.

^l P^sal 34 16.

^m 109 7.

ⁿ 1 Pet. 3. 7.

^o Luk. 18. 1. 10 8.

Quest.

Ans.

^p James 1. 6.

^q Iob 21. 15.

^r P^sal 116. 12.

^s Mat. 6.

^t Mat. 5.

^u James 4. 3.

^v Iose 7. 14.

Doct.

The kindes of Prayers for others.
Act. 1. 21.

ἀληθεως.
 ἐν τευζεις.
 ευχαριστω.

The persons for whom we must pray.

2. Thes. 1.

u Rem. 15. 30.

x Ephes. 6. 19.

y Col. 4. 3.

z 2 Thes. 3. 1. 2.

Not ceasing what it implies.

** Iohn 4. 21.*

1 Tim. 2. 8.

Mat. 26. 41.

Col. 4. 2.

Ephes. 6. 18.

1 Pet. 4. 8.

James 1. 6. 7.

Heb. 10. 36. &c.

Heb. 2. 3.

Obiect.

Solut.

a Eccles. 7. 1.

Mat. 6.

Obiect.

for others : secondly, the sorts of persons for whom wee must pray.

For the first; I obserue here in the originall, two words, προσευχαι and αιτηματα, in the translation, *Prayers* and *Desires* : as I take it, all the sorts of prayers for others may be referred to these two heads : and these two differ not so much in the matter, as in the motiues to prayer; προσευχαι, *Prayers*, are such suites vnto God, as we are vehemently moued to, by the contemplation of God and his Attributes. The difference betweene ευχη and προσευχη is somewhat shadowed out by *Oration* and *Adoration*. αιτηματα here rendered *Desires*, are all suites vnto God, arising from the deepe sence of mans estate, eyther in dangers, wants, or blessings : and vnder this kinde may be placed the three sorts of prayers in *1 Tim. 2. 1.* for our desires for others, are eyther *Deprecations*, in which wee desire God to turne away, or keepe from them some great euill; or *Intercessions*, which are eyther complaints of wrongs, or most importunate supplications vnto God for their conuersion and the pardon of their sinnes : or lastly, *Thanksgiuings* for Gods mercies and blessings.

Secondly, to the *Question*, for whom wee must pray. It is shortly answered, *1 Tim. 2. 1.* for all men, excepting dead men, or such as sinne vnto death, or such, concerning whom the will of God is reuealed for their perdition, as *the Man of sinne* : so as also by *all men*, wee vnderstand all sorts of men, not all the particular men of euery sort : for wee may not desire saluation for all the men that God hath made (vniuersally considered,) seeing the counsell of God is vnchangeably past concerning reprobates, but that which in this Text is principall, is, that Ministers and People must pray one for another. Ministers must pray for their People : thus doe the Apostles in euery Epistle; yea, *Samuel* saith, *God forbid I should cease praying for you* as if hee knew it to be a detestable thing for a Minister to be so retchlesse or carelesse, as eyther not to pray, or not to continue to pray for his people. The people must also pray for their Ministers, and that especially for these things, that God may deliuer them from the rage of the disobedient, and the practises of their enemies; that *God would open their mouthes, and giue them utterance* *, with a fitnesse to discouer *the secrets and mysteries of Christ* †; and that their *Gospell may runne and grow, both in efficacie and credit* ‡; yea, in as much as they labour about sauing other mens soules, the people should by prayets labour to further the saluation of their Ministers.

Wee cease not.] *Note.* First, he that loues the people of God truly, loues them constantly.

Secondly, that a heart truly sanctified is much in prayer, cannot giue it ouer. It is a wofull thing to neglect prayer; but how cursedly miserable is their case whose hearts rise against prayer, and cannot abide it, but persecute it in others?

Thirdly, the not ceasing in prayer, hath in it constancie and perseuerance in prayer; and teacheth, that as wee are bound to pray, so are wee bound to perseuer in prayer; yea, if wee must not cease to pray, it implies : first, that wee must pray in all places : secondly, that wee must watch to pray : thirdly, that wee must beleeu, and hope wee shall obtaine what wee pray for : fourthly, wee must not appoynt God eyther time or meanes : fifthly, that wee must pray with all manner of prayers; for all these fiue things are requisite * : or if any of them be wanting, there will not be constant and faithfull prayer. Yea, *not ceasing*, notes that there is singular comfort in prayer, else men would neuer hold out.

Obiect. But, *not ceasing*, implies, multiloquie, vaine babbling. *Sol.* Not so : a man may pray earnestly and often, and yet not vse many words †.

Obiect. But, to pray *without ceasing*, is to be tyed to vse idle repetitions; for

for how can men be furnished and finde matter to pray so often and so much? *Sol.* A Christian is furnished many wayes with needfull occasions of continuall prayer. First, hee is tyed to a daily Sacrifice both morning and euening, by Prayer and Prayles. Secondly, hee findes continually new Mercies, and those require *new songs of prayse* and prayer *b. . .* Thirdly, as his knowledge encreaseth by the vse of the meanes, he findes an increafe of matter, to driue him to prayer, and make him pray better. Fourthly, new infirmities breaking out in himselfe and others, and that daily, giues an occasion to renew his suites to God. Fifthly, the Creatures, and his callings must be *sanctified by the Word and Prayer*. Sixtly, varietie of crosses breaking in vpon him, giues him cause to runne to God for the sanctifying or remouing of them.

Let such pray seldome as thinke they owe God no Sacrifice; or receiue no blessings from God, or care not for knowledge, or finde no infirmities in themselues, or haue no crosses, or need no blessing vpon their callings and labours: but let all that feare God stirre vp themselues to pray without ceasing, because God requires it, and hath made gracious promises; because they finde daily necessities, and may hereby exercise their faith, and shew their loue to God and to others, after the example of the Saints, and by the motion of the Spirit of Adoption, which will not be idle in them.

Thus of the *Affirmation*. The *Declaration* followes.

*That yee might be fulfilled with the knowledge of his will in all Wisedome and spiri-
tuall understanding, that ye might walke, &c.]*

In this *Declaration* hee describeth the knowledge hee prayes for, by five things:

- 1 By the Obiect of it; *The will of God.*
- 2 By the Parts; *Wisdom and Understanding.*
- 3 By the End; *That yee might walke, &c. Verf. 10.*
- 4 By the Cause; *His glorious power. Verf. 11.*
- 5 By the Effects; *Patience, Long-suffering, Joyfulness.*

The Obiect is described in these words; *fulfilled with knowledge of his Will*. And hereis, 1. the Obiect it selfe, *Will of God*: 2. the Meanes of apprehension (*viz.*) *Knowledge*: 3. the Measure, *filled with it*.

Of his Will.] Will is a propriety in God. Proprieties in God are eyther Personall or Essentiall: the Proprieties of the Person are such as these; in the Father, to *beget and send forth*; of the Sonne, to *be begotten and sent forth*; and of the holy Ghost, to *proceede*: the Proprieties of the Essence, are of two sorts: some note the Essence, as they say *a priori*; and these are such Proprieties as are incommunicable, that is, are so in God as they are in no Creature, as Infiniteness and Simplicitee, free from all mixture, parts or composition: some note out the Essence *a posteriori*; and these are such as are first and principally in God, but in the second place communicable to the Creature; and of this sort are Power, Wisedome, and Will in God.

The will of God is eyther, *The Will of Gods good pleasure*; or, *The Will of his pleasure*.

The Will of Gods good pleasure is in things where the effect is good:

The Will of his pleasure is in things where the effect is euill; and so hee wils in respect of the end, but not in respect of the meanes to the end, as Sinne, and some Miseries.

The Will of Gods good pleasure is here meant: and this is *secret* or *revealed*. The *revealed Will* is here meant.

The *revealed Will* of God is of foure sorts. It is 1. *His determining Will* concerning vs, what shall become of vs. 2. *His prescribing Will*, where hee requires eyther Obedience; and this is revealed in the Law: or Faith and Repentance,

Solut.

b P. al. 40. 4.

Proprieties in
God.

*Beneplaciti.
Placiti.*

c Ephes. 1. 5.

Fiftly, hee must not be ouer-curious to prie into such knowledges as concerne him not; but be wise to sobrietic, labouring especially by hearing and practise, to get within compasse of the knowledge of his owne Iustification, Sanctification, and Saluation, *Verf. 3.*

Again, in the 5. of the *Ephesians*, *Ver. 14. to 22.* to gaine the true light of Christ, and vnderstand Gods will, the Apostle shewes that wee must doe nine things. First, wee should awaken our selues out of the spirituall slumber of our hearts; labouring, by prayer and meditation of our danger, to force open the eyes of our mindes; *Awake thou that sleepest, Ver. 14.* Secondly, wee must forsake the company of wicked and carnall men, that haue no taste nor feeling of things that belong to the kingdome of God; *Stand vp from the dead, Verf. 14.* Thirdly, wee must walke circumspectly: precisely, the originall word is: now resolu'd to make a conscience of all our wayes, or else in vaine to goe about to digge for knowledge, *Verf. 15.* Fourthly, wee must allow much time for hearing, and reading, and conference; euen as men that meane to *redeeme all the time past* they haue vnprofitably spent, *Verf. 16.* Fiftly, wee must bring a minde willing and desirous in all humilitie, to vnderstand Gods will: a froward spirit cannot prosper; or a man wise in his owne conceit, *Verf. 17.* Sixtly, wee must in speciall take heede of *drunkenesse*, or any kinde of typling, *wherein is excesse, Verf. 18.* Seauently, wee must labour for a chearefull spirit, and a glad heart, and shew it by *singing of Psalmes, making melody in our hearts to God*: a heauy spirit is dull of apprehension, *Verf. 19.* Eightly, wee must giue thanks for all things, readily acknowledging euery mercy, and reioycing for any successe in the meanes, *Verf. 10.* Lastly, wee must submit our selues one to another, euer willing to learne in any thing of any body, *Ephes. 5. 21.* He that scorneth information is a foole.

Thus of *Knowledge.*

Secondly, it is not enough to know, but wee must *acknowledge* the will of God, that is, by a constant and open diligence in the vse of the meanes, and conscionable heedfulnesse euen in all things in practise: wee must hold forth the light of the truth, in a religious profession of it, in communion with the Saints, and seperate from sinners: this is required in Gods Elect as well as Faith, *Tit. 1. 1.* Neyther is it a precise humour in some few, but *God would haue all come to the acknowledgement of the truth*^x; nor to heare it, or to know it onely. Without this, I will not say absolutely, a man cannot be in Christ; but this I say, with the Apostle, *A man cannot be perfect in Christ, and of ripe age*^y. By this acknowledgement wee escape an exceeding great deale of filthinesse that is in the world^z: and because that many men will by no meanes be drawne to acknowledge the way of God, therefore by a iust iudgement of God they are deliuered vp to a reprobate sence^{*}. Onely two things are to be vrged vpon professors herein: first, that they doe soundly repent of their sinnes before they make profession, and enter vpon acknowledgement^a; or else acknowledgement will be a vayne for filthy Hypocrisie: secondly, that they rake heede of sinning presumptuously after acknowledgement. Feare the Curse, *Heb. 10. 26.*

Thirdly, we must *know againe*: this hath three things in it. First, we must be often viewing and looking ouer our euidence, to be sure of the whole and euery part of it, as wee would doe if wee had assurances for matters of the world. Secondly, because sinnes after callings doe greatly darken knowledge; therefore wee must not onely renew our repentance, but our knowledge also. Thirdly, wee must know the truth of God, not onely in our mindes, by vnderstanding and thinking of it; but wee must know it againe, in the affections of our hearts in respect of sence and feeling: and againe after

ακηβωσ.

Of acknowledgement, or profession.

^x 1 Tim. 2. 4.

^y Ephes. 4. 13.

^z 2 Pet. 2. 20.

^{*} Rom. 1. 18.

^a 1 Tim. 2. 4.

Of knowing againe.

after that, in the practise of our life; for that is experimentall knowledge, and the very power of godlinesse.

This Doctrine of the knowledge of the Will of God, reprocues many sorts of men. First, such as desire not knowledge at all ^b: and so perish for want of it ^c. Secondly, such as sometimes desire knowledge, but they will not vse the meanes, or not constantly, or not all the meanes. Thirdly, such as will know something of the prescribing Will of God, but neuer heed his approving or determining Will. Fourthly, such as, though they vse the meanes for Knowledge, yet will at no hand abide Acknowledgement. Lastly, it reprocues the carelesnesse euen of Gods people many times, neglecting to make their Calling and Election sure, by looking often ouer their euidence, and renewing their knowledge, and labouring the cure of their natures from slumber and relapses. Thus of *Knowledge*.

Filled, or fulfilled.] From the obseruation of the measure I note foure things. First, that wee must not rest in beginnings; we must be filled with all knowledge ^d: not onely get Grace and Truth, but be filled with it ^e: so full of Wisedome ^f, of Faith and power ^g, of Good-workes ^h, of Ioy in Gods fauour ⁱ, of all Hope ^k, full, euen with the fulnesse of him that filleth all things ^l. But it is contrary with the most men: for wee may complaine out of diuers Scriptures, euen of them that they are filled, not with Grace, Knowledge, Faith, Workes, &c. but with the Leprosie of all spirituall Infections ^m, with all Deceit ⁿ, with Wrath, euen when they heare Gods word ^o, with worldly Griefe and Passions ^p, with all kindes of Vnrighthouse ^q, with Drinke ^r, with the measure of their Fathers Sinnes ^s; yea, so wretchedly vile are the liues of many, that they shew themselues to be filled with the Diuell himselfe ^t: but the workes almost of none are perfect, or filled before God ^v.

Secondly, that there is something in Grace or Knowledge still wanting: wee know but in part. Mans heart may be compared to a Vessel, the meanes to a Pipe, the Spirit of God to the Wheele that beates the water into the Pipe, the Minister is the Seruant that opens the Cocke; and then the reason why we know but in part, is, eyther the Cocke alwayes runnes not, or not alwayes in the same measure: and sometimes our Vessels are filled with other things, as the cares and lusts of the world, and so they runne ouer; and vsually our Vessels runne out, and lose what we receiue by the meanes.

Thirdly, the knowledge of the Will of God, and spirituall things, onely can fill and satisfie the heart of man, all else is meere vanitie and vexation of spirit ^x. Earthly things cannot fill, neyther the knowledge of them, nor the vse or possession of them; because they are not infinite nor eternall: besides, there is nothing new, nor are they of a like nature with the Soule: they are enioyed with vexation and much facietie, for our affections will not loue them still; yea, most an end the vanitie of mens mindes so turneth deuises, concerning their knowledge or vse, that death or losse takes them or vs away, before they can finde out that way of vsing of them, that could satisfie and fill the heart.

Lastly, nothing but the will of God bindes conscience: the Apostle of purpose layeth the foundation in the Preface, concerning the knowledge of, and resting vpon Gods will, that so he might the more easily beat downe their Traditions and Philosophicall Speculations, of which he meant to intreate in the next Chapter. Now, if this Doctrine be true, as it is most true, then Apocryphe Scripture, Councels, Fathers, and Princes Lawes, doe not binde further, then they are agreeable to Gods will; and therefore much lesse Popes Decrees, Traditions, and humane Inuentions.

Thus of the Obiect of Knowledge.

Vse.

^b Job 21. 14.
^c Hof. 4. 6.
² Thes. 1. 8.

Obser. 1.

^d Rom. 15. 14.
^e Iohn 2. 14.
^f Act. 6. 3. 5.
^g Act. 6. 8.
^h Act. 9. 36.
ⁱ Act. 2. 28.
^k Rom. 15. 13.
^l Ephes. 1. 7. 11.
^m Luke 5. 12.
ⁿ Act. 13. 10.
^o Act. 19. 28.
^p Iohn 16. 16.
^q Rom. 1. 19.
^r Ephes. 5. 18.
^s Math. 23. 32.
^t Act. 5. 3.
^u Reuel. 3. 2.

Obser. 2.

Obser. 3.

^x Eccles. 1. 2.
Nothing can fill but knowledge and spirituall things.

Obser. 4.

In the next place it is described by the Parts of it, in the next words [*In all Wisedome and spirituall Vnderstanding.*] Where the Apostle shewes that sauing Knowledge hath two parts, (*viz.*) *Vnderstanding* and *Wisedome*. Concerning the difference betweene the two originall words, in this place rendered *Wisedome* and *Vnderstanding*; there is a great stirre amongst Interpreters. Some say that the one proceedeth out of the principles of the Law of Nature, and the other out of the principles of Faith. Some take the one to be a knowledge concerning the end; the other, of things that are for the end. Some thinke by *Vnderstanding* is meant apprehension; and by *Wisedome* is meant Iudgement, or dijudication. Some thinke, that *Synesis*, rendered *Vnderstanding*, receiueth the will of God in the whole; and that *Sophia*, *Wisedome*, conceiueth it in the parts, and with weighing of all circumstances: by the first they consider what is lawfull, and by the second what is expedient. Some say that the one of them conceiueth the object of felicitie; the other, the meanes by which men attaine it. Some thinke they differ thus, that the one vnderstands of God absolutely, by Scripture, as he is; and the other considers of God by collation, or comparison with the creatures, by experience, as hee is tasted to be good: but the plainest and soundest difference is this; that *Vnderstanding* is contemplatiue knowledge; but *Wisedome* is actiue knowledge: the one giues rules for practise, the other for Iudgement and contemplation. But before I consider of them apart, I obserue two generall Doctrines.

First; that sauing Knowledge and Wisedome is not naturall, but from above, and had onely by CHRIST, here it followes Faith and Loue: it is wrought by the power of the Gospell, it is prayed for; and lastly, it is plainly said to be spirituall: See more, *Iames 3. 17.* *1 Cor. 2. 14.* *2 Cor. 1. 30.* *Tit. 3. 3.* and it may serue for many vses.

First, it should inforce vs to labour to become spirituall men, as wee would desire to haue any thing to doe with the knowledge of Gods will: for if wee be not more then naturall men, it is certaine wee know not the things of God. Be sure therefore thou be no naturall man.

Quest. How may a naturall man be knowne. *Ans.* Hee is a naturall man: First, that hath in him onely the spirit of the world, *1 Cor. 2. 12.* Secondly, that knowes not that wisdome of God that is in a mysterie; that is, his Reconciliation and Saluation by Christ, *1 Cor. 2. 7. 10. 14.* Thirdly, that loues not God, *Verf. 9.* as they doe not that loue not the word, people, and way of God. Fourthly, that knowes not the things giuen of God by the Spirit, *Verf. 12.* Fifthly; that accounts spirituall things foolish things, and religious courses foolish courses. *Verf. 14.* Sixtly, that hates sinceritie, and walkes after his owne lusts, *Iud. 19. 18.*

And it is worthy to be noted, that the Apostle, when he fore-tels of these wicked loose persons and prophane men, liuing in the Church, he saith, they make Sects; and it is most sure, that not onely Heretikes and false-Teachers, that draw men out of the bosome of the Church, to diuide them from our Assemblies, but euen wicked men, that wallow in sinne, make Sects and Schisme, and diuision in the Church, though they otherwise come to the Word and Sacraments as the people of God doe: for the Word is seldome effectuall in the working of it in any place, but wee may finde the Diuell stirring vp carnall and naturall men, that strue by all meanes to pursue such as desire to feare God, lading them with reproaches, and blowing abroad slanders, and wilfully both disgracing them, and shunning their presence; and when they haue done, call them Sectaries, and other Hereticall names: them, I say, that excepting their care and conscience to walke vprightly with God and vnrebukcable amongst men, liue in peace by them:

The differences betweene Wisedome and Vnderstanding.

καθ' οὐρανόν.

καθ' οὐρανόν.

Two generall Doctrines.

Vses.

How a naturall man may be knowne.

Who make the Schisme in the Church.

but though men are deceiued, God will not be mocked; these are the men that God meanes to indite for making of Sects in the Church, as well as Heretikes.

Secondly, seeing true Wisedome is from aboue, it should worke in vs. a dislike both of hellish wisedome and earthly wisedome: by hellish wisedome I meane such wisedome as was in the Priests when they killed Christ, or that that was in *Pharadob*, who counts it to deale wisely, to oppresse Gods people: It is diuellish wisedome to be cunning or artificiall in hiding the practise of sinne: it is diuellish wisedome to haue skill in defending sinne: It is diuellish wisedome that is vsed in the refining of sinne; as for example, drinking of healths began to grow to that detested head, and was accompanied with that filthy villany and abomination, in respect of the excesse of it, that certainly the Diuell should neuer haue gotten the most men in a short time to haue had any thing to doe with such a damned beastlinesse; now the Diuell not willing to loose his homage and sacrifice, inspires some men to bring in a libertie to drinke in lesse glasses, and with allowance of choise of drinckes or Wines, and now the sinne is refined it goes curreant.

Earthly wisedome is of two kindes: for eyther it is a skill to get goods, or else it is humane learning and policie, both allowable in themselves, but neither to be much liked or trusted to: for as for the skill to get riches, *What would it profit a man to winne the whole world and loose his owne soule?* and the praye of humane wit, learning, policie, &c. is much curbed by certaine terrible places of Scripture. The conceit of this wisdome makes the Crosse of Christ of none effect^a; and a man may haue a great measure of it, and be famous, and yet be *without God, without Christ, and without the covenants of promise, and without hope in the world*^b: for, *not many noble, not many wise hath God chosen*^c. Yea, God many times hides the mysteries of the Kingdome of Grace from these great Wise-men^d, and sets himselfe of purpose to stayne their pride, to destroy their wisdome, and to infatuate their counsels. Where is the Scribe (learned in the Scripture?) where is the Disputer of this world (skilfull in humane learning and policie?) Hath not God (to vex the very hearts of these men) tyed conuersion of soules, ordinarily, to the foolishnesse of preaching?

Doct. 2. It is not enough to get Pietie, vnlesse wee get Wisedome also, *1 Cor. 1. 24. 30. Acts 6. 3. Ephes. 1. 8. 17.*

Vse is, first, for confutation of those that hold all labour for the attaining of spirituall things to be folly; of most men those to be fooles that make such adoe about the vse of the meanes of Saluation. But it is certaine that Christ, that giues godly men righteousnesse, giues them Wisedome. Religion doth not make men foolish, but *giues wisdome to the simple*^e. Secondly, Professors should be aduised to make conscience of discretion in their carriage, as well as holinesse: and to this end they should take heed, 1. Of pettishnesse and peeuishnesse; a vice, should be onely found in the bosome of fooles^g. 2. Of conceitednesse; a foule vice, to be so wise in their owne conceit, that their owne wayes should alwayes so please them, that they thinke better of themselves then of seauen men that can giue a reason^h. 3. Of rash meddling with other mens businesse, or prying into their estatesⁱ: mens eyes should not be in euery corner of the world. Lastly of vnaduised opennesse; in all companies, without respect or heedfulnes, to poure out all their mindes^k.

Thus of the generall Doctrines.

The first part of sauing Knowledge is here rendred *Vnderstanding*, and is *Contemplatine Knowledge*.

Contemplatine Knowledge hath in it two things, *Apprehension* and *Meditation*; that is, the power to discern Doctrine, and the power to meditate

Diuellish wisedome.
1 Cor. 2. 8.
Exod. 1. 10.

Earthly wisedome.

^a *1 Cor. 1. 18.*

^b *Ephes. 1. 12.*

^c *1 Cor. 1. 26. 27.*

^d *Mat. 11. 27.*

^e *1 Cor. 1. 19.*
& 2. 6.

^f *Psal. 29. 7.*

^g *Iob 5. 3.*

^h *Prou. 12. 15.*
& 26. 12. 16.

ⁱ *Prou. 17. 27.*

^k *Prou. 29. 11.*

of it; both are needfull, and in both men are exceeding wanting; especially in the power of Meditation. If you aske mee what the object is about which wee should meditate; it is answered before; it is the Will of God, determining, approuing, prescribing and disposing. And it is no wonder, that men get so little knowledge, or are so vnable for contemplation, because euery one is not capable of it; *the Scornor may, in a passion, seeke Wisedome, but hee cannot finde it*¹. Besides, the meanes must be vsed: especially in Contemplation, it is exceeding hard to hold any course constantly, but the ground must be from matter of prayer, or hearing, or reading. Further, many things are required to fit a man to capableneisse, and power, of holy Contemplation: First, *Chastitie of heart*, and affections; for, such as are *carried about with lusts are euer learning, but neuer come to the knowledge of the truth*^m. Secondly, *Aeeknesse*, or rest of heart from the hurry of disordered affections and troubled passions; hasty affections and a foolish minde are inseparable; hee that is passionate can lift vp no holy thoughts, but hee can easily *exalt folly*ⁿ. Thirdly, *A good minde*, that is, an vnderstanding; not exercised in imaginig and plodding of euill: men of wicked imaginations are vtterly disabled from contemplation. Fourthly, *Humilitie*, or a tender sence of ones owne wants and vnworthineisse: the proud-conceited man, for matter of Meditation, is of an emptie minde, vnlesse it be that they dote about questions, or strife of words, or vaine disputations, that tend to nothing but strife or vaine ostentation^o. Besides, a heart satted and fleshed with presumptuous hopes, or profits and pleasures, and hardened through long custome and practise of sinne, is almost wholly blinded in the things that belong to the Kingdome of Christ; *These men haue eyes, and see not; and eares, and are as if they heard not*^p.

To passe from this poynt of *Knowledge Contemplatiue*, I conclude onely with the consideration of the 8. of the *Prouerbes*, where it is the drift of the holy Ghost to perswade men to seeke to store their hearts with knowledge, both for sence and Vse. Wisedome cries to be heard. God would faine fasten knowledge vpon all sorts of men. Now if any should aske why Wisdome is so importunate, or wherefore they must let all aside to get her; there are three Reasons giuen. First, because wee are naturally foolish, and not wise in heart: there is no inward substance of sound knowledge in vs, *Verf. 5*. Secondly, the things to be imparted are the most excellent in heauen and earth, *Verf. 6*. Thirdly, no knowledge but this, but it is stayned with error or lewdneisse: now in the Scripture wee are sure of two things, Truth and Puritie.

Object. But the Doctrine of Religion, as it is reuealed in Scripture, is exceeding croffe and contrary to our natures. *Sol*. It is answered, that *there is no frowardnesse in it*; it is in vs, not in the Doctrine it selfe, *Verf. 8*.

Object. But the study of sauing knowledge is exceeding difficult. *Sol*. That is answered, *Verf. 9*. *My words are all plaine to him that will vnderstand, and straight to him that would finde knowledge*: If there were a constant desire and endeaouour in men, they would finde great successe.

Object. But it is not a profitable course nor gainefull. *Sol*. That is denied, *Verf. 10. 11*. *Knowledge is better then Siluer, or Gold, or precious Stones*; and it is more thrist to get it then to get riches.

Object. But I see that many that follow Sermons, and study the Scriptures, are very indiscrete, and men of no reach nor parts. *Sol*. It is answered, *Verf. 12*. that Wisedome dwels with Prudence or Discretion, and findes forth Knowledge and Counsels: and if men were compared, in their present knowledge, with what they were before, it would appeare that they haue gotten more discretion, &c. then euer they had, & therefore it is a meer imputation.

¹ *Prou* 14. 6.

Rules for Contemplation.

^m *2 Tim*. 3. 6.ⁿ *Prou*. 14. 29.^o *1 Tim*. 6. 4. 5.^p *Mat*. 13. 14.

Diuers objections against Knowledge answered.

Object. 1.
Solut.*Object*. 2.
Solut.*Object*. 3.
Solut.*Object*. 4.
Solut.

Obiect. 5.
Solut.

Obiect. Many great professors are men of wicked liues. *Sol. Vers. 13.* The feare of the Lord is to hate euill, as Pride and Arrogancie, and the euill way, and a mouth that speaketh lewd things: and therefore if any such be of wicked liues, they are hypocrites, thrust vnto profession by the Diuell, of purpose to shame the study and endeouour after sauing knowledge.

Obiect. 6.
Solut.

Obiect. But the most that follow Sermons, and reade the Bible so much, are base persons, and men of no fashion in the world. *Sol.* That is denied, *Vers. 15. 16.* For, the holy wisdom of the Word hath bene the fayrest ornament, and helpe, and support to Kings, Princes, Nobles and Iudges; *By mee Kings raigne, and Princes decree Iustice.*

Obiect. 7.
Solut.

Obiect. But this knowledge fills men with terrours and Melancholy. *Sol.* That is denied: for it is a most louely study; *I loue them that loue me.* It is onely terrible to such as so loue their sinnes, as they will not part with them.

Obiect. 8.
Solut.

Obiect. It is a knowledge neuer attained in any perfection. *Sol.* That is denied to, *Vers. 17.* *They that seeke me carely shall finde mee:* men get no ripeness in knowledge, because when they vse the meanes, their heads are full of cares or lusts, &c. or they waite not vpon the opportunities and aduantages of the meanes: they *seeke not carely.*

Obiect. 9.
Solut.

Obiect. But, at the least, it is an enemy to Thrift, and a hinderance to mens outward estates. *Sol.* That is false too, and hee giues two Reasons for it, *Vers. 18. 19. 20.* For first, the *most durable riches* (that is better then all gold or pleasure) is *righteousnesse*, and this is gotten by the knowledge of the word. Secondly, that that most an end impouerisheth men, is the hand of God, or of men; and sinne vsually and disorder is the originall cause of all losses or pouertie. Now Wisdom causeth a man to walke in the wayes of righteousnesse, and so to *inherit substance*; and as God sees it meete for them, *to fill their treasures.*

Obiect. 10.
Solut.

Obiect. But a man can neuer obserue the rules of holinesse required in the word, and vrged vpon men by preaching. *Sol.* The word doth not onely shew men what they should doe, but it giues power to doe it: *It causeth men to walke in the way of righteousnesse, Vers. 21.* Lastly, to put all out of doubt. *Knowledge:* Why? It is the very glory of Christ, and dwelt vwith God in the very beginning of the world; yea, it was begotten from euerlasting, when there was no depths, nor the mountaines setled, nor the earth framed, &c. from *Vers. 22. to 32.* The exhortation is in the end of the Chapter, that as men would assure themselues to be Gods Children, or to be blessed in their wayes they should heare instruction in this poynt and be wise, and *daily watch at the gates of Knowledge:* so should they get the life of grace and obtaine the fauour of God, when others that despite knowledge, and the meanes of it, shall be so *wounded in soule*, that they shall certainly dye eternally, *Vers. 32. 33. 34. 35.*

Thus of *Contemplatiue Knowledge.*

Wisdom, or Actiue Knowledge followes: the consideration hereof is exceeding difficult: for it lyeth in the prescribing of the discretion in practise. I take it, that *Wisdom in practise* stands principally in two things: first, in Order of practise: secondly, in the Specialties of good behaviour.

Wisdoms Order lieth in the prescribing of Rules concerning the prioritie and precedencie of things in practise: shee tels what must be first done, and chiefly; and thus shee giues seauen Rules.

1 That Heauen be sought for before the earth, and remission of sinnes in Christ, before any other thing.

2 That men choose present affliction rather then future; rather suffer now with hope of reward in another world, then take pleasure now, to endure the paynes to come.

Wherein wisdom or discretion consists.
1 Wisdoms order in seauen rules.

1 *Mat. 6. 32.*

2 *Tim. 2. 3. 10 8*

3 That

3 That God be ferued before man, whether it be other men or thy selfe: thus it is wifedome to let God haue the first place in the morning, before thou serue thy selfe in thy calling: thus it is wifedome to obey God rather than man, when the Commandement of God and the commandement of man lyeth before thee, and are contrary one to another^f: thus also the duties of the first Table are to be done before the duties of the second Table, in equall comparison^e.

4 That death be prouided for before life; first learne to dye, and then it is easie to learne to liue^v.

5 That opportunitie be preferred before time: *Worke in haruest: walke while ye haue the light*: delay not whilst thou hast the meanes, *seeke God whilst he may be found*.

6 That the first place in dignitie ouer any, be accounted the greatest place of seruice vnto all^x.

7 That in duties to men, wee first regard to practise the duties of the first Commandement^y.

Secondly, concerning behauiour; *Wifedome* bindes the Heart, the Tongue, the Conuersation

First, in binding the heart to good behauiour, she chargeth fise things.

1 That in the dearenesse of affections, and clearenesse of knowledge, in the puritie of our thoughts, God be loued about all^z.

2 That wee draw weapon vpon euery imagination, or what else exalts it selfe against Contemplation, and the obedience of Christ, neuer ceasing till those inward sinnes be led away captiue^x.

3 That wee grow in Meeknesse, as wee grow in knowledge^a: and that we be wise to sobrietie, desiring the knowledge onely that can profit vs^b.

4 That wee rest not till wee be clearly resolued, in Religion, Gods Loue, and our owne Saluation^c.

5 That the feare of God, throughout all our whole life, be our chiefe treasure^d.

Secondly, in binding the Tongue to the good behauiour, she chargeth:

1 That our words be few, when we speake eyther to God or men^e.

2 That wee doe not so much as whisper against the Lords Annoynted^f.

3 That we presume not to come neare the sacred Name of God to take it vp in vaine^g.

4 That we censure not the iust, nor iustifie and defend the wicked^g. It is not safe for the Prince to smite with the tongue the meanest seruant of God^h.

5 That wee answer not a matter before we heare itⁱ.

6 That we iudge nothing before the time^k: and speake euill of no man, but be soft, shewing all meeknesse to all men^l.

7 That wee seeke a due season for good words^m.

Thirdly, in binding the conuersation to the good behauiour, she chargeth:

1 That men walke exactly, accurately, precisely: it is translated *circumspectly*ⁿ.

2 That with all delight men set their hearts to keepe Gods Commandements and doe them^o. and by good conuersation men shew their workes^p.

3 That men meddle with their owne businesse^q.

4 That profit and pleasure giue place to godlinesse^r.

5 That men trust not faire pretences, but haue some sure trial before wee commit our selues to any^s.

6 That wee feare and depart from euill before the crosse come^t: it is every bodys course to talke of repenting when misery is vpon them: but a wise man will redeeme his owne sorrowes, and feare GOD vvhiles the

^s Acts 5.

^t Mat. 22. 38. 39

^u Deut. 32. 29.

^x Mat. 9. 34.

^y Ephes. 6. 3.

Wifedomes specialities in the behauiour.

1 Of the heart, in fise things.

^z Marke 12. 33.

^a 2 Cor. 10. 4.

^b James 3. 13.

^c Rom. 12. 13.

^d Prou. 24. 15.

^e Esay 33. 6.

2 Of the tongue, in seauen things.

^f Eccles. 5. 1.

James 1. 19.

Eccles. 10. vlt.

^g Deut. 28. 58.

Command. 3.

^h Prou. 17. 15.

ⁱ Prou. 18. 13.

^k 1 Cor. 4. 5.

^l Tit. 3. 2. 3.

^m Prou. 15. 23.

3 Of the conuersation in eight things.

ⁿ Ephes. 5. 15.

^o Deut. 4. 5. 6.

^p James 3. 13.

^q 1 Thef. 4. 11.

^r Psal. 4. 6.

^s 1 Tim. 6. 6.

^t John 2. 24.

^u Prou. 16. 6.

Esay 27. 11.

curse hangs in the threatening though it come not yet into execution.

7 There is a speciall wisdome in knowing how to giue place to the time, so farre as may stand with keeping of Faith and a good Conscience: Thus *Paul* forbears to speake directly against *Diana* of the Ephesians for three yeeres v.

^u Acts. 19. 10. 26

8 That temporall things be ordered to conformitie with God. Hitherto of the Parts of sauing Knowledge.

Verse 10. *That yee might walke worthy of the Lord in all pleasing, being fruitfull in all good workes, and increasing in the knowledge of God.*

IN these words the end of Knowledge is at large set downe: to this end wee should fill our selues with the knowledge of Gods will, that our conuersations might be rightly ordered, to the glory of God, the profitable pleasing of others, and the stirring vp of good fruits vnto eternall life, in the saluation of our owne soules. Neyther doth hee thinke it enough (for those that haue by the Gospell gayned much knowledge) to doe good, or liue well, but they must rayse their endeauours to an eminencie, and this he expresseth in three formes of speech.

First, they must *walke worthy of the Lord.*

Secondly, they must walke *in all pleasing.*

Thirdly, they must *be fruitfull in all good workes.*

And if any should aske how all this can be attained, hee answeres in the end of the Verse, when hee saith, *increasing in the knowledge of God.*

The generall
Doctrinc.

The Doctrine out of the whole Verse is, that the life of Christians ought to answer their profession, knowledge, and the meanes they inioy. In the inlarging hereof I consider foure things. 1. The Motiues to excite vs to a^h holy endeauour after innocencie. 2. The Reasons why so many men in the visible Church, inioying the meanes, haue attained to so little innocencie. 3. What we must doe that wee may thus walke. 4. The Benefits would be gotten by a holy care of Christian Innocencie.

Motiues to ho-
ly life.

The Motiues are such as these:

1. Wee are not in our owne power, to liue to our selues, but are tyed to *liue to him that dyed for vs* ^a.

2. Our soules and bodyes are destinate to incorruption in the Heauens: and therefore wee should set our selues so to liue, for this short space in this world, as wee might deliuer them vp vndefiled in the day of the Lord.

^b Ier. 2. 8.

3. *Haue wee euer found vnrightheousnesse in God* ^b? Shall wee then serue *Sathan*, that neuer did vs good, and forsake the Lord our God? When our hearts are tempted to sinne, wee should say: Shall I thus require the Lord for the innumerable benefits hee hath bestowed vpon me?

4. The long *night* of sinne and ignorance and hellish *darknesse* and danger (by the light of the Gospell, by the meanes of Christ our Saviour) is past, and a *short season* remains vnto vs, to glorifie God, and worke out the assurance and fruition of our owne saluation. Shall wee not then *arise from the sleepe* of sinne, and now *cast away the workes of darknesse*? Is it not now time to *arme our selues* against the sluggishnes of our owne Natures, and the corruptions that are in the World; to *walke honestly, as becomes this day* of grace and fauour ^c?

^c Rom. 13. 11. 12

5. The miserable euent of seruing the flesh might moue vs. If wee haue the meanes, and make a shew, and yet liue carnally and scandalously, vwee may *deceiue our selues, but God will not be mocked*: wee shall reape as wee sow; if wee sow to the flesh, wee shall of the flesh reape corruption ^d. And for these things the wrath of God commeth vpon the Children of disobedience ^e. And therefore

^d Gal. 6. 7. 8.

^e Ephes. 5. 6.

let

let no man deceiue vs with vaine words: and if Ierusalem will not be instructed, my soule (saith the Lord) shall depart from her, and shee shall be desolate, as a Land that no man inhabiteth ^f. And contrariwise, if wee would *sew to the spirit* and neuer be weary of well doing, nor faint or faile, in due seasons wee should reape: reape I say of the Spirit, euen life euerlasting ^g.

6 We should be much moued by the dreadfull relation wee stand in, to God, to Christ, to the holy Ghost, and to the Church: to God; for wee are his Seruants, and therefore ought to be holy, as hee is holy ^h: we are his Children and therefore ought to prouie it by our obedience ⁱ. To Christ; for he hath washed vs in his bloud, and shall wee pollute our selues againe? hee was in his owne practise a perfect patterne of innocencie, and shall wee not learne of him ^k? wee are his Members, shall wee shame and dishonour our Head? our Sauour is in Heauen, and shall we be buried, like Moles, in the loue of sensuall and earthly things? or rather, ought not our affections and conuersations to be where Christ is, euen in heauen, at the right hand of the Father ^l? To the holy Ghost; wee are his Temple, and shall wee defile Gods holy place? To the Church; which is the *Citie of the holy God*, which hee hath consecrated to himselfe: and therefore were it not wickednesse to prophane it with impuritie? Let vs liue as the Citizens of God ^m.

Lastly, in the *1 Thes. 4*. I finde an Exhortation to holinesse, and it is enforced by five reasons: first, it is the will of God, *Verf. 3*. Secondly, a holy life is an honorable life, *Verf. 4*. Thirdly, they are Gentiles, not Christians, that liue prophanely, *Verf. 5*. Fourthly, God is a certaine auenger of all unrighteousnesse, *Verf. 6*. And finally, we are called vnto holinesse, *Verf. 7*.

Secondly, if it be asked, how it comes to passe that such multitudes of people, liuing in the bosome of the Church, are touched with so little care of holinesse of life? I may answer, diuers things.

1 The *Wayle of Ignorance* lyeth vpon their hearts ⁿ, and grosse darknesse still couers those people ^o. Though the light be come, and the glory of the Lord; Yet for the most part these men abhorre the light ^p, and therefore are their wayes darke and slippery ^q.

2 Mens hearts goe after their eyes, and mens senses are made Maisters of their liues ^r, and therefore are their affections onely stirred with carnall things, they take their directions from their owne flesh, and walke in the way of their owne lusts ^s.

3 Many times their brethren deceiue them ^t: I meane, they are misled sometimes, by their owne mistaking and misapplying of Gods promises, and sometimes by the sinfull *dawbing* of wicked Teachers, that set themselues to strengthen the hands of the wicked, and discourage the hearts of the righteous; crying, Peace, and safetie, where there is no peace. Vngodly men these are, that gaine-say the doctrine of those faithful men, that would cure this sinfull generation, by a meete seueritie of doctrine.

4 The most men see no necessitie of the restoring of their soules: they cannot be perswaded of the necessitie of Regeneration and conuersion by the Word, and when they come to the meanes they seeke not to God to lead them ^v.

5 Men are double-hearted, and diuide one part to the flesh and the world, and another to God; the more open part of their liues, some pretend to direct, with some respect of holinesse, but the secret and inward part is full of all rottenesse: and yet men will not see, that God and Sinne, God and Riches, God and the Flesh, cannot be serued both of one man, at one time.

6 They are incorrigible, will neyther be heal'd by the word, nor be forced by the workes of God, They will not understand, though all the foundations of the earth be moued ^x.

^f Ier. 6. 8.

^g Gal. 6. 7. 8.

^h 1 Pet. 1.

ⁱ Mal. 1.

^k Mat. 11. 28.

^l Col. 3. 1.

^m Phil. 3. 21.

ⁿ Ephes. 2. 20.

How it comes to passe, that such multitudes liue without holinesse.

ⁿ Esay 25. 8.

^o Esay 60. 2. 3.

^p Job 24. 13.

^q Psal. 36. 6.

^r Job 31. 7.

^s Eccles. 11. 9.

^t Job 6. 13.

^v Psal. 23. 3.

^x Psal. 82. 5.

What we must
doe that wee
might be holy.
x *Prou.* 9. 6.
Ezech. 18.
y *Psal.* 1. 1.

z *Ier.* 51. 4.

a *Prou.* 23. 19.

b *Prou.* 4. 23.

c *Heb.* 5. 8.

d *Esay* 30. 20.

e 1 *Thes.* 5. 13.

f *Prou.* 10. 17.

g *Psal.* 25. 4.

h *Psal.* 17. 5.

i *Psal.* 119. 29.

k *Psal.* 119. 37.

l 1 *Kings* 8. 58.
59.

The gaine of
godlinesse.

m *Psal.* 1. vlt.

n *Psal.* 138. 5.

o *Lewit.* 26. 11.

p 1 *Kings* 8. 23.

q *Iohn* 11. 8. 9.

r *Esay* 43. 3.

Psal. 23. 3.

s *Esay* 33. 14. 16

t *Esay* 57. 2.

& 50. vlt.

v *Hof.* 11. 12.

x *Gal.* 5. 18.

y *Rom.* 8. 1.

z *Reuel.* 2. 10.

Thirdly, that wee might attayne vnto this holinesse of Conuersation :

1 Wee must grow out of liking with our owne wayes, and our present carnall course, and forsake that way, and returne from it x.

2 Wee must get out of the way of sinners, for hee that walketh with the vngodly will be like them y.

3 Wee must mightily labour for knowledge, and be much in contemplation : and to this end exercise our selues in Gods word day and night, and dwell in Gods house. Coherence with Verse before, and *Psal.* 1. 2. *Prou.* 8. 20. and 2. 11. 12. *Psal.* 84. 4. 5. *Esay* 2. 3. yea, wee should by conference aske the way one of another z.

4 Wee must get into Christ; for hee is the way, and till wee labour our ingrafting into Christ, and settle our selues to seeke a Sauour, euen vnto vs by faith, all our workes are in vaine.

5 That our conuersations might be more holy, and vnrubkeable, wee should first labour to get holinesse into our hearts; for if grace be within, duties will be without; if corruption be mortified in the Soule, which is the fountaine, it will haue no great sinne in the life, which is the streame which flows from the heart: first, we should *guide our hearts into the way* a, for there-out commeth life b.

6 Wee must submit our selues to Gods corrections: *learne obedience by the things we suffer* c, obey the checkes of our conscience, and be contented to *eate the bread of affliction* d: *bear the words of rebuke and admonition* e: for he that *refuseth correction will certainly goe out of the way of life* f.

Lastly, we should *commit our way to God*, and by constant and daily prayer beseech him that hee would shew vs the way, and *lead vs forth* g; and then, that hee would *stay our steps in his pathes, that our feete doe not slide* h: and to this end, that he would remoue out of our way, all impediments, and *euery lying way* i: and that he would daily *quicken vs* in the way, against the sluggishnesse of our owne Natures k: and bend our hearts to his holy feare, but especially euery morning we should beseech God so to assist vs, and guide, and strengthen vs, to doe the duties of the day, and that he *would see to and defend the thing of the day in his day* l, by the vertue of Christs intercession, and his words, *which are neare vnto God day and night*.

Fourthly, thus doing, and endeauouring our selues to know and doe Gods will.

1 The Lord would *know vs by name*, and take notice of our wayes, euen with the knowledge of approbation m.

2 Our liues would *be full of Ioy* and chearfulnesse n: yea, they that haue tasted of the ioyes of a Crowne, shall leaue the Throne and Pallace, to seeke the sweet delights of the faithfull, and to *sing their songs*.

3 *God would walke in the midst of vs* o.

4 Yea, *hee would keepe his Couenant and Mercy with vs* p.

5 Wee should be protected against all hurtfull troubles, being eyther preferred from them, or in them: if wee *walke in the day we shall not stumble* q; yea, though *we went through fire and water*, yet Gods holy presence and strong arme would *be with vs* r: yea, wee might *dwell with euerlasting burnings*, that is, within the knowledge of Gods terrible presence, and sight of his great iudgements, when the *hypocrites of the world would be afraid* s.

6 Or if there were sorrowes and griefes vpon vs in this world, yet heauen shall come, and wee *shall rest in the beds of eternall ease*, whatsoeuer betides vs, wee shall *not lye downe in sorrow* t.

7 Thus to liue, is, *to rule with God, and to be faithfull with his Saints* v.

8 Thus shall wee scape the vigor of the *Law* x, and the flames of *Hell* y.

Lastly, if we continue *faithfull to the death*, there is laid up for vs a *crowne of life* z.

Thus

Thus of walking, or holy conuerſation in the generall: now in particular, that wee might walke in an holy eminencie, three things (as is before noted) are here vrged.

First, that wee should *walke worthy of the Lord.*] That is, ſo to know and conſider the ſingular mercies of God in Chriſt, as to endeauour to expreſſe our thankfullneſſe in the obedience of our liues, in ſuch a meaſure as might become the mercies of God. Before I open the words further, I conſider in the generall, two things.

1 That the obedience of the faithfull is rayſed by the contemplation of the mercies of God: which ſhould teach vs, as we deſire more to abound in good fruits, ſo to be more in the aſſurance, and often meditation of Gods loue to vs: more knowledge of this kinde would worke more obedience; and a confuſed knowledge of Gods mercy is vſually accompanied with an vnconſtant obedience. Beſides, this reproues the dangerous and ſinfull abuſe of Gods mercies in the common people, that uſe to pleade their ſafe-*tic* (notwithſtanding their ſinnes) by the alledging of the mercy of God to ſinners: whereas it is moſt certaine, that the right knowledge of Gods mercy would make men afraid to ſinne; *There is mercy with thee that thou maiſt be feared*, ſaith the Pſalmiſt ^a: and it is the infallible ſigne of a true conuert, that hee doth feare God and his goodneſſe ^b: euery man can feare God and his Juſtice, eſpecially in ſome kindes of iudgements; but a childe of God doth neuer more tenderly feare God, then when he hath great taſte of Gods mercies.

2 The Papiſts would finde merit of workes in this Verſe: both becauſe holineſſe of life is ſo much vrged, as alſo becauſe here is the word [*worthy*] vſed, as if the Apoſtle ſhould grant, that they might be worthy of, and merit the bleſſings of God.

My anſwere is. Firſt, that merit cannot be founded vpon Scripture; and ſecondly, it cannot be founded vpon this Scripture. For the firſt, we cannot merit for many reaſons in Scripture: firſt, we are not our owne men, we are ſo tyed vnto God that gaue vs beeing in Nature and Grace, that when wee haue done all wee can doe, our owne mouthes muſt ſay wee are but vnprofitable Seruants ^c. Secondly, *all our ſufficiencie to doe any good is of God, not from our ſelues* ^d. Thirdly, God gaines nothing by vs, *If thou be righteous, what giueſt thou to him? or, what receiueth he at thy hands* ^e? Fourthly, men talke of their well-doing, but what ſhall become of their ſinnes? If the Papiſts will firſt goe to hell for their ſinnes, and ſtay all that eternitie there, then afterwards if God create another eternitie, they may haue hearing to relate what good they haue done: the curſe of the Law will be firſt ſerued; the puniſhment of *Adams* one ſinne barred the plea for any reward for former righteousneſſe. Fifthly, what compariſon can there be betweene the glory of heauen and our workes on earth ^f? Sixthly, it is worthy to be obſerued, that it is mercy in God to ſet his loue vpon them that keepe his Commandements, *Ezod. 20. Command. 2.* Seauenthly, we are ſo farre from meriting, that wee are taught to pray God *to giue vs our daily bread*; we haue not a bit of bread of our owne earning: Eightly, the Sanctification of the moſt righteous is but begunne in this life: Laſtly, vnto all theſe Reaſons adde the further Teſtimonie of theſe Scriptures, *Dan. 9. 9. Rom. 4. 5. and 11. 9. 1 Cor. 4. 4. Phil. 3. 8. 9.*

Secondly, this place hath no colour for merit: for (to paſſe ouer that reaſon, that the Scripture requireth good workes, therefore our workes merit, as a moſt falſe and abſurd argument:) the words [*worthy of the Lord*] cannot be applyed to merit by any meanes: for in as much as the Lord had beſtowed many of his fauours already vpon them, and giuing his hand and

² Generall ob-
ſeruations.

^a Pſal. 130. 4.

^b Hoſ. 3. 5.

Againſt merit
of workes.

^c Luke 17.

^d 2 Cor. 3. 5.

^e Phil. 2. 13.

^f Job 35. 7.

^g Rom. 8. 18.

and writing, and seale for the rest, they cannot by any workes afterwards be said in any colour to merit what is past. They are vrged, *Mat. 3.* to bring forth fruits worthy repentance: now it were absurd to thinke that the fruits afterwards borne, should merit repentance, which God gaue before; for that is to affirme that not onely a wicked man might merit his owne conuersion, but that hee might merit it by the workes hee would doe after his conuersion, which I know not that any Papist will affirme: and the like reason is there of the phraze here vsed.

Quest.
Ans.

Quest. But, letting the Papist goe, what is it to walke worthy of the Lord?

Ans. It is so to cleaue vnto God, that we refuse not (out of the holy estimation of Gods free mercies) to forsake our selues and the world, and to testifie our obedience to the Law and Spirit of God, in vprightnesse with all thankfulness. But that this may appeare more plainly, if wee would walke worthy of the Lord.

In generall our righteousnesse must exceede the righteousnesse of the Scribes and Pharisees; we must be so farre from resting in the custome and practise of the vile sinnes that abound in the world, that we must not be satisfied, with this, that wee be ciuill honest men, and well thought of in the world: for Gods mercies challenge more at our hands then ciuill honesty.

In particular, if wee would walke worthy of God:

1 Wee must walke with God in the fence of Gods presence, and in the light of his countenance; so knowing his loue as wee forget not his presence^b. And because the wandring and vnmortified heart of man is not easily brought to this, therefore we must humble our selues to gaine a better abilitie to walke with our Godⁱ.

2 We must set the Law of God (as the onely rule of our actions) alwayes before vs^k; and by all meanes be carefull to obey the motions of Gods Spirit; euen the Law in our mindes, that is, to walke after the Spirit^l, and according to the Spirit^m.

3 Wee must labour to glorifie God, by endeauouring by an open light, to approue our selues to the world, in shewing the power of Gods grace in our workes, and the newnes of our liuesⁿ.

4 Wee must be contented to deny our owne reason, wit, desires, delights, and profits, and to take vp any crosse God shall lay vpon vs^o.

5 Wee should goe beyond all ciuill honest men in this, that wee would respect all Gods Commandements, and make conscience of euery sinne, by Prayer and endeauour to auoid it, and to obey God both in our soules and bodies; and in euery part of both.

Lastly, we should so admire Gods loue, in *deliuering our soules from death, and our feete from falling, &c.* that wee should seeke Gods face in the light of the liuing, and neuer to come empty handed, but *Gods vomes should be vpon vs*, and we should euer be *rendering praise*. Thankfulness is all wee can giue to God^p.

In all pleasing.] This is the second thing required in our conuersion: we should not thinke it enough to liue iustly and religiously, but wee must liue pleasingly also, and this is true: 1. In respect of God: *Let vs haue grace that wee may so serue God, that wee may please him*^q. 2. In respect of our owne Conscience, preseruing the rest and goodnesse of the conscience. 3. In respect of men: thus *the wise careth to please her husband, and the husband to please his wife*^r. It is not enough to be perswaded that that wee doe, be good; but wee ought to looke to it, that it be pleasing. So, in all duties to God, and in our carriage to men.

Quest. But what should wee doe, that wee might so serue God, as please him to? *Ans.* This is answered in diuers Scriptures.

^g *Mat. 5. 20.*
If wee would walke worthy of the Lord we must doe fixe things.
^h *Gen. 17. 1.*
ⁱ *Mich. 6. 8.*

^k *Psal. 119. 1.*
^l *Gal. 5. 21.*
^m *Rom. 8. 1.*

ⁿ *James 3. 15.*
Math. 5.
Rem. 6.
^o *Luke 9. 24.*

^p *Psal. 56. 12.*
13.

^q *Heb. 12. 28.*
^r *1 Cor. 7. 31.*

^r *1 Cor. 7. 34.*
What wee should do that we might not onely serue God but please him to.

1. Be sure thou be not in the flesh; for no such can please God^f: and they are in the flesh that can relish nothing but fleshly things; that take no care to provide for the life of Grace and peace of Conscience; *vers. 6.* that will not be subject to the Law of God; *vers. 7.* that have not the Spirit of Christ, *vers. 9.* and that dye not to sinne, *vers. 10.*

Obiect. But there are many wise men, to whom those signes agree, and may not they for their good parts otherwayes be pleasing to God? *Sol.* No; so long as they are fleshly persons, their wisdom, bread in the flesh, is so farre from pleasing God, that it is enmitie to God.

2. Thou must let the will of God revealed in this word, be the rule of all thy actions, *a light to thy feete, and a lanthorne to thy pathes*; for in the Word is contayned both *what he requires*, and *what will please him*.

3. Thou must make conscience of little sinnes as well as great sinnes: if a man breake the least Commandement, and then by doctrine or defence maintaine it to be a small matter, our Saviour Christ shewes that this is not onely displeasing to God, but it will cause God to cast men out of heauen with indignation: on the other side, whosoever shall make conscience to obserue Gods Commandements in the things the world counts *lesse matters*; and shall constantly by doctrine or profession declare his *sinceritie* herein, hee shall be exceeding pleasing to God; and God will shew it, by making him great in the Kingdome of Heauen^t. What commandement could be lesse then the commandement about the not eating of bloud, and yet with many words; their obedience herein was urged, and that with this reason; *as they would have all things goe well with them and theirs, and doe that which is pleasing or right in Gods sight*^v.

4. Thou must desire and pray for the best things; thou must so thinke of profits and pleasures of the world, as especially thy heart must desire, and thy lips request of God, the wisdom and grace that is from above. It did exceedingly please God that *Solomon* asked wisdom and not riches, or long life^x.

5. Thou must get an humble and contrite spirit; a heart able to see and hate sinne, and mourne ouer it; and with a tender sence of thine owne wants and vnworthinelle, to implore Gods fauour, and the renewing of his mercies.

6. Thou must so professe respect of pietie, as thou be carefull in all things to deale iustly and truly with men, delighting in all the occasions and meanes to shew mercy: he cannot please God that doth not endeauour to please men; *Sacrifice is an abomination*, when men *doe not iudgement and iustice*^y: and God *delights in men that will deale truly*^z. If a man will deale iustly, and *loue mercy* (not be mercifull onely,) and when hee hath occasion to come to God in the duties of pietie and worship, will come in all humilitie and contrition of heart, this is that (saith the Prophet *Micah*) that is required; yea, that is good, that is exceeding pleasing and acceptable to God^{*}.

7. Thou must be tender-hearted and mercifull, to supply the necessities of the Saints: for workes of mercy are Odours of sweet smell, Sacrifices acceptable, well pleasing to God^a.

8. Thou must take heed of such sinnes as God hates with a speciall hatred; for there are some euils, which a man being guiltie of, God will at no hand be pleased with him: as first, the sinnes of the third Commandement, swearing and cursing, and the like; for God hath told vs before, that what sinnes soeuer hee will beare with, yet hee will not *hold vs guiltlesse if wee take his Name in vaine*^b. Secondly, luke-warmnesse in Religion, when men are neyther hot nor cold; this is so exceeding loathsome vpon Gods stomach, he cannot be at rest till he haue spued such persons out. Thirdly, for a man

^s Rom. 8. 8.

Obiect.
Solut.

^t Mat. 5. 19.

^v Dent. 12. 24.
26.

^x 1 King. 10. 3.

^y Prov. 21. 3.

^z Prov. 12. 22.

^{*} Mich. 6. 5. 6. 7.

^a Phil. 4. 18.

^b Command. 3:
Deut. 28. 58.

c Deut. 29. 19.
 d Esay 29. 13.
 e Jer. 17. vlt.
 f Heb. 10. 35. 36.
 g. c.
 h Mal. 1. 8. 9.
 i 10. 13. 14.
 k Rom. 12. 2.

i 1 Thes. 2. 15. 16

What we must
 doe that wee
 may please
 men.

k Rom 15. 2.

l Rom. 1. 29.
 m Tim. 5. 13.
 n Prou. 26. 20.
 o Prou. 11. 13.
 p Ephes. 5. 3. 4.
 q Prou. 27. 1. 2.
 r 1 Cor. 13.
 s 1 Cor. 10. 32.
 t Gen. 13. 8.

How gover-
 nours in fami-
 lies may walke
 pleasingly.

How Inferi-
 ours in the fa-
 milie may
 please their
 Superiours.

u Tit. 2. 9. 10.

How Ministers
 may walke in
 all pleasing.

v 2 Tim. 2. 24. 25

man to blesse his heart when God curseth, and to pleade his hopes, when God threatneth c. Fourthly, to feare God by mens traditions d. Fifthly, presumptuously to breake Gods Sabaoth e. Sixthly, through impatience or vn-beliefe in aduersitie, to with-draw our selues f &c. and without faith it is vn-possible to please God. Seauenthy, to offer vnto God the blinde, the lame, and the sicke, the torne and the corrupt thing g. Eightly, to be found in the fashions of the world, eyther in life or attyre h. Ninthly, out of fro-wardnesse and malice, to crosse and persecute such as feare God; God these please not i.

Thus of walking in all pleasing, in respect of God.

Quest. 2. What must we doe that we may walke pleasingly amongst men?

Ans. I consider of this first generally, then more particularly. That wee may please men we must obserue these Rules: 1. Wee must be carefull to please God, else it is iust with God, that though we striue to please men, yet we should not attaine to it, because we are not in the first place carefull to please God. 2. We must get that *Philanthropian*, loue of men into our hearts, but especially *Philadelphian*, the loue of the Brethren, for this ingenders care and diligence to please, and makes the labour thereunto seeme no basenesse or burthen. 3. In the generall corruption of our callings wee must liue innocently. *Samuel* is much set by, and pleaseth the people, when hee stands by *Hophni* and *Phinehas*, men so egregiously corrupt. 4. If wee would please in conuersing, wee must learne to beare infirmities k. 5. Wee must practise those vertues that especially win fauour: as curtelie, mee-kenesse, candor, faithfull dealing, (though it be to our hinderance) wee must giue soft answeres, ouercome euill with goodnesse, be slow to wrath, and forgiue, and not reuenge. 6. Wee must hate those vices, and auoid them, which in conuersation appeare hatefull amongst men; as back-biting l, discouery of secrets m, bitter words n, boasting o, suspiciounesse p, rashnesse in reproofes and admonition, offensiue carriage q, and the stirring of the in-firmities of others r.

In particular, we must be carefull to please, in the Familie, in the Church, in the Common-wealth. In the Familie: 1. The Gouvernours must labour to walke in all pleasing; and to this end, they must gouerne in the Lord, and cast the impression of Religion vpon the soules of their people, that the reason of their obedience may be the will of God; they must retayne wisely their authoritie: it is not the way to please, to loofe the reynes, and lose their authoritie: they must take notice of vertues as well as vices, and reprove in loue, not in passion, and auoid that behauiour that irritates and prouokes to wrath.

2. Inferiours, if euer they would please G o d, must be carefull to please their Masters, Parents, and Husbands, as bearing the Image of God: and to this end, they must pray God to make them able, both to obey and please, they must be teachable, and not such as must be continually told of the same fault: they must auoyd *answearing againe*; for, as a fullen silence is hatefull, so prating, and hast to answer doth *prouoke* s. Lastly, they must auoyd such sinnes as proue in their places. specially hatefull; as pride, lying, vnfaithfulnesse, (*viz.*) to be such as cannot be trusted in any thing; stubbornnesse, slownesse, especially when they are sent vpon busines.

As in the Familie, so in the Church, Ministers must walke in all pleasing; and to this end they must practise what they preach, and auoyd enuy, pas-sion, contention, and partialitie; they must be wise and gentle, apt to teach and instruct in meekenesse, though they be opposed t; they must be vigilant, sober, of good behauiour, giuen to hospitalitie; they must not be pot-companions; or quarrelsome, or couetous, more desiring and delighting in the
 gaine

the gaine of the Benefice, then the profit of the peoples soules : they must order their families as well as themselves, and keepe their children in subjection and grauitie. Peace, peace, and dawbing with vntempered mortar, will not make them pleasing, though many strue to win, applause by such dawbing : for the conscience of the men that are so soothed doth secretly contemne these *plausible seers*.

The Hearers also must strue to please their Teachers, and that they may doe so, they must yeeld them meeete honour, and sufficient maintenance, but especially they must labour, from the heart, to yeeld obedience to the doctrine of their Teachers : for that pleaseth a faithfull Minister more then all dignities or riches.

3. The Magistrate must strue to be pleasing to the people, and for that purpose, they must be men fearing God ^x, studious of the Scriptures ^y, louers of the good ^z, iust, hating couetousnesse ^z, louers of the Commonwealth, industrious to acquaint themselves with the estate of their flocks; walking in and out before the people, with all wisdom, courage, and grauitie, carefull to purge out those vices, which as euill humours, diseafe the publike body; for this easeth and pleaseth the body afterwards: such as will charge and remunerate, as well as punish; countenance the good as well as restraine the euill: such as in factions and emulations will cleaue to neyther side: men that conceiue a generall care for the persons, goods, and good name of the Subiect: guiding them to holinesse as well as happinesse, to sanctitie as well as safetic.

The people againe must strue to please their Rulers, by reuerencing them, and obeying them, though against their profit, with constancy and for conscience sake: they must pray for them, and speake well of them. It was without doubt a great contentment to *Dauid* that *whatsoever hee did pleased the people* ^a.

Thus of walking in all pleasing in respect of others.

Thirdly, wee must walke in all pleasing towards our owne Consciences, providing by all meanes for the rest, peace and contentment of our owne hearts within, and that this inward peace and pleasing may be had, many things are profitable and auayleable: 1. Sorrow for our sinnes; for *this sorrow will be turned into ioy* ^b; whereas the end of all carnall laughter will be sorrow and vnquietnesse of heart ^c: and *there is no peace to the wicked*, and he is wicked that is not contrite in heart ^d. 2. The Faith or beliefe of our Iustification in Christ; for, *being iustified by faith, our soules haue peace* ^e: we must seeke the rest of our hearts in Gods fauour in Christ, for hee is the *Prince of Peace* ^f. 3. The loue of Gods Law; for *great peace and rest haue they that loue Gods Law* ^g; yea, it is added, *and nothing shall offend them*. 4. Diligence and constancy in the vse of Gods ordinances: it is a secret ioy to the heart of euery one that is a friend to the Bridegroom, to heare the Bridegrooms voyce ^h; and to be much in prayers is a way to be much in ioy ⁱ. 5. Meekenesse; while angry and wrathfull persons *set themselves, to their owne singular euill, meeke men shall delight themselves in abundance of peace* ^k. 6. Iust dealing in all busineses with all men: for, *the worke of righteousnesse is peace, and the effect of righteousnesse is quietnesse and assurance for euer* ^l. Lastly, would wee attaine that peace and pleasing contentment that passeth all the vnderstanding of the carnall man; we must take heede of worldly cares. In nothing be carefull.

Obiect. But wee haue so many crosses, how can wee but care? *Sol.* Let your request be knowne to God.

Obiect. Wee haue prayed, and are not rid out of them. *Sol.* Adde supplication to your prayers.

^a 1 Tim 3.7.3.4.

How the hearers may please their Teachers.

How the Magistrate may please the people.

^x Exod. 18.

^y Iosb. 1. 9.

^z Mich. 2. 3.

^{*} Exod. 18.

How the people may please their Rulers.

^a 2 Sam. 3. 36.

How we may walke in all pleasing towards our owne Consciences.

^b Iohn 16. 20.

^c Liske 6. 25.

^d Esay 57. 76.

^e Rom. 5. 1.

^f Esay 9. 6.

^g Psal. 119. 165.

^h Iohn 3. 29.

ⁱ Iohn 16. 24.

^k Psal 37. 8. 11

^l Esay 32. 17.

Obiect. 2.

Solut.

Obiect. 3.

Solut.

Obiect.

Obiect.

Solut.

^m Phil. 4. 6. 7.ⁿ Mar. 13. 34. 36^o Acts 26. 20.^p Rom. 13. 12. 13.^q 1 Tim. 2. 10.^r 1 Tim. 6. 18. 19^s Tit. 2. 12.^t Tit. 2. 14.^u Ephes. 2. 10.^v Rom. 2. 6.^y James 3. 13.^z Heb. 10. 24.

Obiect. We haue prayed, and that earnestly, and daily, and with much importunitie, and yet are disquieted still. *Sol.* Bethankfull for the mercies thou hast; vnthankfulness hindere the restfull successe of prayer^m.

Fruitfull in all good workes.] The Sonne of man is ascended, and hath giuen authority and gifts vnto men, and vnto euery Seruant his worke: hee calls for obedience, and detests sleeping, and requires all watchfulness to the speeding of all his workes, and *what hee saith to one, hee saith to all, Watchⁿ*: This is shewed vnto all that turne vnto God, that *they must doe workes meete for repentance^o; considering the season, that it is now high time to awake out of sleepe: the night is farre spent, and the day at hand, and therefore wee should arme and adresse our selues to cast away the workes of darknesse, and to labour in the light^p*, Good workes are the best apparrell of Christians, professing godlinesse^q. and their most durable riches and treasures^r. To this end hath the light of the gracious and sauing Doctrine of God shined, that men might be familiarly instructed to conceiue the necessitie of doing all the workes, both of pietie, righteousnesse and sobrietie^s. Yea, to this end did Christ giue himselfe for vs, and redeme vs at so high a rate, that hee might *purifie a peculiar people to himselfe, zealous of good workes^t. Wee are the workmanship of God, created in Christ Iesus vnto good workes, which God hath ordayned that we should walke in them^v*: and it shall beto vs according to our workes^x: and therefore it should be our Wisedome, to shew by good conuersation our workes^y, and our Loue, to prouoke others vnto good workes^z.

Concerning good Workes, I propound three things:

- 1 What workes are not good workes.
- 2 What rules must be obserued to make our workes good workes.
- 3 What workes are good in particular.

^aFor the first: the workes that are *done to be seene of men* are not good workes^a. The workes of persecutors are all nought^b: all workes are nought that haue not repentance going before; for good workes are the workes of the penitent^c: all the workes that are done too late are thrust out of the Catalogue of good workes; as to cry to God after a man hath stood out all the opportunities and seasons of grace^d. It is a signe mens workes are not good, when they hate the light, and cannot abide to be reprobued^e. And of the like nature are those workes that are guided after the example of the multitude, of which men say, they doe as the most doe^f. Lastly, doth not the world hate them? then suspect thy workes.

For the second: that wee may haue comfort, that God will account our workes good workes: 1. They must be warranted by the word of God: if *wee doe truth, wee must goe to the light that our deedes may be manifest, that they are wrought in God^h*. 2. Our persons must be made good by Iustification, we must be *created in Christ Iesusⁱ*. Would wee *worke the workes of God, we must beleue in him that God hath sent^k*. 3. Our workes must be finished^l. 4. By mortification *wee must purge our selues, that we may be meete for the Masters use, and prepared for euery worke* wee would haue accepted as good^m. Lastly, the ends must be good: and the ends of all good workes are, 1. The glory of God: 2. The discharge of our obedience: 3. The edification of our neighbours: 4. The testification of our Faith and Thankfulness: 5. The escaping of the punishment of sinne; and the destruction of the wicked: 6. The answering of our high calling in Iesus Christ: 7. The obtayning of the glory of Heauen.

For the third: in our conuersation with men there are diuers kindes of good workes; some spirituall, some corporall: they are good workes to instruct, admonish, incourage; reprobue, and pray for others; to pull an infant, or weak man out of a flaming fire, is a good worke, and such is it to recouer

I.

What workes are good workes.

^a Mat. 23. 5.^b Iohn 8. 39. 40.^c Acts 26. 20.^d Prou. 1. 28.^e Iohn 3. 19. 20.^f Exod. 22.^g Iohn 7. 7.

2.

What rules must be obserued to make our workes good workes.

^h Iohn 3. 21.ⁱ Ephes. 2. 10.^k Iohn 6. 28. 29.^l Iohn 4. 34.^m 1 Tim. 2. 21.

3.

What workes are good workes in particular.

a sinner, by admonition, counsell, &c. It is a good worke to couer infirmities; yea, a multitude of them: and to forgiue trespasses, and to ouercome euill with goodnes: so also they are good workes to grieue with them that grieue, in giuing honour to goe one before another, to lift vp the iust praises of others; to lend to the needy, and to giue liberally and chearefully towards the relieuing of the necessities of the poore, especially them of the household of Faith:

To conclude, from the manner of phrase, [*bearing fruit in every good worke*] these things may be obserued: First, that good workes are fruits: for they are such things as shew our Faith, proue our planting, and yeeld vs comfort in Gods acceptation of them. Secondly, that a religious minde will labour to get fruit of euery sort; hee will not know a good worke, but hee will desire to carry some fruit of it. Thirdly, a Christian man carries his fruit, both because hee carries the blessing of his well-doing, and because he is neuer without some fruit, as also he shall be sure his workes will goe with him, when all things else shall leaue him.

Thus farre of the eminencie of Christians in holy conuersation.

Increasing in the knowledge of God.] Whereas a Question might be asked what should wee doe that wee might attaine to the holinesse of life before described? These words containe an answer to it, that they must *increase in the knowledge of God.*

The words in themselves stand of three parts: First, the Grace, *Knowledge*: Secondly, the Measure of it, *increase*: Thirdly, the Obiect, *of God*. Of the Grace it selfe I haue intreated before, onely from the repetition two things may be obserued.

First, wee had neede to be often vrged, and put in minde, and stirred vp to seeke knowledge, wee are naturally so vnapt to spirituall things, that *line must be upon line, and precept upon precept*ⁿ. Of our selues there is none of vs haue any great minde to vnderstand or seeke after God^o: or if wee begin we soone leaue off to vnderstand to doe good^p; and some of vs are so wayward and wilfull, that wee know not, nor will not know, but walke on in darkenesse, though all the foundations of the earth be moued^q.

Secondly, men are not onely to seeke knowledge, that they may be conuerted and sanctified, and liue a righteous life; but euen after all these are attained, wee must still be industrious to get more knowledge: because knowledge inlarged giues the comfort and sence of grace receiued: else a man may haue Faith, and yet for want of knowledge liue without the comforts of it. Besides, it furthers the sanctification of our callings, and the Creatures wee vse^r. Further, it makes vs able to discern things that differ, and in matters of saluation to trust our owne Faith^s; and it keepes downe corrupt affections^t: and in what measure we retayne our ignorance, we retayne feare, and the spirit of bondage.

Increasing.] The adiunct *increase* followes. Here are two Doctrines.

First, that wee must increase in knowledge; else that wee haue, will decay, and knowledge is giuen but in part, and not all at once. Besides, it is a speciall part of Gods Image; and therefore of great both necessitie and honour. If men be neuer weary of seeking for wealth and riches, why should a Christian be weary of seeking Wisedome, which is better then all treasures.

Secondly, that increase of knowledge is a great furtherance of holy life: the preuayling of sinne in the life of the Iewes, was caused by the preuayling of ignorance^v. Therefore there is no mercy, nor pietie in the Land, because *there is no knowledge of God in the Land*^x. God shewes his righteousnesse to them that *know him*^y. And therefore neyther the Papists must tell

2 Observation from the repetition. We neede to be often stirred vp to seeke knowledge.

ⁿ *Esay* 29.

^o *Psal.* 14. 2.

^p *Psal.* 36. 3.

^q *Psal.* 82. 7.

We must still seeke to get more knowledge.

^r *1 Tim.* 4. 3.

^s *Phil.* 1. 10.

^t *1 John* 4. 1.

^v *Esay* 11. 7. 9.

Doct. 1.

Doct. 2.

^x *Esay* 1. 3.

^y *Hos.* 4. 1. 2.

^z *Psal.* 36. 10.

men that Ignorance is the Mother of Deuotion : nor the common Proteſtant ſo idly aſke, what needes all this Knowledge ?

More particularly, three Queſtions may be here reſolued.

What are the
lettres of increa-
ſing.

^z *Ier.* 9. 23. 24.

^{*} *Hof.* 6. 1. 2. 3.

^a *Tim.* 3. 7.

^b *Prov.* 14. 22.

^c *Prov.* 14. 29.

How we may
know when we
increaſe with
knowledge.

What we muſt
doe that wee
may increaſe
in knowledge.

^d *Iohn* 7. 17.

^e *Rom.* 12. 13.

^f *Ephes.* 5. 16.

^g *Rom.* 1. 28.

^h *Prov.* 14. 8.

Our know-
ledge muſt be
of God foure
wayes.

How God is
made knowne

ⁱ *Iohn* 14. 9.

^k *I Cor.* 2. 10. 11

^l *Rom.* 1.

Queſt. 1. What are the lettres of increaſe ? *Anſ.* There are many lettres. 1. Ill opinions about knowledge : as that it is vnprofitable, vnneceſſarie, &c. 2. Abuse of our Callings. 3. The loue of other things. 4. The ſmothering of doubts, difficulties, and preiudice in the vſe of the meanes. 5. Security; when a man growes proud of what hee doth know, and preſumes of Gods mercy for what hee wants. 6. Preſumptuous ſinne, as it hinders other graces, ſo it caſts men behinde-hand in knowledge. 7. Reſiſting of Gods Spirit, pricking the conſcience to get it awake, and ſmothering of terrors. 8. Internall euils nourished, as luſt, euill thoughts, paſſion, &c.

Queſt. 2. How may we know when wee increaſe in knowledge. *Anſ.* We increaſe in knowledge. 1. If wee increaſe in the affection to any vſe of the meanes: for God is neuer wanting in the ſucceſſe. 2. If we increaſe in the power of godlineſſe : it is certaine, wee grow in knowledge if wee grow in grace. 3. If we grow ſtayed, and ſetled, and more reſolued in the doctrine of Gods grace, and praſtiſe of holy life.

Queſt. 3. What muſt we doe that wee may increaſe ? *Anſ.* Wee muſt obſerue theſe Rules. 1. We muſt praſtiſe what we doe already know. 2. We muſt not be ouer-curious, or ſuffer our ſelues to be drawne aſide with fond queſtions, controuerſies and ſpeculations, but be wiſe to ſobrietie. 3. We muſt redeeme the time, and watch to all the opportunities, for the vſe of the meanes. 4. Wee muſt vſe the world as if wee vſed it not. 5. Wee muſt acknowledge, that is, confeſſe and profeſſe what we know, leaſt God by our vnthankfulneſſe and fearefulneſſe, be prouoked to ſcourge our ſpirits with a ſlumber or reprobate ſence. 6. We muſt minde our owne way. Laſtly, wee muſt vſe Gods ordinances, and all of them, and without interruption, conſtantly and chearefully.

Thus of the Grace it ſelfe, and the Measure of it: the Object follows.

Of God.] Our knowledge muſt be of God foure wayes: for the firſt, it muſt be ſpiritual and diuine knowledge, not humane, naturall, and earthly. 2. It muſt be of God; as hee is the author of it, we muſt ſeek it from aboue, by prayer. 3. It muſt be of God, as he is the end of it, it muſt draw vs nearer to God. Laſtly, God muſt be the object of it, we muſt know Gods Name. In this laſt ſence here are two things imported.

Firſt, that euen after regeneration there may be ſometimes ſome working of the ſeedes of Atheiſme. So wretched is the euill nature of man, that in this reſpect there is cauſe many times to hang downe the head with horror, ſhame, and bitter mourning of heart, and conuſion of face.

Secondly, that increaſe in holy conuerſation doth abate the mouings of Atheiſme: as any be more holy, ſo they are more freed from the trouble of them. Be firſt holy, and then be an Atheiſt, profeſſed or reſolued, if thou canſt.

Concerning the knowledge of God foure things are to be conſidered : 1. How hee is made knowne : 2. Who they are that God chargeth with this, that they know him not : 3. How it comes to paſſe that man knowes not his God : 4. What wee muſt doe, that wee may know God.

God is made knowne, 1. in his Sonne : in Chriſt, God is as it were viſible. 2. By his Spirit. 3. By his word; both by the teſtimonie it giues of God, and by the relation of Propheſies accompliſhed, and Miracles wonderfully wrought; it ſhewes a God, as it is a ſacred treaſury preſeruing the memory of wonderfull things. 4. By his workes; and that either in generall, as God hath ſtamped vpon them ſome markes of his inviſible things; or in his particular

particular workes, as the founding of the Earth, the hanging of the Clouds, the spreading out of the Heavens, the recoyling of the Waters, leauing an habitation for man; terrours of Conscience, Plagues vpon wicked men at their wish, answearing of Prayers, Miracles, the Soule of Man, and state of Diuels.

2 There are many sorts of men; yea, euen in the Church, besides professed Atheists, that are hated of God, and charged with this, that they know not God: as, 1. All that keepe not his Commandements^m: 2. All that heare not vsⁿ: 3. All Persecutors^o: 4. All that honour not such as feare God^p: 5. All that deny the Natures or Offices of the Sonne of God^q.

3 This wretched Atheisme and Ignorance of God, and euill thoughts of his Nature, Presence, Attributes, &c. is caused: first, by corruption of our natures in the Fall: 2. It is increased by the custome of all sorts of sinnes: 3. If it preuayle, it may come by some speciall iudgement of God, who being prouoked by other sinnes, doth leaue men to a spirit of slumber, or eternally reiecting them, doth leaue them to a reprobate sence, or in the power of the sinne against the holy Ghost.

4 That we may know God and increase in it, we must view his workes, search his Booke, obey the motions of his Spirit, humble our selues to seeke the signes of his presence; and for the better successe in all, labour for a pure heart^r.

Hitherto of the Obiect, Parts, and End of Knowledge: the Cause followeth in these words.

Verse 11. *Strengthened in all might, according to the power of his glory.*

IN the words I note, 1. The thing it selfe, *Strengthened*: 2. The manner of it, *in all might*: 3. The ground of it, *according to the power of his glory*, & glorious power.

From the Coherence I obserue that we must be strengthened in Grace, before wee can be filled with Knowledge: till Grace preuayle, euill motions and temptations grow many times too hard for the seedes of Knowledge: and the Diuell steales away much of the seede.

Strengthened.] There are two sorts of Christians fearing God: some are *strengthened with all might*; some are feeble in the Knowledge and Grace of God. There are strong Christians and weak; infants, and men of riper age. It is profitable more exactly to consider of both: and in the weak Christian I consider, 1. Who are weak: 2. What helps to make them strong in the might of God.

For the better vnderstanding of the first, I propound three things. 1. What the Infant or weak Christian wanteth, by which hee discouers his weaknesse. 2. What he hath, notwithstanding his wants. 3. The happinesse of his estate, though he be weak.

They are but Babes and Infants in Grace: 1. That know not the loue of Christ, with particular, distinct, and full assurance^f. 2. That are not able to practise the more strong & purging duties of mortification^g. 3. That serue any passion and vnruely affection^h. 4. That are vnstetled in the way of lifeⁱ, and tost with the winde of contrary doctrine^j. 5. That sticke at acknowledgement, and dare not stand out to the profession of the truth^k. 6. That cannot digest some truths of God, as being strong meate, and in their account hard sayings. 7. That are inexpert and vnskillfull in the word of righteousnesse^l (especially, if they be ignorant in the principles,) other signes may be gathered from the contrary estate of the strong Christian afterwards.

Who they are that know not God.

^m *Esay* 1. 5.

ⁿ *1 Iohn* 2. 4.

^o *1 Iohn* 4. 6.

^p *Iohn* 16. 3.

^q *1 Iohn* 3. 1.

^r *1 Iohn* 2. 23.

The causes of this ignorance of God.

What we must doe that wee may know God

^r *Mat.* 5. 6.

Doct. 1.

Doctr. 2.

Two sorts of Christians.

Who are Infants in grace.

^f *Ephes.* 3. 19. 20.

^g *Mat* 9 15. &c.

^h *1 Cor.* 3 1. 2. 3.

ⁱ *Iohn* 14. 5.

^j *Ephes.* 4. 13.

^k *Ephes.* 4. 13.

^l *Iohn* 6. 60.

^f *16.* 22.

^g *Heb.* 5. 12. 13.

What the weak Christian hath.

^b Mat. 16. 3.

^c 2 Cor. 13. 8.

^d 1 Cor. 15. 50.

^e Iohn 3. 5.

^f Rom. 8. 8.

^g 1 Pet. 2. 2.

^h Luke 14. 26.

27 33.

ⁱ Reuel. 2. 8. 9.

His happinesse though hee be weak.

^j Heb. 5. 2.

^k Heb. 4. 15.

^l Heb. 7. 18.

^m 1 Cor. 10.

ⁿ Heb. 4. 14.

Helpes for the weak Christian.

^o 2 Tim. 2. 19.

^p Iud. 24.

^q 1 Pet. 1. 5.

^r 2 Cor. 12. 9.

^s P. Acts 20. 32.

^t 2 Tim. 3. 16.

^u James 1. 21.

^v 1 Cor. I. 18.

^w Rom. 1. 16.

^x 2 Tim. 1. 7.

^y Rom. 8. 26.

^z Heb. 7. 16.

^{aa} 1 Cor. 1. 24.

^{ab} Heb. 2. 10.

^{ac} Job. 17. 21. 23.

2 Yet the weakest Christian (whatsoever hee wants) hath these things: 1. Hee discernes the season of Grace, and the day of his peace and redemption, which the wise-men of the world doe not ^b. 2. Though in his owne account hee can doe but little for the truth, yet hee will be sure to doe *nothing against the truth*, if hee may know it ^c. 3. Hee is not in the flesh, hee is more then a naturall man, hee is borne againe ^d. 4. Hee hath an earnest appetite and constant desire after *the sincere milke of the Word* ^e. 5. Hee beleeueth while hee struggles with vnbeleefe. 6. The strong man armed, which is the Diuell, is so cast out by Christ, that hee preuaileth not as hee was wont. 7. Hee can deny his reason, pleasures, profits, and beloued sinnes, and take vp his crosse in some measure ^f. Lastly, such a dore may be opened to them that haue little strength, as no man can shut, and such courage they may haue, that they will sticke to the word, and keepe it as their best treasure, whatsoever they lose, and by no meanes be induced to deny Christ and his Name ^g.

3 His case is happy though weak, for hee hath *such a High Priest*, and Sauiour, as *knowes how to haue compassion on the ignorant* ^h, and is *toucht with a feeling of his infirmities* ⁱ, and hath wrought the reconciliation of all his brethren, and *was tempted himselfe*: and therefore will succour the weak when hee is tempted ^k: and will see to it, that more shall not be laid vpon him then he is able to beare ^l; it being his charge and office to prouide, that *the bruised Reede be not broken, or the smoaking Flaxe quenched, till iudgement be brought forth vnto victory*. And at all times the weakest Christian may goe *boldly to the throne of Grace, and obtaine mercy to helpe in time of neede* ^m.

The helpes for strengthening of the weak, are of two sorts: some without vs. some to be vsed by vs.

Without vs, there are many things that may strengthen, and encourage, and animate the weak: 1. There is proposed a glorious inheritance to them that overcome. 2. We haue the example of all the Saints. 3. We haue a strong and sure foundation ⁿ. 4. We haue a strong God, and his power is engaged to exercise it selfe in our weaknesse, and to *keepe vs vnto saluation, without falling till hee present vs faultlesse before the presence of his glory* ^o. 5. We haue a strong word of God, *able to build vs up, and make vs wise, and saue our soules* ^p, as being Gods *Arme*, and mightie instrument, of his power ^q. 6. The spirit of God is a *Spiritu* as of Grace, so of *Power* ^r, and helperth the weak, as in Prayer ^s, so in euery Dutie and grace. 7. We haue a strong Sauiour: Christ doth strengthen and encourage the Christian three wayes: first, by his owne example, becomming a patterne to vs to follow: secondly, by application; for vnto all that lay hold on him by Faith, *hee is a Priest after the power of endlesse life* ^t; *the Wisdome of God, and the Power of God* ^v: thirdly, by operation; for hee hath borne our infirmities, by his owne offering *hee hath and doth consecrate and make perfect* our persons and workes, in Gods sight ^x; hee doth *vnite vs to the Father* ^y; hee giues vs his Fathers glory, both in that he giues vs such Graces as will bring to glory, and in that he giues vs credit where himselfe and the Father are in credit. Thus of the helpes without vs.

If any aske in the second place, what we must doe, that wee may be strengthened, I answer: 1. Wee must pray for Knowledge and Faith, to discern and beleue Gods power and promise: *Ephel. 1. 8. &c.* And in the fourth of that Epistle there are five things more to be done, that wee may attayne to a ripe age in Christ, first, wee must subiect our selues to be taught, and wrought vpon, by such Teachers as are set ouer vs by Christ. 2. Wee must resolute and settle our selues in the doctrine of the foundation and the Principles of truth, that wee be not toiled to and fro with euery winde. 3. Wee must so be satisfied with the voyce of Christ in our Teachers, that

wee

wee cast aside all respects of the voyce of strangers, not opening our eares willingly to the sleights of cunning men, that will *lie in waite to deceive vs.* 4. We must take heede of personall discords with any that feare God, *following the truth in loue.* 5. We must mutually strue to yeeld and seeke helpe to and of one another, that *euery ioynt* in this mysticall body, *according to the measure of the part may supply and make up* the increase of the body by vertue of vnion with the Head, and communion with the Members^z. Besides, if we would increase in strength, wee must *let Patience haue his perfect worke*, making conscience to mortifie corrupt passions, as worldly grieffe, anger, fretting^a, &c. And lastly, wee must be carefull to keepe what God hath giuen vs, that *no man take away our crowne*. Neglect of grace receiued is a great hinderance of strength and increase.

Thus of the weake Christian.

A strong Christian discouers himselfe by diuers things. First, hee is *spirituall*, that is, such a one as not onely hath a taste and delire after spirituall things, but is also ruled by the Word and Spirit of God, that hee restraines the euils of the flesh both in heart and life, so as hee giues not occasion eyther of scandall to the weake, or of scorne to them that are without^b. Secondly, hee is able to *be baptised with the baptisme that Christ was baptised with*, and *so drinke of the cup that Christ dranke of*: he is not onely willing to beare ordinary wrongs and crosses, but is prepared for the worst the world or Satan may doe to him^c. 3. Hee can *beare the infirmities of the weake*, and in conuersing, *deny himselfe*, and *please his Brother in that that is good to edification*^d. 4. Hee is *full of goodnesse and knowledge*, and is able to *admonish*^e, and *comfort others*, with the comforts hee hath found himselfe^f. 5. Hee *sinneth not in words*, that is, hee is able to gouerne his tongue with Wisedome, Meeknesse, Grace and Truth; the ordinary faults of speech are not found in his Tongue. 6. He is *not carefull for life, to take thought for what hee shall eat, or what hee shall drinke*; nor doth hee disquiet his heart about his body, *what hee shall put on*: for these outward things hee can easily trust his heauenly Father^h. 7. He can *loue his enemies*, endure wrongs without resistance or reuenge; or if hee vse the helpe of the Magistrate, he can seeke it without malice or crueltie: hee can *blesse them that curse him*, and *pray for them that despight him*, and *doe good to them that hate him*ⁱ. Lastly, in Faith he is strong, like *Abraham*, *Rom. 4. 16. to the end*. Hee can beleue things to come as well as if they were present, *Verf. 17*: hee can beleue *about hope and vnder hope*: *Verf. 18*. hee *looketh*, not to the meanes, but to the promise: *Verf. 19*. hee vanquisheth doubts: *Verf. 20*. hee is as thankfull for promises, as others would be for performances: *Verf. 20. 21*. for these things were not onely true of *Abraham* but may be true in vs also, *Verf. 23. 24*. who may haue as great helpe from Christ as euer hee had, *Verf. 25*.

Thus of the strong Christian.

In all might.] Note how the Apostle presseth to perfection: before, *in all knowledge, all pleasing, all good workes*; now, *in all might*. And wee had neede to be *strengthened with all might*, because not one part of the soule onely is to be looked to, but the whole soule, spirit and life throughout: nor haue we one Grace to tend, but all sorts of Graces from God: nor doth there abide vs one trouble, but calamities, indignities, and temptations of all sorts. We haue not one aduersary to encounter, but many, and of many sorts; inward, outward, visible, invisible, publike, priuate, at home and abroad. Neyther doe wee stand vpon our guard at one time, but must looke to our selues in all these respects at all times.

It must be *all might* that we should labour after in foure respects:

First, it must be a *Might* that extends to the strengthening of all the

^z Ephes. 4. 1 1.
10 17.

^a James 1. 4.

Of the strong
Christian: and
how he may be
knowne.

^b 1 Cor. 3. 1.

^c Mat. 20. 22, 23

^d Rom. 15. 1. 2.

^e Rom 15. 14.

^f 2 Cor. 1. 4.

^g James 3. 1.

^h Mat. 6. 25, 30.

ⁱ Mat. 5. 38.
to the end.

Why all might.

All might in
four respects.

1 Cor. 14. 20.

m Tam. 1. 4.

n 1 Thes. 5. 16.

o 1 Iohn 4. 18.

p Col. 3. 12.

q 1 Pet. 1. 13.

r Psal. 27. 4.

s Heb. 12. 28.

t Psal. 139. 21.

22.

v Phil. 3. 8.

w Esay 30. 22.

x Ephes. 6. 12.

y Gal. 6. 6.

z Ephes. 6. 6.

* Deut. 6. 5.

The extent of
Gods power.What God
cannot doe.What the glory
of God is.Wherein God
excels the crea-
ture.

faculties of the soule, powers of the body, and duties of the life: our Mindes must be strengthened in the approving of truth and goodnesse, and in reprobating of euill and falshood: our Memories must be strengthened in retayning and recording the secrets and hid things of G O D, which are committed to it: the Will must be strengthened in the Election of good, and reiection of euill: and our Affections neede strength also: thus wee were to be strengthened in Patience^m, Ioyⁿ, Loue^o, Mercy^p, Hope and Confidence^q, Desires^r, in Reuerence^s, in Hatred of Sinne^t, Contempt of the World^v. So doe wee neede strength to euery dutie of holy life.

Secondly, it must be a *Might* that is gotten from the vse of all the meanes, wee must be strengthened in the power of euery ordinance of God, and supported with the vse of euery helpe to make vs strong.

Thirdly, it must be a *Might* shewed in the vse of all the Armour of God. Wee must strengthen our selues with euery piece of Armour, whether it be Armour of Defence, as the *Girdle of Truth, the Brest-plate of Righteousnesse, the Shoes of the Gospell of Peace, the Shield of Faith, the Helmet of Hope*: or Armour of Offence, as the *Sword of the Spirit, Gods Word, and the Darts of Prayers*.

Fourthly, it should be a *Might* extended to all possible degrees and power of euery Grace and Dutie: thus in mercy wee should communicate in all good things^y: our seruice should be an *heartie Seruice*^z, we must *loue the Lord with all our hearts, with all our soules, with all our might*^{*}.

According to the power of his glory.] In the handling of these words, I consider them, first, apart: secondly, as they are ioyned together: and thirdly, the Doctrines out of them.

Here are two things laid to pawne for the strengthening of the weak Christian, *Gods Power, and Gods Glory*.

Power is one of the Attributes they call in Schooles *relate*: the Power of God is infinite, both in respect of Essence (for it is as large as the Essence; yea, it is the Essence it selfe) and in respect of Obiects, hee hath not done so much, but farre beyond our capacities, hee could doe infinitely more: and so is it infinite in respect of continuance. Yet to speake of it according to our capacities; it is refrayned, 1. By his Will; hee cannot doe what his Will is against: 2. By his Glory; hee can doe nothing against his owne Glory: 3. By his Nature, hee cannot lye, &c. because it is against his Nature: 4. In some respects by the nature of the Creature; so as whatsoever destroyes the essentiall definition of the Creature, God cannot doe: as God cannot make a man vnreasonable, and yet hee remaine a man; hee cannot make a body infinite, and it remayne a body still: 5. Sometimes by the condition and qualities of the Creature; as, *Be it unto thee according to thy Faith*: 6. By impossibilitie; I say, by that which is simply impossible, for there are many things vnpossible in respect of vs, which are not onely possible but easie to God. And therefore the common-people reason foolishly; *God can saue me, therefore hee will doe it*: and the Papists as willfully; *Christ can be present in the Sacrament, therefore hee will*. For besides that they will neuer proue his body can lie in all places, at one time, truely and locally present, remaying a true body; they also reason but absurdly, till they finde his will to be there in their manner.

The *Glory of God* is taken somtimes for the signe of his presence, *Exod. 16. 10.* for the meanes of his worship: 1 *Sam. 4. 22.* for praye and honour: 2 *Chron. 29. 11.* But here it is taken for the excellencie of God about all creatures, as it may be reuealed. God is more excellent then all Creatures, in *Trinitie of Persons*; in our essence, in *perfection of Nature*, in *infinitenesse* of being, in *eternitie*, in *puriue* and singlenesse, in *immutabilitie* of Nature, Will, and Qualities; in *understanding*, in *prescience*, which absolutely falleth to no creature;

in

in the *Idea of Vertue*, and in *omnipotencie*. By reason of mans Fall and custome in sinne, Gods glory is much darkened: so as now man of himselfe cannot so conceiue of the wonderfull excellencie of his Creator.

Gods Glory is reuealed vnto man, 1. By *his Workes*^a: especially his dreadfull and great workes^b. 2. By *the Signes of his presence*^c. 3. By *the meanes of his worship*^d. 4. By *the Confession of guiltie persons*^e. 5. By *the Praises of his Seraants*: and therefore to giue glory, is translated, to giue thanks^f. 6. By *Christ, who is the Lord of glory*^g, *the King of glory*^h, hee maketh the Glory of God, as it were visible in his flesh. 7. By *Man*^k. 8. By *the Spirit of Renovation*^l. 9. By *the Gospell*^m.

But if you aske who of all men see Gods glory, I answer; onely the Saints, in the brightnesse of itⁿ; to wit, such as haue the Gospell *shining in their hearts*,^o &c. such as acknowledging Gods threatnings, turne vnto him by true repentance^p: such as leade an holy and innocent life^q: such as haue a true and liuely Faith^r.

Thus of the words apart.

Power of his Glory.] There are foure Reasons why the Power of God should be said to be the *Power of his Glory*, or glorious. 1. Because it will neuer leaue strengthening, till it bring to Glory. 2. Because the power of all the meanes of saluation is from heauen, and therefore a glorious power. 3. Because Gods Glory sets his Power aworke, in as much as by promise it lyes ingaged to his people. 4. It is a glorious Power, because of the persons and things that are vsed in Gods worke, as God himselfe, the Sonne of God, the Spirit of God, ordinances that are of God, and men specially consecrated by God.

Doctrines. First, the perseuerance of Gods Children is most certaine: so long as there is Power in God or Glory, they cannot fall away by losing their happinesse.

This poynt hath abundant and apparant confirmation out of the old Testament in these places, *Psal.* 145. 10. 13. 14. *Esay* 42. 3. *Ezech.* 36. 24. 25. 26. 27. *Ierem.* 32. 40. *Hof.* 2. 19. Out of the Gospels, *Mat.* 16. 18. and 24. 25. *Iohn* 4. 14. and 5. 24. and 6. 39. and 10. 28. 29. and 13. 1. Out of the Epistles also, *Rom.* 6. 8. 9. 10. 11. and 8. 30. and 11. 29. *Ephes.* 4. 12. 17. *Phil.* 1. 6. 2 *Tim.* 2. 19. *Heb.* 7. 16. 1 *Iohn* 2. 19. and 3. 9. 1 *Pet.* 1. 5. 13. 18. 20. 23.

Secondly, there is little reason of presumption in this Doctrine: for, as Power will preferue, so Glory will reuenge: if such as are in couenant with God returne to sinne, woe vnto them, Gods Glory will not beare it, and he hath many wayes to scourgethem: for by their sinnes they may bring vpon themselues crosses of all sorts^s, terrours of Conscience^t, losse of many gifts, and want of sence of all grace, Gods presence, and the ioyes of his promises, and Saluation^v, Church-censures^x, the want of many blessings^y, sore trauell and terrours vpon their returne againe^z, terrible buffets, both of the Word and Spirit, &c. And therefore wee should *worke out our saluation with feare and trembling*. It is a fearefull thing to fall into Gods angry and scourging hand.

Hitherto of the Obiect, Parts, Ends and Causes of Knowledge: the Effects follow, which in the end of the Verse are noted to be three, *viz.* *Patience, Long-suffering, and long-sulnesse*.

Patience.] This is a vertue that well becomes a Christian, and a blessed fruit of the tree of life, much to be desired of man: though it may seeme troublesome to the flesh to endure crosses and afflictions, yet if all things be considered, it is a vertue of great prayse. God himselfe is magnified of Men and Angels for his patience and forbearance^a. It is the admirable glory,

How many wayes Gods glory is reuealed.

^a *Psal.* 104. 31.

^b *Esay* 24. 16.

^c *Exod.* 16. 10.

^d 1 *Sam.* 4. 22.

Psal. 89. 7.

^e *Iosh.* 7.

^f 1 *Sam.* 6. 5.

Mal. 2. 2.

^g *Luke* 17. 18.

^h 2 *Cor.* 2. 8.

ⁱ *Psal.* 24.

^j *Iohn* 1. 14.

^k 1 *Cor.* 11. 7.

^l *Ephes.* 1. 17.

^m 1 *Tim.* 1. 11.

Who see Gods glory.

ⁿ *Psal.* 89. 7.

Esay 26. 10. 11.

^o 2 *Cor.* 4. 3. &c.

Esay 61. 1. 2. 3.

P Jer. 13. 16.

^q *Psal.* 138. 5.

&c.

Esay 58. 7. 8. 9.

^r *Iohn* 11. 40.

Esay 46. 12. 13.

Foure Reasons

why the power

of God is said

to be the power

of his glory.

About falling

from grace and

perseuerance.

Prootes that

Gods elect

cannot fall

away.

This Doctrine

doth not tend

to securitie.

^s *Psal.* 89. 22.

Esay 30. 20.

Zach. 13. 7. 8. 9.

Mich. 7. 9. 18.

^t *Psal.* 51.

^u *Psal.* 51.

Cant. 3.

^x 1 *Cor.* 5.

^y *Ier.* 5. 24. 25.

^z *Psal.* 51.

Motives to

Patience.

^a *Rom.* 2. 4.

glory of the Sonne of God, that in the great worke of his Father, about the gathering of the Churches, in the middest of the oppositions of the world and euill Angels, *hee should not cry, nor lift vp, nor cause his voyce to be heard,* and yet hold out *without failing or discouragement*^b: yea, as the Captaine of our saluation, he was made perfect by suffering^c. This is the praise of the Saints, (which they may remember with comfort) that they haue endured many and great fights of afflictions^d. The Souldiour cannot please his Captaine, vnlesse he endure hardnesse; nor hee that striueth for Masteries be crowned, vnlesse he toyle in the Combat; nor the Husbandman reape, vnlesse hee patiently endure the labour of sowing, and wayte till harvest^e. All that will liue godly must suffer^f: the holy exercise of Christian Patience is a good signe that men are good hearers of the Word, and that they practise what they heare^g. Men are not therefore miserable because they suffer much^h: Christians neede not to be ashamed to sufferⁱ: they may be troubled on euery side, yet not distressed: they may be perplexed, and yet not dispayre: they may be persecuted, and yet not forsaken: they may be cast downe, and yet not destroyed^k. Patience is a vertue full of good fruits: it appeareth strife^l: it helps away the crosse: it is impatiencie and stubbornnesse that makes the father continue to beate his childe: it fits vs for perseuerance with comfort, as the Coherence shewes, *The patient abiding of the poore shall not perish for euer*^m: but they shall receiue, at the length, a crowne of lifeⁿ. The worth of this grace appears by the hurt of impatiencie: for Impatiencie exalts folly^o, deprives a man of the possession of his owne soule^p, dishonours all a mans gifts and graces, and all the good things hee hath before done^q, &c. Let vs therefore *runne with patience the race that is set before vs*. Thus did Christ endure the Crosse, and now weares the Crowne^r. The things wee commonly beare are nothing to that Christ and the Martyrs haue borne: wee haue not yet resisted vnto bloud^s: by suffering wee may reape the comfort that we are Sonnes and not Bastards^t; besides the profit of our sufferings, which God euer intends to the patient, *viz.* the holinesse of the heart, and fruitfulness of the life^v.

That wee may be patient, first, wee must get Wisedome, and if we want it, aske it of God. It is Ignorance makes men passionate: a great vnderstanding is slow to wrath^x. Secondly, wee must get Faith to belceue our owne reconciliation with God: our hearts neede not be troubled, if we belceue in God the Father, in Iesus Christ^y. When the heart is possessed with peace in the assurance of Iustification by Faith, then it is easie to be patient in tribulation; yea, to reioyce in affliction^z. Thirdly, wee must be much in the meditation of the comforts of another life. Fourthly, wee must be often and constant in prayer^{aa}. Fifthly, the hearing of the word faithfully and conscionably breeds a patient minde: and therefore is the Word called a *Word of patience*^{ab}; the *Comforts of the Scripture beget both Patience and Hope*^b. Sixthly, wee must be temperate in the desires after, and vse of, outward things; therefore are men vnquiet vnder the losse, absence, want, or desire of earthly things about their bodies or estates, because they haue not sobrietie and temperance in their hearts and carriage^c. Seauenthy, if wee would haue patience wee must be carefull by godly Sorrow and Confession to cast off the sinne that hangeth on so fast: it is our wretched corruption of Nature that makes vs so vnquiet, it is nothing without vs^d. Lastly, wee must be diligent in our callings, and trust vpon God, and cast all our care on him. Idleness and vnbeleefe are the great nurses of impaciencie.

Thirdly, wee must exercise Patience in seauen things. 1. In bearing the common crosses that accompany our mortall estate of life, and therein to put on, as neare as wee can, *Iobs* minde, and in all losses or wants to giue glory

^b Esay 42. 2. 4.
^c Heb. 2. 10.

^d Heb. 10. 32.

^e 2 Tim. 2. 3. 5. 6.
^f 2 Tim. 3. 12.

^g Luke 8. 15.

^h Mat. 5. 10.

ⁱ 2 Tim. 1. 22.

^k 2 Cor. 4. 8. 9.

^l Prou. 15. 18.

☞ 25.

^m Psal. 9.

ⁿ James 1. 12.

^o Prou. 14. 17.

^p Luke 22. 19.

^q Job 4. 6 ☞ c.

^r Heb. 12. 1. 2. 3.

^s Vers. 4.

^t Vers. 5. 6. 7. 8.

^u Vers. 9. 10. 11.

What we must
doe that wee
may be patient.

^x Prou. 14. 29.

James 1. 3. 4. 6.

^y Iohn 14. 1.

^z Rom 5. 1. 2. 4.

Iohn. 14. 27.

^{aa} Rom. 12. 12.

^{ab} Keesel. 3. 9.

^b Rom. 15. 4.

^c 2 Pet. 1. 6.

^d Heb. 12. 1.

We must shew
Patience in
seauen things.

glory to God, acknowledging that hee hath as much right to take away, as reason to giue. 2. In bearing with the infirmities of such as are about vs, with whom we conuerse, that shew themselves to be so, out of weakenesse, *Rom. 15. 1. 3. 4.* 3. In enduring persecution of all kindes for the truths sake, *2 Tim. 3. 12. 2 Thes. 1. 5. Rev. 2. 8. 1 Pet. 4. 12. &c.* 4. In tentations there is vse of Patience, both in wayting vpon God for succour, and issue, and in keeping the soule at as much rest and quietnesse as may be: it is the Diuels desire to set vs on a hurry, hee knowes his tentations will then worke best, *James 1. 4.* 5. In the expectation of the performance of Gods promises, and our spirituall happinesse in Christ, *Heb. 6. 12. and 10. 35. 36. 37. 38.* 6. In the troubles of the minde and conscience, beleeuing Gods truth, and wayting for the appearing of his face, and the healing of the soule. 7. In perseverance in well doing vnto the end, *Mat. 24. 13. Rom. 2. 7. Rev. 2. 2. Gal. 5. 9. 1 Iohn 3. 2.*

Long-suffering.] This vertue, in case of wrongs, must order vs aright in our selues and towards others: in our selues it must restraine Anger and desire of reuenge; and great reason, for God himselfe suffers wrong, and that long too, and it is Gods commandement wee should suffer long^f: besides, iniuries befall vs by Gods prouidence^s; and reuenge is Gods right^h. Moreover, these raging and reuengefull affections are great hinderances both to Prayerⁱ, and to the profit of the Word^k. And lastly, anger lets the Diuell into a mans heart^l.

Quest. 1. But how should I preuent it being wronged? *Ans.* First, carry some of thine owne sinnes alwayes in thy minde, that being prouoked thou maist turne the course of thine anger thither. Secondly, auoyd the occasions, which are both contentions^m and contentious personsⁿ. Thirdly, be daily iealous ouer thine affections, and keepe them downe by prayer.

Quest. 2. What if passion doe sodainely surprise me? *Ans.* 1. Conceale it^o. 2. Depart from them with whom thou art angry^p. 3. Appoynt at the least that bound vnto thine anger, that the Sunne goe not downe vpon thy wrath^q.

Towards others we must shew the practise of this vertue thus.

In things that might displease vs, but not hurt vs, endure them without any notice at all: and in things that doe hurt, if they be lesser iniuries, see them and forgiue them; and in the greater wrongs, thou must seeke the helpes of the Magistrate, and the Law: after thou hast sought all priuate meanes, by intratie, offers of peace, desire of Arbitration, &c. follow the Law with loue to thy aduersary, without passion or rage, and in the issues be moderate, without shewing extremitie^r.

Ioyfulness.] A Christian estate is a ioyfull and comfortable estate. Sauiug Knowledge makes a man liue ioyfully and comfortably, true ioy is one of the fruits Gods Spirit beareth in the heart of a Christian; yea, it is a chiefe part of that kingdome that God bestoweth on his people on earth. None haue cause of ioy but the Children of Sion; and none of them but haue great reason to shout for ioy; to reioyce and be glad with all their hearts^s, *Zeph. 3. 14.* Is it not a great Mercy to haue all the iudgements due vnto vs for sinne taken away? and the great enemy of our soules cast out? Is it not a great honour that *Iehouah, the King of Israel, should be in the midst of vs?* and that *our eyes should not see euill any more?* What sweeter encouragement then that the Lord should cause it to be said vnto vs, *fear not?* and againe; *Let not your hands be slacke?* If wee haue great crosses, enemies, dangers, wants, temptations, &c. wee haue a *mightie God*; if there be none to helpe vs, *hee will saue*; yea; *hee will reioyce to doe vs good*; yea; *be will reioyce ouer vs with ioy*; yea, hee so loues vs, that *he will rest in his loue* and seeke no further.

Motives to Long-suffering.

c Exod. 34. 6.

1 Pet. 2. 22.

f Mat. 5. 21. 22

45.

Rom. 12. 21.

g 2 Sam. 16. 10.

h Rom. 12. 19.

i 1 Tim. 2. 8.

k James 1. 21.

l Ephes. 4. 21.

Quest.

Ans.

How to preuent anger and desire of reuenge being wronged.

m Phil. 2. 3.

n Prou. 22. 26.

Quest.

Ans.

o Prou. 12. 16.

p 1 Sam. 20. 34.

Gen. 27. 43. 44.

q Ephes. 4. 26.

r Math. 5. 25.

s 18. 15.

Rom. 12. 18.

1 Cor. 6. 5.

Gods people

haue cause to

be ioyfull.

s Zeph. 3. 14.

^c Zeph. 2. 14. &c.

^u Acts 20. 24.

^x Heb. 10. 34.

^y James 1. 2.

^z 2 Cor. 6. 10.

Quest.

Ans.

What we must
doe that wee
might get con-
stant ioyful-
nesse of heart.

^a Esay 65. 13. 14

^b Ier. 33. 8.

Esay 61. 10.

^c 12. 5.

^d Luke 10. 20.

^e 1 Pet. 1. 8.

Phil. 1. 25.

Rom. 15. 13.

& 12.

further. Shall man be sorrowfull when God reioyceth? Shall the Lord reioyce in vs, and shall not wee reioyce in God? &c. And if these reasons of ioy be contayned in one place of Scripture, how great would the number of reasons grow, if all the Booke of God were searched? such a ioy and contentment is the ioy of Christians that crosses cannot hinder. *Life is not deare to a childe of God, so that hee may finish his course with ioy* v. They suffer the spoiling of their goods with ioy, knowing that in heauen they haue a more enduring substance x. Yea, in many crosses they account it all ioy to fall into temptation. They seeme as sorrowfull, when indeede they are alwayes reioycing z.

Quest. What might wee doe to get this constant ioyfulnessse and vn-mouecable firmenesse and contentment of heart? *Ans.* In generall thou must be sure to be Gods Seruant a, a man iustified and sanctified b: thou must know that thy name is written in the Booke of life c, which cannot be without Faith d.

In particular, there are many things which haue a sure promise of ioy and comfort annexed to them.

First, thou must lay the foundation of all eternall ioyes, in godly sorrow for thy sinnes, *Iohn 16. 20. Mat. 5. 4. Psal. 126. 5. 6.*

Secondly, thou must hang vpon the breasts of the Church (*viz.* the Word and Sacraments) continually, with trembling and tender affection, wayting vpon the word of God: the Law must be in thy heart, thou must buy thy libertie herein at the highest value, *Esay 66. 2. 5. 11. and 51. 7. Mat. 13. 44.*

Thirdly, in thy carriagethou must be a counsellor of peace, *Prou. 12. 20.* and liue in peace as neere as may be, *2 Cor. 13. 11.*

Fourthly, take heede thou be not insnared with grosse sinne, *Prou. 29. 6.*

Fifthly, wouldest thou reape ioy? sow good seede: to be much in well-doing, procures (as a blessing) a secret and sweet gladnesse vpon the heart of man: a barren life is an vncomfortable life. Many would reape, that will not be at the payne to sow, *Iohn 4. 36. Gal. 6. 7. 8.* Hee that vseth his Talents to aduantage, enters into his Masters ioy, a ioy liker the ioy of God then man, meeter for the Master then for the Seruant, yet such a Master we serue, as will crowne vs with this ioy, *Mat. 15. 21.*

Sixtly, be constant, beare fruit, and get the knowledge of the loue of Christ, and abide in it, *Iohn 15. 10.*

Lastly, in the *2 Thef. 5. 16. to 24.* there are seauen things required in our practise, if wee would alwayes reioyce. 1. We must pray alwayes: if wee be much in prayer wee shall be much in ioy. 2. Wee must in all things giue thanks: a heart kept tender with the sence of Gods mercies, is easily inflamed with ioyes in the holy Ghost. 3. We must take heede of quenching the Spirit: when a man puts out the holy motions of the Spirit, hee quenqueth his owne ioyes. 4. We must, by all meanes, preserue an honourable respect of the world publicly preached: despise not prophecyng. 5. And where-as there be some things wee heare, doe specially affect vs, and concerne vs, we must be carefull with all heedfulnessse to keepe those things whatsoeuer we forget: try all things, but keepe that which is good. 6. In our practise wee must not onely auoyd euill, but all appearance of euill, else if wee disquiet others with griefe or offence of our carriage, it will be iust with God we should finde little rest, or contentment in our selues. Lastly, wee must endeaour to be sanctified throughout, inwardly and outwardly, in soule, body and spirit, hauing respect of all Gods Commandements, and retayning the loue of no sinne, so shall we reape the blessing of all righteousnesse, and procure to our hearts the ioyes that are euerlasting.

Hitherto of the Preface.

Verse 12. *Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.*

Hitherto of the *Exordium* of this *Epistle*, as it contayned both the Salutation and Preface.

The second part both of the Chapter and *Epistle* followeth, and is contayned in the 12. *Verse*, and the rest to the 23. And it hath in it the proposition of Doctrine. This Doctrine propounded stands of two parts: for it concerneth eyther the worke of Redemption, or the person of the Redeemer. The worke of Redemption is considered of in the 12. 13. and 14. *Verses*: the person of the Redeemer is entreated of from *Verse* the 15. to the 23. The worke of Redemption is two wayes considered of: first, more generally, in the 12. *Verse*: secondly, more particularly, *Vers. 13. 14.*

In the worke of our Redemption, as it is propounded in this *Verse*, three things are to be obserued: 1. The efficient cause [*God the Father.*] 2. The subiect persons redeemed [*vs.*] 3. The Redemption it selfe, as it is eyther in the inchoation and first application of it on earth, and so it lyeth [*in making vs fit;*] or in the confirmation of it, what it shall be in the end: and so it is prayfed, first by the manner of tenure [*inherit;*] secondly, by the adiunct companie, [*Saints;*] thirdly, by the perfection of it [*in light.*]

Giuing thanks.] The blessings of God vpon euery true Christian, are such, as they require continuall thankfulnessse to God for them: such I say, for the worth of them, for number, for freenessse of gift, for continuance, and as they are compared with what God bestowes vpon others in the world.

To the Father.] A sanctified heart that hath sence of grace, so sees God, the first cause of all blessings, through the second and next causes, that maketh God the principall obiekt both of prayer and prayfes: it is a great sinne not to acknowledge the instrument by which wee receiue any good; but it is a great impietie not to giue that which is due, to the principall Efficient.

The Father.] Father is a tearme of relation, and is giuen sometimes to the whole Trinitie^a: sometimes to Christ^b: sometimes to the first Person in Trinitie; so commonly, and so here.

God may be said to be a Father in this place two wayes: first, in respect of Christ; secondly, in respect of the Christian.

1. In respect of Christ, God is a Father both by Nature, and by personall Vnion: and in this sence two Questions may be moued.

Quest. 1. Whether prayer is to be made to the whole Trinitie, or but to one person. *Ans.* It is to be made to the whole Trinitie, *Acts 7. 59. 1 Thes. 3. 2. 2 Cor. 13. 13.*

Obiect. But prayer is here made to one person. *Sol.* Though but one person be named, yet the rest are included: for the Persons may be distinguished, but seuered or diuided they may not be.

Quest. 2. Is the Father a Redeemer, in that Redemption is here giuen to him? *Ans.* The actions of God are two-fold: some are inward, as to beget, to proceede, &c. Some are outward; as to create, redeeme, &c. Now the outward actions are common to all the three Persons; they are distinguished onely in the manner of doing: the Father *beginnes*, the Sonne *executes*, the holy Ghost *finissheth*: as in the workes of Redemption, the Father redeemes vs, in that hee beginnes it, by deuising this course, and willing it from eternitie, by calling, sanctifying, sending and accepting of CHRIST in time: the Sonne redeemes vs, by taking our nature and in obeying the Law, and suffering death, euen the death of the Crosse for vs: the holy Ghost

The order of this second part of the *Epistle*.

^a *Mat. 23. 9.*
Luke 3. 38.
^b *Esay 9. 6.*

Quest.
Ans.

Obiect.
Solut.

Quest.
Ans.

redeemes vs, by applying the merits and benefits of CHRIST to euery Beleuer.

2. In respect of the Christian: God is a Father, and the meditation hereof should serue for a three-fold Vse. 1. For Tryall: 2. For Instruction: 3. For Consolation. For Tryall: for it stands vs much vpon to be assured of this, that God is our Father in Christ by Adoption: for this is the foundation of true hope for what wee want, and of true thankfulness for what wee haue. Now such men as are borne of God by regeneration, as well as of man by generation, are wont to be described in Scripture by such markes as these. They haue in them the Spirit of Adoption both in the working and witness of it ^c. *Rom. 8. 15. 16. Gal. 4. 6. 7.* They are separte from sinners, they cannot delight in the workes of darkeness, or in the wicked fellowship with workers of iniquitie, they hate vngodly company ^d, &c. They *haue consolation and good hope through grace* ^e. Christ is to them their way, the truth, and their life: and they loue their Sauiour more then any Creature, and shew it in this, that they will rather obey his words, then the commandement of any man or Angell ^f. They are a people that in respect of Mortification, *purge themselves by voluntary sorrowes for their sinnes*; and in respect of new obedience, *Come to the light, that their workes may be manifest that they are wrought in God* ^g. They honour God with great honour, and tender his Name more then their owne credits ^k: they *worship God*, not for shew, or with the adoration of the lips and knees onely, but in *spirit and truth* ⁱ. They *labour for the meate that perisheth not*, and esteemes it aboute their appointed food ^k. Lastly, they *loue their enemies, and pray for them that persecute them*, and are willing to *doe good to them that hate them and hurt them* ^l.

Secondly, if God be our Father, it should teach vs; First, to care lesse for ~~the~~ world, and the things thereof: we haue a Father, that both knowes our wants, and hath all power and will to helpe vs and care for vs ^m. Secondly, to come to him in all crosses, and make our moane to him that *seeth in secret*: for if *euill fathers on earth, know how to giue good things to their children when they aske them, how shall not our heauenly Father giue vs whatsoeuer wee aske in the Name of Christ* ⁿ. Yea, it should teach vs patience vnder, and a good vse of all crosses ^o. Thirdly, to be willing to dye and commend our spirits to God that gaue them; seeing in so dying, wee commit them into the hands of a Father. This made Christ willing to dye, and this should perswade with vs also ^p. Lastly, it should teach vs to glorifie God as a Father: wee call God Father (many of vs) and thus wee speake, but *wee doe euill more and more*, and dishonour him, not liuing like the children of the most High ^q. If hee be our Father, let the light of our *good workes shine before men, that they may glorifie our Father* ^r. *Herein is God the Father glorified, that wee beare much fruit* ^s.

Thirdly, this point serues for Consolation, and that many wayes: First, against the feare of our owne weakenesse; *It is not our Fathers will that one of the little ones should perish* ^t: *None is able to take them out of his hand* ^v. Secondly, against our doubts about prayer: *Whatsoeuer you aske the Father in Christs name it shall be giuen you* ^x. Thirdly, against all the troubles of this world: if hee haue beene a *Father of Mercy*, to forgiue thy sinnes, and giue thee grace, he will be a *Father of Glory*, to crowne thee in a better world in the inheritance of his Sonnes ^y.

Who hath made vs fit.] *Doct.* Wee are neyther naturally happy, nor vniuersally so: not *naturally*; for we are made fit, not borne so: not *vniuersally*; for hee hath made [vs] fit, not all men. Christ dyed for his *sheepe* onely ^z; for his *Church* onely ^{*}, not for the *World* ^a. And therefore when the Scripture saith, *Christ dyed for all men*, wee must vnderstand it; first, in respect of

the

Vses.

Markes of a
childe of God.

^c Rom. 8. 15. 16.

^d Gal. 4. 6. 7.

^e 2 Cor. 6. 17.

^f 1 Ioh. 2. 15. &c.

^g 2 Thes. 2. 16.

^h Iohn 14. 6. 21.

ⁱ 1 Ioh. 3. 1. 2. 3.

^j 1. 6. 7.

^k 1 Pet. 1. 17. &c.

^l Mal. 1. 6.

^m Iohn 4. 23.

ⁿ Iohn 6. 27.

^o 1 Mat. 5. 45. &c.

^p Mat. 6. 32.

^q Mat. 7. 11.

^r Hos. 12. 9.

^s Luke 13. 46.

^t Ier. 3. 4. 5.

^u Mat. 5. 6.

^v Iohn 15. 8.

^w Mat. 18. 14.

^x Iohn 10. 29.

^y Iohn 16. 23.

^z Ephes. 1. 17.

^a Iohn 10.

^b Ephes. 1.

^c Iohn 17.

How Christ
dyed for all.

the *ſufficiencie* of his death, not in reſpect of the *efficiencie* of it. Secondly, in reſpect of the common oblation of the benefits of his death externally in the Goſpell vnto all. Thirdly, as his death extendeth vnto all the Elect: *for all*; that is, for the Elect. Fourthly, *for all*, that is, for all that are ſaued, ſo that none that are iuſtified and ſaued, are ſo, but by the vertue of his death. Fifthly, *for all*, that is for all indefinitely; for all ſorts of men, not for euery man of euery ſort. Laſtly, hee dyed *for all*, that is, not for the Iewes onely, but for the Gentiles alſo.

Qu. Are not all in the viſible Church that are ſealed with the Sacrament of Initiation made fit? *An.* No. for *Nicodemus* was circumciſed; yet nor as then fit for heauen; and *Simon Magus* was baptiſed; & yet periſhed in the gall of bitterneſſe; and many of the Iſraelites were ſigned with the ſame Sacraments of righteousneſſe, and yet were deſtroyed with fearefull plagues^b; the Pharifees were baptiſed with *Iohns* Baptiſme, and yet in great danger of wrath to come^c.

There are five ſorts of men that liue in the Church, that are not made fit: Firſt, ſuch as are in heart diſioynted, ſo as indeede they care for the doctrine of no Church: and thus Atheiſts and Epicures are vnfit. Secondly, ſuch as are in heart faſtned to a falſe Church, though in ſhew they be members of the true: thus Church-Papiſts are not fit. Thirdly, ſuch as receiue Religion and care for it, but onely as it may fit the humours of ſuch as are in authoritie, and may ſerue the currant of the preſent times: and thus temporizing Politicians are not made fit. Fourthly, ſuch as admit ſome parts of Gods worſhip, and ſtand in profeſſed enmitie, and diſlikes of the reſt: and thus the common Proteſtant of all eſtates and degrees; they thinke if they come to Church to ſerue, and be no Papiſts, it will ſerue turne, though they neglect, yea, contemne, yea, commonly deſpight Preaching; priuate Prayer, true Faſting, religious Conference, and Fellowſhip in the Goſpell.

Fifthly, and laſtly, among the better ſorts that are hearers, and conſtant hearers; there are many not made fit for the Kingdome of God: for many hearers reſt in an Hiſtoricall Faith and externall righteousneſſe, eyther *betraying the ſeede*, by ſuffering the Fiends of hell, thoſe inuiſible fowles of the Ayre, to take it away, or *choking the ſeede* by worldly cares, or if they get a *taſte of the good word of God*, and of *the powers of the liſe to come*, by their wicked reuoult and *backe ſlidings*, they ſhew themſelues not fit, nor worthy the Kingdome of God.

Who.] Doct. God onely can make men fit for his Kingdome: he onely can reſcue vs from the power of darkeneſſe and Sathan: it is hee onely is the *Lord of righteousneſſe*: it is hee onely that can pardon our ſinnes: it is hee onely can *heale our rebellions*, and *take away our iniquities*: hee onely is the fountaine of all inherent holineſſe: he onely is ſtronger then all, to preferue vs to the end, and crowne vs with glory.

Made fit.] The word may be rendred eyther *made fit*, or *worthy*, ſo it be vnderſtood of the merit of Chriſt imputed to vs, in whom onely wee are worthy of heauen.

Wee are *made fit* by Redemption, by Vocation, by Adoption, by Juſtification, by Sanctification, and by Glorification: for each of theſe addes ſomething to our *ſufficiencie*. The Uſe is, to reach vs to magnifie Gods exceeding mercy, that doth not onely giue vs heauen, but make vs fit for Heauen. The greateſt King in the world, if hee ſet his loue vpon a baſe ſlaue or vaſſall, well hee may giue him an Earledome or great Office, but he cannot giue him fitneſſe for his place, and gifts to execute it: hee may change his eſtate, but hee cannot change his nature. But God doth not onely giue a Kingdome to his Seruants, but he endues them with royall inclinations, deſires, and behauiour.

Queſt.
Anſ.

^b 1 Cor. 10.

^c Mat. 3.

Five ſorts of men not made fit.

Note.

The Rhemists vpon this place note, that wee deserue saluation con-
dignely; but wee neede not answere them: for *Thomas Aquinas*, the ordi-
nary Gloffe, and Cardinall *Caietain* vpon this place, crosse them. *Aquinas*
saith thus; *Dixerunt aliqui Deus dat dignis gratiam, &c.* Some haue said *God*
giues grace to the worthy, but not to the unworthy: but the Apostle excludes this,
because whatsoeuer worthinesse thou hast, God hath wrought it in thee: and to this
end alledgeth, 2 Cor. 3. We are not sufficient of our selues to thinke a good
thought. The Gloffe thus: *Hee makes vs worthy, not in the Law, but in Light:*
that is, through God, who is light of light, by whose grace wee are enlightened. *Cai-*
etain thus: *worthy, that is, fit; by lot, that is, onely by Gods gift.* Note, *onely by*
Gods gift, the Papist saith.

To be partakers of the inheritance of the Saints in light: or, as it is in the ori-
ginall, verbatim, Unto the part of the lot of the Saints in light.]

The lot of the Saints, is by some taken for the sufferings of the Saints; by
others, for their happinesse, as it is had in this life, in the right or inchoa-
tion of it; by others, for heauen, and that as it is held by true title here in
this world: so I take it here.

The word *lot* leadeth vs by allusion to *Canaan*, and the diuision thereof;
and the comparison holdeth in many things. As none had right to the
Land of *Canaan*, but Israelites; so none haue right to heauen, but the Saints:
and as *Canaan* was furnished with buildings and all commodities, but not
by the Israelites^d, &c. so Heauen was prepared of old, before the Saints en-
tered it^e. The builder and maker of it, was not the Saints, but God^f. And as the
Canaanites were throwne out, that *Israell* might enter; so the *Diuels* were
throwne out of Heauen, that the Saints might enter. And as without a *Ios-*
hua, though there were a Land, there would be no lot; so without a *Iesus*,
though there were a heauen, there would be no inheritance: and though
the Land were giuen by lot, yet it must not be possessed without a Combat;
they must first fight, and then inherit: so must Heauen suffer violence, and
before it be had, wee must wrestle with *Principalities and Powers*: and as all
their Lots were knowne to *Ioshua*; so euery Christian, in his standing, is
knowne to Christ: as *Ioshua* had what hee asked^g; so our *Ioshua* obtaines
what hee askes, though hee aske the ends of the earth^h. And as the com-
parison hath these things for information, so may diuers instructions be ga-
thered from hence also: and first, if wee would haue any Lot in Heauen,
wee must be sure wee be true Israelites. *Balaam* seemes a friend to *Israell*,
but hee is so farre from inheriting with them, that hee is destroyed by them;
the sword of the Lord rootes him out: this will be the portion of all Hypo-
critesⁱ. And we should labour for a particular warrant in the knowledge
of our owne portion: this would encourage vs against all difficulties. *Caleb*
dares fight with the *Anakins* if *Ioshua* giue him *Hebron*^k, and feeble and
complaining *Ephraim* shall ouercome and enlarge himselfe, if *Ioshua* particu-
larly encourage him^l. And as no *Cananites* ought to be left in the Lot of
Israell; so no wicked workers should be suffered to remayne in the assembly
of the Saints, to be prickes and goades in the sides of the righteous. And as
they that haue their inheritance allowed them already, must not rest, but
fight till their brethren haue rest^m; so they that haue comfort in their owne
conuersion, must strengthen their brethren. And if any haue too little roome,
the way is not to murmure and doubt, but to fight it out for more; so must
*Dan*ⁿ: so should weake Christians not giue way to discontentment; but
strue in the spirituall Combat, till more grace, and roome for the enlarging
of the heart be gotten. Lastly, as seauen Tribes are iustly taxed and censur-
ed by *Ioshua*, for their negligence and slouth; in not seeking speedily to pos-
seise the Land God had offered them^o; so may the most of vs be iustly
rebuked

How the lotte-
ry of Canaan
shadowes out
our inheritance
in heauen.

^d *Dent.* 8. 7. & c.

^e *Mat.* 25.

^f *2 Cor.* 5.

^g *Iosh.* 19. 50.

^h *Psal.* 2.

ⁱ *Iosh.* 13. 12.

^k *Iosh.* 14. 6. 11.

& c.

^l *Iosh.* 17.

^m *Iosh.* 1. 12.

ⁿ *Iosh.* 19. 14.

^o *Iosh.* 18. 2.

rebuked for grieuous securitie about the heauenly Canaan. Many rest in the probabilities and hope of a title: nay, the most rest satisfied in such a condition as is without title and without hope, vnlesse they amend: yea, the better sort diuers of them, haue but a title: and therefore it iustly faileth out, that *these* are buffeted by *Christ*, as *they* were disgraced by *Iosua*: and as they must stand to the curtesie of the viewers of the Land, for the report of the goodnesse of their part; so must these secure Christians stand to the curtesie of their Teachers: for how much knowledge and comfort they shall thinke meeets to impart vnto them, concerning their inheritance in heauen and heauenly things.

[Partakers of the inheritance of the Saints in light.] The happinesse of the faithfull is an inheritance, illustrated here, first, by the persons that must enioy it: it is not common to all, but appropriated to *Saints*: secondly, by the qualitie of it, it is *in light*.

Christ is the great *heyre* of all things, the Christian is *coheyre* with Christ. It is a doctrine that hath much comfort in it: a Christian holds by the fayrest tenure, and firmest, and surest to: for though his life be changeable, and his dayes on earth must haue an end, yet his inheritance endures for euer, and whiles hee liues God will know him all his dayes; for no worse a man then his owne heyre. And the consideration of the inheritance of the Saints, should teach vs diuers things: first, to pray, that *God would remember vs with the fauour of his people, and visite vs with his saluation*: and that then hee would open our eyes to see the glory of such an inheritance: Secondly, to honour the righteous, and not despise poore Christians, seeing God hath made them his heyres, and rich in faith. Thirdly, to endeauour with all care to walke worthy of such honour, as to be made Gods heyres. And lastly, to be willing to suffer any thing in this world for Christ, seeing in the world to come we must raignewith him as coheyres.

[Of the Saints.] Onely Saints inherit, and therefore be sure thou be a Saint, be sure thou be more then flesh and blood; be sure thou lye in none of the sinnes God hath threatned with the losse of this inheritance; be sure of the imputation of the righteousnesse of Christ; be sure thou haue in thee the spirit of the Sonne; be sure to commit thy selfe to the word of grace.

[In light.] The Christians inheritance is said to be held *in light* in sixe respects. First, because hee now obtaynes it in the times of the Gospell, which times in comparison with the times of the old Testament, are called times of light: the light of the Jewes being spread abroad among the Gentiles, and exceedingly enlarged by the rising of the Sunne of righteousnesse.

Secondly, because this inheritance can neuer be assured without the light of knowledge. In the vnderstanding of man there is a three-fold light of knowledge, *Naturall*, *Euangelicall*, and *Celestiall*: the *Naturall* light is the light of Reason: the *Euangelicall* light is the light of Faith: and the *Celestiall* light is the light of Heauen. Before wee can see our inheritance in the light of Heauen, wee must first see it in the light of Faith: and as for the light of Reason it will doe no good for any euidence in this tenure.

Thirdly, because this inheritance is held with true ioy on earth, and perfect ioy in heauen: and ioy is expressed by the word *light*, in many places in Scripture.

Fourthly, in respect of the admirable communion that a Christian hath with God and Christ, who is *light of light*, that true light, *Iohn 8. 12.*

Fifthly, because of the certaintie of this inheritance, it is said to be held in light. It is worthy the noting, that *Catharinus*, a Papist, writing vpon this place, thus vnderstands the meaning of *Light*: and is much

^p Heb. 1. 1.
^p al. 2.

^q Psal. 37. 17.
18.

^r Psal. 106. 3. 4.
Ephes. 1. 18.

^s Iames 2. 5.

^t Rom. 8. 17. 18.

^u 1 Cor. 15. 50.

^x Ephes. 5. 5.

^y 1 Cor. 6. 9.

Gal. 5. 21.

^z Rem 4. 13. 14.

Tit. 3. 7.

² Gal. 4. 7.

Ephes. 1. 14.

^{*} Acts 20. 32.

A three-fold
light in man.

offended vvith those that pleade for vncertayntie of assurance.

Sixty, *in light*, that is, in Heauen: and the light of Heauen is an excellent light, both for the perfection of it, and the continuance of it. It is a perfect light: for there shall be on Gods part a cleare reuelation, and on mans part a cleare vision: and for continuance; that light shall neuer be ouercome of darkenesse; nay, it shall neuer admit any mixture of obscuritie, in as much as Heauen is a Citiethat *needes not the Sunne nor Moone to shine in it, for the glory of God doth lighten it, and the Lambe is the light thereof*, Reuel. 21. 23. In the meane while till God translate vs to this light of heauen, let vs labour to settle our hearts in the light of Faith and certainetic, and glad our hearts with the light of the Spirit and ioy, choosing rather to dye then to forsake the face and presence of God, the fountaine of all true light both in earth and heauen.

Verse 13. *Who hath deliuered vs from the power of Darkenesse, and translated vs into the Kingdome of his deare Sonne.*

IN this Verse our redemption is considered more particularly: for as it is by inchoation in this life, it stands of two parts: the first is our deliuerance from *the power of Darkenesse*, and the second is, our translating into *the Kingdome of Christ*.

Darkenesse.] This Darkenesse imports the miserie of vnregenerate men, from which the Children of God, in the dayes of Redemption are deliuered: and it notes not onely the darkenesse of Gentilisme, proper to the Pagans of that time, but also the darkenesse of Sinne, of Ignorance, of Infidelitie, of Aduerlitie, of Death, and of Hell: for euery vnregenerate man is couered with a sixe-fold darkenesse. First, the darkenesse of Sinne^a. Secondly, the darkenesse of ignorance, which as a vayle, couers all flesh^b. Thirdly, the darkenesse of Infidelitie, for as there is the light of Faith in the regenerate, so there is a darkenesse of vnbeliefe, that possesseth euery vnregenerate man. All men haue not Faith; it is the gift of God: both the Prophets and Apostles haue complayned, *Who hath beleued our report*^c? Fourthly, the darkenesse of Aduerlitie^d: miseries of all sorts breaking in vpon the soule, body, state, and names of men. Fifthly, the darkenesse of Death: for Death is the *house of darkenesse*, and this is the *wages of Sinne*^e. - Lastly, the wicked man is in danger of vtter darkenesse, euen of the darkenesse of hell: out of all this wee may see the extreame misery of all carnall persons, vpon whom the Kingdome of darkenesse breakes in, and preuayles so many wayes: and therefore accursed is their misery that can liue in this estate without sense, or remorse, or feare. If Securitie as a wretched Lethargy, had not ouergrowne mens hearts, how could they eate, drinke, sleepe, marry, giue in marriage, &c. when they finde themselues in the power of such fearefull and horrible darkenesse?

Power.] This darkenesse gets power, and preuayles ouer the world, by the vnwearied labour of the Prince of darkenesse: who as hee seduced our first Parents, to extinguish the fayre light in which they were created, (whence flowed an vniuersall darkenesse vpon all mankind) so doth hee still, as God of the vnregenerate world, worke effectually, in binding mens mindes more and more, that the light of the Gospell might not shine in their hearts, both by hindering by all the wayes hee can, the meanes of light, and by leading man on from sinne to sinne, till custome haue worne out sense, and bred a very liking of darkenesse more then the light. And thus poore man runnes from darkenesse to darkenesse, and from dungeon to dungeon, till hee fall vnto the euerlasting dungeon of vtter darkenesse, and

A sixe-fold
darkenesse in
euery vnrege-
nerate man.

^a Rom. 13. 13.
^b Iohn 8. 12.
Esay 25. 8.
^c 2 Cor. 3. 17.

^c Esay 13. 1.
Rom. 10. 16.
^d Esay 8. 22.
^e P sal. 88. 17.

and this would be the end of all flesh, were it not that God of his infinite mercy hath provided a meanes in Iesus Christ to deliuer the Elect from the power of this Darkenisse.

Delivered.] Every man hath great reason to thinke of this deliuerance out of the Kingdome of darkenisse, wherein naturally hee is: for while he so continueth, *he knoweth not whither he goeth* ^f: *he hath no fellowship with God* ^g: *his deedes are all euill* ^h: his ignorance will not excuse him ⁱ: yea, it will be his condemnation ^k: *his feete treade not in the way of peace* ^l.

Who hath deliuered vs.] Here are foure things: 1. What, [*delivered*;] 2. Whom, [*vs*;] 3. When, [*hath*;] 4. Who, *viz.* God the Father.

Delivered.] The originall word doth not signifie, onely, to let out, or lead out, or buy out; but it noteth forcibly to snatch out. Man is not gotten so easily out of Sathans hands: nor will the World and Flesh let them goe without force, or without blowes.

Quest. What must wee doe that wee may be deliuered from this power of darkenisse. *Ans.* Beleeue in Iesus Christ, *who is the true light* ^m. Know that all true light is begunne in the assurance of Gods loue to thee in Iesus Christ: seeke this knowledge. To this end, attend vpon the preaching of the Gospell, by which, *life and immortalitie are brought to light*: And because this Sonne doth not alwayes shine, *Walke in the light while you haue the light* ⁿ, and because a man can neuer sincerely seeke the comforts of God in Iesus Christ, or constantly loue the word of the Kingdome (the fountaine of light) but that there will be great opposition from Satan and the World. Therefore every one (that is a weary of this darkenisse, of Ignorance and Vnbeleefe, and feesles what darkenisse of Aduersitie his sinnes haue brought vpon him, and feares the darkenisse of Death and Hell) must arme himselfe, resolute and prepare and fight for his owne deliuerance, putting on the whole Armour of light, vsing all the meanes with Faith and diligence, and then shall Gods power be made knowne in his weakenesse; and the strong man armed, which is the Diuell, shall be cast out by him that is stronger then hee, euen by Iesus Christ.

At the time when this deliuerance from the power of darknes is wrought there are at the least these nine things in euery one that is truly deliuered. First, hee seekes knowledge with great estimation of it. Secondly, hee is carefull to amend his wayes and to auoid sinne. Thirdly, hee feesles and resists temptations. Fourthly, hee renounceth the world, as being neyther befotted with vanitie, nor swayed with example. Fifthly, hee fights against his owne flesh. Sixtly, hee loues the word of God. Seauenthy, he forsakes euill company. Eightly, hee mournes ouer, and prays against some speciall sinnes. Ninthly, he loues all the children of the light. These are not all things that are wrought in man in the day his heart is changed and he deliuered: but lesse then this can be in no man nor woman that is truly deliuered from the power of darkenisse.

Who.] Doct. It is God onely that deliuers vs from darkenisse. This is needfull to be considered of, both that carnall men might know they can neuer see the light, if they vse not the meanes God hath appoynted: and that godly men might not dispayre vnder the sence of their wants; for as God hath called them to the light, and giuen them meanes, so he is able to create light at his owne pleasure.

Us.] Doct. The Saints, euen the dearest of all Gods Children, haue beene ignorant, sinfull, and miserable, as well as any other.

Hath.] A Question may here be asked: how it can be said that Gods Children haue beene deliuered, seeing they are ignorant, sinfull, fleshly, full of afflictions, and subiect to dye still? *Ans.* They are deliuered in respect of inchoation,

^f Iohn 12. 35.
^g I Iohn 2. 11.
^h I Iohn 1. 5.
ⁱ Iob. 3. 19. 20.
^k I Iohn 1. 5.
^l I Iohn 3. 19.
^m I Luke 4. 79.
 Εγγυατο.

Quest.
Ans.
ⁿ Iohn 8. 12.

ⁿ Iohn 12. 35.

Nine things in
 euery one that
 is deliuered
 from darknes.

Quest.
Ans.

Inchoation, though not in respect of Consummation; though they be ignorant, yet the vayle is not whole, but many pieces are torne off; though they be in a dungeon in this world, yet a great window is broken downe, and much light appeares; though there be sinne in them, yet it raignes not; though they must dye, yet the sting of death is pulled out; though they endure the same afflictions that wicked men doe for the matter, yet they are not the same for nature and vse: they are not curses or punishments, but onely chastisements, and tryals, or preuentions.

The consideration of this, that wee are not all at once deliuered from the power of darknesse, may defend often preaching, and the frequent vse of all good meanes, publike or priuate. This darknesse will not away with one dayes shining; these clouds will not be dispelled with one blast; what's the light of one candle, when the night hath inclosed the whole ayre?

And translated vs into the kingdome of his deare Sonne.] Or, as it is in the Originall, *of the Sonne of his loue.*

These words contayne the second part of our Redemption on earth in this world: the redeeming of vs is the translating of vs: and this translation is amplified by the condition of life into which wee are translated, which for the excellencie of it, is into a Kingdome; and for the author of it, is into the kingdome of Iesus Christ, the Sonne of Gods loue.

Translated.] The word, is a Metaphor and the comparison is taken from Plants in nature, and there are diuers things signified vnto vs, concerning our Redempcion, in the similitude of translating Plants. As trees are translated in Winter, not in the Spring; so commonly our Redemption is applyed in the dayes of speciall affliction and sorrow: and as the Plant is not first fruitfull and then translated; but therefore translated, that it may beare fruit: so we are not therefore redeemed because God was in loue with our fruits; but therefore translated out of the kingdome of darknesse, that wee might bring forth fruit vnto God. And as a tree may be truely remoued, and new planted, and yet not presently beare fruit: so may a Christian be truely translated, and yet in the first instant of his conuersion hee may not shew forth all that fruit he doth desire, &c.

In particular, *translating* hath two things in it: first, pulling vp: secondly, setting againe. The pulling vp of the tree, shadowes out three things in the conuersion of a sinner. First, seperation from the world: hee cannot be in Christ that hath his heart rooted in the earth, and keepe his old standing amongst these trees, the wicked of the world. Secondly, deliuerance both from originall sinne in the raigne of it (which is the moystrure of the old earth) and also from hardnesse of heart, (for *translating* hath remouing of the mould and stones that were about the roote.) Thirdly, godly sorrow raised by the sense of the stroakes of the Axe of Gods threatenings, and by the losse of many sprowts and branches that were hidden in the earth: A Christian cannot scape without sorrow; for hee hath many an vnprofitable sprowt of vanitie, and sinfull profit and pleasure hee must part with. The setting of the tree notes both our ingrafting into Christ by the Spirit of God through Faith, and our communion with the Saints, (the fruitfull trees in Gods Orchard) as also it notes our preseruacion by the infusion of the sappe of holy graces.

And it is worthy to be noted that he saith (*translated vs*) to teach vs that there remains in man the same nature after Calling that was before: for, our natures are not destroyed in conuersion, but translated: there remains the same faculties in the soule, and the same powers in the body, yea, the constitution and complexion of man is not destroyed: as the melancholy man doth not cease to be so after conuersion, onely the humour is sanctified

o Job 33. 14.
ves. 31.

What translating hath in it.

Our natures are translated, not destroyed.

sanctified vnto a fitnessse for godly sorrow, and holy meditation, and the easie renoucing of the world &c. and the like may be said of other humours in mans nature.

Into the Kingdome.] The kingdome of God is eyther vniuersall ouer the whole world, or spirituall ouer the faithfull Soules on earth, or blessed soules in heauen, till the day of Iudgement: or it is both spirituall and corporall, ouer all the Saints, after the day of Iudgement for euer. It is the Kingdome of Grace by Inchoation, in the way, present, here below, that is here meant, not the Kingdome of Glory by Consummation in our Country about.

The Kingdome of Christ here on earth, though it be not so visible and pompous as other kingdomes are, yet it excels all the kingdomes on earth: for when all other kingdomes are not onely shaken, but translated or remoued, or dissolued, the kingdome of Christ *will endure to the end*: & in Christs kingdome the number of possessors doth not diminish the largenessse of the possession of each: whereas in other states many Kings make little Kingdomes. Besides, wicked men may be not onely Subjects but Kings in other Kingdomes; but this Kingdome; though it be euery where, yet it is wanting to the ignorant and sinners. Christ raignes in this Kingdome by his Word and Spirit: and his gouernement is taken vp especially by two things; first, the collection of his Church; and secondly, the maintenance of it.

Great are the priuiledges of the Saints vnder the gouernment of Iesus Christ; they are qualified with eternall graces; they are comforted with the daily refreshings that flow from the sense of Gods fauour; they are confirmed in the assured peace with Angels and good men; they are estated into an euerlasting inheritance; they daily reape the benefits of Christs Intercession; they often suppe with Christ, and are feasted by the great King; they liue alwayes in the Kings Court, in as much as they are alwayes in Gods speciall presence; they partake of the priuiledges, Prayers, and Blessings of all the righteous; and they haue the Spirit of God in them, to vnite them to God and Christ, to leade them in the pathes of holy life, to comfort them in all distresses, to warne them if they goe out eyther on the left hand or the right, and to helpe them in their prayers, making request for them, when they know not what to pray as they ought.

Obiect. The World sees no such glory in the estate of Christians in this Kingdome. *Sol.* There lyes a *vayle* ouer the eyes of all worldly men: and besides, this Kingdome though it be in the world, is not of it: though it be here, yet it is not from hence: and the afflictions that commonly couer the face of the Church, doe hide from carnall men the beaurie of it; and by reason of the opposition that is betweene the Kingdome of Christ and the Kingdome of Darkenessse, though the world know the glory of Christians, yet they will not acknowledge it.

Obiect. The faithfull themselues discrene not any such excellencie in their earthly condition. *Sol.* Wee must distinguish of Christians: some are but infants in grace and babes: these may be entituled to great things, and yet haue no great sense of it; as the Childe in Nature hath no great discerning of the inheritance hee is borne too; or his owne present condition wherein hee excels others. A kingdome is neuer the worse because the infant Prince cannot discourse of the glory of it. Some Christians fall away, for the time, into grosse sinne or error: and these are in matters of Grace like the drunken man, or Paralyticke in nature, their discerning is lost with their vprightnesse: other Christians eyther want the meanes in the power of it, or are tossed with great afflictions, or are in the fit of temptation, and then they haue but a darke glimpse of their felicitie in Christ: but the strong Christian that

Christs Kingdome better then all other Kingdomes.

The priuiledges of the Subjects of this Kingdome.

Obiect.
Solut.

Obiect.
Solut.

as Mediator, doth pay the price: but when, as our Head, hee receiueth vs to himselfe: we must be in Christ before we can be pardoned: it is a vaine thing to alledge that Christ dyed for vs, vnlesse wee can cleare it, that wee are the members of Christ by conuersion and regeneration: wee must be in Christ before the Diuell will let goe his hold: wee must be in Christ before wee can receiue of the influence of his grace; for that descends onely from the Head to the Members: wee must be in Christ before we can be couered with his garment: and if wee be not in the Vine we cannot perseuer.

Quest.
Ans.

Wee.] *Quest.* How could the obedience and sufferings of one man serue to redeeme so many men? *Ans.* It is sufficient because he did all willingly; because also he was himselfe innocent and without fault: but especially because this obedience and suffering was the obedience of him that was more then man.

Againe, it is to be noted that hee saith (*wee,*) not all men, haue redemption, as the Vniuersalites dreame.

Quest.
Ans.

Haue.] *Quest.* Had not the Fathers before Christ, redemption in him as well as wee? *Ans.* They had: first, in *Predestination*, because they were hereunto elect: secondly, in *efficacie*, in as much as they that did beleue in Christ, had the vertue of the redemption to come. Hence, that Christ is said to be *the Lambe slaine from the beginning of the world.*

By his blood.] Christ shed his blood many wayes: as when hee was circumcised, in his Agonie in the Garden, when hee was crowned and whipped, when hee was crucified, and when with a Speare his side was pierced; but here it is by a *Synecdoche* taken for all his sufferings.

Four wayes
of redemption.

There haue beene in former times foure wayes of Redemption. First, by *Manumission*, when the Lord let his Vassale voluntarily goe out free: but thus could not wee be redeemed; for the Diuell neuer meant to manumit vs. Secondly, by *Permutation*, as when in the warres one is exchanged for another: and thus could not wee be redeemed; for who should be changed for vs? Thirdly, by *violent Ablation*, as *Abraham* redeemed *Lot*, by force rescuing him: but this way did not stand with Gods iustice. Fourthly, by *giuing a Price*, and thus wee are redeemed: but what price was giuen? not Gold and Siluer, nor the blood of Goates; not thousands of Rammes, or riuers of Oyle; not the Sonnes of our bodies, for the sinnes of our soules^b: nay, if a whole thousand of vs had beene burned in one heape, it would not haue expiated for one mans sinne: but the price was the blood of Iesus Christ^c, and by this price wee may see how hatefull a thing sinne is in Gods sight; and we may resolute that we are not our owne men, any more to doe what wee list. Neyther ought wee to be *seruants of men*^d. Besides, if there had beene merit in the workes of the Law, the Sonne of God needed not to haue shed his blood: and seeing it is shed, wee neede no other Mediator, nor workes of satisfaction, or superrogation.

^b Mich. 6. 4. 5.

^c 1 Pet. 1. 19.

Uses.

^d 2 Cor. 5.
The comforts
in the doctrine
of forgiueneſſe
of sinnes.
^e 1 Iohn 2. 1.
^f 1 Iohn 1. 9.
^g Esay 43. 25.
Jer. 35. 34.
Micha 7. 19.
Psal. 32. 1.
^h 1 Iohn 2. 6.
ⁱ Ezech. 36. 26.
27.
¹ Iohn 1. 9.
^o 2. 1. 4.
Acts 5. 31.
^k Psal. 32. 4.
Mat. 9. 2. 5.
^l Luke 1. 77.

Forgiuenesse of sinnes.] The doctrine of remission of sinnes is many wayes comfortable: it is a comfort, 1. That sinnes may be remitted^e: 2. That this remission may be applyed particularly; thou maist haue it, and keepe it for thy selfe^f: 3. That if our sinnes be once forgiuen, they can neuer be laid to our charge more; they returne not: 4. That where God forgiues one sinne, hee forgiues all sinnes^h: 5. That where God forgiues sinne, hee heales the nature; where hee iustifies hee sanctifies. An earthly Prince may forgiue the Felon, but hee cannot giue him a better disposition: but God neuer forgiues any man, but hee giues him a new heart alsoⁱ. 6. That where God forgiues the sinne, hee forgiues the punishment also^k. Lastly, that by remission of sinnes wee may know our saluation^l.

Secondly, as it is a comfortable Doctrine to faithfull men, so it is a terrible Doctrine

Doctrine to wicked men, and that many wayes : first, all mens finnes are not forgiven : secondly, all neede remission of finnes : thirdly, if sinne be not forgiven, it makes men loathsome to God^m ; which the word (*cover*) importeth : it sets the Soule in debt : *it seperates betweene God and vs, and hinders good things from vs* : it defiles^o : it remains vpon Record, *written with a pen of iron, and with the point of a Diamond* : it causeth all the disquietnesse of the heart^p : it is the cause of all Iudgements : *It brings death*^r.

Thirdly, a Question is here to be considered of, *viz.* What should a man doe that hee may get a comfortable assurance that his finnes are forgiven him? *Ans.* He that would be assured of remission of finnes must doe these things. First, hee must *forgive other men their trespasses against him*, else hee cannot be forgiven^s. Secondly, he must search out his finnes by the Law, and mourne over them in Gods presence, striving to breake and bruise his owne heart with griefe in secret, in the confession of them to God, *Luke 4. 18. 1 Iohn 1. 9. Hof. 14. 3. Zach. 12. 12. to the end, & 13. 1.* Thirdly, vvee must take heede of the sinne against the holy Ghost : which beginning in *Apostacy*, is continued in *Persecution* of the knowne Truth, and ends in *Blasphemie* ; and is therefore a sinne vnpardonable, because the sinner is vterly disabled of the power to repent. And howsoever all finnes against the holy Ghost are not vnpardonable, but onely that sinne that hath the former three things in it; yet the man that would haue euidence of pardon, must take heede of all wayes of offending against Gods Spirit : and therefore must take heede of speaking euill of the way of godlinesse, of contemning the meanes of Grace, by which the Spirit workes, and of tempting, grieuing or vexing of the holy Ghost within his owne heart or others. Fourthly, he must daily attend vpon the preaching of the Gospell, till the Lord be pleased to quicken his owne Promises, and his heart vnto the ioyfull application of the Comforts of Gods Loue, continued in his Word. And when men come to Gods presence to seeke so great a mercy as the pardon of sinne, they must about all things, take heede of wilfull hardnesse of heart, least their vnwillingnes to be directed by Gods Word, be requited with that curse that God should grow vnwilling that they should repent, *and hee should forgine them*^v. Fifthly, the *Prayers of the faithfull are very auailable to procure the pardon of sin*^w. Sixthly, he must with due preparation be often in receiuing the Sacrament of the Lords Supper; which is to the worthy Receiuer, a worthy Seale of Remission^x. Seauenthly, hee must amend his life and belieue in Iesus Christ^y.

Verse 15. *Who is the Image of the inuifible God, and the first begotten of euery Creature.*

Hitherto of the worke of *Redemption* : now followeth the person of the *Redeemer*; who is described as hee standeth in relation :

1. To God. *Verf. 15.*
2. To the vniuerse or whole World, *Verf. 15. 16. 17.*
3. To the Church, *Verf. 18. 19. &c.*

In all the Verses in generall, may be obserued the euident prooffe of his diuine Nature. For, as the Verses before, when they mention *Redemption* in his bloud, proue him to be man; so these Verses, ascribing to him, *Eternitie, Omnipotence, &c.* proue him to be God. That our Saviour is God, may be further confirmed, by these places of Scripture : *Gen. 19. 24. Iudg. 2. 1. 4. 14. Psal. 45. Pron. 8. 22. Iob. 19. 25. Isay 7. 14. and 9. 6. and 35. 2. 4. and 40. 3. 10. 12. and 43. 10. 11. 23. and 45. 22. Ier. 23. 5. 6. Hof. 1. 7. and 12. 4. Mich. 2. 12. and 4. 1. Iohn 1. 1. &c. 1 Iohn 5. 20. Reuel. 1. 6.*

L

Besides,

The terror of the doctrine of forgiveness of finnes.

^m *Psal. 32. 1.*

ⁿ *Isay 59. 2.*

^o *Psal. 51. 1.*

^p *Ier. 17. 1.*

^q *Psal. 38. 3.*

^r *Rom. 6. vii.*

What a man

should doe to

get his finnes

forgiuen him.

^s *Mat. 6. 14.*

^t *Luke 4. 18.*

^{1 Iohn 1. 9.}

Hof. 14. 3.

Zach. 12. 12.

Chap. 13. 1.

^u *Mathe 4. 11.*

^{12.}

Acts 26. 18.

^x *Iam. 5. 16.*

^y *Mat. 26. 28.*

^z *Mathe 1. 4.*

Acts 5. 31.

& 19. 43.

That Christ is God.

Christ more excellent then all Monarches in diuers respects.

Besides, the Apostles drift is to extoll the excellencie of Christ, by whose bloud wee are redeemed. Howsoeuer hee appeared in forme of a seruant, yet he exceeded all Monarches, that euer were on earth: for Christ is the essentiall Image of God, whereas the greatest Monarchs are Gods Image, but by a small participation. Hee is the Sonne of God by generation, they are so onely by creation or regeneration. Hee is the first borne, they are but younger Brothers at the best: Hee is the Creator, they are but Creatures: All things are for him, whereas they haue right and power ouer but few things: hee is eternall, they are mortall. Things cannot consist without a Redeemer in Heauen; but so they may without a Monarch on earth: hee is a mysticall Head, and by his Spirit vnireth all his Subiects to him, and by influence preserueth them: but so can no politicall heads doe their Subiects. Other things I might instance in the Verses following, but these shall suffice.

The first thing in particular by vvhich the Redeemer is described is his relation to God in these words: *Who is the Image of the inuisible God.*

Here three things are to be considered: First, the Person resembling, *Who*: Secondly the manner how he resembleth, *viz.* by the way of *Image*: thirdly, the person resembled, in his Nature, *God*: in the Attribute of his Nature, *Inuisible*. For the first, if wee be asked of whom hee here speaketh, it is easily answered out of the former Verses: It is the Sonne of G O D, the *Sonne of his Loue*, Verse 13. And thither I referre the consideration of the first poynt.

Image.] Our Redeemer resembles God by way of Image.

Difference betweene Image and Similitude.

There is difference betweene the Image of a thing, and the Similitude of it. The Sunne in the Firmament expresseth G O D by similitude, for as there is but one Sunne, so there is but one God: And as no man can looke vpon the Sunne in his brightnesse; so no man can see God with mortall eyes, &c. But yet the Sunne is not therefore Gods Image. Gods Image is in Man, and in Christ.

Gods Image is in man three wayes.

Gods Image is in man three wayes: First, by Creation; and so it is in all men, euen worst men, in as much as there is in them, an aptitude to know and conceiue of God, &c. Secondly, by Recreation; and so it is in holy men, that doe actually and habitually know and conceiue of God, &c. but this is vnperfectly. Thirdly, by similitude of glory; and so the blessed in heauen conceiue of, and resemble God, and thar (in comparison with the two former) perfectly.

The difference betweene the Image of God in Man and in Christ.

Imago, and *ad Imaginem*.

But there is great difference betweene the Image of God in man, and the Image of God, in Christ. In Christ, it is as *Casars* Image in his Sonne; in Man, it is as *Casars* Image in his Coyne. Christ is the naturall Image of God, and of the same substance with God, whom he doth resemble: but the Christian is Gods Image onely in some respects, neither is he of the same nature with God. Man is both the *Image of God*, and *after the Image of God*: *The Image of God* because he truely resembles God; and *after the Image of God*, because hee resembles him, but vnperfectly. But Christ is the perfect Image of God, and not after his Image. Some expresse the difference thus: Christ is the Image of the inuisible God, but Man is the Image of the visible G O D, that is, of Christ.

Christ, is the Image of God three wayes: 1. in Operation, because it is he that worketh Gods Image in vs: 2. in Apparition, because he appeared for God, to the Fathers in the old Law: 3. in Person, and that in both natures, both as God and Man; for the most perfect Image of God, is Christ, God: the perfect Image of God is Christ, Man: the vnperfect Image of God, is Man.

That

That Christ is the Image of God, as heis God, is apparant by that place, *Phil. 2. 6.* and *Heb. 1. 4.* And here, two things are admirable: first, that this Image is an infinite Image, like the thing resembled: secondly, that the Image is the same in Number, not in *Specie* onely, with the thing resembled.

Christ as man, is the Image of God, *1 Tim. 3. 16.* And that three wayes: First, as the God-head dwels in Christ bodily: in respect of the vntterable presence of the diuine Nature. Secondly, as by his Miracles and great works, he manifested the Diuine Nature, and shewed God in the world: Thirdly, as his Humane Nature is qualified with Knowledge, Righteousnelle, Puritie, and other gifts: for if man be Gods Image in respect of this, Christ is so much more. To conclude, Christ as hee is God, is not onely the Image of the inuisible God, but the inuisible Image of God: but as man, he is the visible Image, of the inuisible God.

The Considerations of this Doctrine, that Christ is the Image of the inuisible God, may serue for fixe Vses. First, to teach vs the admiration of that God, whose Image is of so admirable prayes. Secondly, to shew the fearefulness of their estate, that turne the glory of the incorruptible God into the Image of corruptible Creatures. And this is the sinne not onely of the Gentiles; but of the Papists also. Thirdly, it should wonderfully quicken vs to all the dueties of humbleness of minde, and meekeness, and make vs ready in all things, to serue one another, without wrangling, or contention, in loue, seeing hee that was in forme of God, equall with God, put vpon him the forme and Image of a Seruant. Fourthly, wee may hence learne, that if wee would know God, vvee must get into CHRIST; for in him onely is the Father knowne: hee that hath seene Christ, hath seene the Father ^a. Labour then in the businesse of Mortification and Iustification, and then that knowledge of God, which is impossible to Nature, will be possible to Grace. They haue the firmest apprehension of God, not that haue the most Wit or Learning, but that haue the most grace in Iesus Christ. One may be a great Scholler, and yet a great Atheist. The surest way, is to know the Creator in the Redeemer. Fifthly, seeing it is Christs honour to be Gods Image, let it be our honour to be Christs Image, which we can neuer be, vnlesse wee put off the olde man, and his workes ^b. And see to it, that the light of the Gospell be not hid from vs, by the God of this world for: the Gospell is the Gospell of glory ^c; *2 Cor. 4. 4.* and *3. 18. 9. &c.* *Gal. 4. 19.* Now, wee may be framed like to the Image of Christ, in three things: 1. in Knowledge ^d: 2. in Sufferings ^e: 3. in holiness and righteousness of heart and life ^f: lastly, shall the Diuell make men worship the Image of the beast ^g; and shall not we for euer honour this everlasting Image of our God?

Inuisible God.] God is inuisible ^h; God cannot be seene, because hee is a Spirit, not a body; and because of the exceeding thinness and puritie of his nature, and because of the transplendency of his glory; and lastly, because of the infiniteness of his Essence.

The Vse is, first, to teach vs to walke alway in feare and trembling, seeing we serue such a God; as sees vs, when we see not him ⁱ: secondly, this should checke the secret and beastly discontentment of our hearts, which are many times moued to vexation, because our God is not visible; whereas we should therefore the more admire him, that is so absolutely perfect: It were imperfection to be visible. And yet notwithstanding, though God be not visible to sense, hee is visible to vnderstanding: and though Nature cannot see him, yet Grace can. Now, if any aske what he might doe that hee might see God, I answer, that he that would see God: first, he must looke for him in the Land of the liuing ^k: seeke for him amongst true Christians: he must

Vse.

Rom. 1. 23.

Phil. 2. 1. 2. 3. 6.

a Iohn 14. 9.

2 Cor. 4. 4.

b Col. 3. 9. 10.

c 2 Cor. 4. 4.

or 3. 18.

Gal. 4. 19.

σμιμορφία.

d Col. 3. 10.

e Rom. 8. 29.

f Ephes. 4. 21.

24.

g Reuel. 13.

h Iohn 1. 18.

i Tim. 6. 16.

Ioh 9. 11. &c.

or 23. 9. 10.

Vse.

i Psal. 65. 5. &c.

1 Ioh. 4. 12.

m Psal. 36. 8. 9.
n Psal. 84. 5 7. 8.

o Psal. 68. 24.

p Exod. 23. 19.

q 24. 6. & e.

r Ioh. 6. 46.

s 14. 7.

t Math. 6. 7.

5 Math. 6. 4.

μετὰ φύσιν
καὶ
σωματικῶς.
πνευματικῶς.ὁμοῖοσι
νοῦ,
ὁμοῖοσι.

first know and loue his brother : and then he shall know and see God^l. Hee that would know the Father, must be acquainted with the Childe. Secondly, hee must with feare, and reuerence, and constancie, wayte vpon the manifestation of God in his house; in that light we shall see light. We must eate at Gods Table, and it must be our contentment to taste of the fainesse of his house, and to drinke out of the Riuer of those pleasures, if we would with cleare light see God^m. God is to be seene in Sionⁿ : Gods goings are seene in the Sanctuary^o. Thirdly, he must learne Gods Name; for he that knowes his Name, sees his Nature. When God would shew his glory to Moses, hee proclaymes his name to him^p. Fourthly, he must be sure to get into Christ by Faith, being borne of God by regeneration^q. Lastly, he must be pure in heart^r : he must especially striue against the corruptions inward, in his thoughts and affections. Thus of the second vse.

Thirdly, the consideration of this, that God is inuisible, should encourage vs to well doing, euen in secret; seeing we serue such a God, as can see in secret^s.

Hitherto our Redeemer is described, as he stands in relation to God: now, in the second place, he is described as he stands in relation to the Creatures. And Christ is in relation to the Creatures five wayes : 1. as the first begotten among them : 2. as their Creator : 3. as the end of them, *all for him* : 4. in respect of Eternitie, as he is before all things. 5. as all things in him consist: All things depend vpon Christ as their preseruer, as their auncient, as their end, as their Creator, and as the first borne.

The first begotten of every Creature.] Two things are here to be considered of Christ: 1. that he is Gods Sonne, by generation: 2. that he is the first begotten.

For the first: God hath Sonnes by Nature and by Grace; Christ is borne as Man, and begotten as God. Things are begotten three wayes : 1. *Metaphorically*, onely by comparifon, or in some respects : 2. *Corporally* : 3. *Spiritually* : some things doe beget without themselues, as bodies doe; but this is more ignobly and basely; some things beget within themselues, as doth the Spirit or soule, more perfectly. But the most perfect and vntterable glorious generation; is the begetting of the Son of God, by God. The way of God in eternity, who can finde out? and his generation who can tell? His waies are not as our wayes, yet a glimpse of this great worke, we may reach to two wayes :

1 By way of *Negation*, as they say in Schooles.

2 By way of *Comparifon*.

First, by denying that vnto God, which hath imperfection in it. In the generation of the Creatures vve may see something into the generation of the Sonne of God. There are eight things in the generation of the Creatures, vvhich are not in this begetting of the naturall Sonne of God. 1. The Creatures beget in time, because themselues are first begotten : but this is not in God, Christ is of the Father, but not after the Father: there is here a prioritie in order, but not in time. 2. The Creatures beget by affection (this is imperfection) but God begetteth by Nature. 3. The Creature begets vwithout himselfe, so as Sons are diuers, and diuided from the Father, because they are finite: we are of like nature to our Fathers, but not the same nature : but it is not so in God; for Christ is not diuided from the Father, as he is the naturall Sonne of God. 4. The generation in the Creature is not without corruption, or diminution of the nature of the Begetter : but here, God the Father begetteth without corruption or diminution, by a way diuine, inenarrable, and incomprehensible. 5. Our Children are lesse then their Parents; but Christ is as well Coequall as Coeternall. 6. The Creature communicates but a part of his substance, but God communicates the whole. 7. The father and sonne, among the creatures, are two in number, one in Specie onely; but

in God it is not so: for the Son of God is another, but not another thing; he is another, *viz.* in Person, but not another thing in Essence. Lastly, the creature begets mortal creatures, & propagates but a being for a time, but God begets a Sonne immortall by nature, such as can never die in the nature so begotten.

Secondly, this generation is shadowed out by some comparison vwith Creatures: the riuér and the spring are two, yet not diuided; so is the Sun and the Beames of it, the Sauor & the Oyntment are together, and yet the Oyntment is not corrupted: but the principall comparison is in the Minde and the Word; the Minde begets the Word naturally, without passion or corruption, within it selfe; so as the Word begotten, remains in the Minde, the Word afterwards, clothed with a voyce, goeth into the eares of men, and yet ceaseth not to be still in the Minde: This in many things, as you may see, is like to the generation of God, by the Father. But all these are but shadowes; the glory of the thing it selfe cannot be expressed by any words of man or Angels.

The consideration of this Doctrine should inflame vs to the loue of such a Sonne, who being as hee was, coequall and coeternall with the Father, yet was pleased to delight himselfe in Gods earth, which is man. And we should for euer hearken and attend to the words of this wisdom of God, who teacheth vs the secrets and the very bottome of his Father. And seeing this is the Sonne, of whom God hath spoken, to the dreadfull astonishment and wonder of Heauen and Earth, woe vnto them that sinne against the Sonne, and prouoke him to anger: How shall they be broken to pieces like an earthen Vessels? But blessed are all they, that with all feare and trembling, and with all reuerence and affection, subiect themselues to the Scepter of his Kingdome, and trust in the loue of the Father, through the merits of the Sonne. Thus of the consideration of Christ, as he is begotten of God: it is here added that he is first begotten.

First begotten.] Christ is the Sonne of God: He is the onely begotten Sonne of God: hee is the naturall Sonne of God; and here is termed the first begotten Sonne of God. He is first begotten, as God, two wayes: 1. in Time, he was before all other things. Of this afterwards. 2. in Dignitie, he is the foundation of all that respect, by which others are made Sonnes: he is first begotten, as Man, not in time, but in dignitie and operation: first, in respect of the miraculoufnesse and wonderfulnesse of his birth and conception; so are none other borne: secondly, in respect of his Resurrection, in which God did as it were beget him againe: thus hee is afterwards said to be the first borne of the dead: thirdly, in respect of preheminance; as he is the right of the first borne, being made heyre of all things.

The Vse is diuers: First, let all the Angels of God worship him. Secondly, it should kindle in our harts godly sorrow for our sinnes. If we can mourne for the death of our first borne, how should we be pierced to remeember, that our sinnes haue peirced Gods first borne? Thirdly, we should neuer thinke it strange to suffer in this world, seeing God spared not his owne first borne. Lastly, it may be a great comfort to Christians; and that two wayes: first, because they shall be accepted with God, in, and for, Christ, who is the first borne, and hath receiued a blessing for all the rest: secondly, because in Christ they themselues are accounted as Gods first borne, in comparison of other men: God will vse them as his first borne, *Exod. 4. 22. Heb. 12. 23. Psal. 89. 27.* By this Gods Children are made higher then the Kings of the earth, *Psal. 89. 27.* and therefore woe shall be to them that wrong Gods first borne, *Exod. 4. 22.* And therefore also euery Christian should so esteeme his birth-right, as by no meanes, with prophane *Esau*, for any lust, profit, or pleasure to sell it. *Heb. 12. 16.*

Alius, but not aliud.

Prou. 8. 22. 31. 32.

Psal. 2. 5. 7. 9. 11. 12.

*t Iohn 1. 14.
u Iohn 1. 18.
x Rem. 8. 3.
Primogenitus.*

Heb. 1. 6.

Zach. 12. 12.

Rem. 8. 29.

Verse 16. For in him were all things created, that are in Heaven, and that are in Earth, visible or invisible; whether they be Thrones or Dominions, or Principalities or Powers. All things were created for him and by him.

IN this Verse foure things are to be considered: first concerning Creation it selfe, in the generall: secondly, who created: thirdly, what was created: fourthly, the distinctions of Creatures.

[Created.] God workes not as the Creatures doe, God workes in an instant: Angels worke sodainely: Nature workes by little and little, and by degrees. There is a threefold effusion of the goodnesse of God: 1. by Generation: 2. by Spiritation: 3. by Creation.

The Workes of God are eyther Internall and immanent, and are in the Essence of God, by an act internall and eternall; and thus Predestination is Gods worke; or externall and transient, passing to the Creatures, by an act externall and temporall. And these workes are eyther workes of Nature, or workes of Grace: the workes of Nature respect her, eyther as shee is in making, or as she is made: the latter workes are workes of Prouidence, the former, are workes of Creation.

A difference must be made betweene creating, generating, and making. A thing comes into being, of nothing, by Creation: of something, by making: and of a substance, by generation. Creation is of God, by himselfe: Generation is of Nature according to God.

Doct. The World, euen this whole Frame of all things, were created, and had a beginning. This wee may know by Faith, out of Scripture^x; and by Reason, from the state of Creatures: their alterations, subordinations, debilities, and expirations, proue a beginning; and that they are not eternall. Obiect. This drownes our thoughts, that wee cannot conceiue of Eternitie, what it was before the world was. Sol. It is not meete wee should account our selues able to iudge of Eternitie. What doe Plants iudge of Sense? what doe the Beasts iudge of Reason? how canst thou be fit to iudge of Eternitie, that, thy selfe, hast no certaine continuance in time?

Thus of Creation in generall: the second thing is, who is Creator.

[In him, or by him.] The whole Trinitie did create the world; because it is a rule, that the workes of God that are without, are vndeuided; so as that which one Person doth, all the three Persons doe, yet there is difference in the Order: for the Father moues and wils it, the Sonne workes it, and the holy Ghost finisheth it. Creation is giuen to the Father, Acts 17. 24. to the Sonne, Iohn 1. 3. to the holy Ghost Gen. 1. 2. Psal. 33. 6.

But in this place, the honour of the worke is specially giuen to the Sonne; And it is to be noted, that the originall hath more then barely [by him,] for it is said, in him, &c. The Creation of the world, was in Christ, in two respects: First, it was in him, as in an examplar; the Frame of the world, to be made, was in him, as the Image of the Fathers vnderstanding: for, in the building of a House, there is a double Frame; the one in the head of the Carpenter; the other, the Frame externall of the house, built after the patterne of that, that was in the Carpenters head: So is it, in the Creation of the World. Secondly, it was in him; as that decree, and fore-appointed head and foundation, in which all the other things should be placed and consist: thus he is said to be the beginning of the Creatures of God.

This worke of Creation ascribed vnto Christ, proues his Deitie, Eternitie, and Omnipotencie. Thus of the Creation.

Thirdly, it followes, what was created, viz. All things,] The whole world. By the world I meane not the frame of all things, as it was in Gods Essence from

Quaest in feri.
qua est in factu

Doct.

^x Gen. 1. & 2.
Psal. 33. 6. 9.
Iob 38. & 39.

Obiect.

Solat.

Opera ad extra
sunt indiuisa.

Pater est causa.

προκαταρ-
κτικη.

Filius,

δημιουργικη.

Spiritus sanctus

τελειωτικη.

Reuel. 3. 14.

Mundus Arche-
typicus.

from Eternitie: nor Man onely, which is called a little World: but this whole Vniuerſe, and great building, conſiſting of all ſorts of Creatures. Concerning this creation of all things, I onely note two things: Firſt, how they were created: ſecondly, the errors that ſprung vp againſt this Doctrine.

Now, *All things were created.*] Firſt, *moſt freely*, without any neceſſitie that compelled God thereunto ^a. Secondly, *without any labour*, motion, or mutation of himſelfe, with a becke onely; and by his omnipotent Word ^b. Thirdly, *of nothing*: of nothing I ſay, negatiuely, in the Creation of the firſt maſſe of all things; and of nothing priuatiuely, in the ſecond Creation of things, out of the firſt maſſe or Chaos. For though in the order of nature, and by men nothing is made of nothing, yet this extendeth not to God and the firſt Creation. Fourthly, *moſt wiſely*, ſo as there flowed in the Creation, a *goodneſſe* to euery Creature, ſo as *they were all good*, in Gods account: This Goodneſſe in Man and Angels, was Gods Image in them. Fifthly, *in time*, with time, *in the very beginning* of time ^d. Sixtly, *in the ſpace of ſixe dayes*; not at one time onely, and this ſhewed the Creatures diſabilitie, that could not forme it ſelfe when the firſt matter was created. Herein alſo God ſhewed his power, and that hee was not tyed to ſecond cauſes; as he declared when he gaue light to the world, while yet there was no Sunne.

Then herein he teacheth men to dwell long vpon the meditation of the Creation, ſeeing God himſelfe did prolong the Creation for ſo many dayes, which yet he could haue diſpatched in an inſtant.

There were foure errors about the Creation: Some ſaid the world vvas eternall: ſome ſaid, though it were not eternall, yet it had a materiall beginning, it was made of ſomething: Some ſaid, God made the ſuperiour Creatures himſelfe, and the inferiour by Angels: ſome, made two beginners of things; they imagined that one Beginner made things incorruptible, and another, made things corruptible. The very firſt Verſe of the Bible, confutes all foure Errors: the word, *in the beginning*; ſhewes the world was not eternall: the word *Creation*, notes, that it was made of nothing; when he ſaith, *God created all*, hee excludes Angels: and laſtly, when hee ſaith, *God created Heauen and Earth*, hee ſhewes hee was the onely beginner of all ſorts of Creatures.

Fourthly, the diſtinction of the Creatures followes: here they are diſtinguiſhed three wayes: 1. by Place, ſome are things in heauen, ſome things in Earth: 2. by Qualitie, ſome are viſible, ſome are inuiſible: 3. by a ſubdiuiſion of the inuiſible, ſome are Thrones, ſome are Dominions, &c.

Thrones, or Dominions, or Principalities, or Powers.] Theſe words are diuerſly interpreted. Some thinke, there is no neceſſitie to vnderſtand them of Angels; but in generall of all Empire, and of the order of *economie*, among the Creatures, in Marriage, Lawes, or Governments, in heauen or Earth. Some reſtraine the words, to order amongſt men onely. Some vnderſtand by Thrones the Pallace of Gods Maieltie, and the ſeare of bleſſed immortalitie; and the reſt of the words they interpret of Angels. But the commoneſt opinion, and moſt auncient, is to vnderſtand all the words of Angels onely: But in this there is not agreement, for ſome thinke the Apoſtle ſpeakes by way of Conceſſion, as if hee ſhould ſay; Be it ſo that Angels are *Thrones* and *Dominions*, &c. (as the Iewes and falſe Apoſtles affirme, when they goe about to perſwade you to Angell-worſhip) yet if that were granted, Chriſt onely were to be worſhipped, becauſe he made all thoſe; and what excellency they haue, they had it from him. Others thinke that the Apoſtle reckoneth vp the excellent ſt things in humane government, and giues them to Angels, to ſhadow out their glory; and conſequentially, the glory of Chriſt that made them.

*Mundus Micro-
coſmus.
Mundus Ma-
crocoſmus.*

a *Pſal.* 33. 9.
& *115.* 3.
b *Pſal.* 33. 9.

c *Gen.* 1. 31.

d *Gen.* 1. 1.

Foure words
confute foure
Errors.

Sorts of Crea-
tures.

Diuerſitie of
opinions a-
bout the mean-
ing of
*Thrones, Do-
minions, &c.*

Why Angels
are called by
these names.

The Uses of
the doctrine of
Creation.

I thinke there is no hurt in their opinion, that giue all these words vnto Angels: And they are called *Thrones, Dominions, Principalities, & Powers*, because God by them gouernes the Nations, and as some thinke, moues the Heauens; restraines the Deuils, workes Miracles, foretels things to come, protects the faithfull, and exerciseth his iudgements vpon the world: yet so as these names may be giuen to all Angels, in diuers respects, and vpon occasion of diuers employments: Or they may be giuen to some Angels for a time, and not for euer. Or if it be yeelded that those names doe distinguish the diuers sorts of Angels, and their order; yet it will not follow, that wee can tell their sorts, as the bold *Dionisius*, and the Papists haue aduentured to doe.

Thus of the doctrine of Creation; the Uses follow, and they are,

- 1 For Reproofe.
- 2 For Consolation.
- 3 For Instruction.

The doctrine of Creation cannot but be a doctrine of great reproofe and terrour to wicked men; because those goodly Creatures, being Gods workmanship, will plead against them, and make them inexcuseable in the day of CHRIST; in as much as they haue not learned to know and serue God with thankfulness and feare, that shewed his Wisdome and Power, and other the inuisible things of God, in the making of all those Creatures^r. And besides, from the great power of God, in the Creation of themselves and other Creatures, they may see that they are in a wofull case, that by sinning strue with him that made them: for hee hath the same power to destroy them^f.

And further, if God made all, then he knowes all, and so all the sinnes of the sinner; and in that he made all, he hath all at his command as Lord by creation; all Armies, to raise them against the wicked for their subuersion.

Secondly, the Doctrine of the Creation may comfort Gods Children many wayes: first, it may comfort them in the faith of the worlds dissolution: it is hee that created Heauen and Earth that will accomplish it, *that time shall be no more*, I meane not times of mortalitie, sinne, labour, infirmitie &c. Secondly, it may comfort them in the successe of Christs kingdome on earth. Though it be a great thing to gather men againe into couenant with God, and to open the eyes of men, blinde with ignorance, and to deliuer the soules of men that haue long lye in the prisons of sinne and miserie; yet we may be assured that God, by the ordinances of Christ, will accomplish all the great things of this spirituall kingdome; because hee was able to create the Heauens and Earth. And God himselfe doth remember his power in the Creation, to assure his performance in our regeneration^h. Thirdly, it may comfort vs in our vnion with Christ; for what shall separate vs from his loue? in as much as he is vnchangeable himselfe, nothing else can, for they are all his Creatures, and must not crosse his resolued willⁱ. Fourthly, it must needs be a comfort to serue such a God, as hath shewed himselfe in the Creation to worke so wonderfully. Blessed is he that can reioyce in God, and his seruice, and is refreshed with the light of his countenance, and assured of his loue^k. Fifthly, the wonders of the Creation serue to shew vs how wonderfull the works of Grace are, in the working of which, the Lord vseth the very tearme of creating. To regenerate a man is as glorious a worke as to make a world^l: the protection of a Christian hath in it also diuers of the wonders of the Creation. The peace that comes into the hearts of Christians, as *the fruits of the lippes*, is created^m: a cleane heart is a rare blessing, for it is created alsoⁿ. Sixthly, it is a comfort against the force

of

^c Rom. 1. 19.

^e Esa. 45. 19.

^g Reuel. 10. 6.

^h Esa. 42. 5. 6.

ⁱ Rom. 8.

^k Psal. 89. 11.

15.

^l Ephes. 2. 10.

^m 4. 24.

ⁿ 2 Cor. 5. 17.

Gal. 6. 15.

^o Esa. 57. 18.

^p Psal. 51. 8.

of wicked men, and their wrongs: the wickedst men are Gods Creatures; Hee created the destroyer to destroy, and the Smith that bloweth the Coales, and him that bringeth forth an instrument: and therefore all the weapons that are made against Gods Children cannot prosper. And it is a part of the Christians inheritance, to be protected against the malice of the wicked, that would destroy him. Lastly, it may comfort Gods Children, in the expectation of their salvation; for God hath promised, as certainly as he hath created the Heavens, he will saue Israell, though it should be as hard a worke as was the spreading out of the Heavens P. 113. 10

Thirdly, the doctrine of the Creation should teach vs diuers duties:

First, the admirableness, and varietie of Gods workes should prouoke vs to contemplation: *How deare are thy thoughts vnto me?* Psal. 139. 17.

Secondly, in affliction; we should willingly commit our selues to God, and trust in him, though our meanes be little, or vnlikely; for he is a *faithfull Creatour*: his loue to vs affords him Will to doe vs good, and the creation proues his Power 9.

Thirdly, the greatnesse of the workes, in Creation, should inprint in vs Reuerence and Feare, and force vs to the duties of the adoration and worship of God, *Reuel. 4. 11. & 5. 13. Psal. 104. 31. & 100, 13.*

Fourthly, the knowledge of the glory and greatnesse of the Creator, should inflame in vs indignation against Idols, and the worship of the creature, *Ier. 19. 3. 7. 10. 11. 12. 14. 16. Rom. 1. 25.*

Fifthly, the remembrance of our Creator, and Creation, should worke in vs an abatement of our pride and iollitie, and dull the edge of our fierce appetite to sinne, *Eccles. 12. 1.*

Sixtly, the consideration of our equalitie in our Creation, should keepe vs that we transgresse not against our Brethren: *Wee haue all one Father, and one GOD hath created vs.* Thus of the Creation.

The third thing in Christs relation to the Creatures, is, that *All things are for him.*

For him.] In diuers respects: first, as it is he onely, *in whom the Father is well pleased*; and so the loue of God to the World is for his sake. Secondly, as all the Creatures doe serue to point out the Sonne, as well as the Father, and that because they shew Christ, as the wisdom of the Father. And besides, their changes and corruptions doe cry for the liberty of the sons of God in Christ: and further, they are all at commaund, for the propagation and preseruing of the kingdome of Christ. Thirdly, as *he is beyre of all things*, they are for him, that is, for his glory; so as he is not onely the Efficient, but the finall cause of all things. The Carpenter makes his House, perhaps for one more honourable then himselfe, but not so Christ in making this great House, the World. The consideration of this poynt, that *all things are for Christ*, should teach vs diuers things.

First, we should lesse dote vpon the world, and the things thereof, in as much as these things were principally made for Christ, and not for vs. And secondly, we should vse all these things as helpe to lead vs to Christ. Thirdly, in the vse of the Creatures, wee should be careful to expresse the glory of Christ, by giuing thanks, by magnifying his Wisdom, Power, Goodnesse, &c. and by distributing them, according to his appoyntment, as to the poore, and to the maintenance of the worship of God: for seeing they are his, and for him, wee should dispose of them as he requires. Lastly, it should keepe vs from the vse of all ill meanes: for seeing it is for Christ, we should not lye, deceiue, vse false weights, runne to Witches, or take any other vngodly course, for hee needs not our lye, nor desires to be helped by any sinnefull course.

o Esay 54. 16.
17. & 43. 1. 2. 3.

p Esa 45. 15.
17 18. 19.

q 1 Pet. 4. 19.
Esa. 45. 12. 7.
22.

r Mal. 2. 10.
Iob 31. 14. 15.

All things are
for Christ, in
diuers respects.

Ves.

The fourth thing which Christ is commended for, is his Eternitie.

Hee was before all things.]

The Immenſitie of Christs Diuine Nature hath foure things in it. First, infiniteness in respect of it selfe. Secondly, incomprehensibleness in respect of our sense, and vnderstanding. Thirdly, incircumscribleness, in respect of place. Fourthly, Eternitie, in comparision of time; that Christ is eternall these places proue; *Prou. 8. 22. &c. Mich. 5. 2. 4. &c. Reuel. 1. 8. 11. and 21. 6. and 22. 13.*

The Eternitie of Christ may be thus defined: it is a pleasant; and at once, perfect possession of endlesse life. And hereby may the eternitie of Christ appeare, to differ from the eternitie of all other things. The Heauens haue an endlesse of Essence, but they want life. The Diuels haue an endlesse, not onely being, but life; but it is not a pleasant life. The Saints in Heauen haue a pleasant life till the day of Iudgement, but they haue not whole possession. The Angels in Heauen haue a whole possession, but it is not at once, but successiuelly, both in reuelation and ioy: I say, it is whole in them, because their whole Nature or Essence is possessed of pleasant and endlesse life. And lastly, Christs eternitie differs from all eternitie, of all the Creatures, because no creature hath the former things absolutely perfect; that is, such a possession of endlesse life, as vnto which nothing is wanting, for they want many of the perfections that are in Christ, though they be perfect in their owne kinde.

Seeing Christ was before all things, wee should preferre him before all things: wee should acknowledge his Title as heyre of all things: as the eldest among all things, wee should willingly heare him speake, and honour his words; wee should trust in him, and liue by faith, &c.

And in him all things consists.] That is, hee vpholds, rules, and gouernes all things by his prouidence: and this is the first thing by which our Redeemer is described in relation to the World. That prouidence is giuen to the Sonne, as well as Creation, these places proue, *Heb. 1. 2. 3. Pro. 8. 15. Iohn 5. 12.* Christ is not like the Carpenter, that makes his House, and then leaues it: or like the Shipwright, that frames his Ship, but neuer after guides it. All things are sayd to consist in him, in respect of Conseruation, in that hee keepes all things in their being: in respect of Precept, in that from him are prescribed the Lawes, by which Nature, Pollicie, and Religion are gouerned: in respect of Operation, in that all things moue in him: in respect of Ordination, in that he appointeth all things to their end: in respect of Disposition of the meanes to the end: and lastly, as the vniuersall cause of Nature, and naturall instincts in all Creatures, by which they further their owne preferuation.

Obiect. But we see the meanes by which all things are wrought and preserved, as by their causes? *Sol.* The meanes, notwithstanding all things, consist in Christ: first, because Christ vseth not the meanes necessarily: secondly, hee ordaines the meanes as well as the end: thirdly, the meanes is many times euill, in matter or forme, yet the worke is made good by Christ: fourthly, hee is not tied to the meanes, but he can worke eyther with, without, or against the meanes: fifthly, all meanes, hath his efficacie from Christ. But the words would be particularly weighed.

In him.] All things consist in Christ, both in general, as hee is God; and in speciall, as he is Redeemer. Foure wayes, all things consist, in, or by CHRIST; as he is God: first, in respect of *Vbiquitie*, he comprehends all things, and is comprehended of nothing. *The Nations are but a droppe of his Bucket,* and time it selfe is but a drop of his Eternitie: secondly, in respect of power, in his power this whole frame stirreth: thirdly, in respect of *Omniscience*,

and

Foure things
in the immen-
ſitie of Christs
diuine Nature.

The Eternitie
of Christ, de-
scribed and ex-
plained.

How all things
consist in
Christ.
Conseruando.
Prescribendo.
Mouendo.
Ordinando.
Disponendo.

As Christ is
God, all things
consist in him
foure wayes.

and Wisedome, for all is within his knowledge, and receiue order from his Wisedome: fourthly, in respect of decree; for the world to be made did from eueralting hang in the fore-knowledge, and pre-ordination of Christ.

As *Christ is Redeemer*, all things consist in him three wayes: first, because he is that attonement which kept the world from being dissolued for *Adams sinne*: secondly, because the respect of him and his Church, is that that keepes vp the world to this day: if his body were once compleat, the world would not stand one houre: thirdly, because the promise made to man, concerning his prosperitie, in the vse of all Creatures, are made in Christ.

All things.] Euen all things which are, or are done in Earth, or Heauen; things visible, or inuisible, which haue eyther being, life, sence, or reason, past, present, or to come, aduersitie as well as prosperitie, &c.

Consist.] This word notes foure things: Order, Continuance, Cooperation, and Immutabilitie.

First, the Creatures consist, that is, by an excellent Order, agree together in a glorious frame: for *God is the God of order, and not of confusion.*

Obiect. There be many miseries, euils, and mischiefes in the world, and therefore how can there be order in all things? *Sol.* First, there may be order in respect of God, though not in respect of vs. Secondly, it followeth not that there is no order, because wee see none: *O the depth! &c. Rom. 11.* Thirdly, many of the reasons of the fearefull miseries that are in the world, are reuealed as the iustice of God, in punishing of a sinnefull World; eyther whole Nations, or particular persons, the humbling of his Children, and the preparing of them for Heauen, and such like. Fourthly, there may be Order, in respect of the whole, though not in respect of euery part.

Obiect. 2. There be many sinnes in the world, and those consist not in Christ, neither tend they to order. *Sol.* The truth is, that those come into the world by the Deuill and man, and they are by the prouidence of God not effectiue, but permissiue. Yet so as there is operation in foure respects about the sinnes of the world: for first, Christ is the Authour of the Motion in generall; though not of the euill of the Motion. Secondly, Christ worketh, in that he withdraweth grace, being prouoked thereunto. Thirdly, he worketh, in determining, or setting a measure vnto sinne, that it passe not his bounds. Fourthly, he worketh, in conuerting the sinne to a punishment of the sinner, or in working thereout an occasion of humiliation, and of grace in the penitent.

Secondly, *Consisting* notes the continuance together of the Creatures, for by the prouidence of Christ it is that no substance in Specie that was at first made, euer ceased; but there are still as many Creatures as euer were: and the very singulars of euery sort, doe consist in *Individuo*, as long as please Christ: and the like may be said of the essentiall qualities of all the creatures.

Thirdly, *Consisting*, notes the Cooperation of the Creatures, so as by the prouidence of Christ, all things worke together for his glory: and all things are ready at Christs will and commaund by ioynt mouing, &c.

Fourthly, *Consisting*, notes immutabilitie, in the prouidence of Christ.

Thus of the Doctrine: the Vses follow.

And first, the meditation of the prouidence of Christ, serueth for great reproofe of wicked mens securitie in sinne, who carelesly adde sinne vnto sinne; so it may be hid from men: as if they were of the minde of those that thought God did not see, or had forsaken the earth, and the care of mens actions below. But seeing all things consist in Christ, wicked men cannot stirre but Christ discovereth them, as plainely as any thing that is in his owne heart. Yea, seeing all things consist in Christ, it checketh the doubtfulnesse, and mistrustfulnesse, that is in the hearts of Gods Children;

And as he is Redeemer, three wayes.

Act. 17. 25.

The word *Consist*, notes foure things.

Obiect.

Sol.

Obiect. 2.

Sol.

Ves.

as in their crosses God did not care for them, or that they should be helpelesse. This is at large reprov'd in these places, *Esa. 40. 27. & 49. 14. & c. & 54. 7. & c.*

Secondly, seeing all things *Consist* in CHRIST, it should teach vs to trust in Christ, and not in the second causes: and it should make vs lesse carefull for our preferuation, neuer asking what we shall eat, or what we shall put on: yea, seeing he rules all things, let vs willingly subiect our selues to his Scepter, and let him be our guide vnto death.

Ques. But what must we doe that it might go well with vs, by the providence of Christ? *Ans.* First, we must be Saints, if we would haue Christ to keepe vs and preferue vs: that is, such men as hide not their sinnes, but confesse them, and forsake them, and liue innocently*. Secondly, true prosperitie must be learned out of the Word, we must be taught to profit: And the next way to get Christ to blesse vs in our Houses, is to waite vpon his direction in his House; for all prosperitie depends vpon Gods promise, and if wee would prosper, we must doe such things as are of promise. Thirdly, wee must in true humilitie and sence of our owne vnworthinesse, rest vpon the providence of Christ. It is iust if I prosper not in my estate, if I will not trust God with it. Fourthly, we must pray God to direct the workes of our hands continually. Fifthly, wee must take heed of crueltie, and despising and backbiting of Gods poore afflicted Seruants*.

Lastly, if all things consist, and are preferued in CHRIST, then much more the righteous are preferued with a speciall preferuation, and in a peculiar safetie. In the 37. Psalm this point is excellently and at large handled, both by direct prooffe, and by answer to all the vsuall Obiections against their safety. That they shall be preferued, is affirmed *Verf. 3. 17. 23. 25. 28.* The Obiections answered, are many.

Obiect. 1. Wicked men flourish. *Sol.* a righteous man should neuer grieve at that; for they shall soone be cut downe, like the grasse, and wither as the greene hearbe, *Verf. 12.*

Obiect. 2. Righteous men are in distresse. *Sol.* *Verf. 6.* The night of their aduersitie will be turned into the light of prosperitie: and as surely, as they can belecue when it is night that it shall be day, so surely may they be perswaded, when crosses are vpon them, that comfort and deliuerance shall come.

Obiect. 3. But there are great plots laid against the righteous, and they are pursued with great malice, and their intended ruine is come almost to the very issue. *Sol.* *Verse 12. 13. 14. 15.* The Lord sees all the plots of wicked men, and laughes at their spightfull and foolish malice; while they are busie to destroy the righteous, and hope to haue a day against them, the Lord seeth that their owne day is comming vpon them; euen a day of destruction, a day of great iudgement, and eternall miserie; their Bow shall be broken, and the Sword that they haue drawne shall enter into their owne heart.

Obiect. 4. But the iust haue but small meanes. *Sol.* *Verf. 16. 17.* A little that the righteous hath, is better then the riches of many wicked; for the armes of the wicked shall be broken, and the Lord upholdeth the iust.

Obiect. 5. Heauy times are like to befall them. *Sol.* *Verse 19.* They shall not be ashamed in the euill time, and in the day of famine they shall haue enough.

Obiect. 6. But the wicked waxe fatter and fatter, and they preuaile in vexing the righteous. *Sol.* *Verse 20.* Indeed the wicked are fat, but it is but the fat of Lambes, their prosperitie shall soone melt, and as they be like smoake in vexing the godly, so shall they be like smoake in vanishing away.

Obiect.

c *Matt. 6.*

v *Psal. 49. 14.*

What wee must do that it might goe well with vs.

x *1 Sam. 2. 9.*

Esa. 48. 17. 18.

Psa. 5. 8. & 7. 10.

Esa. 13. 9. 10.

Pro. 28. 13.

y *Psal. 1. 3. & 23*

Esa. 13. 17.

z *Psal 90. 7.*

* *Psal. 41. 1. 2. 3*

& *140. 11. 12.*

13.

Obiect. 7. But the righteous doe fall. *Sol. Verf.* 24. Though hee doe fall, yet hee falls not finally, nor totally; for hee is not vtterly calt downe: and besides, there is an vpholding prouidence of God in all the falls of the righteous.

Obiect. 8. Wee see some wicked men that doe not so fall into aduertitie, but rather are in prosperitie to their dying dayes. *Sol. Verf.* 27. Though they doe, yet their seed shall be cut off.

Obiect. 9. But some wicked men are strong yet, and in their seed spread also. *Sol. Verse* 35. 36. Note also, that those spreading Bay-trees many times soone passe away; and they, and their houses, are sometimes vtterly cut off.

Obiect. 10. But vpright men are vnder many and long crosses. *Sol. Verf.* 37. Yet, his end is peace.

Obiect. 11. But no body stands for the godly, when they come into question. *Sol. Verse* 39. 40. Their saluaton is of the Lord; hee is their strength, he will helpe them, and deliuer them, &c.

But if wee would be thus deliuered, obserue

1. That wee must not vnthankfully fret at Gods prouidence, *verse* 1.
2. We must trust in the Lord, and doe good, *vers.* 2. 3.
3. We must delight our selues in the Lord, and not place our contentment on earthly things, *verse* 4.
4. Wee must commit our wayes to God, *vers.* 5.
5. Wee must get patience, and humble affections, *vers.* 7. 8. 9. 10. 11.
6. Wee must be of vpright conuersation, *vers.* 14.
7. Wee must be mercifull, *vers.* 25. 26.
8. We must speake righteous things, and get the Law into our hearts, *verse* 30.
9. Wee must keepe our way, and wait on G O D, neither vse ill meanes.

Verse 18. And hee is the Head of the Body, the Church; hee is the beginning and first borne of the dead, that in all things hee might haue the prebeminence.

Our Redeemer is described before, both in his relation to God, and to the World. In this verse, and the rest that follow to the 23. hee is described as hee stands in relation to the Church: and that two wayes. First, in relation to the whole Church, *verse* 18. 19. 20. Secondly, in relation to the Church of the *Colossians*, *vers.* 21. 22.

The praise of Christ in relation to the whole Church, is first briefly propounded, and then more largely opened. It is propounded in these words. *And he is the Head of the Body, the Church.*] There is great oddes betweene the worlds subiection to Christ, and the Churches: for the faithfull are subiect to Christ as the members are to the Head; but the wicked are subiect as vile things vnder his feet.

Great are the benefits which come to the Church from CHRIST, as her Head I instance: in sixe, *viz.* Loue, *Sympathie*, *Audience*, *Aduocation*, *Union*, and *Influence*. First, *Infinite Loue*: no man so loues his Wife, as Christ loues his Church^b. Secondly, *Sympathie*, by which Christ hath a fellow-feeling of the distresses of all his members, that which is done to them, hee takes it as done to him, whether it be good or euill^c. Thirdly, *Audience*, and willing acceptance of all the desires and prayers of all his members: the Head heares for the Body. Fourthly, *Aduocation*, no naturall Head can so plead for his members, as doth our misticall Head for vs. Fifthly, *Union*, wee as members, are honoured with the *Union of Essence*; in that hee hath taken our nature: with the *Union of Office*, so as the members

a *Ephes.* 1. 22.

The benefits flow from Christ as the head of the Church.

b *Ephes.* 5. 27.

c *Math.* 18. 5.

& 25. 40. 45.

Heb. 2. 17.

& 4. 15.

are annoynted Kings, Priests, and Prophets, in their kinde, as well as CHRIST: and also with the *Union of Vertue*, and benefits: by which *Union* wee partake of his Righteousnesse, Holinesse, and Glory. By Vertue of this *Union* with Christ, the faithfull haue the euerlasting presence of Christ; to and after, the end of the World ^d. The last benefit is influence; influence I say, both of Life (for the second Adam is a quickening spirit ^e) and Light, (for CHRIST is the Fountaine of all true Wisedome ^f: the Head seeth for the Body, and the Body by, and from, the Head) and Grace, (for of his fulnesse wee receive all grace,) and Motion: for all good desires, feelings, words, and workes, come from the working of the Head in vs.

The politicall Head is the glory of the World; and the misticall Head is the glory of the CHURCH: yet the misticall Head excels the politicall many wayes. For,

1. CHRIST is the Head of such as are not together in the being of Nature or Grace.
2. CHRIST is a perpetuall Head; the other is but for a time.
3. CHRIST is a Head by Influence, the other but by Gouvernement.
4. CHRIST is an absolute Head; the other but subordinate to Christ; and his Vice-gerent.

That Christ might become our Head, wee must consider what hee did in fitting himselfe thereunto: and secondly, what he doth in vs. For himselfe, hee rooke the same Nature with his Church; else had the Church beene like *Nabuchadnezzers* Image. Yet as hee tooke our Nature, so wee must know that he bettered it. The Head differs in worth from the Body, because therein is seated the minde, which is the noblest part of man: so in the humane Nature of Christ, dwels the Godhead bodily; and by expiation, in his owne person, Christ takes away the sinnes of the Church, which else would haue letted all *Union*. And lastly, hee exalted his suffering Nature, and seated himselfe aloft, as meete to haue the preheminance, and become Head of all the faithfull: And as the Head is there seated, so are the Members: for, 1. they are collected out of the World, by the sound of the Gospell: Let them lye hidden in the world that meane to perish with the world. 2. They are framed, formed, proportioned, and begotten, by daily hearing. 3. They are ingrafted into an vnspokeable, and inuisible *Union*; presently in truth, afterwards in fence.

Church.] This word is diuersly accepted: it is taken sometime in euill part, for an assembly of wicked men; and so there is the *Church of the malignant* ^g: sometimes for the faithfull in heaven ^h: sometimes for Christians on Earth ⁱ: and this not alwayes in one sense: sometimes for the Pastors of the Church, and gouernours, as some thinke, *Matth.* 18. 17. sometimes for the People, and the Flocke ^k: sometimes for particular Churches. And lastly, sometimes for all the Elect of God, that haue beene, are, or shall be: so *Matth.* 16. 18. *Ephes.* 1. 23. and 5. 23. And so here.

The *Church of Christ* is glorious in three prayfes.

- 1 She is *One*.
- 2 She is *Holy*.
- 3 She is *Catholique*.

She is *One*, in respect of one Head, and Service: in respect of one Spirit and Binder, and in respect of one Faith and Constancy in doctrine. She is *Holy*, by segregation from the sinnefull world, by the inchoation of the grace of Christ, and by imputation of his righteousness. She is *Catholique*, especially, in the New Testament; in respect of place, the Elect may be in any place: in respect of men, for it is gathered of all sorts of men: and in respect

^d *Math.* 28.

^e *1 Cor.* 15.

^f *1 Cor.* 1. 30.

Our head is more glorious then all politicall heads.

^g *Psal.* 26. 5.

^h *Act.* 19. 32. 40.

ⁱ *Ephes.* 5. 27.

^j *1 Tim.* 3. 15.

^k *Act.* 5. 11.

^l *1 Pet.* 5. 2.

^m *Act.* 20. 28.

ⁿ *1 Reue.* 2. 1 & 12

respect of Time, for it shall continue vnto all times, euen till time be no more.

Thus of the Doctrine concerning *Christ* and the *Church*. The Vses follow.

The first Vse is for Confutation : and that three wayes.

First, in vaine doe the wicked enemies of the Church pride themselues in the greatnesse of Learning, Power, Meanes, &c. thinking to suppress the being or glory of *Christis* Church on Earth; for *the stone that the Builders refused, will proue the Head of the corner.*

Secondly, in vaine doe the Papiſts goe about to maintaine their ministeriall Head; for the Church is neither without a Head, nor many-Headed. And it is absurd to excuse it, that the Pope is but a Head vnder *Christ*: for the body were monstrous that had two heads, one aboue, and another vnder.

Thirdly, in vaine doe carnall men plead their hopes in *Christ*, when they can yeeld no sound reason to proue they are *Christis* members. They are not members of this body vnder this Head, that want Faith; that haue not the spirit of *Christ*; that are not quickened with the life of Grace; that are not wrought vpon by the word of *Christ*, nor built vpon the foundation of the Prophets and Apostles, that feele no influence of graces from *CHRIST*; that want the knowledge of Prophets, or mortification of Priests, or victory ouer the World, as Kings; that eyther pride themselues in their owne ciuill righteoufnesse, or can fall away wholly, and for euer.

The second Vse is for Instruction: and first, as *Christ* is considered to be our Head, we should

1 Pray, that *God* would open the eyes of our understanding, that wee might with sence and affection see what the hope of our calling is^m, to become members of such a Body, vnder such a Head.

2 Take heed of all pollutions, that might any way tend to the dishonour of our Head, whether it be of Flesh or Spiritⁿ.

3 Consider our place in this Body, and vnder this Head, and not presume to know aboue what is meet^o.

4 Vse all meanes to grow in this Body, and not pull it backe, or shame our Head by spirituall securitie, or vnprofitablenesse: and to this end wee should sticke fast to the words of the Prophets, and not suffer our selues to be carried about by euery winde of doctrine, and follow the truth in Loue^p, without pride or discord.

5 Obey as the Members doe, in Vnion with the Head by faith; in Communion with the fellow-Members by Loue, and with a naturall voluntarie, and not extorted obedience.

Secondly, if the *CHURCH* be the Body of *CHRIST*, and wee Members of this Body, wee should learne to carry our selues one towards another, in all humblenesse of minde, and long-suffering, supporting one another, and keepe the bond of peace in the vnitie of the spirit^q. And wee should labour to profit one another with the gifts *God* hath bestowed vpon vs, that our graces, as holy oyntment, may runne downe from member to member: and all our Loue should be without dissimulation^r: in giuing honour, going one before another, in as muchas what honour one member receiueth, is done in some respect to all. And wee should willingly distribute to the necessities of the Saints, and reioyce with them that reioyce, and weepe with them that weepe^s, out of the Simpathy of Members: by all meanes shunning to giue offence in the least thing; especially not censorious, or contentious in matters of indifferencie^t.

Vses.

^m Ephes. 1. 19.
22. &c.

ⁿ 2 Cor. 6.

^o Rom. 12. 4. 5.

^p Ephes. 4. 12.
10. 16.

^q Ephes. 4. 2. 3.
4. 5.

^r Rom. 12. 6. 9.

^s Rom. 12. 10.
13. 15. 16.

^t 1 Cor. 10. 24.
14.

Lastly, all discontentments with our place or calling, or estimation in the body, and all contempt, or enuy, at the gifts or place of other Christians, should be banished out of our hearts v.

Thus of the excellency of Christ, in relation to the Church, as it is briefly propounded: the explication followes.

The head hath three Priuiledges, or excels all the Members in Order, Perfection, or Vertue, and Efficacie. The preheminance of Christ is three wayes considered. First, in respect of the dignitie of Order, *verse 18.* of order I say, toward the Members. Secondly, in respect of perfection in himselfe, in the fulnesse of grace, *verse 15.* Thirdly, in respect of Vertue, Efficacie, and influence toward the whole body, *verse 20.*

The primacie of CHRIST in order, or relation to the Members, is twofold. First, in the estate of Grace, *Hee is the beginning.* Secondly, in the respect of the state of Glory, *Hee is the first begotten of the dead.*

Hee is the beginning.] Christ may be sayd to be the beginning, in three respects. First, as he is the first fruits, for whose sake the rest are accepted, and blessed. Secondly, as hee is the repayer of the world, decayed by mans sinne. Thirdly, as hee is the beginning of the good things that are in the Church: hee is both the object and efficient cause of faith. Mortification flowes from his death, and new Obedience from his Resurrection: Iustification is wrought from his obedience.

And this shewes the miserie of all carnall men, that are not members of Christ: in respect of the life of Grace they are dead: in respect of Faith they are Infidels: in respect of Iustification they are without GOD: in respect of Repentaunce they walke in trespasses, and sinnes: in respect of Communion of Saints, they are strangers from the Common-wealth of Israell. There can be a beginning of no true felicitie without CHRIST. Christ is said to be *the beginning of the creation of God*^a: and from thence is inferred a most seuerer reproofe of mans lukewarmenesse in matters of Pietie, Repentaunce, and Grace, *vers. 15. 16. 17.* And if Christ be the Authour and beginning of Faith and Grace, it should teach vs to perseuere in the Faith, and *contend for the truth,* and *keepe that is committed to us,* with all Patience, Wisedome, and Constancy^b. And in as much as hee is *Alpha*, hee will be *Omega*: as he is the beginning, so he will be the end; and therefore *blessed are they that doe his Commandements.* And *let him that is righteous be righteous still*: and let prophane men, that will not by Faith and Repentaunce seeke vnto Christ, *be filthy still*^c.

The first begotten of the dead.] Christ, as head of the Church, holds his relation both to the liuing, as their beginning, and to the dead as their first begotten.

There is a threefold primogeniture of Christ: Hee is the first begotten. First, in respect of eternall generation; as he is the Sonne of God. Of this before. Secondly, as hee is borne of the Virgin *Mary*; for shee is said to bring forth her first begotten Sonne^d. Thirdly, when God raised Christ out of the Graue, hee is said to beget his Sonne, for so the words of the second Psalme: *Thou art my Sonne, this day haue I begotten thee,* are applied to the Resurrection of CHRIST^e. In that Christ is said to be the first begotten of the dead, three things may be noted, as implied heere, concerning the members of Christ: and three things concerning Christ himselfe as Head.

First, concerning the Members, these things may be gathered:

1. That not onely wicked men, but the true members of Christ dye, *Heb. 9. Psal. 89. 2 Sam. 14.* The consideration of this, that the godly must dye, may serue for many Vses: first, *Why doth vaine man dye then without wise-*

dome?

v I Cor. 12. 15
22, 23, 26.

Christ is sayd
to be the be-
ginning, in
three respects.

Vses.

a Reuel. 3. 14.

b Heb. 12. 2.

c Reuel. 22. 11.
13. 14.

d Mat. 1.

e Act. 13. 33.

dome? secondly, how shall wicked men escape? their Couenant with Death must needs be disannulled: thirdly, it should cause vs deeply to digest the vanities of this life^b: fourthly, it should cause vs to take heede of *Eues*, *Least yee dye*; for it is out of all question, dye wee must, and therefore meete it were, wee should prouide for it, without mincing or procrastinating: lastly, we should encourage our selues, and dye like the members of Christ, with all willingnesse, Faith and Patience.

2 The gouernance of Christ reacheth as well to the dead as to the liuing Members. This the faithfull were wont of old to note, when they would say a man were dead, they would say, hee was *ioyn'd to his people*. This should be a great encouragement vnto godly men to dye.

3 From Coherence; that if wee would haue Christ to be the first begotten to vs when wee are dead, wee must subiect our selues to his Ordinances, that hee may be the beginning of true Grace to vs while we liue.

Secondly, concerning the Head, these three things may be noted:

1 That hee was among the dead, and this was good for vs: for thereby hee dissolued the power the Diuell had to inflict death, or the feare of it, vpon his Membersⁱ, and thereby hee finished the expiation of all our sinnes, thereby he ratified Gods Couenant, thereby hee kils the power of sinne in vs, and thereby he takes away the curse of our naturall death.

2 That he was not onely among the dead, but he was begotten among the dead, that is, rayfed from death to life; and this also was profitable for vs, for hee rose to our Iustification, *Rom. 4. 23. 24.* to our viuification; *Rom. 6. 4.* to our deliuerance from wrath to come, *1 Thef. 1. 10.*

3 That hee is not onely begotten, but the first begotten among the dead; and that in three respects. First, as hee was more excellently rayfed then any of the dead are; for he carryed no corruption to the graue; and hee saw no corruption in the graue, and hee was but a short time vnder the power of the graue. Secondly, in respect of time; hee was the first that rose from the dead^k. Thirdly, in respect of efficacie; it is hee by whose power all the rest rise^l.

This must needs be a great comfort to vs while wee liue, against the time our bodies must goe into the house of darkenesse, the darkesome lodging in the graue; onely, let vs seeke the vertue of the Resurrection of Christ in this world, and the experiment of the vigor of it, first vpon our soules, in plucking vs vp out of the graue of sinne, to walke before God, in newnesse of life^m.

That in all things hee might haue the preheminance.] These words are added for further amplification or Explanation of the former. They giue vnto Christ a primacie and preheminance in all things: First, ouer both liuing and dead: as hee is the beginning to the liuing, and the first begotten to the dead, Christ then hath the preheminance, he is first in all things, *Mat. 28. 18. Rom. 4. 9. Phil. 2. 9. Ephes. 1. 23.* He is first many wayes: first in Time, as before all things: first in Order, hee hath a primacie of order, hee is the first to be reckoned and admired in the Church: first in the Dignitie of Person, hee excels in both Natures all that is in the Church or euer was: first in Degreeⁿ: first in Government^o: first in Acceptation with God^p: lastly, he is first Effectiuely, as the cause of all the respect, order, and excellency in others: hee is the Roote out of which springs all the glory in the Church.

The vse is, first, for Terrour to all those that sinne against Christs preheminance, as they doe in a high degree; that hauing *begunne in the Spirit*, will *end in the flesh*: such as hauing *knowne the way of righteousnesse*, afterwards *turne from the holy course, with the Dogge to the vomit, and with the Swine to the mallowing in the mire*^q. Secondly, the consideration of Christs primacie and

f *Iob. 4. 21.*
g *ob. 21. 32.*
E^say 28.
h *Eccles. 2. 16. 17.*

i *Heb. 2. 17.*
Heb. 9. 15.

k *Acts. 26. 23.*
l *1 Cor. 15. 20. 22.*
John 5. 21.
o *11. 28.*

m *Phil. 3. 9.*

Hee is first in
diuers respects.

n *John 1. 5.*
o *Mat. 20. 27.*
Luke 19. 4.
E^say 9.
p *Mat. 17. 5.*

Uses.

q *2 Pet. 20. 21.*
Reuel. 2. 4. 19.

r *Mat.* 20. 27.
Marke 9. 35.
 ☉ 10. 44.
 3 *Iohn* 9. 10.

How wee may
 in life yeeld
 Christ the pre-
 heminance.

preheminance, should learne vs to take heede of climbing in the Church; it is dangerous to desire to be chiefe; it is almost the sole power of the Head of the Church. Lastly, let it be our care both in heart and life, to yeeld Christ the preheminance, which we shall doe, if we labour to know nothing more then Christ crucified; if wee miade the things of Christs Kingdome, more then the things of this life; if wee make him our chiefe refuge by Faith, for all happineste and reconciliation; if wee make him our ioy; reioycing more in Christ then carnall men can doe in the World, (for a discontented life denyes Christ the preheminance;) if the zeale of Gods house can eate vs vp; if in all our actions wee performe the worship of God first; if we sticke not to confesse and professe Christ; if wee honour the faithfull, and contemne the vile, and ioyne our selues to such as feare God, though they be despised in this world: and lastly, when we can in all things rather chuse to please God then men.

Verse 19. *For it pleased the Father, that in him should all fulnesse dwell.*

THere is great reason Christ should be acknowledged head, as in the former Verse, by reason of his primacie and preheminance; so in this Verse, by reason of the plenitude that dwels in him: No naturall head so full of senses, as hee is full of Grace.

It is to be noted in the generall, that the head should excell the members in gifts: and therefore it is a fault in Cities, when the people chuse vnto themselves vnnecesse men to be their Heads. God may chuse *Saul* following his Fathers Attles, because if he make Princes, he can giue spirit vnto Princes; but it is not so with men; they may giue the Office, but they cannot giue the gifts to execute it. And it is likewise a great shame to such Rulers of the people, as are so farre from repressing disorders, that they are disordered themselves and their households. So domesticall Heads likewise, if they would not see swearing, lying, whoring, passions, idlenesse, &c. in their Children and Seruants, they must be free from ill example themselves, and be as heads, excelling the rest of the family in gifts and good behauiour.

It pleased.] The mouing cause and foundation of all the grace shewed to the Creature, is the good pleasure of the will of the Creator^a. Why is Israell planted^b? why are the great Mysteries of God hidden from the wise, and revealed to Babes^c? why hath the little Flocke a Kingdome^d? why hath God mercy on some and not on others^e? why hath *Iob* riches, and why are they taken away^f? why is Iudgement and righteousnesse in a forlorne world; that deserued nothing^g? why is *Juda* as Potters clay^h? why is the world saued by preachingⁱ? why are some predestinate to be adopted^k? why is the Mysterie of Gods will opened now and not before? To conclude, why is all fulnesse in the Head, or any grace in the Members, but onely, because it pleased him?

The vse of this is: first, to teach vs to doe likewise, that is, to doe good without respect of desert; it is Royall, yea, it is Diuine: Secondly, it should teach vs, if wee would get any grace or blessing from God, to examine our selues, whether wee be in his Fauour, and to labour in all things so to serue him, as to please him. Thirdly, to subiect our Reasons and Affections to Gods Will, though hee should shew vs no other Reason of his doings, but his Will: for wee must alwayes know that things are alwayes iust, because hee willed them. Fourthly, in our troubles, and vnder crosses, it should teach vs patience^m, and to labour to pacifie God, by Prayer and Humiliation, in the Name of Christ, and to acknowledge the soueraigntie of God, referring our selues to his pleasure for deliueranceⁿ; not trusting vpon the

meanes.

a *Ephes.* 1. 5.
 2 *Thef.* 1. 11.
 b *Psal.* 43. 3.
 c *Mat.* 11. 27.
 d *Luke* 12. 32.
 e *Exod.* 33. 19.
 f *Iob* 1.
 g *Ier.* 9. 24.
 h *Ier.* 18. 6.
 i *I Cor.* 1. 27.
 k *Ephes.* 1. 5.
 l *Ephes.* 1. 9.

Vses.

m *Psal.* 39. 9.

n *Psal.* 40. 13.

meanes^o. Lastly, it may be a comfort that nothing can befall any Christian, but what pleaseth God.

Doct. 2. God is well pleased in PCHRIST: He loues him infinitely; hee can be content hee haue any thing, yea, all things: and therefore it should teach vs to flye to Christ for helpe, and heare him⁹. And we should neuer seeke nor acknowledge any other Mediator or Aduocate, seeing God is well pleased in him.

That in him should all fulnesse dwell.] Doct. There is a fulnesse and absolute compleatenesse in Christ. 1. In respect of Members; so the Church is the fulnesse of Christ^r. 2. In respect of the inhabitation of the Diuine Nature in the Humane; for the God-head dwels in him bodily^f. 3. In respect of Power; so all power, and fulnesse of authoritie was giuen to him, ouer all things in heauen and e.arth^t. Fourthly, in respect of merit, for here is great fulnesse; if we consider, eyther who merited, not man onely, but God also: or when hee merited, viz. from the very moment of Conception: or for whom, not for himselfe, but for millions of others: or what hee merited, viz. remission of all Sinnes, Graces of all kindes, Glory that will last for euer. 5. In respect of Grace; there is a compleatenesse of Grace in Christ, not onely in respect of the grace of personall Vnion, or of Office, or of Adoration, but in respect of habituall graces, or gifts, and endowments of his soule. The last is here meant; all fulnesse of gifts dwell in him.

The Vses follow.

First, *Great is the mystery of godlinesse; God manifested in the Flesh, iustified in the Spirit, &c.*^v. Secondly, this is ioyfull newes to all Christs members; for of his fulnes they receive Grace for Grace. Thirdly, this confutes Papiocolists, in the opinions of their head: hee cannot be a Head, in whom there is not fulnesse to serue the whole body: and therefore the Pope can be no head of the whole Church. Lastly, let the rest of Christ be glorious to our soules^x. Hee hath the words of life, whither shall wee goe from him? Thus in generall.

This fulnesse hath increase of prayse three wayes:

- 1 It is all fulnesse.
- 2 It is in him.
- 3 It dwels in him.

For the first: there is in Christ all fulnesse, both in respect of the number of Graces^y, and in respect of the measure of them^z: and therefore let the Christian reioyce in the Lord^{*}; and in all wants of the soule, seeke to him by Prayer in Faith; for from him, and out of his fulnesse, may be had *Wisdom and Sanctification*^a, *Counsell and Strength*^b, *Ioy and Gladnesse*^c; yea, a Christian should be couetous, seeing here is enough to be had; and therefore should labour to be full of Knowledge^d, and of the feare of God^e, and of good fruits^f. This also reproues the Iusticiaries, and Sancti-colists, Pharises and Saint-worshippers. A fulnesse is no where to be had but in Christ, and there is so much as needeth no supply from Saints or Angels. It shewes also, that the common Protestant serues an Idoll in stead of Christ, in as much as hee gets in his relation to Christ, no more Ioy, Grace, and Holinesse. The true Christ hath all fulnesse, not onely in himselfe, but by influence, for the good, and according to the state of his Members.

For the second: this fulnesse is in Christ: and this hath matter of great weight; for thereby is implied the misery of all vnregenerate men. There is no fulnesse, compleatenesse, sufficing felicitie, wherefoeuer to be had out of Christ. And besides, the *Emphasis* imports great comfort to the true conuert; for this fulnesse is in Christ. God doth not looke to haue the members actually absolute in themselues, it will serue turne that all fulnesse be in the head. And in as much as the perfect blisse of a Christian is in his

o *Isa.* 4. 4. 3. 6

p *Esay* 42. 1.

q *Mat.* 17. 5.
2 *Pet.* 1. 17.

All fulnesse is in Christ in five respects.
r *Ephes.* 1. 23.
s *Col.* 2. 9.
t *Mat.* 28.

Vses.

v *1 Tim.* 3. 16.

x *Isay* 11. 10.

y *Esay* 11. 2.

z *Iohn* 3. 34.

* *1 Cor.* 1. 30.

a *1 Cor.* 1. 30.

b *Esay* 11. 2.

c *Esay* 61. 3

d *Esay* 11. 9.

e *Frou.* 19. 23.

f *Iames* 3. 17.

Phil. 1. 11.

Christ, it is well for his safesie, against the malice of Sathan, who now may bite the heele, but cannot touch the head. And from hence we must learne, if we would euer get, by participation and influence, any grace from Christ, we must by Faith and effectuall calling, get into Christ.

Thirdly, in that he saith, this *Fulnesse dwels in Christ*; it notes the continuance of it: the personall Vnion shall neuer be dissolved, and therefore the habituall graces of Christ, shall neuer be abolished. And these Graces had need continue in him, for in him rests the calling of the Elect, not yet gathered, and the perseuerance of the Saints.

Vses.

The Riuers must needes be emptie if the fountaine be dry. This is comfortable, wee may now beseech him to helpe our vnbeliefe, as well as the man in Gospell. Wee may finde toy and victory in CHRIST crucified, as vvell as *Paul*, his Grace vwill still be sufficient for vs. There dwels in him still fulnesse of wisdome to keepe vs from error: fulnesse of Grace, to keepe vs from Apostacie: fulnesse of Ioy, to keepe vs from Despayre: fulnesse of power to preferue vs against all euill men and euill Angels: onely, *refuse not knowledge*, when hee offers the meanes: wincke not when the Sunne shines: *Shut not the doore*, when hee knockes: fight, when hee giues thee Weapons: and *cast not away thy confidence*, and let no man take thy Crowne.

Hitherto of the plenitude in the Head.

Verse 20. *And by him, to reconcile all things to himselfe, and to settle at peace, through the blood of his Crosse, both the things on Earth, and the things in Heauen.*

IN these words the Redeemer is described as a Head by influence: the Apostle shewes vs, the good comes from Christ, as our Mediator: and the summe of all is, that hee reconciles vs to God.

In this Verse there are eight things to be noted.

First, why, or the mouing cause; and that is, *It pleased him*: for that must be supplied out of the former Verse, as the Copulatiue (*And*) sheweth. Secondly, by whom, or the Instrument; *By him*. Thirdly, what, to reconcile. Fourthly, whom, in generall, *All things*. Fifthly, to whom, or to what end, *viz. To himselfe*. Sixthly, the effect, *making peace*. Seauenthly, the meanes of merit, *By the blood of his Crosse*. Eightly, what in particular, *viz. things on earth, and things in Heauen*.

Reconciliation
is our first step
to happinesse.

The principall poynnt in the whole Verse to be obserued, is, that man hath then attained the chiefe good, when his soule is reconciled to GOD: this is the summe of all that which Christ hath procured for his Church. *Blessed are the people, whose God is the Lord*. Others may be more rich then they, but none more happy; for heereby man is ioyned to the fountaine of all good, and not onely hath interest in his fauour, but reapeth vnspeakeable benefits by communion with his Attributes, Word, Workes, Holinesse and Glory. Our reconciliation with God giues vs a title to a better happinesse then euer *Adam* had; it estates vs in the possession of eternitie, and frees vs from immortall woe.

Vses.

aler. 50. 5.

All this should encourage, with all care and constancy to seeke Gods fauour, and forsake our sinnes, that we may be reconciled, whatsoeuer it colt; sparing no labour or teares, till wee see *the face of God with ioy*. This shewes also, the wofull estare of such men as are left to themselues, and haue this peace and reconciliation hid from their eyes. And of all Judgements, it should most grieue vs to be seperate from God. If to be reconciled be our greatest happinesse, to misse the comforts of Gods presence and loue, can-

not

nor but be an extreame affliction. And to this end, we should beseech God to deliue vs from a blinde or stony heart, or a sleepey conscience, or impure affections: for these, if they raigne in vs, hinder the vision of God.

And.] This carrieth vs to *it pleased the Father*, in the former Verse. Whence wee may note that our reconciliation stands with the euerlasting good pleasure of Gods will; and therefore it followes: 1. That our reconciliation cannot be hindered or altered: 2. That it ariseth from no sodayne motion in God, but is aunciently decreed: 3. That we are not reconciled for our merit; for it was decreed before we had done good or euill: 4. That the reasons of the reiection of some, and the gathering of others in time, are iust, though not alwayes exprest, because there is no decree without Gods counsell: 5. That if euer wee would haue the comfort of our Election, wee must make sure our Reconciliation; wee can neuer know Gods eternall loue to vs, till wee finde the experience of this fauour in our Reconciliation: the Prisoner knowes not what fauour is in the Kings breast, till his Pardon comes.

By him.] Doct. Christ is the instrument of our Reconciliation: the first *Adam* tooke God from vs, the second *Adam* restored God to vs. Man would needes become God, and therefore lost God from vs: God out of his loue becomes man, and restores vs againe to God. The world is now restored by the same wisdom it was first made.

Gods Image is restored in vs, by him that is the eternall Image of the Father. The middle Person in the Trinitie is the Mediator betweene God and Man, the naturall Sonne makes men Sonnes by Adoption: it is Christ that both can and ought to reconcile vs. He could not doe it if he were not God; he ought not to doe it if he were not man^b.

This Doctrine yeelds vs matter of admiration of the loue of Christ, if we consider what eyther hee was, or what wee were. The *Lord in the forme of a Seruant*, procures the saluation of the Seruant: he that was *the beginning of Gods workes*, repayes him, that at best, was the last of them. God descended from heauen to earth, that man might ascend from earth to heauen: God is made the Sonne of man, that man might be made the Sonne of God: he that was rich became poore, to make vs rich; the immortall became mortall, to make vs immortall. Hee is a Phylitian to vs sicke, a Redeemer to vs sold, a Way to vs wandering, and Life to vs dead. Secondly, this should teach vs in all suits to God, to seeke to Christ the Son of God: it is he must offer vp our Prayers, procure our Pardon, and make our Peace; yea, it is hee and none other. Thirdly, we should seeke the *testimony of Iesu*, as well as his Ransome: if hee witnesse to our Reconciliation, wee neede neuer doubt of it: if hee giue no witnesse, wee can haue no assurance. The Testimony of Iesu is giuen, partly by the Promises of the Word, (he putting spirit and life into them for our particular comfort,) and partly by the vvitenesse of the Spirit of Adoption, in the vnytterable feelings and ioy of our hearts^c.

Reconcile.] The word imports a restoring of one to Amicitie, from which hee was by his owne fault fallen. There is a three-fold estate of man: there is the estate, 1. of Innocency; and here the man is at Amicitie with God: 2. of Corruption; and here is mortall enmitie betweene God and man: 3. of Grace; and here they are made friends, and the League renewed. Into the first estate wee came by Creation; into the second by Propagation; and into the third onely by Regeneration. The distinct knowledge of this three-fold estate of man, cleares Gods Iustice, from the blame of all those plagues, broke in vpon mankinde, through corruption: and it should scarre wicked men out of their wretched condition, as they are by nature seruants

Our reconciliation is founded in Gods good pleasure.

Christ is the meanes of our reconciliation.

b 1 Tim. 2. 5.
Rom. 3. 25.
1 Cor. 1. 3.
1 Iohn 2. 1.
1 Cor. 3. 11.
Act. 4. 13.
Ihes.

c 1 Tim. 2. 6.
Esay 55. 6.
1 Cor. 1. 6.

servants of corruption. And it greatly commends the mercy of God, that could loue vs when wee were enemies.

In the performance of this worke of Reconciliation or Mediation, there are fixe distinct things done by Christ: the first is *Discretion*, or *Dijudication* of the cause: hee takes notice of the state and businesse of the Church. Secondly, hee doth report the Will of God, the Couenant and Conditions of agreement with God, to the Church. Thirdly, hee makes Intercession for the offending party. Fourthly, hee satisfies and expiates for sinne. Fifthly, hee applies that Satisfaction. Sixthly, hee conferues the Elect in the state of Reconciliation. Discretion and Relation belong to the Prophetical office: Intercession and Satisfaction to the Priesthood: Application and Conferuation to his Regall Office. Enquire then whether thou be reconciled to God in Iesus Christ. I consider it negatiuely; thou art not reconciled, if thou be not enlightened and inspired with the holy Ghost, to lead thee into all truth. For if Christ did reconcile thee, as a Prophet, hee must reach thee both by his Word and Spirit. Againe, thou art not reconciled, if thou haue not consecrated thy selfe to kill the beasts, thy sinnes, in sacrifice before the Lord; and by the Spirit of Intercession, to poure out thy soule in Gods sight. When Christ reconciles as a Priest, he poures vpon man the spirit of Compassion and Deprecation^d: Thou art not reconciled, if Christ beget thee not by the immorall seede, or rule thee not by the Scepter of his Word, or conferue thee not, in vprightnesse, with respect to all Gods Commandements.

Who are not reconciled to God in Christ.

d Zach. 12. 12.

Why the Church is called all things. e. 2 Cor. 5. 19.

Uses.

f 2 Cor. 5. 16.

g Ephes. 4. 6.

To himselfe foure wayes.

All things.] That is, the Church or Elect of God; all the faithfull. The Elect are called *All things*: 1. because of their numbers; there is a world of them^e: 2. Because there is for their sakes a reconciliation with all the Creatures in generall; for corruption is taken from the whole; though not from every part: 3. Because God doth not receiue their persons into fauour, but all things that belong vnto them, that may concerne their felicitie: 4. Because whatsoeuer they haue, in heauen or earth, comes by vertue of this Reconciliation.

The Use is: 1. to teach vs to take notice of the worlds vanitie: What is all the world, if Gods Children were out of it? Nothing. The Elect are all things, worth all, better then all. Kingdomes and Scepters and all the glory of the earth, is nothing in Gods account. As all is now corrupt with sinne, God would haue it knowne, hee stands not bound to any in the world, or the whole world, but onely to the Elect. 2. It should reach vs to know no man after the flesh, that is, not to respect men for their Lands, apparrell, titles, parentage, &c. but for Grace^f. 3. Wee should not much wonder at the disorders are in the world: for were it not for the Elect, it would soone appeare, by the ruine of all, how little God cared for rebellious Reprobates. 4. It is a great comfort, no one of the Elect shall perish; for all things be reconciled. 5. It should teach vs to make much of them that feare the Lord. Let them be in stead of all things in our account. Lastly, seeing all things are reconciled, now let vs keepe the peace, euen the vnitie of the Spirit, in the bond of Peace^g.

To himselfe.] Some reade, *in him*. There is difference betweene *for Christ*, *by Christ*, and *in Christ*. *For*, noteth the meritorious cause: *In*, noteth the coniunction with the head: *By*, noteth the instrument.

Doct. We are reconciled in Christ or vnto Christ. This is true foure wayes. 1. As hee is the person, by whom we are reconciled: 2. As his glory, is the end of our reconciliation. 3. As his glory and holinesse, is the patterne after which our happinesse and holinesse is proportioned. 4. In respect of his loue, prouidence, custody, and protection, vnto the which we are received.

The

The Use of all may be to teach vs: 1. To take heede of opposing, disgracing, or persecuting of such, as are reconciled to God; for, hee that toucheth them, toucheth the apple of Christs eye. Note hee saith, *to himselfe*. 2. In the Use of all things, to carrie our selues so, as we provide to giue account, and giue the things to God which are Gods, and as good Stewards dispose all things in that time, and according to those rules, Christ hath appointed. 3. Seeing wee are now brought so neare vnto God, wee should humble our selues to walke before him in all reuerence and feare: And to this end, wee should labour for puritie of heart, that wee might see God: Yea, wee should hate all spirituall pollutions, and be zealous in all good workes. And seeing God hath chosen vs to himselfe, wee should set vp the Lord, to be our God, to serue him with our whole heart, and haue respect to all his Commandements. And to this end wee should labour for speciall sinceritie in the profession of Religion: an ordinary care will not serue the turne: if wee will liue with the multitude, wee may perish with the multitude. But let vs cleave to the Lord with a perpetuall Covenant, and resolute to receiue him as our guide vnto the death.

Set at peace.] The effect of our reconciliation is peace. Concerning this peace, I propound fīue things.

1. Who made it: no other can set a peace among the Creatures, but he that reconciles men to the Creator: he is the Prince of peace; the chastisement of our peace was upon him; He is our peace.

2. With whom the faithfull are at peace: they are at peace, first, with themselues; Peace rules their hearts. Secondly, with good Angels. Thirdly, with the seede of Abraham, the Iewes; the partition wall is broken downe. Fourthly, with Gods Ordinances, God creating peace, or else the Word would alwayes be going and smiting with the stroakes of warre, and words of vengeance. Fifthly, with the godly. Sixthly, with all Creatures; for after the two strong men haue fought, there is no more peace: secondly, with the World, the World hath hated the Master, and therefore the seruants may not looke for better entertainment.

3. The effects of this peace, which are principally two: first, the restitution of soueraignty and dominion ouer the Creatures; secondly, the safety of the Christian in all estates; for from this peace flowes great securitie and protection, euen to the poorest Christian, eyther from, or in, dangers.

4. That wee may attayne the sense of this peace, wee must be reconciled to God: we must be sincere worshippers; we must keepe vs in our wayes: we must get a meeke and quiet spirit: we must in nothing be carefull, but in all things shew our requests vnto God: we must loue God and shew it by the loue of the knowledge of his Name.

Uses. First, Gods Children should know this priuiledge for themselues, it will be a preseruation against sinne. 2. Hence wee may gather the misery of all carnall persons that are not reconciled to God. They want the protection of Angels, they are vnder the government of the God of this world; the Creatures are armed against them, they are stript of the royall priuiledges arising from the communion with Saints; yea, God fights against them, in, and by themselues, as by terrours of conscience, and by vnquiet affections and passions, giuing them ouer to an vnruely heart. What are Enuy, Malice, Lust and Rage, but so many weapons to fight against the soule? Yea, God fights against the sinner, by the deadnesse of his heart, which both affamisheth the soule in spirituall things, and takes away the contentment of outward things.

By the blood.] Here hee notes how wee are reconciled, viz. by the blood of

Uses.

h Mich. 6. 8.
Mat. 5. 7.
Heb. 12. 29.
1 Sam. 6. 10.

1 Pet. 2. 9. 11.
12.

Tit. 2. 13.
Deut. 26. 16. 17.
k 2 Chron. 15. 3
l Jer. 50. 5.
Psal. 49. vlt.

1 Who made
peace.
m Esay 9. 7.
n Esay 53.
o Ephes. 2. 13.
2 With whom
they are at
peace.

p Col. 3. 15.
q Psal. 34.
Heb. 1. 14.
r Esay 2. 15.
s Esay 11. 4.
t Esay 11. 6. 7.
v Iob 5.

Heb. 2. 18.
Psal. 91. 13.
x Ephes. 6. 12.
y Iohn 15. 8.
z The effects
of this peace.

z Iob 5. 15 &c.
4 What wee
must doe to at-
taine the sense
of this peace.

a Hof. 2. 18.
b Hof. 2. 17.
c Psal. 91. 13.
d Psal. 37. 12.
e Phil. 4. 7.
f Psal 91. 14.

Uses.

g Heb. 12. 24.
 h 1 Pet. 1. 19.
 i Heb. 13. 20.
 k Heb. 13. 12.
 The fruits and effects of Christs blood.
 l 1 Pet. 1. 2.
 m Luke 22. 20
 Heb. 9. 18.
 n Rom. 3. 25.
 & 5. 9.
 Ephes. 1. 7.
 1 Iohn 3. 7.
 Reuel. 7. 14.
 o Eph. 2. 13. & c.
 p Heb. 9. 14.
 & 10. 4.
 q Heb. 11. 18.
 r Heb. 12. 24.
 s Heb. 13. 20.
 t Reuel. 12. 11
 u Reuel. 19. 23.
 x Heb. 9. 7.
 & 10. 19.
 Uses.
 y Mat. 23. 30. 35
 Luke 11. 50.
 How many wayes men sinne against Christs blood.
 z Rom. 3. 20. 24.
 25
 * Heb. 10. 26. 29
 a 1 Pet. 1. 14.
 b 1 Cor. 11.

c Iohn 1. 13.
 d Rom. 5. 11.
 e Heb. 12. 24.
 f Heb. 12. 24.
 g Reuel. 1. 5.
 h Heb. 13. 20.

Uses of Christs
 Crosse.

of Christ, this is that blood of *sprinkling* s, *the blood of the immaculate Lambe* h, *the blood of the everlasting Covenant* i, *Christs owne blood* k.

Many are the fruits and effects of the blood of Christ: 1. We are elected through it: 2. It ratifies the Covenant of God m: 3. It is that Reconciliation, iustifying vs from our former sinnes n: 4. It ioynes Jew and Gentile together in one Citie; yea, in one house o: 5. It purgeth the Conscience from dead workes p: 6. It turnes away wrath, and saues vs from the destroying Angell q: 7. It makes Intercession for sinnes after Calling r: 8. It makes perfect in all good workes s: 9. By it the Faithfull ouercome the Dragon t, and Antichrist v: Lastly, it opens the Holy of Holies, and giues vs an entrance into heauen x.

The Use is: first, to teach vs, to take heede of sinning against the blood of Christ; for, if it be thus precious, it must needes diffuse a horrible sinne-guiltinesse. vpon such as transgresse against it. If *Abels* blood, wronged, cryed so fearefully; and the blood of *Zacharius*, what shall the blood of Christs doe y? And men sinne against Christs blood: 1. By resisting the meanes of application of Christ crucified: 2. By prophane Swearing and Cursing: 3. By ascribing remission of sinnes to the workes of the Law z: 4. By committing the sinne against the holy Ghost *: 5. By returning to the lusts of our former ignorance a: 6. By prophane and vnworthy receiuing of the Sacraments b: And in the Sacraments men offend against the blood of Christ: First, when they come to it with an opinion of reall presence, eyther by Transubstantiation or Consubstantiation; for thereby they deny the truth of the blood of Christ by consequent, and open a gap to the adoration of Christ, in, or before, Bread or Wine. Secondly, when men vse the Sacraments but as bare signes, not discerning spiritually the presence of the Blood and Body of the Lord. Thirdly, when men come thither vn-bidden, being not called, nor within the compasse of the Covenant by conuersion. Fourthly, when men come to eate this Lambe, but without the sowe hearbes of godly Sorrow for their sinnes, and Repentance. Fifthly, such as come without Faith (by which they lay hold on Christ,) and Loue (by which they are ioyned to Christians.)

Thus of the first Use.

Secondly, the consideration of the dignitie of Christs blood should teach Christians to esteeme their new birth. It is better to be borne of *the blood of Christ*, then of all the *bloods of men* c: seeing by *his blood wee haue the attonement*, wee should reioyce in God d: and comfort our selues in this great prerogatiue, that our many sinnes and infirmities are done away in the Intercession of Christ, *his Blood speaking better things then the blood of Abel* e.

Thirdly, wee should neuer be much perplexed for the ordinary troubles befall vs; for if wee looke vpon *the Author and finisher of our Faith*, hee endured *the shame and the contradiction of sinners, and yet shed his blood to*: whereas we haue not yet resisted vnto blood f.

Fourthly, it should enflame vs to a desire of all possible, both Thankfulnessse, giuing glory to him that *shed his blood for vs* g: and Obedience, struing to walke worthy of the effusion and application of such precious blood h, struing after perfection in all well-doing.

Of his Crosse.] It was needfull our Sauour should be vpon the Crosse, that so hee might be the accomplishment of what was signified by the Heaue Offering and the Brazen Serpent, and that so hee might beare the speciall curse of the Law for vs: of all deathes, the death on the tree, being by a speciall Law of God made accursed.

The consideration of this, that Christ suffered on the Crosse, should teach vs both Humiliation and humilitie: we should be pricked in our hearts, to thinke

thinke of it that our finnes caused him so to be pierced ⁱ: and wee should put on all humbleness of minde, when we see him that was equall to God, abasing himselfe for vs, in the forme of a Seruant, to dye on a tree ^k: yea, the more baseness hee suffered, the more wee should glory and reioyce in his sufferings: nothing should glad our hearts more then Christ, and him crucified.

Further, Christ dyed on the Crosse, to breake downe the partition wall, and to slay Hatred ^m: And shall Enmitie and Discord lue; vwhen Christ is dead? Shall he be nayled, and shall not our vile affections be nayled downe with him? Besides, it should be our care to see to it, that the Crosse of Christ be not made of none effect ⁿ, which it is, when by Faith it is not applyed, when the Doctrine of Christ is not Gods power in our soules; when our *Flesh is not crucified with the lusts of it* ^o: and when wee take not vp our crosse to follow Christ ^p: And lastly, when we are so bewitched that we cannot obey the truth.

By him.] This is repeated in the *Originall* (though the Translation expresse it not) for foure Reasons: first to shew how hardly men are drawne to ascribe from their hearts, their happinesse vnto Christ. Secondly, to shew the necessitie of it: It is not possible to be saued, but by the imputed righteousness of Christ. Thirdly, to shew that all things in Christs action and Passion, were meritorious, least men should superstitiously dote or dreame vpon his Bloud, or the word of the Crosse, or the signe of it, or the like. There is no merit in Bloud, but as it was in him. Fourthly, to exclude the worship of Angels, which abuse began then to grow among the *Colossians*.

Both the things vpon earth.] This *All things*, by a distribution, is againe repeated, to medicine the doubtfulness of Gods Children, which question it, whether Christs merits extend vnto them; as also to inflame vs to an admiration of the vertue of his death, by considering how it extends.

On Earth.] Note here two things. First, that eternall life is begunne in this life: wee shall neuer see Gods face in Heauen, if wee taste not of his fauour on Earth. And if this must be begun on earth, why doe men deferre so great a worke as their reconciliation, as if it belong to heauen rather then to be done on earth; yea, this taxeth the slownesse of heart, and discontentment of Gods Children. This knowledge, ioy, affection, &c. is the same thou must haue in heauen. And wee should learne hence, to liue on earth, like the Citizens of Heauen, that new Ierusalem. Citizens will not liue so rudely as the Country Swaines, much more oddes ought there to be betweene *Sarazens* and *Hagarens*, if I may so say; much difference betweene them that dwell in Sion, and those that haue no portion but in Sinay. Gods Children are the Sonnes of the Free-woman, and Citizens; wicked men are the Children of the Bond-woman, and forrainers, and Strangers from the Common-wealth of Israel.

Secondly, where hee saith, *vpon the Earth*, and yet *in Heauen*, I might note the vncertainie of our abode on earth: wee haue nothing to possesse but the out-side of the earth, which is ready to shake vs off daily.

All things in Heauen.] For the meaning of these words, wee know, that there are in Heauen, both Angels and Saints. And it may be questioned whether Angels be reconciled in Christ or no: though Angels sinned not, yet Angels haue gain'd by Christ, a more perfect adhering to God, and establishing in their standing, encrease of knowledge, and of Ioy ^r; yea, the Angels are reconciled by Christ thus, that is, they are made friends with vs, with whom they are at enmitie: yet I thinke this is not meant here, but the Saints onely are intended, because it seemes, he entreateth here of Christ,

i *Zach.* 12. 12.k *Phil.* 2. 8. &c.l *Gal.* 6. 14.m *Ephes.* 2. 16.I *Cor.* 1. 13.n I *Cor.* 1. 18.o *Gal.* 5. 24.p *Mat.* 10. 38.

By him repeated for foure reasons.

Whether Angels be reconciled in Christ or no.

q *Ephes.* 3. 9.
r *Luke.* 15. 10.

not onely as head (for so hee is head of Angels) but as Mediator betweene parties fallen out. Whence wee may note two things : first, that the very Saints now in heauen, once needed the merits of Christ; none come there but were first reconciled, which may be a comfort to the afflicted spirits of mourning and drooping Christians, if they consider that the greatest Saints did neede remission of sinnes as well as they. And besides, it pounds to pieces merit of workes, inasmuch as they come not into heauen, but by the merits of Christ. Secondly, wee may learne that Christ merited not onely our persons, but our grace and glory.

Verse 21. *And you hath hee now also reconciled, that were in times past strangers, and enemies, because your mindes were set in euill workes.*

Hitherto of the description of the Redeemer, as hee stands in relation to the whole Church : In these two Verses hee is described by relation, in particular, to the Church of the *Colossians*. In this description consider two things : First, the miserie the *Colossians* were in, without Christ : Secondly, the remedie in Christ. Their miserie is both propounded and expounded : It is propounded to stand in two things : *viz.* Alienation and enmitie : It is expounded in two things; *viz.* that they were thus miserable; first, in their Mindes; secondly, in their Workes : the remedie follows in the next Verse.

Before I come to consider of their misery, there are certaine words of Coherence to be weighed, *viz.* *And you hath hee now also reconciled* : where obserue first, the word of Connexion, *And* : secondly, the benefit repeated, *reconciled* : Thirdly, the person whom, *you* : Fourthly, the time when, *hath now* : Fifthly, the person who, *Hee*.

Sixte things obserued from the coherence.

From the generall consideration of the matter contained in this Verse and the next, with the Coherence, sixe things may be obserued.

First, that **C H R I S T** is a true head, to euery particular Church.

Secondly, that then is any people happy, and not before, when the Gospel gathers their soules to God.

Thirdly, they cannot be miserable, that cease to be strangers and enemies to God, whatsoeuer their outward estate be.

Fourthly, Doctrine must be applyed, for the humiliation of Gods Seruants : so to *Dauid*, for the conuincing of the wicked : so to *Ahab*, for the tryall and detection of the temporary Faith : so to *Herod*, for the hardening of the reprobates, and their reiection, and cutting downe by the Sword of Gods seruants, and for the speciall consolations and directions of Gods Seruants. And therefore Ministers should employ themselves in application, and to that end should study for power of matter, as well as forme of words, and turne themselves into all formes, requesting, beseeching, reprobating, &c. with all diligence and sinceritie. The People also must know that their profiting lyes in application : and to this end, they should attend, meditate, repeate, pray, strue against Securitie and Obiections, keeping aliuie the sparkes that are kindled in their soules. When a man can conscionably apply the Word, it shewes, hee truly hates sinne, and is a true hearer.

1 Cor. 2. 11.

Fifthly, men may know particularly, they are reconciled; which both checkes Securitie, in not labouring for this knowledge; and confutes Papists, and drowsie Protestants, that say it is presumption to thinke so.

Sixthly, Experience giues sure testimony to the Doctrine of the Gospel: then wee know profitably, when wee know the doctrine in our owne case, as the *Colossians* here their Reconciliation. Wee neede not wonder

then

then, if wee see that the most powerfull parts of practicall Diuinitie haue little or no testimonie, or if it be, it is darke and seldome, from the most men; yea, from many Church-men. The cause is, they neuer had experience themselues. And we should learne to esteeme their iudgement most, that doe draw Religion most into practise; for *God will show the humble his way.*

And you.] In the gathering of Soules, God workes beyond desert, and many times beyond probabilities. If wee respect the men, they were Gentiles, hardened by hundreds of yeeres, in custome of sinnes: if wee respect the meanes, it is *Epaphras*, none of the greatest of the Apostles. Which should teach vs to *line by Faith*, and vse Gods ordinance with confidence: As in the businesse of conuersion, so in matter of preferuation, knowing that God is not tyed to desert or meanes.

Also.] Doct. The Church and Kingdome of Christ is in this world still in progresse; Christ hath not done, when hee hath conquered Rome spiritually, that had conquered the world before corporally, but here is a fresh increase and a new; *You also.* And thus it will be still, till the end of the world: and therefore wee should euery one doe what wee can to helpe forward the Kingdome of God, and the adding of such soules as yet belong to the vocation of Christ. And this wee may doe, both by furthering the Gospell preached, and by seeking a holy seede; getting within the Covenant our selues, and by education, labouring to mend that which by propagation wee haue marred. Yea, the consideration hereof, should much encourage vs in the combate against Sinne and the World: for in the warre, Souldiers vse to gather spirit and valour vpon the tidings of new supplies.

Now.] Men are not reconciled till redemption be applyed: Christ dyed before, but they were not reconciled till now: It is not safe for men to rest in the Historically beliefe of Christs death: eyther learne to dye to sinne, to crucifie thy flesh, and to take vp thy Crosse daily, or else forbear to mention **C H R I S T**; for it is in vaine, thou hast no part as yet in Christ.

Hath.] Though Sanctification, while wee tarry in this world be vnperfect, yet Reconciliation is past so soone as a man is turned to **G O D**. Gods rich fauour may stand with the many wants and infirmities of man: but then we must remember it is free and gracious: for if we be perfectly reconciled and yet not perfectly sanctified, then it must needs follow, wee are not reconciled from our owne workes.

Hee.] That is Christ, which being againe mentioned, shewes, 1. that hee is God, seeing Reconciliation is here giuen to him, which was before ascribed to the Father. 2. It proues that in the one essence of God are more Persons then one. 3. It proues that Christ dyed willingly: hee is not onely the meanes but the vndertaker of our Reconciliation: hee is not onely the Sacrifice, but the Priest also.

Reconciled.] The repetition or application of this word and worke to the *Colossians*, shewes that there is one constant way, that God holds vnalterably with all his people. No sort of men can be happy, vntill they be reconciled: if men will not minde their peace, and sue out their pardon in Christ, their hope will fayle them; there is no other way to be saued.

So Thus of the words of Coherence: There remains both their misery in this Verse, and the remedy of it in the next Verse.

Strangers and Enemies, &c.] In generall wee may first obserue, that it is profitable for men to know and meditate of their naturall misery, though men be neuer so vnwilling to it; yea, though they be already deliuered from it. For the consideration hereof shewes men the neede of a

Good to think
much of our
misery.

Sauour, and as a Schoole-master traynes them vp to Christ: it mollifies the stony hearts of men; it breedes watchfulnesse ouer our nature. when wee know it is so poysoned and corrupted: it makes vs compassionate ouer others in their distresse or infirmities: it sets an high price vpon spirituall things, and makes vs account Gods fauour our greatest ioy: it makes vs cleaue to God in a perpetuall Couenant. To omit many other commodities that arise hereof, it reprobues the seldome teaching and learning of the doctrine of mans naturall miseries.

Strangers.] Vnregenerate men are strangers in five respects: 1. In respect of Heauen, not onely pilgrimes here, but without promise of a better life, so continuing. 2. In respect of God, *without God in the world*. 3. In respect of Gods people, not fellow-Citizens, but Forrainers^c. 4. In respect of the speciall providence of God, *Strangers to the Common-wealth of Israell*. 5. In respect of the Life of God^d: And that if wee consider eyther the rule of life, they account the *Law a strange thing*^e; or the fountaine of life, *viz. Regeneration, They are dead in sinne*^f; or the Obedience of holy life, *Their imaginations are onely euill, continually*^g.

But if any aske how this strangenesse comes: the word in the originall seemes to note it; for it is *estranged*, which is more then Strangers; for it imports they were not so created, but made so. They were made so; 1. Originally, by the transgression of the first man, from whence flowed the first strangenesse betweene God and Man; man running from God, and God refusing to delight in the sonnes of men. 2. By their owne actuall finnes, which *seperate betweene God and them*^h. Alienation is to the workers of iniquitieⁱ.

Quest. But what hurt is it to carnall men to be thus estranged? *Ans.* There is no safetie against dangers, where God is not to protect men: there is no comfort in affliction, where one can neyther looke to God, nor the Saints, for succour and comfort.

The God of this world doth rule effectually in all the Children of disobedience, they are in bondage to the world, they are in bondage to their owne flesh, euen to a passionate, blinde, hard hart, and rebellious nature. They want the delightfull refreshing of all the blessings of God, his ordinances, graces or outward fauours: All glory is departed from men, when God is gone. Besides, obstinacie may cast them into a reprobate sence and eternall death may swallow them vp.

That wee may be deliuered from this strange estate of separation, the bloud of Christ must be applyed, wee must become new Creatures, our peace must be preached, access must be had to God by prayer, wee must be ioyned to Gods Children, wee must be built vpon the foundation of the Prophets and Apostles, and our soules must become Temples for the holy Ghost to dwell in: all this is set downe in the second of the *Ephesians* from *Vers. 13.* to the end of the Chapter.

And to this end wee must take heed of *working iniquitie*^k: of Ignorance^l: of an vncircumcised and an vnmortified Heart^m: of strange Doctrineⁿ: of the strange woman^o: of strange Fire, that is, Will-worship: and of the Manners of strange Children; for all these, by effects, will estrange.

Lastly, if it be so great a misery to be estranged, woe be to them that lye in this misery, and regard it not: the lesse sence the more danger, and most faultie is that frowardnesse in any, that professe to feare Gods Name, that voluntarily bring a curse vpon themselues, by estranging themselues from the Societie of the faithfull. But let all that know Gods mercie in their reconciliation, reioyce in their deliuerance from this miserie.

Enemies.] Vnregenerate men are enemies both actiuely and passiuely: Actiuely,

Wicked men
are strangers
in five respects.
c *Ephes. 2. 12.*

d *Ephes. 4. 17.*
e *Hos. 8.*
f *Ephes. 2. 1.*
g *Gen. 8.*

h *Esay 59. 2.*
i *Iob 31. 3.*
The hurt of
liuing thus
estranged. ^u

k *Iob 31. 3.*
l *Ephes. 4. 17.*
m *Ezech. 44. 7.*
n *Heb. 3. 9.*
o *Prout. 6.*

Actiue, they are enemies to their owne soules; for hee that *loves iniquitie hates his owne soule*: 2. to holinesse of life, *they hate to be reformed*: 3. to Gods children, for it is certaine, *they shall be hated of all carnall men, for Christs names sake*: 4. to the light, *hee that doth euill hates the light*: 5. one to another, they are *hateful and hating one another*: 6. to God. *Obiect.* Sure no man hates God. *Sol.* Many men doe hate God, as appeareth by the threatenig in the second Commandement: and the Scripture else-where, note such as in Gods account hate him; such are these: 1. Such as *with-stand the truth, and labour to turne men from the Faith*, *Acts* 13. 8. 2. Such as are friends to the World, *Iames* 4. 4. 3. The carnall wise men of the world, whose wisdom is enmitie to God, *Rom.* 8. 7. 4. All workers of iniquitie, *Psal.* 37. 18. 20. & 92. 9. 5. All Scoffers, that reproach Gods Name, Truth or People, *Psal.* 74. 18. 22. 6. All that hate Gods Children, *Psal.* 81. 14. 15. & 83. 2. 3. & 129. 3. 5. *Iohn* 15. 18. 23. 7. All those that refuse to subiect their soules to the Scepter of Christ, and will not be ruled by his ordinances: These are called his enemies, *Luke* 19. 27. And among other, such are those loose people that liue vnder no seled Ministry. Lastly, all Epicures, whose God is their belly, and minde onely earthly things, and glory in their shame, *Phil.* 3. 17. 18. Passiue, they are enemies to God, who hates them, *Psal.* 5. 4. to Gods ordinances, which smite, and pursue, or threaten them, *Psal.* 45. 4. to all the Creatures, who are in armes against the sinner, till hee be at peace with God: and in particular to the Saints, which hates the company and assemblies of the wicked. *Psal.* 26. 4.

And all this shewes the great misery of wicked men: and how can they but be miserable, that are in the estate of enmitie? All seueritie will be accounted Iustice, all their vertuous prayes but fayre sinnes: stript they are of all the peculiar priuiledges of the Saints; and that which men would desire to doe to their enemies, God will certainly, by an vnauoydable prouidence doe to them. All the Creatures are against him: a wicked man is as hee that should alway goe vpon a Mine of Gunne-powder: eyther by force or by stratagem, the Creatures will surprise him. O that men would therefore labour to mortifie actiue hatred in themselves, that the passiue destroy them not; and seeke to Christ, in whom onely this enmitie can be remoued.

Againe, this makes against merit; for what could wee merit that were enemies? And let such as are deliuered, and haue felt the bitterness of this enmitie, take heede of secret sinnes after Calling, vnrepented of, least GOD returne and visite them with the strokes of an Enemy. ^c

In the minde.] It greatly matters in the businesse of mans happnesse, how the mindes of men are ordered: 1. Man makes it the fountaine of all his actions; it is his priuie Counsellor: hee speaks first with his minde, hee obeyes his minde: it is the shop, whence hee frames all his engines against God and Man. 2. The Diuell especially labours to be posselt of this fort, and to haue it in his custodie. 3. The godly man repenting, first labours to be renewed in his minde. 4. God especially lookes after mans minde, which appeares in that hee gaue a Law to the minde, setting as it were a Guard to rule and appoint it: and the inward worship of God is here performed. We must loue God with all our minde*, and pray in minde^a. God makes a speciall search after mens mindes: it is his speciall glory to search the heart, and minde of man^b: and if God be enraged, the strength of the battaile is directed against the minde, and his worst strokes light there: one of his last curses is a *reprobate minde*.

The consideration hereof may serue for reproofe of the great carelesnesse that is in the most, for the mind, and the inward man, and the purity thereof.

Enemies they are both actiue and passiue.
p *Psal.* 50.
q *Iohn* 15. 8.
r *Iohn* 3. 22.
s *Amos* 5. 10.
t *Tit.* 3. 3.
Who hate God.

nota
3

t *Iob* 13. 24. &c.
Ier. 30. 14.
Esa. 63. 19.

TH ΔΙΑΒΟΙΧ.

u *Ephes.* 2. 3.

x 2 *Cor.* 10. 4.

y *Ephes.* 4. 23.

z *Rom.* 7.

* *Marke* 12.

a 1 *Cor.* 14.

b 2 *Chrom.* 18.

Thought is not free, as many fondly thinke; hee will neuer truely repent for euill workes, that doth not first care to repent for euill thoughts, and such like corruption in the minde. There should man begin his repentance, where God begins the discouery of our miserie.

And let vs learne to be more watchfull against the sinnes of our mindes, and be more grieued for the drosse and corruption wee finde there, and learne more to hate the sinnes of the minde, such as are ignorance, distracted seruice, false opinions, emptinesse of holy meditations, euill, dishonourable, impure, and vnchast thoughts against God or man; pride, malice, frowardnesse, vanitie, securitie, and vnbeliefe.

Doct. 2. There is in vnregenerate men a strange minding of sinne, they imagine mischief, they haue a spirit of fornication, profound to decline, deeply set: they trust in their owne wayes; so as many times, they regard neither Gods word, nor the rod, nor the threatenings of God, or rebukes of man; neither can they be stirred with the foure last things. This shewes, as mans misery, and death in sinne, so the wonderfull mercy of God, in forgiuing such sins: It is a comfort, that sinnes of set knowledge may be forgiuen. And hence may be gathered a difference betweene the sinnes of the regenerate, and the sinnes of the vnregenerate; for the godly sinne not with a full minde, they are not set in euill; sinne rebels in them, but not raignes. Lastly, this may let vs see how little cause wee haue to stand vpon our mindes or reason, or naturall parts, in matters of Hope and Saluation.

Plena voluntate.

In euill Workes. If the dependance, and the words themselues be duely considered, wee may here gather fve things: First that the euill workes of the sinner, cause the strangenesse and enmity aforesaid. Secondly, that a wicked man can like himselfe well enough, though his very workes, and outward behauiour be euill: *He can blesse himselfe in his heart, when his iniquity is found worthy to be hated.* Thirdly, that where the life is euill, the minde is euill, the heart cannot be good, where the workes are nought. Fourthly, that hee that allows himselfe in one sinne, will pollute himselfe with many sinnes. [*Workes.*] Fifthly, when God lookes vpon the workes of euill men, they are all euill: note a difference; if the carnall man looke vpon his owne workes, they are all good; if a godly man looke vpon them, they are partly good and partly euill; but if God looke vpon them, they are all nought, because his person is nought, his heart is nought, his end is nought, the manner is nought, &c.

a Psal. 36. 2.

Note.

Hitherto of their miserie, both as it is propounded and expounded.

*Quest.
Ans.*

A Question may be asked, how it comes to passe, that men haue so little sence of their misery, and are so loath to take notice of it? For answer hereunto wee must vnderstand, that this comes to passe, because the God of this world, hauing possession, blindes their eyes, and men doe not examine themselues before the Law of God. And they are with-drawne by the deceitfulnesse of sinne, which in particular they haue allowed themselues in: neyther doe men remember their latter ends, or the Iudgement of God before their death. Their eyes are not annoynted with eye-salue; a number haue not the word to direct them, and some are deceiued by false Teachers, which cry *peace, peace, where there is no peace.* And the most are deceiued with false opinions and conceits; for eyther they thinke, that such like places as this, are true of Gentiles, and not of them: whereas vnregenerate *Israel is as Ethiopia vnto God:* or they feare that this knowledge will make men melancholy. Yea, some are so foolish they say, this course driues men out of their wits: thus *Paul is mad,* and *Christ hath a Diuell:* or they thinke, late Repentance will serue the turne, and then they may haue time enough to consider. Thus of their misery.

Amos 9. 9.

Verse 22. *In that Body of his Flesh, to present (or make) you holy, and unblameable, and without fault in his sight.*

IN this Verse the remedy of their miserie is set downe: where obserue: first, the Meanes: secondly, the End. The Meanes is by that body of his flesh through death: the End is to present vs, &c.

In that body of his flesh, through death.] Here are two things: 1. the Nature of Christ: 2. the Sufferings of Christ. But first in the generall, I obserue two Doctrines.

First, there is no remedy for the sinner, but the death of his Sauour: how foolish mankind hath bene distracted about the cure for their miserie, is lamentable to consider: *Adam* gets Figge-leaues, and *Israell* a foolish Couer^a. As for Death and Hell, men are at a point, they haue made a covenant with them. Or they thinke they are helped of their misery, if they can forget it: they can blesse their hearts, that they will not feele the smart of any curses^b; or they will make satisfaction, *the sonnes of their body shall serue for the finnes of their soules*^c; or else the Temple of the Lord: their going to Church must make God amends^d. Others couer all, with the garments of their owne ciuill righteousness: others put their trust in the wedge of gold, and say to it, *thou art my confidence*. But vnto vs, *there is no name by which we can be safe, but the name of Iesus Christ*. He must rescue vs, that first created vs: hee makes vs partakers of loue, that was the Sonne of Gods loue: hee makes vs adopted sonnes, who himselve is Gods naturall Sonne.

Secondly, It is profitable to be much in the meditation of Christs sufferings, that it might sincke into our minds, that we must goe out of our selues for happinesse, and such meditations open a way to godly sorrow^e. They tend to the mortification of sinne, and they incline the heart of a Christian to be willing to suffer with him: for hee suffered as the Master, wee are but Seruants: hee suffered for others finnes; wee deserue more then wee can suffer by our owne sinne. Hee suffered all sorts of crosses, and infinite much: we suffer but light affliction. And the thought of his sufferings, may make vs willing to contemne the world, seeing hereby wee discern that his kingdom is not of this world. Yea, we owe vnto Christ the remembrance of his sufferings. It is a small thing he requires of vs, when he wils vs to thinke on him often, what he hath endured for vs.

In that body of his flesh.] These words note Christs Nature: yet wee must consider which Nature: in Christ there were two Natures in one person, personally vnited: his diuine and humane Nature. His diuine Nature was from Eternitie, Immutible, Immortall, Impassible. His humane Nature, was conceiued, and borne in time; Mutable, Mortall, Passible; one and the same: without time begotten of the Father, the Sonne of God: without Mother; and in time borne of the Virgin, the Sonne of Man without Father: Sonne to both, Naturall & Consubstantiall. These Natures are in one person, for that God and Man might become one in Couenant: one is become God, & man in person. These Natures are personally vnited: this vnion is personall, but not of persons; and it is a vnion of Natures, not naturall.

In these words the Apostle speaks of the Nature assumed, *viz.* his Humane Nature. And there are two things to be noted in these words. First, that hee saith, *that body*, not *the body*. Secondly, that he saith not simply, *his body*, but *that body of his flesh*.

That body.] Heere hee points out a speciall excellency in the body of Christ, aboue all other bodies in Heauen and Earth: for his body was without sinne, formed by the ouershadowing power of the holy Ghost; so is no mans else. 2. It is assumed into personall vnion with the diuine Nature.

a Esa 30.

b Psal. 26. 2.

Deut. 79. 19.

c Mich. 6.

d Ier. 7.

e Exe. 12. 12.

The good that comes by meditating of Christs sufferings.

Christs body more excellent then all other bodies.

3. It was honoured with speciall Prophecies, Types, and Sacrifices.
 4. This body was offered vp as a full expiatory Sacrifice. 5. It is to be remembered to the end of the word, in the Sacrament.

Christ's body
not like ours
in two things.

In three things
it was like.

Body of his flesh.] To note, that it was a true Body, like vnto ours; and to distinguish it from his Sacramentall and misticall body. In two things Christ body was not like ours, and in three things it was like. It was not like: first, in the manner of subsisting: it was not independent, or a person of it selfe. 2. In the vitious actions of the substance of it, no sinne, eyther could or ought to infect it: Could not; because originall sinne was restrained by the Holy Ghost: Ought not, because in it a purgation for our sinnes must be made. In three things it was like ours: first, in substance, he tooke our whole Nature; he was the seed of the Woman, of *Abraham*, of *David*, the Sonne of man, &c. And hee tooke the parts of our Nature, both soule and body. 2. In properties, and thus hee assumed both the properties of the whole Nature, in that hee was finite, and create. And in the parts, as in the soule, hee assumed, Vnderstanding, Will, Memory: and in the Body, Figure, Quantitie, and Circumscription, &c. 3. In infirmities, for hee assumed not onely our Nature, but the infirmities of Nature. But wee must know that hee tooke the defects, or infirmities, they call miserable: not those they call damnable.

Thus of the Doctrine of his Nature: his Sufferings follow.

Through death.] The death of Christ doth reconcile vs, in as much as it ratifies the couenant, and takes away the guilt of the sinnes of the former Testament, and the vertue of it eats downe the power of present sinnes, and destroyes the power of our naturall death.

Christ's death
differs from
ours, in three
things.

Christ's death differs from the death of all the Elect, in three things. First, in that in death he sustained not his owne person, but dyes as our suretie, and so is a sacrifice for sinne. Secondly, he was in death a whole burnt offering; for as hee died in body, so his soule was an offering for sinne, in as much as he sustained the sence of the infinite wrath of God in his Agonies. Thirdly, in that his death was the death of him that was the Sonne of God. Hitherto of the doctrine, of the Nature and sufferings of CHRIST, the vses follow.

Vses of Christ's
death.

First, for Instruction. The consideration of all this should teach vs, 1. to vallew reconciliation, with all the graces that flow from it, according to the worth of the meanes by which they are procured. If there were no other way to know the worth of Gods Fauour, Knowledge, Spirituall refreshings, and Graces, yet by the price, paid for the purchase of them, we may discern they are worth more then all the world. 2. It is not possible for vs to hate sinne, vpon the consideration of so pregnant an example of the odiousnesse of it, when the imputation of sinne brought the Sonne of God on his knees, to his death. *O the soule Lethargie*, that hath ouergrown vs! 3. That wee may haue the profit of the Incarnation, and Passion of CHRIST, in his naturall body, wee must be carefull to get into his misticall body. 4. The Apostles teach the Meditation of Christ's humiliation to the death, as an argument to perswade vs to Compassion, Mercy, Fellowship in the Spirit; Vnitie, Humilitie, Clemency, and meekenesse of minde, *Phil. 2. 1. to 9.*

Secondly, wicked men may here see what smart they are like to feele from the vnpartiall iustice of God. Doth hee not spare the body, the flesh, the bloud, the life, of his owne Sonne, when he became but a suretie for sinne? How shall vngodly men, euer enemies, and neuer sonnes, that themselues haue committed sinne, escape, when the day of wrath shall come?

Thirdly, godly men may heere see great reason of comfort, not onely by considering

considering the great loue of Christ, and the great benefits must needs flow from his death; but if but two things be weighed: 1. the honour done to our Nature, in that in the humanitie of Christ it is ioyned to the diuine Nature. This makes amends for that breach that is made by the damnation of millions, in our nature. 2. The great certainty of Gods couenant, of Grace and Mercy. For a mans couenant, if it be once confirmed, no man abrogates it, or addeth, or taketh from it: therefore, much more Gods Couenant shall stand vnchangeable, being ratified and confirmed by the death of Christ.

1 Tim 3. 16.
Phil. 2. 6. 7.
Gal. 3. 1.

Thus of the Meanes.

The end followes, in these words: *To present you holy, and without spot, and vnblameable in his sight.* And in these words, is both the presentation, and the sanctification of Christians to be considered.

To present you.] The originall word is very significant, and diuersly accepted: it signifies to restore: so *Acts 9. 41.* to assemble, *Acts 2. 26.* to make present: so *Acts 23. 33.* to make ready, furnish, purge, or make cleane, *Acts 23. 24.* to make acceptable, *1 Cor. 8. 8.* to make manifest, *2 Tim. 2. 15.* to proue evidently, *Acts 24. 13.* to assist, and stand too, *Rom. 16. 2. 2 Tim. 4. 16.* to offer by way of dedication, or gift to God, *2 Cor. 11. 2. Luke 2. 22. Col. 1. 28.*

It is true that Christ restores vs, collectts vs, brings vs into Gods presence, clenseth vs, makes vs acceptable, assistts, and defends vs, and manifestts vs to be holy. But I take it principally in the last sence, he presents vs by dedication to God. Thus Christ shall present vs wholly, both at the day of iudgement, and in the day of death, when he shall deliuer the soule to God. Thus also Christ doth present vs in this life: 1. When by the preaching of the Gospell, he seuers and segregates vs from the world, and brings vs into Gods household. 2. In Iustification, when clothing vs with his owne rightcoufnesse, hee becomes our Iustification. 3. in new obedience: and that two wayes: first, when hee presents our workes, couered with his intercession. Secondly, when hee causeth vs to present our selues to God, both by Prayer & consecration of our selues to Gods Seruice, and holines of life. It must be euery mans care then to seeke, his presentation from Christ, and to that end, by Couenant, Prayer, and practise, deuote himselfe to a subiection, to all the ordinances of CHRIST.

Ephes. 4. 27.
Ephes. 1. 6.

2 Rom. 14. 10.

Thus of Presentation: Sanctification followes.

Holy, vnblameable, and vnreprovable in his sight.] At the first sight I should encline to vnderstand these words, eyther of Iustification, or our consummate holinesse at the day of iudgement; but that the sway of interpreters force me to expound them of Sanctification: It is greatly to be weighed, that a man in this life should be here said to be holy, vnblameable, and vnreprovable, or as the other Translation hath it, without fault in his sight. For the better conceiuing of it, wee must compare with these words, other Scripture, wherein is giuen vnto the godly, that they haue cleane hands, and a pure heart, *Psal. 24. 4.* that they are pure, *Prou. 21. 8.* vpright in heart, *Psal. 97. 1.* sanctified throughout, *1 Thes. 5. 23.* perfect, or vndefiled in their way, *Psal. 119. 1.* perfect, *2 Cor. 13. 11.* *Phil. 3. 15.* *Matth. 5. 48.* faultlesse, *Iud. 24.* without spot, and blamelesse, *1 Pet. 3. 14.* walking in all Gods wayes, *1 King. 8. 58.* and that they keepe Gods couenant, *Psal. 25. 10. & 78. 8. 10. & 132. 22.* Thus *Noah* is said to be perfect; *Gen. 6. 9.* *Ezekiah* walked before God, with a perfect heart, *Esa. 38.* *Dauids* heart was perfect, *1 King. 11. 4.* *Zachariah*, and *Elizabeth*, were both righteous before God, and walking in all the conuandements of the Lord blamelesse, *Luke 1. 6.*

How the words
are to be vn-
derstood.

1 King. 8. 61.

The question is, how those sayings should be true, and in what sence they are ment: And for the clearing of the doubt, the way is not simply to reject the propositions, as impious, and vntrue, and hereticall, as some igno-

rant

rant and malicious persons doe: but seeing they are the sacred words of Scripture, to consider what it is may be attained, and what God requires of vs. To thinke with the Papists, or Anabaptists, that any mortall man can performe the obedience required in the morall Law, perfectly; so as neuer to commit sinne against the Law, is a most blasphemous, detestable, and cursed opinion, for there is no man that sinneth not: the best of the Saints haue had their thousands of sinnes. But those places are to be vnderstood of the righteousnesse of the Christian, as hee is considered to be vnder the couenant of grace, and the Gospell, not of legall perfection, but of an Euangelicall innocency, and vprightnesse. Nor as their workes are in themselves, but comparatiuely, eyther with the workes of wicked men, or as they are in their desire and endeauour, and as they are presented in the intercession of Christ, who couers the imperfections that cleaue to the workes of the faithfull. Sometimes the faithfull are said to be perfect, that is, strong men in CHRIST; compared with the weake Christian, and Infant in grace: so that wee see what a Christian in this life may attaine vnto; the rigour of the Law being taken away, in the couenant of grace, and the imperfections of his workes, and frailtie, being couered in Christs intercession.

Holy.] This word Holy, is the generall; and comprehends the other two. For holinesse is eyther internall, and that is expressed by the word *ἁγιωμης*, vnblameable, or externall, and so it is exprest in the word *ἀνευγλιπτης*, vnreprouable. Holinesse is giuen to God, and so *essentially* ^d; to the spirit of God, and so *effectiuely*, because it workes it in others, to Christ, as hee deriues it by influence to his members ^e; To Angels, *Matth. 25.* to sacrifices, by way of type; to the Couenant of GOD, as it promiseth holinesse to the faithfull ^f; to the Prophets, as Teachers of holinesse ^g; to the Scriptures, as the rule of holinesse ^h; to places, for the holinesse of the subiect: but heere it is a glorious adiunct, conferred vpon the faithfull by Christ.

Concerning holinesse of heart, and life, in generall, there are here foure things to be noted. 1. The necessitie of it; we can neuer be reconciled or glorified without it, *Tit. 2. 12. 13.* 2. The difficultie of it; lesse then the power of Christ crucified, cannot make men lead a holy life. 3. The meritorious cause of it: holinesse is merited by Christ, as well as saluation. 4. The order: men must first be reconciled to God, before they can get holy grace, or lead a holy life.

Vnblameable.] Christian perfection hath two things in it. First, vprightnesse of heart, noted by this word. Secondly, vprightnesse of life; noted by the word following. Internall perfection or holinesse, must haue these things in it. First, the staine of former sinnes must be washed away with the teares of repentance ⁱ. Secondly, the inward worship of God must be set vp in the heart: some impressious men haue of an externall worship, but of the inward worship, men are naturally almost wholly ignorant. God is inwardly worshipped, by the constant exercise of grace from aboue, as Loue, Feare, Trust, Delight, Desire, &c. 3. There must be in vs an assurance of Gods fauor ^k. 4. There must be a freedome from preuailing euils in the mind or affections, as ignorance, wicked thoughts, errors in the affections, or impatiencie, lust, seruile feare of men, malice ^l, &c. 5. Hypocrisie must not raigne, our desire must be more to be good, then to seeme so ^m. 6. Our whole heart must be set vpon Gods whole Lawe; to haue respect vnto all Gods Commandements. God abhorres a *diuided heart* ⁿ, & a *double heart* ^o. 7. The minde must be set vpon heauenly things, and conuerse in heauen ^p. Where these things, are happily attained vnto, there the heart is vp-right, whatsoever defects, or infirmities be in it: these things are different in Christians, in the degrees; for there is an infancy, and weaknesse, in sanctification, as well as Faith.

The

d. Luke 1. 49.

e. Act 2. 14.
Luke 1. 35.

f. Luke 1. 71.

g. Act. 3. 21.

h. Rem. 1. 2.

Foure things
obserued about
holinesse.

Internall holinesse
hath seauenthings in it.
i. Ier. 4. 4.

k. Heb. 10. 22.
Act. 15. 9.

l. Prou. 19. 2.
Psal. 41. 6.

m. Iam. 1. 4.

n. Psal. 125. 4.

o. Hos 10. 2.

p. Iam. 4. 8.

q. Col. 3. 1.

The signes of an vpright heart are these: first, it desires perfection: secondly, it will not cease well-doing for crosses: thirdly, it will serue God, though alone: fourthly, it will not follow the eye, it is not sensuall: fifthly, it reioyceth in the loue of CHRIST, aboue all things: sixthly, it will sinke for leiser sinnes, as *Dauids* did, *2 Sam. 24.* seauenthly, it is constant.

That we may attaine an vpright, and vnblameable heart, in generall; wee must get a *new heart*, in particular, 1. wee must by mortification circumsise our hearts: 2. we must get Gods Law written in our hearts: 3. we must seeke and loue puritie of heart: 4. we must keepe our hearts with all diligence: lastly, wee must walke before God.

Motives to inward holinesse. First, wee shall neuer see the righteousnesse of God imputed, till we be vpright in heart. Secondly, a pure heart is one of the clearest signes of a blessed man. Thirdly, God searcheth to finde what mens hearts are, as well as what their liues are. Fourthly, the eyes of the Lord behold all the earth, to shew himselfe strong, with all them that are of a perfect heart. Fifthly, light is sown for the righteous, and ioy for the vpright in hart. Lastly, the whole 125. Psalme incites hereunto.

Unreprovable.] This word notes the externall vprightnesse, or Christian perfection of life. Externall innocency must haue in it diuers things. 1. we must be free from the grosse sinnes of euery Commandement. 2. we must cease from our owne workes, keepe vs from our wickednesse: and not turne after the wayes of our owne heart: that is, wee must be sure to cease from our particular beloued sinnes: 3. our families must be well ordered, both for peace, labour, and pietie: 4. we must be free from Idolatry: from the customary sinnes of the tongue: from the raigne of hardnesse of heart: from halting to be rich; for he that hasteth to be rich cannot be innocent, as the Prouerbe is. Lastly, we must loue our enemies, *Math. 5. ult.* That we may attaine heereunto, we must walke in the way of good men, *Prou. 2. 20.* wee must set good Lawes, euer before vs, and let them be our warrant, *2 Sam. 22. 23.* wee must not be destitute of heavenly gifts, *1 Cor. 1. 6. 8.*

In his sight] These words may be referred, eyther to our presentation, or to our sanctification. And whereas some would thinke that they ouerthrow the former sence of the words, and proue, that he entreates heere of our holinesse in Gods sight by iustification, they are deceiued; for they may find these words giuen to sanctification, ordinarily in Scripture, as *Luke 1. 6. 7. Hebr. 13. 21. 1 Iohn 3. 22. Reuel. 14. 5.*

The words being referred to sanctification, inport foure things.

First, that what we are, or doe, is in his presence: so the words vsed; *Luke 2. 18. & 13. 26. Acts 10. 33.*

Secondly, that God is a witness of all we doe: so the words vsed, *Luke 8. 47. 2 Cor. 7. 12. Gal. 1. 20.*

Thirdly, that God accepts of what is truly good, in any measure, *Luke 1. 75.*

Fourthly, that God highly priseth all that is good in the good, *Luke 1. 25. 2 Tim. 2. 3. & 5. 4.* As the words there vsed shew.

Verse 23. *If ye continue grounded, and stablished in the faith, and be not moued away from the hope of the Gospell, whereof yee haue heard.*

The second part of the Epistle, viz. the proposition of Doctrine, hath bene handled hitherto, from the twelfth verse vnto these words. In these words, and those that follow, to the end of the second Chapter, is contained the third part of the Epistle, viz. matter of exhortation: wherein hee both perswades and disswades. The perswasion is contained in this verse,

Signes of an vpright heart.

- o *Psalm. 3.*
- p *Iob 2. 3.*
- q *1 Iob. 24. 15.*
- r *Iob 31. 7.*
- l *Cant. 1. 3.*
- t *Psalm. 78. 37.*
- Rules.
- v *Ezek. 36. 27.*
- x *Deut. 3. 6.*
- y *Ier 31. 33.*
- z *Prou. 22. 11.*
- 1 *Prou. 4. 17.*
- b *Gen. 17. 2.*
- Motives.
- c *Psalm 36. 10.*
- d *Math. 5. 6.*
- e *2 Chron. 28. 9.*
- f *2 Chron. 16. 9.*
- B *Psalm. 97. 10.*
- What externall holinesse must haue in it.
- h *Heb. 4. 10.*
- i *2 Sam. 22. 23.*
- k *Esa. 57. 17.*
- l *Tit 1. 6. 7.*
- m *Deut. 18. 3.*
- n *Iam 3. 3.*
- o *Prou. 21. 29.*

The diuision of the third part of the Epistle.

verse, and the rest, vnto the eight verse of the next Chapter. The dissuasion is from verse 8. of Chapter 2. to the end of the Chapter.

In the perswasion, the Apostle exhorts them to perseuerance, both in Faith and Hope: where is to be obserued: 1. the exhortation it selfe, in the beginning of this verse, and the reason to inforce the exhortation, in all the verses following. The exhortation is two-fold: first, to perseuerance in Faith, in these words, *if yee continue grounded and stablished in the faith*: secondly, to perseuerance in hope, in the next words: *and be not moued from the hope of the Gospell, whereof yee haue heard*. From the Coherence, and generall words of the Exhortation, we must obserue, that Gods Children after they haue gotten true grace, & were comforted in their reconciliation, must looke to their Faith and Hope. It is not enough once to get Faith & Hope, but after they are conceiued in vs, they must be daily looked to: for *the iust must liue by his faith*: It must be to him according to his faith, not according to his friends, money, labour, meanes, &c. By faith hee must draw vertue out of all Gods ordinances: by faith hee must *purge his heart* of his daily sinnes: by Faith and Hope, *he walkes with God, and ouercomes the world*. This may greatly reprove mans carelesnesse; men looke to their Grounds, Cattell, Shops, &c. but who lookes to their Faith and Hope?

If you continue grounded and stablished in the faith.] Heere are two things: first, the manner of the propounding of the exhortation, viz. with an *If*: secondly, the exhortation it selfe: where note; 1. the dutie, *continue*: 2. the manner, of the dutie, *grounded and stablished*: 3. the object, *in Faith*.

If.] The Apostle propounds this Exhortation with an *If*, because hee speaketh to a mixt multitude, among whom were many that would not *continue*; and thereby shew they were not truly reconciled. Yea, it was needfull that the godly amongst them, should haue it thus doubtfully set downe, that so they might be more carefull to settle, and establish themselves in the Faith, that they might hold out in it.

As this (*If*) lookes vpon the wicked, it shewes, that in places where the Gospell gathers soules to God, many that for a time were forward, and greatly affected, will afterwards fall away. And therefore Gods seruants; both Ministers and People, should looke for Apostacy, and not be ouermuch troubled when they see any fall away.

It is not amisse to consider by what meanes, or motiues, men are plucked away from the loue of the truth. Some fall away for hard sayings^a, some cannot follow Christ long, because of their carnall friends: others are corrupted with lewd company: others cannot beare the reproofes of their faults; and if they be reproofed, either they will lift *Amos* away from *Bethel*; or they get themselves away from hearing *Amos*. Some heare this Sect euery where so ill spoken of, that they will be better aduised ere they settle vpon such courses. And the rather, because they doe not see the multitude set out with them, or great men yeeld any countenance to such strict courses. Others are seduced by time-seruing flattering, false, or corrupt teachers, who (labouring to hinder the efficacy of the doctrine of painefull Ministers) hope to accomplish either the stopping of their mouthes, or the increase of their bonds, or at least their disgrace with the people^b. Others are insinared with the earthly things, and forsake the sinceritie of the truth, to embrace this world with *Demas*. Many fall away for the Croisse, and all are catcht with the deceitfulnesse of some sinne.

Quest. But may the faithfull fall away and not continue? *Answ.* The faithfull may loose, and fall from 1. some degrees of innocency of life. 2. Some degrees of the working, and efficacy of Gods Spirit. 3. Some degrees of Communion with Christ. Their Communion may be lessened, though

Consideration of the doctrine from the Coherence.

Hebr. 2. 5.
Hebr. 1. 1.
Ephes. 3. 16.
Acts 14. 9.
2 Tim. 3. 15.
1 John 5. 4.

Why propounded with an *If*.

Men will fall away: looke for it.

What makes many fall away.
a John 6. 30. 42.
52. 60. 61. &c.

b Ezek. 13. 19.
20 22.
2 Tim. 3. 12.
13. 14.

Heb. 5. 12. 13.
The faithfull may fall away, in some respects.

though their vnion can not be dissolued. 4. from Faith, of which he makes mention heere. And thus they may fall; in respect of sence: in respect of some degree: in respect of some acts of faith: in respect of some doctrine of faith: and lastly, in respect of the meanes of the doctrine of faith: But there are seauen things from which the Elect can neuer fall: first, they can not lose eternall life, *Iohn 10.29.* secondly, confirming grace in some measure, *Psal 145.* thirdly, remission of sinnes past, *Esa. 43.25.* fourthly, the seed, eyther of doctrine, or grace, *1 Iohn 3.9.* Fifthly, the spirit of sanctification. Sixtly, the habite of Faith, *Luke 22. 32.* Seauenthy, vnion with

CHRIST, *Iohn 17.22.23.26.*
 VIS Continue.] Three things I propound concerning perseuerance. First, some reasons to moue vs, to labour, to hold out, and continue. Secondly, rules to be obserued, that we might continue. Thirdly, the helps the faithfull haue to further their perseuerance.

For the first: Vnlesse we continue, wee shall neuer haue the full truth of God, nor be made free by it: nor haue found comfort, that wee are the Disciples of Christ. Neither is any man fit for the kingdome of God, that puts his hand to the plow, and looks backe. *The branch cannot beare fruit, except it abide in the Vine.* And, if they continue not with vs, it is because they were not of vs. It had bene better (for men) neuer to haue knowen the way of righteousness, then after they haue knowne it, to turne from the holy Commandements, deliuered vnto them. For if after they haue escaped the pollutions of the world, through the knowledge of Iesus Christ, they be againe entangled, and ouercome; the latter end will be worse then the beginning. Yea, the very children of God by backsliding; may fall into a miserable condition; the powers of Hell may assault them. They may goe to the graue with vrecouerable affliction: yea, they may lose some graces; without all restitution in this world: as the ioy of their saluation plerophorie, or full assurance, &c.

For the second: If thou wouldest continue, thou must obserue eyght rules. First, thou must get a continuing faith: get thee an infallible assurance of Gods fauour, arising from the wise Application of Gods promises, and the sure witness of Gods spirit. Secondly, thou must at first be thoroughly cleansed of all thy filthines; making conscience to repent of all sinne, and haue respect to all Gods Commandements. And thou must be sure thou get a new heart: for the old heart is deceitfull, and will not hold out in any thing that is good. Thirdly, thou must continue to vse the meanes of preservation: thou must still heare, pray, read, confesse, meditare, and receiue the Sacraments; for the spiritual life is preserved by meanes, as well as the naturall. Fourthly, thou must ioyne thy selfe to such as feare God, in the societie and fellowship of the Gospell. The affections, and desires of many, are blasted, and soone vanish, like a morning cloud, for want of communion with such as are able to direct, comfort, admonish, or encourage them. Fifthly, thou must see to it; that thou get knowledge, as well as affection; and affection as well as knowledge. Sixthly, thou must so receiue the truth of the doctrine of Christ; as thou be also ready and willing, to confesse it; and professe it, amidst the different opinions, and humours of men. Thou must be a sheepe; meeke, tractable, profitable, sociable, innocent: for boisterous, conceited, peruerse, vnteachable natures will neuer hold long.

Lastly, thou must be euer wary, and take heede of crosse teachings; and the puffs of contrary doctrine: and withall, take heed of coldnesse, in following the truth, and of discord, with such as feare God. Many times personall discords worke through mens singular corruptions, apostacy from the truth once receiued.

Quoad sensum.
Quoad gradum.
Quoad actum.
Quoad doctrinam.
Quoad media doctrine.
 Seauen things from which the Elect can neuer fall.
Psal. 94. 14.
 145. 14.
 Motiues to continuance.

c *Iohn 8. 31. 32.*
 d *Luke 9. 62.*
 e *Iohn 15. 4.*
 f *I Iohn 2. 19.*

g *2 Pet. 2. 19.*
 20.
 h *Psal. 77. 11.*

Eyght rules for continuance.
 i *Iohn 6. 40.*

k *Ezek. 36. 26.*
 27.

l *Ier. 32. 39. 40.*
Phil. 1. 5. 6.
 m *Hof. 2. 19. 20.*
Psal. 145. 20.

14.
 o *Math. 16. 16.*

p *Iohn 10. 28.*

q *Ephes. 4. 13. 14.*

The summe of all is; that, if wee get a iustifying faith, and be once assured of Gods fauour; if wee at first make a through reformation; if wee daily sticketo, and wait vpon the meanes; if we conuerse with Gods children; if wee haue wise affections, that are warmed with pietie, and shewed with discretion; if we make a sound profession of the sinceritie of the truth; if we be meeke, and teachable, and follow the truth without coldnesse, or contention, wee shall neuer fall, but continue as Mount *Sion*, that cannot be moued. And out of all this wee may discern the cause of the backe-sliding of many, eyther they were deceiued by a temporary faith; or neglected the constant vse of Gods ordinances, or were sleightly in mortification; or they forsooke the fellowship of the Saints; or they were tost with contrary doctrine; or they were people of vnruely affections; or were seduced by secret lusts.

For the third: though it be a hard worke to continue, by reason of the infirmities within vs, and the impediments from without vs; yet a Christian hath great helpe to further him in perseuerance: hee hath helpe, first, from the Saints, and is furthered by their example, by their exhortations, and by their prayers^r: secondly, from the immortall seed which is within them, which hath as great aptnesse to grow as any seed in Nature: and is a seed that is sown for continuance, euen for Eternitie it selfe^f. Thirdly, from the easinesse and grace of the Couenant, in which they stand in fauour with God. And here it would be obserued how the words of the Couenant runne: for when God saith, *Hee will make his euerlasting Couenant, his promise is, that hee will not turne away from them, to doe them good: and his feare he will put in their hearts, that they shall not depart from him*^g. And in another place he sayth, hee will not onely cleanse them, but hee will giue them a new heart, and take away the stony heart out of their bodies, and put his spirit within them, and cause them to walke in his statutes, and to doe them^v. Fourthly, from the spirit of God, which is in them; for the spirit sets the soule at liberty^x: and furnisheth it with graces^y: sealeth vp vnto the day of redemption^z: strengtheneth the inward man^a: shewes the things giuen of God^b: is a perpetuall comforter^c: leadeth into all truth^d: frees from condemnation, and the rigour of the Law^e, *Rom. 8. 1. 3.* is life for righteousness sake, *ver. 10.* mortifies the deeds of the flesh, *verse 13.* beares witness that they are the children of God, *verse 16.* is a spirit of prayer, to cause them to cry *Abba Father, verse 15.* helps their infirmities, and makes request for them, *verse 26.* Fifthly, from CHRIST: for from Christ they haue protection, *John 10. 18.* Influence, *John 15. 1. 4. 5.* Intercession, by which hee couers their sinnes and infirmities, presents their workes in his merits, and moueth the Father to keepe them from euill, &c. *John 17. 9. 11. 15. 17. 22.* Sixtly, they haue helpe from his Ordinances; for by Prayer, when they aske according to Gods Will; they may be sure to haue any thing, *1 John 5. 14.* And by the Sacraments, Faith is confirmed, and sealed, and Grace nourished.

And by the Word they are many wayes furthered. I take but onely the 119. Psalm, to shew how our continuance is helped by the Word. It redresseth our wayes, *verse 9.* It keepes from sinne, *verse 12.* It strengthens against shame and contempt, *verse 22. 23. 143.* It quickens, and comforts, *verse 25. 28. 50. 54. 93. 111.* It makes free, *verse 45.* It makes wise, *verse 98. 100.* It is a Lanthorne to our feet, *verse 105. 130.* It keepes from declining, *verse 102. 104. 118. 155. 160. 165.* Lastly, they are helped by the promises that concerne perseuerance, and preseruacion, and falling away: such as are contained in such Scriptures as these, *John 13. 1. 1 Cor. 10. 13. Rom. 8. 29. Psal. 84. 13. 1 Tim. 4. 18. Reuel. 2. 25. 26.*

Helpes for continuance.

r *Hebr. 12. 1.*
 & *10. 24.*
 1 *Tim. 2. 1.*
 s *1 Iohn 3. 9.*

t *Ier. 32. 4.*

u *Ephes. 36. 26.*
 27.

x *2 Cor. 3. 17.*

y *Gal. 5. 22.*

z *Ephes. 1. 14.*

a *Ephes. 3. 16.*

b *1 Cor. 2. 12.*

c *Iohn 14. 16.*

d *Iohn 15. 13.*

e *Rom. 8. 1. 3. 10*

Zach. 12. 12.

How many wayes the word furthers continuance.

Grounded, and stablished in the faith.] It is not enough to get Faith, and continue in it; but wee must be grounded and stablished: and when he saith, stablished in the Faith, wee must vnderstand, the Doctrine, profession, exercise, assurance, and effects of Faith. And this establishing, and grounding of our hearts, hath in it foure things, *to wit*, particular Knowledge, Certainie, Resolution, and Contentment.

To be thus established, would fortifie vs against all the changes, and alterations of estate, or Religion in after-times: and as the Coherence imports, it would much further vs, in the attainment of an vnstained and vnrebukeable life: whereas of doubling can come nothing but the shunning of God, the libertie of sinne, and desperation, and the like. Besides, this grounded establishment in Faith, would free our profession from the dishonours, which an vnserled or discontented Faith, or life, doth cast vpon vs. *Atheists, Papiſts, Epicures*, and *Belly-gods*, if this were in vs, would be astonished to see the power of Religion, in our resolu'd contentment, and to consider how vnmoveable wee were; so as the gates of Hell could not preuaile against vs. Besides the vnsearchable solace that a peaceable and restfull conscience would breed in vs.

That we might be thus grounded, and stablished, diuers things are carefully to be obserued. 1. Wee must be founded on the Prophets, and Apostles; we must be daily conuersant in the Scriptures. 2. Wee must be much in prayer, but in practise of prayer; wee must nourish the hatred of euery sinne; and daily labour to encrease in the reformation of euill. And it is a great helpe to be much with such as feare God, and call vpon God with a pure heart. It would much establish vs, to see the faith, affections, feruency, and power of Gods spirit in others, in prayer. 3. There is a secret blessing of God, in settling a mans heart, followes vpon well doing: so as to be abundant in Gods worke, is a great meanes of stedfastnesse; whereas a fruitlesse and barraine life, is both vncomfortable, and vnsettled. 4. Wee must pray God to giue vs a *free* and ingenious spirit: wee must pray to God to giue vs a minde, cheerefull, speedy, full of incitations to good, glad of all occasions to doe good: free from the staine of the sinnes of the Time, Nation, or Calling, and from the raigne of former lusts, inclinable to serue God, and our Brethren by Loue: fearing the Gospell more then the Law, and Gods goodnesse more then his iustice. 5. Wee must set an order in Faith and Life. It is exceeding behoouefull in matter of opinions, to deliuer vp our soules to some sound frame of Doctrine, in which wee will euer quietly rest; and in matters of life, to gather out of the Commandements a platforme of liuing, that might fit our owne cause. 6. Wee are not vsually settled, and soundly stablished, till we haue bene shaken with affliction, and haue gotten the experience which the Crosse learnes vs. Lastly, wee must consecrate our selues to God, endeavouring daily to practise what wee daily heare: for *hee that commeth to Christ, and heareth his sayings, and doth them, is like a man which hath built a House, and digged deepe, and layed the foundation on a Rocke; and when the flood arose, and the streame beat vehemently vpon that house, it could not shake it, because it was founded on a Rocke.*

Quest. What should be the reason why many after long profession, and much hearing, and some comfortable signes of assurance, at sundry times conceiued, should yet be vnsettled, and distracted, and shew so much perplexitie and want of firmenesse, eyther in contentment or practise?

Ans. This is occasioned diuersly. First, sometime for want of a distinct direction, or carefull examination, about the Application of the signes of Gods fauor: some Christians haue not the signes cleerly & distinctly collected: others that haue them, & know the vse of them, grow sloathfull and

The priuiledges of an established and grounded heart.

What we must doe, that wee might be grounded and stablished.

† *Ephes* 2. 20.

§ 2 *Tim.* 2. 19. 22.

h 1 *Cor.* 15. 58.

i *Tim.* 6. 19.

i *Psal.* 51. 12.

What a free spirit is.

k *Pro.* 4. 26.

l 1 *Pet.* 5. 10.

m *Luke* 6. 48.

^{49.}
Quest.
Ans.

The causes why many after long profession, and some signes of hope, are still so vnsettled.

negligent, and are iustly scourged with the want of the glory of this establishment.

Secondly, sometimes it comes to passe, for want of vsing priuate meanes more conscionably; as Reading, Prayer, or Conference.

Thirdly, it is so sometimes with Christians, becaule of some sinne they lye in, without repentance; there may be some sinne, which they too much fauour, and are loath to forsake, whether it be secret, or more open.

Fourthly, Vnfruitfulnesse, and barrenesse in good workes may cause it: for if Faith did beare fruit vppwards, it would rake roote downewards.

Fiftly, many are grieuouly pressed, vnder legall perfection, being not able distinctly to discern the benefit of the Couenant of grace, in freeing them from the curse, and rigour of the Law. The ignorance of this one point, hath, and doth couer the faces and hearts of millions of Gods Seruants, with a perplexed confusion, and feare without cause.

Sixtly, many professors liue in much vnrest, for want of discerning things that differ, and the right vse of Christian liberty.

Seauenthy, there is a kinde of luke-warmenesse in practise, after hearing, which is in many scourged with the withholding of this rich grace of spirituall stedfastnesse. I say, luke-warmenesse in practise: for it may be obserued, that many heare with great affection, and continue to be stirring, in expressing their liking of the Word, and yet are exceedingly negligent in the conscionable and daily practise of such rules, as in the ministry of the Word they seeme to receiue with admiration, and great liking.

Eyghtly, this comes by reason of the want of patience, and a meeke spirit: some Christians are froward, passionate, transported with violent affections, eyther of anger, or worldly grieue: and these seldome or neuer, gaine any long rest, or continuall contentment: troubled affections, greatly hinder setlednesse, cuen in the best things.

To conclude, many professors reuolt to the world, and giue themselves to an vniustifiable libertie, in following eyther their profits, or their pleasures. And therefore no maruell, though Grace and true Religion, thriue so slowly in them, when they eate vp their hearts and liues with these cares and delights of life.

Hitherto of Faith. Now of Hope.

Be not moued away from the hope of the Gospell, whereof yee haue heard.

Though by Faith wee are interressed in GODS fauour, and our soules garnished on earth with diuers graces, as the fruits of Faith, and our liues protected with caelestiall priuiledges; yet the glory of our kingdome is neither of this world, nor in this world. Hope must guide vs to future things, as well as Faith to present: and therefore the Apostle Peter doth with great reason teach vs to *blesse God, for begetting vs againe to a liuely hope*: our whole happinesse may be branched out into these two parts. First, what we haue already on earth; and secondly, what wee looke to haue hereafter in Heauen. The one, Faith procures, the other, Hope assures. Now in that wee haue not all our happinesse here, but hope for it else where, it should teach vs diuers things.

First, wee should effectually pray vnto GOD to giue such sound *wisdom, and reuelation*, by his word and spirit, *that wee may indeed know this hope of our calling*.

Secondly, in all troubles, wee should be the more patient, seeing wee holde our full and finall deliuerance, when wee shall feele no more troubles or crosses, by Hope. Perfect saluation is had here onely by Hope.

Thirdly, when our friends goe out of the world, such as were deare vnto vs in the bonds of grace, we should not mourne immoderately for them; for that

n 1 Pet. 1. 3.

o Ephes. 1. 18.

p Rom. 8.

that were to proclaime our want of knowledge, or want of sence and feeling, in the thoughts of the happinelle of another world. Yea, fourthly, seeing the greatest part of our happinelle is yet to come, we should learne to place our ioyes in the contemplation of Heauen, according to the Apostles direction; who biddeth vs *reioyce in hope*^r. And lastly, we should prepare for death, and *wait when the time of our changing should come*, that wee might enjoy the glorious libertie of the sonnes of God.

Not moued away.] Doct. It is not enough to haue hope, but we must get to be vn moueable in it: for as the Authour to the *Hebrewes* shewes, wee should be diligent to get and haue a *Plerophorie*, or full assurance of *Hope to the end*. Wee must *holde fast the confidence, and reioicing of hope*^r. This is our *sure and steadfast Anchor, to which wee should, in all stormes haue our refuge, to hold fast by it*^v.

The Use is two-fold: first, it may reprove that vnsetlednesse, and discontentment is found in men, in the times of their affliction, when euery crosse can moue them away from their confidence. Wee would thinke him a strange man, that in time of peace, would walke vp and downe with a Helmet on him, and when hee were to goe into any battell, or fray, in the middelt of the fight, when it was at the hottest, would take his Helmet, and throw it off him. And yet so strange are wee. In prosperitie, wee out-brag all men with our hope in God, and our strong confidence; but when the Deuill, or the World, begin to deale their blowes, and to molest vs with sharpest assaults, then we grow hartlesse, or impatient, and throw away our hope, when wee haue most need of it. Secondly, it should teach vs to labour after this vn moueablenesse of hope; which, that it may the better be done, two things are to be looked to. 1. that our hope be a true hope: 2. that we vse the meanes to make this hope vn moueable.

And for the first, wee must consider three things. First, what hope is not true hope. Secondly, what persons haue no hope. Thirdly, what are the effects or properties of true hope. Some things of many, in each of these, shall be instanced in.

First, there is a hope, of which men shall one day be ashamed: such is, mens hope in their riches^x; in the arme of flesh^y; in oppression, vanitie, and sinne^z: in the instruments of deliuerance, as the Bow, or Sword, &c^a: in the deceitfull conceits of their owne braines^b, or in their ciuillite of life. This is *to trust in Moyses*^b. All these, and other such like hopes, are egregiously vaine.

Secondly, there are many sorts of men in the world, concerning whom it is plaine in Scriptures, they haue not hope. For in the generall, there is no hope in any vn regenerate man^c; and in particular it is cleere, there is no true hope. First, in the ignorant, *Psal. 9. 10*. Secondly, in prophane men, that make not conscience of sinne, *Psal. 115. 11*. Thirdly, in the presumptuous, that blesse their hearts against the curses of the Law, *Deuter. 29. 19*. Fourthly, in the hypocrite; for though he haue wouen to himselfe, out of the bowels of his poysonous breast, a faire webbe of hope, yet it shall be as the house of the Spider, one swope of Gods Beefome shall easily lay him and his hope in the dust of miserie^d. Lastly, it is not in workers of iniquitie, that make a Trade of sinne, and euery day plodde about mischief.

Thirdly, true hope is most stirring in affliction, and then it shewes it selfe by foure things.

First, By Profession: it will not onely know, but *acknowledge that truth, which is according to godlines*^e. It will confesse, & professe; whereas the common hope, seldome, or neuer at any time, holds it conuenient to be so forward.

q 1 *Thes* 4. 13.r *Rom.* 12. 12.f *Heb.* 6. 11.r *Heb.* 3. 6.v *Heb.* 6. 18. 19.

Note.

What hope is not true hope.

x *Psal.* 52. 7.y *Ier.* 17. 5.z *Psal.* 67. 10.a *Psal.* 44. 6.* *Esa.* 28. 15.b *Iohn* 5. 45.

Who haue not true hope.

c 1 *Pet.* 1. 3.*Ephes.* 2. 12.d *Iob* 8. 13.

Which are the effects or properties of true hope.

e *Tit.* 1. 1. 2.

f 1 Tim. 4. 10.
 e Act. 28. 20.
 h Esa. 28. 15. 16

Secondly, by Abnegation ; for it will endure scornes, losses, temptations, oppositions, &c. It is not moued away by the carnall reasons of the flesh ; the disdain of carnall friends ; the violence of vnreasonable aduersaries, or the like : the chaine will not feare it, nor the reproach shame it ^f. It will be busie, though it haue no thanke for his labour ^e : And secretly, it will not baste to ill meanes, to get out of distresse ^h : Whereas the common hope is frightened with the noyse of a chaine, and put out of countenance with a scoffe of disgrace : it will speake CHRIST faire, but loose nothing for his sake : it likes preaching well, but it will neuer beleuee it is so as the Preacher sayes : it loues GOD aboue all, but yet it must haue a care to see to it, at any hand, that such and such friends be nor displeas'd : it will be better aduised then to be in danger of such and such troubles. And if it be hard bestead, it will venture to send to a Wizard, to vse now and then a lye, or an oath, or a litle fraud, and false dealing, &c.

i 1 Iohn 3. 3.

Thirdly, by Mortification : *Hee that hath this hope, purgeth himselfe, that he may be pure, as Christ is pure* ⁱ. It stirreth vp to much prayer, confession, sorrow, fasting, and spirituall reuenge. Hee that hath most hope, is most in the humiliation of his soule. It is not as the world conceiues, that Mortification is the way to desperation : but the common hope hath no hands to doe good workes ; nor eyes to shedde these teares ; nor stomacke to abide this fasting ; nor flesh to endure this reuenge ; nor tongue to speake this language.

k Ier. 17. 8.
 l Iob 13. 15.

Fourthly, by Perseuerance : *It will not cease from yeelding fruit* ^k. Iob guided by this hope, resolues *to trust still in God, though he kill him* ^l : but the common hope will be sure then to faile when there is most need of helpe.

What wee
 must doe, that
 we might be
 vnmouea-
 ble.
 m Rem. 15. 4.
 Prom. 24. 14.
 n Ephes. 1. 14.
 o 2 Thef. 2. 16.
 p Psal. 62. 8.
 q 6. 1. 2. 3.
 r Tit. 2. 12. 13.
 s Iob 11. 14. 15.
 t 2 Tim. 2. 10.
 Rom. 1. 16.
 u Math. 4. 13.
 v Ephes. 1. 13.

Now that wee might be vnmouea-ble in this Hope, we should wait patiently vpon Gods ordinances, that wee might abound in the *comforts of the Scriptures*, increasing in Knowledge and Wisdome ^m : but especially, wee must sticke to the Word preached, and neuer giue it ouer ⁿ : nourishing euery grace of CHRIST ^o : and we must be much in prayer ^p, and soundly carefull to *deny all vngodlinesse, and worldly lusts* ^q.

Thus of the Duty, and the Obiect [*Grace*]. Now of the Meanes, by which it was wrought, which was the *Gospell* preached.

Of the Gospell.] *Doct.* The *Gospell* is the ordinary meanes to breed hope in a mans heart ^r, and therefore it is called *the Gospell of the Kingdome* ; and *the Gospell of Salvation* ^s. And the *Gospell* breeds hope, as it shewes vs the Doctrine of our reconciliation with God ; and as it contains the promises of the Couenant of Grace ; and as it shewes our deliuerance from the rigour and curse of the Law : and lastly, as it shewes Christ crucified, with all his merits.

Of which yee haue heard.] *Doct.* The *Gospell* is then most effectuell when it is preached : and more particularly, what efficacie is in preaching, may appear by these Scriptures following : *Psal. 51. 8. Esa. 55. 4. Luke 4. 18. Rom. 10. 14. 1 Cor. 1. 21. &c. Acts 10. 36. 42 & 15. 21. 2 Cor. 1. 19. 20. Gal. 3. 1 1 Tim. 3. 16. Tit. 1. 3.*

Again, in that the Apostle alleadgeth the efficacie of the Doctrine they heard, to proue that they ought not to be moued away from it : wee may note, that that Doctrine which conuerts soules to God, is true ; and men ought to continue in it. The Apostle, *2 Cor. 3. 2.* proues his Doctrine to be true, by this seale of it : and this must comfort faithfull Teachers, against all the scornes of men, if they gather soules to GOD, and breed hope in Gods people. And the people must hence confirme themselues in their resolution, to sticke to their Teachers, when God hath giuen this Testimony to their ministeries. Thus of the Exhortation.

The Reasons follow :

- 1 From consent of the Elect, Verf. 23.
- 2 From the testimony of Paul, Verf. 23. 24.
- 3 From the testimony of God, Verf. 25.
- 4 From the excellency of the Doctrine of the Gospell, Verf. 26.
- 5 From the excellency of the subject of the Gospell, Verf. 27.
- 6 From the end or profitable effect of the Gospell, Verf. 28.
- 7 From the endeauour of Paul, Verf. 29.

Which was preached vnto euery Creature vnder Heauen.] These words containe the first reason, and it stands thus : In as much as the doctrine taught you, is the same Doctrine that hath beene taught to, and receiued by, all the Elect; therefore yee ought to continue in it, and neuer be moued from the Grace wrought by it.

Quest. But was the Gospell preached to euery Creature vnder heauen ?
Ans. Some vnderstand the meaning to be this : that the Apostle intends to note, by the preaching of the Gospell to euery Creature, onely thus much; That it was now no more confined in *Iudea*, but was published to Gentiles as well as Iewes : and so it was preached to euery Creature, in as much as all mankind had as much interest as the Iewish Nation. Others thinke the speech imports no more, but that the fame of the Gospell was spread by the Merchants and other that lay at *Rome*, *Ierusalem*, and other great Cities, vnto all knowne Countries of the world. Others thinke it is no more then if hee had said, it was published farre and wide : as in *Iohn* they say, *the whole world goeth after him*; but they meane a great multitude; an vsuall Hyperbolicall speech. Lastly, others thinke, that when he saith, it was preached, he meaneth it should be preached to euery creature, the time past being put for the time to come, to import, that it shall as certainly be done, as if it had beene done already. But I take, it is meant of the preaching of the Gospell by the Apostles and Euangelists, in the conuersion of so many Nations to the Faith of Christ.

There may be seauen Obseruations gathered out of this speech of the Apostle. First, that Doctrine onely is true which is agreeable to the Doctrine of the Apostles, by which the world was conuerted to God. Secondly, we may see that no power is like the power of the Word of God : here it conuerts a world in a short time : And our eyes haue beheld that it hath almost in as short time restored a world of men, from the power of Antichrist. Thirdly, we may by this phrase be informed, that the words, *all*, and *euery one*, are not alwaies in Scripture to be vnderstood vniuersally, of all the singular persons in the world, as the vniuersalists conceiue. Fourthly, they were but a few Fisher-men that did this great worke, and they were much opposed and persecuted, and in some lesse matters they iarred sometime among themselves. Whence wee may obserue, that Doctrine may be exceeding effectuell, though 1. but few teach it; 2. though they be but of meane estate and condition; 3. though it be opposed by crosse and contrary teaching; 4. though it be persecuted; 5. though the people be indisposed and muzzled in sinne and superstition, as these Gentiles were; 6. though the Preacher be often restrayned; 7. though there be some dissention in lesse matters. The first thing that may be gathered hence, is, that in the conuersion of sinners, God is no respecter of persons; men of any age, nation, sexe, condition, life or qualitie, may be conuerted by the Gospell. And sixthly, it is plaine here, that preaching is the ordinary meanes to conuert euery creature : so as ordinarily there is none conuerted but by preaching. Lastly, if any one aske what shall become of those nations, or particular persons, that neuer yet heard of the Gospell; I answer, the way of God in diuers things

Quest.
Ans.
 How the Gospell was preached to euery creature.

is not revealed; and his Judgements are like a great deepe: It belongs to vs to looke to our selues, to whom the Gospell is come.

Thus of the first Reason.

The second Reason is taken from the testimony of *Paul*, and hee giues a double testimony; 1. By his Ministry; 2. By his Sufferings.

Whereof I Paul am a minister.] Out of these words many things may be noted:

First, in that the Apostle, notwithstanding all the disgraces and troubles that befell him for the Gospell, doth yet lift vp the mention of his Ministerie therein, as an inducement to the *Ephesians*: It may teach vs, that the glory of Godstruth is such, as no man neede to be ashamed to teach or professe it; nay, there can be no man or woman, to whom it may not be their chiefest glory, whatsoever carnall Worldlings or timorous *Nicodemites* conceiue of it.

Secondly, in that so great an Apostle doth not disdayne to yeeld his testimony, of purpose to shew that *Epaphras* their Preacher had taught nothing but what hee had likewise taught: it sheweth that it is the property of faithfull and humble Ministers to strengthen the harts and hands of their Brethren, though they be their inferiours, and then it will follow, that they are proud, and enuious, and malicious persons, that by crosse teaching labour to increase their bonds, whom God hath honoured with successe in their labours in the Gospell: such are they, that in many places strue to pull downe as fast as others build, making hauocke in the Church, and bending their whole might in their ministry to hinder the sinceritie of the Gospell, and the conversion of sinners.

Thirdly, in that the Apostle vrgeth his owne testimony, [*I Paul*,] it sheweth that the testimony of one Apostle is better then a thousand others; One *Paul* opposed to many false Teachers: which should teach vs to conuerse much in the Doctrine of the Apostles and Prophets (which are of like authoritie.) And the rather, because the best of other men may erre; nay, haue erred: and therefore a heape of humane testimonies should be of no value against one Scripture. And as the people should try the Spirit by this witnesse, so should Preachers make conscience of it, to take more paines to informe the consciences of the people, by the testimony of the Word, then by humane authoritie, of what sort soeuer.

Fourthly, in that here is but one *Paul*, that comes in, to confirme the truth of the Gospell, it shewes that many times the soundest Teachers are the fewest in number. Here it is so in the best times of the Church: so it was before; there was but one *Michaiah* for foure hundred false Prophets: so in Christs time there was a swarme of Pharisaicall, proud; vaine-glorious, hypocriticall, silken Doctors, that loued the chiefe roome, and sought preheminance, teachers of libertie and strife, defenders of traditions, and their owne glory and greatnesse, when Christ and his Disciples were by their enuy scorned, as a few precise singular fellowes.

Fifthly, in that the Apostle stileth himselfe by the name of *Paul*, and not of *Saul*. it may intimate that men truly regenerate hate the vaine name of their viuregeneracie: it is a foule signe when men can glory in the titles and names of their lewdnesse and sinne past.

Lastly, in that the Apostle rearmeth himselfe a Deacon, (for so the word translated *Minister*, is in the originall) it notes his great humilitie: it was a happy time in the Church, when the Apostles called themselues Deacons: and then began the Church to decay in true glory, when Deacons would needes be Apostles: great titles haue euer bene dangerous in the Church.

Thus of the second Reason, and the 23. Verse.

Verse 24. *Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.*

THESE words containe the Apostles second testimonie, and it is taken from his sufferings for the Gospell: and hee conceiueth that they haue great reason to perseuer in the loue of the truth, since hee hath with ioy endured so many things for the confirmation of the doctrine he had taught.

In these words I note two things; First, the Apostles ioy in affliction: secondly, the Reasons which moued him vnto this reioycing. His suffering in which hee doth reioyce, he amplifies by the time [*now;*] and the diuers sorts of crosses he endured, which he expresseth indefinitely, when he saith plurally, [*my sufferings;*] as also by the vse of them, [*for you;*] that is, for confirmation of your Faith and encouragement. The Motiues are foure, first, because they are [*the afflictions of Christ,*] secondly, because they are laid vpon him by the Decree of God; his measure is set him, and hee hath almost done his taske, hee is ready to dye: thirdly, because they are but [*in his flesh:*] fourthly, because they were for the good of [*the Church.*]

Now reioyce I in my sufferings. Doct. Gods Children haue much ioy, euen in affliction they are cheerefull, and with great encouragement, they beare their Crosses^a; and if any aske the reason why they are so glad in their affliction and trouble; I answere, Gods Seruants are the more cheerefull vnder crosses, because they know: first, that *the Prince of their Salvation was consecrated through affliction*^b. Secondly, that their Sauiour did therefore suffer, that he might succour them that suffer^c. Thirdly, that the sting is taken out of the Crosse, and therefore it is not so painefull to them as it is to the wicked men. Fourthly, that the *same afflictions are vpon their brethren that are in the world*^d. Fifthly, that the way to life is such a kind of way, a strait & narrow troublesome way^e. Sixtly, that after all their troubles are a while borne in this world, they shall haue rest with the blessed in heauen, when the Lord Iesus shall be reuealed, and better & *more enduring substance*, then any here they can want or loofe^f. Yea, that their afflictions are to be accounted a part of that treasure that they would lay vp against the last day. Seauenthy, that God will in the meane time *comfort them in all their tribulation*^g. Eightly, that their manifold temptations serue for great vse; as for their tryall of their precious Faith, and refining of all Graces, with the purging out of much drosse and corruption in their natures^h. Ninthly, that no afflictions can separate them from the loue of God in Christ, with many other reasons, which I might instance in, besides those mentioned in the end of this Verse. If any yet aske, how Gods Seruants haue attained to such ioy, since there are worlds of people, that in their troubles, could neuer be induced to conceiue of such contentment, by any reason could be brought them; I answere, that there are diuers things in Gods Children, which are not in wicked men; which are great causes of, and helpe to ioy in tribulation: As, first, they will receiue the light, and treasure vp holy knowledge, which they finde singular vse of in their Troubles: whereas an ignorant mind is vsually attended with a distempered hartⁱ. Secondly, they haue Faith in God, and carry about in their hearts the warme and inflamed loue of Iesus Christ, and are therefore able to trust in Gods prouidence in any distresse^k. Thirdly, Gods Children hold such a course as this when as *παινιατα*, the sufferings, which are *mala poena*, euils of punishment doe fall vpon them, they presently run and reuenge themselves vpon those inward *παινιατα*, *mala culpe*, euils of sinne; euen their secret passions and affections, and by crucifying them, they worke their peace and tranquillitie within themselves: for no man would be hurt by his afflictions

without,

The godly reioyce in afflictions.

a Rom. 5.3.

James 1. 2.

2 Cor. 7.4.

☞ 8. 2.

Heb. 11. 37.

2 Cor. 1. 5. &c.

l^o Heb. 2. 10.

The reasons why the godly are so cheerefull in affliction.

c Heb. 2. 18.

John 16. 33.

d 1 Pet. 5. 9.

e Mat. 7. 4.

f Heb. 10. 34.

2 Thef. 1. 6. 7.

g 2 Cor. 1. 4.

h 1 Pet. 1. 6. 7.

i Heb. 10. 32.

34

k 1 Pet. 1. 7. 8.

1 Gal. 5. 24.

m 2 Cor. 1. 5.
11. 12.

n 1 Thes. 3. 7.

without, if he would mortifie his passions within^l. Fourthly, they are much in Prayer, and keepe a good Conscience, in an vpright, innocent, and sincere conuersation^m. And lastly, the word is a continuall Fountaine of ioy in all troubles, which keeps them from discouragement, or vnquietnesse. *Psal.* 119.

For you.] These words may be referred either to *reioyce*, or to *Sufferings*. It is true, Gods seruants doe feele great ioy one for anotherⁿ. And to thinke of the grace or prosperitie of other of Gods Seruants, is many times a great comfort in trouble. But I rather thinke the words are to be referred to [*Sufferings*] and then the sense may be, *for you*, that is, for the doctrine, which as the Apostle of the Gentiles, I taught you: Or for the confirmation of your Faith, and encouragement to like patience. And the rather, because the *offering of him up for the sacrifice and seruice of their Faith*, was as the consecration of the first fruits to God, vpon which followed a greater blessing vpon the whole Church.

Uses.

The consideration hereof should teach Gods people, not to faint at the troubles of their Teachers, since they are for them, (though to carnall reason it seemes contrary,) yea, the Apostle, *Ephes.* 3. 13. saith, *it is their glory*. Which also shewes the vaine paines that wicked men take, when they persecute faithfull Teachers: for though they thinke thereby to plague the people, that so greatly relie vpon them; yet indeede God turnes ail so for the best, that those sufferings are for them, and not against them. And if wicked men were thus perswaded, they would spare such wicked labour: and if the godly could beleue this, it would make them vnmouuable in trouble; for what shall make against them, if this kind of troubles make for them?

And fulfill the rest of the afflictions of Christ.] Some of the late Papiests gather from these words, that CHRIST did not suffer all that was needfull for mans deliuerance from sinne, but left a deale to be suffered by his members, especially men of principall note: and hence grew their *Supererogation*, *Satisfactory paines*, and *Indulgences*. But that this cannot be the meaning of this place, is cleare, first, because that doctrine is contrary to other Scriptures, as *Esay* 53. 4. 5. 6. 8. 10. 11. 12. *John* 19. 30. *Heb.* 10. 1. to 15. *Heb.* 9. 14. 25. 26. *2 Cor.* 5. 14. *1 John* 2. 1. *Psal.* 49. 7. Secondly, themselves being Iudges, this sense brings in a grosse absurditie: for if the words be vnderstood of the suffering Christ left to his people, to endure for satisfaction for sinne, then it will follow, that *Paul* suffered all was wanting, and so there should remaine none for any other to suffer; for he saith, *he suffered the rest of the sufferings of Christ*. Thirdly, *Caluin* and *Fulk* say, that none of the Fathers did here thus vnderstand the words: and it is plaine, that *S. Augustine* is flat against this sense, when hee saith, *Though Brethren dye for Brethren, yet no blood of Martyres is shed for remission of sinnes: thus Christ onely hath done*. And *Leo*, a Pope, could say, *The iust receiue, not giue Crownes*. And out of the fortitude of the faithfull, arise examples of Patience, not gifts of Righteousnesse. Fourthly, the next Verse cleareth this: for hee did thus suffer, according to the dispensation giuen him of God. Now, hee was giuen to *edifie*, not to *redeeme* the Church. Fifthly, their Schoole-Diuiues are against them; the Glosse hath it thus, *Pro vobis*, i. *Confirmandis in doctriua Enangely*. *Aquinas* doubts not to say, that to *affirme that the Passions of the Saints are added to make up, or fulfill the Passion of Christ, is hereticall*. *Caietan* referres the words, *quia desunt vnto in carne mea*. The plaine meaning is, that the Apostle did endure that measure of affliction that GOD in his counsell had appointed him to endure for the Name and Gospell of CHRIST, and the good of the Church, in the confirmation and encouraging of mens mindes in the truth of the Gospell.

August. tract.
84. in Iohn.

Of Christ.] His sufferings may be said to be the sufferings of Christ, eyther as Christ istaken for the whole mysticall body, (which is not strange in Scripture; for by *Christ*, in 1 *Cor.* 12. hee meaneth the body of Christ,) or as hee is the head of the Church: and so the afflictions of Gods seruants may be said to be his sufferings; eyther because they be such as hee should suffer himselfe, if hee were on earth; or because they were laid vpon him by Christ, for the Churches good; or because they were for Christ and his doctrine; or because they deserue nothing, but all the praise is Christs; or because of the sympathie of Christ with the Christian, who accounts them as if they were his sufferings. And in this latter sense I thinke chiefly, these words are to be taken: for it is certaine, Christ doth so feele the miseries of his people, that hee accounts them in that respect, to be his owne miseries, as these places shew, *Heb.* 4. 15. *Rom.* 8. 17. *Mat.* 25. 42. & c. *Phil.* 3. 10. 1 *Pet.* 4. 13. 2 *Cor.* 1. 4. *Act.* 9. 4. Hence grew that witty diuision of Christs sufferings into *πρωτεριματια* and *υστεριματια*; so as the first should be vnderstood of the sufferings he endured in his owne person, and the latter of the sufferings he felt in his members.

The consideration of this, that Christ accounteth the afflictions of his members to be his owne, may serue for diuers vses: For first, it shewes that they be in a wofull case, that haue ought to doe against Christ Ministers, or any of his Seruants. They would easily graunt it, that the Iewes were brought into great distresse, by the wrongs they did to Christ himselfe; then must it also follow that they cannot scape scot-free, that despise, reuile, traduce, or any way abuse the Messengers or Seruants of Christ, since hee accounts it as done to himselfe. Secondly, this may be a wonderfull motiue to stirre vs vp to be industrious in well-doing, and in helping and relieuing the poore Members of Christ, since we are sure to haue thanks and reward from Christ himselfe, as if wee had done it to him. Lastly, in all our sufferings we should striue that wee might be assured that our sufferings are his sufferings. And that it might be so, wee must be sure of two things: 1. that wee be found in him; 2. for vnlesse wee be the members of Christ, we cannot haue the benefit of this Sympathie: 2. that we suffer not for ill doing.

Rest of his sufferings.] *Dott.* So long as Christ shall haue a member on earth, there will rest something for him, to suffer in his members: and therefore wee should learne not to promise our selues rest and ease while we are in this world.

To fulfill.] The word signifieth, eyther to doe it in stead of another, as if the Souldier fight in his Captaines roome; or to doe it in his owne course or turne, according to the appointment of his Gouvernour, and in such proportion as is required: and thus I thinke it is taken here. It is certaine, that all the Afflictions of the members of Christ come from Gods decree, and the continuance and measure of them is appointed of God. And therefore it should encourage every Christian the more chearefully in his course, and when his turne comes, to take vp his crosse and follow Christ, and neuer stand much vpon the malice of men, or the rage of Diuels, but to looke principally to God, with this assurance, that God will deliuer them when his measure is full.

In my flesh.] *Dott.* First, God doth afflict the flesh of his Seruants, hee spareth not the best of his Seruants herein. Vse is, to teach vs, therefore not to pamper our flesh, but to be resolued to suffer it willingly, to be vsed like the flesh of Christ and the Saints. But especially, we should take heede of *saking care for the flesh*; or *seruing to the flesh*: It is an vnseemly thing in a Christian to make very much of his flesh, but it is worse to spend his cares about it, but worst of all to let his whole husbandry be onely for his outward man.

Secondly,

How our afflictions are the afflictions of Christ.

Uses.

o *Phil.* 1. 9. 10
P 2 *Pet.* 4. 15.
& c.

9 *Rev.* 2. 8. 10
Esay 27. 7. 8. 9.
1 *Thef.* 3. 3. 4.

Uses.

1 *Rom.* 13. 7. 10.
5 *Gal.* 6.

Why some of Gods seruants are so vn moueable in affliction.

Secondly, great things may be suffered, and yet the soule be vntouchied: as here the Apostles sufferings (which were exceeding great and manifold) reach onely to his flesh; they enter not into his soule. And the reason why some of Gods Seruants are so vn moueable in their crosses, is, because they conuerse in heauen, and their spirits walke with God, and so are without reach of these earthly perturbations. Besides, when a mans heart is settled, and grounded in the truth, and in the assurance of Gods loue, what should disquiet his soule that knoweth nothing to mourne for but sinne, and the absence of God? and nothing ioyous, but what comes from the light of Gods countenance?

Note.

Thirdly, he that hath felt the troubles of the soule for sinne, is not much troubled with the crosses that are but outward. The vse is, for great reproofe of carnall Christians; that are seldome obserued to grieue; but when somewhat ayleth their flesh; but on the other side, are not at all touched with the miseries of the soule. As also, wee should learne of the Apostle, in all ourward crosses, to say with our selues, why should I be troubled or disquieted? or rather, why should I not be ioyous, since what I endure is: but in the flesh? and since the Lord doth spare my soule, let him doe whatsoeuer pleaseth him.

Lastly, we may here note the wonderfull loue and compassion of Christ, that pittierh not onely our soules but our flesh, accounting what wee suffer, to be as his sufferings. Is it not enough that hee should accept of the contrition of our soules, but that also he should regard the sorrowes and troubles of our flesh?

Two kinds of sufferings: 1. of the Church; 2. for the Church.

For his bodies sake, which is the Church.] Sufferings are of two kindes: Eyther, *of the Church*; or *for the Church*. *Of the Church*, are also of two kindes: Eyther, *Chastisements*, or *Tryals*. Sufferings *for the Church* are likewise of two sorts: Eyther, *Expiation*, and so Christ onely suffered; or *Martyrdome* for confirmation of Doctrine, or encouragement in practise, and so the Saints haue suffered for the Church.

Vses.

The principall Doctrine from hence is, that the particular sufferings of Gods Seruants, especially the Ministers, serue for the good and profit of the whole body. The Vses manifold: First, wee should hereby be informed to minde the good of the Church, and to seeke the aduancement of Religion, and the good of religious persons, about our owne estate. Our care should be most for the body of Christ, and wee should reioyce in any ser-vice wee could doe to the Church of God. Secondly, such as are called to suffer, should labour to shew all good faithfulness, zeale, constancie, and holy discretion, seeing their sufferings concerne more then their owne persons. Thirdly, this should stirre vs vp to pray for such as are in trouble for good causes, since their afflictions are some way for our sakes. Fourthly, this may encourage poore Christians, that complaine they haue not meanes to doe good; they may be hence informed, that if God call them thereunto, they may doe good, yea, to the whole Church, by their sufferings: no wants can hinder, but that the poorest Christian may profit others, by prayer, fastings, counsell, admonitions, comfort and suffering. Fifthly, since the sufferings of the righteous are for our confirmation and encouragement, wee should vse the meditation of such sufferings, when we finde our selues inclineable to discouragement, or impatiencie, or doubting. Lastly, this greatly reproveth carnall Christians, which are so taken vp, generally, with the care of their naturall bodies, that they haue vtterly neglected the care and seruire of the mysticall Body. And in as much as men are generally so barraine in doing good, it is a plaine signe there is no hope that euer they would suffer for God.

t 2 Cor. 1. 11.

Secondly,

Secondly, further hence may be noted, that the Doctrine or Sufferings of the Saints, are no priuiledge or benefit to any but the true Church; and therefore Papists haue no cause to boast of *Peter* and the Saints, so long as they remayne a false Church.

Thirdly, we may also obserue hence, that they only are of the true Church, who are of the body of Christ; and therefore we must be sure, we be members of Christ, before we glad our hearts with our priuiledge in the Church. And a member of Christ thou art not, vnlesse, 1. thou beleue the remission of thy sinnes; for we are ingrafted onely by Faith: 2. Vnlesse thou haue had in thy soule an influence of holy graces from Christ, as from the head: 3. Vnlesse thou *work the workes of Christ*, and bring forth the fruits of a reformed life; for thereby thou must try whether thou be a true plant in this Vine. And lastly, if thou be of this body, thou hast some roome in the affections of Gods Children, or else it will be hard to proue that thou art a fellow member.

Fourthly, here wee may see, that seldome comes there any good to the Church, but there is suffering for it; it cannot be redeemed but Christ must dye: and if the merit of this Redemption be applyed, *Paul* must dye. It is an ill signe thou hast no true grace, when thou sufferest nothing for the grace thou trustest to: It is an ill signe that God is not with the Watch-men of *Ephraim*, when they suffer nothing for the efficacie of their doctrine. Neyther may any thinke this may be preuented by meekenesse or wisdom, for the treasures of both these were in Christ, and yet hee was a *man full of sorrowes*.

And for conclusion, out of the whole Verse wee may gather together a number of Arguments against the Crosse: 1. *Paul* suffers: 2. One may reioyce, notwithstanding afflictions: 3. The longer wee beare the crosse, the better able wee shall be to endure it; this may be gathered out of the word [*Now.*] 4. They are such as Christ accounts his: 5. They come from the decree of God: 6. Their measure is set by God: 7. We beare them but in our course, others haue gone before vs, and after vs must others follow: 8. Christ suffered the great brunt of Gods wrath; our sufferings are but small reliques, or parcels, that are left behinde. 9. The measure will once be full, and that shortly: 10. They are but in the flesh for the most part: 11. Christ respects the troubles of our flesh, as well as the affliction of our spirit: 12. We must profit the Church by our sufferings.

Verse 25. *Whereof I am made a Minister, according to the dispensation of God, which is giuen to mee, for you, to fulfill the word of God.*

IN this Verse is contayned the third generall Reason: and it is taken from the testimonie of God. Wherein hee shewes, that they ought to continue in the Doctrine they had receiued; because God by a speciall dispensation, had ordayned him, and the rest of the faithfull teachers, by their ministeries, to serue to the good of the members of Christ, by fulfilling and accomplishing thereby whatsoeuer concernes the saluation eyther of Iew or Gentile.

In this dispensation I consider fise things: First, who is the Author of it; **G O D**: Secondly, vwhat kinde of dispensation it is, *viz.* a household Administration, for so the word importeth: Thirdly, what he dispenseth; *viz.* the seruice of his Ministers: Fourthly, how hee dispenseth; *viz.* by granting out a Commission to them in particular, *unto me is giuen*: Fifthly, to what end; *viz.* *To fulfill the word of God.*

P.

From

Who are members of Christ.

Arguments against the crosse.

οικονομια.

From the Coherence with the 23. Verse, I note, that if men would be established in Faith and Hope, they must be subiect to the power of the ministerie of Gods Seruants. From the Coherence with the former Verse, I note that if the Ministers of CHRIST doe finde that their seruice is auailable and powerfull to profit the soules of the people, they must not thinke it strange, that they fall into many tribulations.

From the generall consideration of the whole Verse, I obserue, both the dignitie and the restraint of the Ministry. The dignitie of a Minister stands in three things: first, that hee is Gods Ambassadour: Secondly, that by his Commission hee is sent vnto Gods people, who are the onely Worthies of the world: thirdly, that a great part of the efficacie of the word, rests by Gods appointment vpon him and his Office. The restraint is likewise in three things: first, hee is a Minister or Seruant; not a Lord or Sauour: secondly, he receiues his commandement from God: he must not runne of his owne head, nor hold his office by meere humane ordination: thirdly, the word of God must be his ground and rule, for all his dealing, in dispensing the things of God.

Of God.] God is the dispenser of all good things to the Church, but in speciall of the Ministry of his Seruants, both in respect of the Embassage, and the calling of the Ambassadour; and in respect of the efficacie of the Embassage; both in the preparation and power of the Teacher, and in the hearts of the hearers.

Which should teach vs especially two things: First, in the Churches want of able Ministers, to seeke to God, the great Lord of the Haruest, to send forth more Labourers. And secondly, wee should reuerence Gods Ministers, in as much as they are the *Dispensers of Gods Secrets*^a. Ministers also may hence learne, to execute their Commission with all diligence^b: *In the declaration of the truth, approving themselves to mens Consciences, in the sight of God*^c: with discretion^d, *as becomes Seruants of God*^e, rebuking sinne with all zeale and power^f. Lastly, hence ariseth the wofull estate of such Ministers as preach not the Gospell^g, and of such People as heare not Gods Ministers^h, eyther for want of meanesⁱ, or through vvilfull vn-beliefe^k.

Thus of the Person dispensing.

This kinde of dispensation is *οικονομια*: God governeth his Church with a household government, as a Father governeth his familie, not as a Tyrant, that rules what by right he ownes not; nor as a Monarch, that knowes not the thousand part of what he rules; nor as a Captaine, that traines his Souldiers onely to labour and danger while their treasures are at home; nor as a Schoole-master, that rules children that are not his owne: but as a most prouident and louing Father, that keepes none but hee ownes them, and knowes them particularly, and prouides for them, and all at home^l.

The vse is: first, for Instruction; if wee would haue God to rule vs, with this most familiar and fatherly prouidence, we must then be sure, that wee be of his Household. And that wee may try, first, by the manner of Gods taking possession of vs: for before he comes thus to rule vs, there is a strong combate betweene Christ and the Diuell, that strong man. And if sinne and Sathan rule still in our hearts, the Lord is not there, neyther can wee serue two Maisters^m. Secondly, by our affection to Gods glory and his people: if wee be right, *the zeale of Gods house will cate vs up*. Thirdly, by the gifts of Gods Spirit: as namely, by the spirit of prayer; for Gods house is a *House of Prayer*, and all his household can and doe pray. Fourthly, by the priuiledge of the house; for if we be admitted of God, *the Sonne doth make*

Vses.

- a 1 Cor. 4. 1.
- b 2 Tim. 4. 1.
- c 2 Cor. 4. 2.
- & 2. 17.
- d Mat. 24. 45.
- & 13. 52.
- e Tit. 1. 7. &c.
- f Mich. 3. 8.
- g 1 Cor. 9. 16.
- h 1 Iohn 4. 6.
- i Prov. 26. 18.
- k Luke 16. 31.

- l Mat. 20. 1.
- Gal. 6. 10.
- Ephes. 3. 16.
- & 2. 19.
- Mat. 13. 27.
- & 21. 33.

Vses.

How wee may know whether we be of Gods household.

- m Mat. 12. 29.
- Luke 16. 13.

vs freeⁿ. Firstly by the soueraignty of Christ, for as many as haue this honour, they doe submit themselues to be ruled, by the word, and spirit of Christ^o. If the Sonne cannot rule vs, the Father will not owne vs. And further, if we finde our selues to be of this houthould, we should liue in the houthould of God; shewing all faithfullnesse, in vsing our tallents, and carefulnesse, in dispensing those earthly things that God hath trusted vs withall: And also obseruing the orders of Gods house; and not receiuing appointment from the example; will, custome, or traditions of men^p.

The third thing is, what hee dispenseth, viz. *The ministry of his seruants, whereof I am a minister.*] The Church hath great neede of Ministers.

Quest. But what good doe they to vs? *Ans.* They are Gods Embassadors, to reconcile vs to God^g: they are the *arme of the Lord*, to collect vs out of the world^r: they are the *light of the world*^s, and the *Salt of the earth*^t: they are our spirituall *Fathers* to beget vs to God^v, and *Nurses*, after wee are begotten^x: they are our Intercessors to God, being our mouth in publike and in private, rising yp in the gap, praying to stay Gods anger: they are *Stewards* ouer Gods house^r, and the *Keyes of heauen* are deliuered to them^z. All which should stir vs vp to honour and loue them, with a singular loue for their workes sake.

Which is giuen to mee.] Ministers must be called by speciall commission from God, as well as by outward calling from man.

To fulfill the word of God. Diuers things may be hence obserued. First, the Word is that speciall treasure, and the chiefe portion that God hath left, both to Ministers and People. Secondly, whatsoever the word seemeth to be vnto carnall men, yet it is certaine; God will see to it, that all that is in it shall be fulfilled. Thirdly, the Preachers of the Gospell, are the meanes to set the word a working. And therefore no wonder, though troupes of people that are not subiect to the ministry of the word, finde little power in it. Besides, it evidently confutes those that thinke by reading at home, to get enough both for knowledge and saluation: for it is preaching that by Gods blessing and ordination doth put life into the word, and brings it into accomplishment. Fourthly, *Quest.* How may we conceiue of it, that Gods Ministers doe fulfill the word? *Ans.* The word is said by them to be fulfilled foure ways: 1. if we respect preaching it selfe: 2. if we respect the manner of preaching: 3. if we respect the suffering that followes preaching: 4. if we respect the efficacie of preaching.

For the first: *Paul* may be said to fulfill the word, in that he doth preach, as he was by his commission appointed: he was charged by God to preach. and in obedience to Gods word or will, hee did preach it. It is not enough for Ministers to receiue commission to preach, but they must fulfill it: and therefore woe to those Loyterers, and Non-residents, that care more to fill their barnes, then to fulfill their ministracion.

For the second: Ministers are said to fulfill the word, when they execute their Commission in a due manner: and this they doe; first, when they preach with all diligence: secondly, when they hold out to the end, not taking paines for a Sermon or two, or a yeere or two, till they can get preferment, but with all constancie, perseuering in the labour and worke of their Ministry, till their course be ended, and the fight finished*: thirdly, when they reueale all the counsell of God, that is needfull for their hearers: thus *Paul* fulfilled the word. *Acts* 20. 18.

Thirdly, Ministers fulfill the Word by afflictions, for thereby they confirme the hearts of their hearers: as also, thereby is fulfilled vpon them that which is in Scripture so oft fore-told, should befall the faithfull dispensers of the word^a.

ⁿ *Iohn* 8. 35.
^o *Luke* 1. 33.

^p *Gal.* 4. 8. 9.
What good men get by their ministers.
^q *2 Cor.* 5. 20.
^r *2 Thes.* 2. 14.
Esay 53. 1.
^s *Mat.* 5. 15.
^t *Mat.* 5. 13.
^u *1 Cor.* 4. 15.
^v *1 Pet.* 1. 23.
^x *1 Thes.* 2. 7.
^y *Luke* 12. 42.
^z *Mat.* 16.
Iohn 20. 23.
Mat. 18. 18.

How the Ministers fulfill the Word.

* *2 Tim.* 4. 8.

^a *Iohn* 15. 16
& 17.

Quest. Can all Miniſters ſhew their bonds for the Goſpell? *Anſ.* Nay, ſome can ſhew the livings they haue lewdly gotten, their eaſe, their dignities, their reſiſting of the word, faithfully taught by others, the diſgraces they haue caſt vpon their Brethren; but alas, their paynes or ſufferings may eaſily be reckoned. But woe vnto them; for, for all the euill they haue done, they haue brought euill vpon their owne ſoules: the Lord Ieſus ſhall conſume them with the breath of his comming.

Laſtly, in reſpect of the efficacy of the word, it is fulfilled by them; for many great things, threatned or promiſed in the word, were to be accompliſhed by them, ſome extraordinary, ſome ordinary. The extraordinary, were bound to certaine times, ſuch as were heretofore, the calling of the Gentiles, and the induration or obſtinacie of the Iewes; and ſuch as are now in doing, or to be done, as the reclayming of the world, by the euer-laſting Goſpell, the downefall of Antichriſt, and the gathering of the Iewes: Theſe things haue bene promiſed in the word, and haue, are, and ſhall be, wonderfully fulfilled by the miniſtry of preachers. The Ordinary are fulfilled in the Church at all times: and thus the Word is fulfilled in the elect, and in the reprobate. In the elect, Miniſters fulfill the Word; 1. In conuerting thoſe by the word, which were fore-ordained of God ^b. 2. In conueying Chriſt to their ſoules: ſo as the word is not a bare hiſtory of the merit, and grace of Chriſt, but is fulfilled in the application of Chriſt ^c. *Rom.* 8.4. 3. By diuiding the word amongſt them, as the food of their ſoules, to preferue them. 4. The application of the Promiſes, which are effectually in the Miniſter fulfilled in the hearts of the hearers ^d. Laſtly, in cauſing the Elect to fulfill the word, both in obeying the Word ^e, and in perfeuering in the doctrine to the end. In the Reprobate they fulfill the word: 1. In hardening them, *2 Cor.* 2.15. 2. By making them inexcusable by illumination: 3. In occaſioning many ſinnes through their owne wilfull corruption, *Rom.* 7.8. 4. In ſlaying them, or by ſentence cutting them off, *Eſay* 11:3. *Mat.* 16.16. *2 Cor.* 10.6.

The Uſe of all this is: 1. To ſhew the neceſſitie of continuall preaching, ſeeing by it, the word muſt be fulfilled: many are ſtill to be conuerted, and all to be comforted, directed, ſtrengthened, reprobued, &c. 2. To iuſtifie the continuall trauaile of faithfull Miniſters, that will neuer giue ouer to exhort, reprove, conuince, &c. They are enioyned to ſee the word of God fulfilled, and therefore no wonder though they will not let men reſt in their ſinne and ſecuritie. 3. To teach vs in all temptations or afflictions, to run to the word preached, for thereby God will certainly performe all needfull conſolation, or direction, or humiliation. 4. To informe Miniſters, that they muſt adde indefatigable paines, ſince ſo much iſt to be fulfilled by them. 5. To admoniſh ſtubborne ſinners, to take heed of prouoking God, for if the word may not be fulfilled in their ſaluation, it ſhall be fulfilled in their induration.

Verſe 26. *Which is the Myſterie hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

Theſe words are the fourth generall Reaſon, taken from the excellency of the Goſpell: which is here deſcribed in foure things: 1. By the nature of it, a Myſterie: 2. By the antiquitie of it, ſince the world began, or from ages and generations: 3. By the time of the full reuelation of it, viz. Now, in the new world by Chriſt: 4. By the perſons to whom it is reuealed, viz. the Saints.

The Myſterie.] The Goſpell is a great Myſterie^a, a hidden Myſterie^b, hidden in God: becauſe it was a ſecret in the purpoſe and grace of the Father, before the world beganne. Hidden in Chriſt, becauſe he was that ſtore-houſe in which the Father laid vp all hiſ treasures^d, that concerne mans life and immortalitie:

b *Rom.* 1.16.
c *15.* 19.
c *Rom.* 8.4.
2 *Cor.* 2.14.
1 *Cor.* 1.17.
Gal. 3.1. 3.5.
d *Luke* 4.21.
e *Rom.* 15.18.

a 1 *Tim.* 3.16.
b *Rom.* 16.25.
c *Ephes.* 3.9.
2 *Tim.* 1.9.
d *Col.* 2.3.

talitie: and because he was the meritorious cause of all our happines. *Hidden in the Word*, because the Scriptures of the Prophets and Apostles, are the sacred fountaines of knowledge, and originals, from the bowels of which flow the comforts of the Gospell to the Church. Hidden also in the darke shadows of the Ceremoniall Law. Hidden from *Adam* himselfe in Paradise, so long as hee acknowledged his happines by the Couenant of works. Hidden from the Gentiles many hundred yeares, while they serued dumbe Idols, and had not the Sunne of righteoufnesse shining among them. Hidden from the Jewes in part and comparatiuely, because in a manner all the Jewes were ignorant of the manner of Christs Kingdome, and of the calling of the Gentiles, and such like: comparatiuely, in respect of vs; they had the light of a Candle, but wee haue the light of the Sunne: and therefore *John* is said to be *least in the Kingdome of God*. Hidden from the naturall man still, *who cannot perceine the spirituall things of God*; no, though otherwise hee abound with wit and learning. Hidden also from the very faithfull, comparatiuely, in respect of what they shall know in the kingdome of glory; and in respect of the differences of degrees among themselues now.

Quest. But why is the doctrine of mans happinesse so obscure to many, euen in the Church, in these dayes? *Ans.* Man is by nature covered with the *vaile* of originall blindnesse; and besides, hee is bewitched with the deceitfulnesse of his *actuall finnes*; the God of this world, with his *wiles* and *subtilties*, his *deepenesse* and his *methodes*, blindeth many thousands, to their destruction, that he may hide the Gospell from themⁱ. Also euill thoughts nurled and fortified, as thicke clouds, hide the light from diuers: to some, in iudgement, Christ speaks in Parables^k; others shall neuer haue the light was offered, because they vsed not the light they had. The enuious man in many places sows the tares of corrupt doctrine. And vnto many congregations for want of sincere preaching, *Immortality and life is not yet brought vnto light*^l, besides, the transplendencie of the doctrine it selfe is such as exceeds the capacitie of the most.

Quest. But how comes it, that euen the godly themselues in all places, attaine to so small a measure of knowledge in the Gospell? *Ans.* There are remnants of naturall blindnesse, euen in the best: and the sinne that hangs on so fast is not without pollution, and an obscuring propertie. Faith also, that should haue principall vse in conueying this light, is not without some mixtures of doubts and other dross. Affections are not without their fumes, which becloud the vnderstanding: sometimes they want the meanes, sometimes they are negligent in the vse of them; and to see perfectly is the onely priuiledge of *the new Ierusalem, that is aboue*.

The Vses are for Reproofe, for Information, for Instruction, and for Consolation.

First, it reproues the horrible prophanenes of those that so securely contemne the Gospell, so sacred a Mysterie: and fearefull is the curse with which God doth auenge the quarrell of his word, euen this, that vnto these men, the Scriptures both read and preached, are a *sealed Booke*^m. And is the Gospell a Mysterie? then singular is their dotage and madnesse, that say, they know as much as any of them all can teach them.

Secondly, wee may hereby be informed concerning the necessitie of preaching: the greater the Mysterie is, the greater neede of laborious and studious men, that are thereunto set apart, to make manifest those secrets of the Kingdome: for this is the *appointment of God our Saviour, that by preaching committed to certaine men, thereunto sanctified, (as the Apostle saith,) the word promised before the world beganne, should be manifested in due time*ⁿ.

Thirdly, this should teach vs diuers duties: 1. Let euery man account of

e Rem. 16. 26.

f 1 Cor. 2. 7. 14.

Quest.
*Ans.*g Esay 25. 8.
h Heb. 3. 13.i 2 Cor. 4. 3.
Ephes. 6.
Rome. 2.
2 Cor. 10. 4.
k Mat. 13.l 2 Tim. 1. 10.
Tit. 1. 3.*Quest.*
Ans.

Vses.

m Esay 29. 11.

n Tit. 1. 2. 3.

o I Cor. 4. 1.
p Tit. 1. 1. 3.
Heb. 4. 2.

q Rom. 16. 25.
26.

r Ier. 31. 34.

s 2 Cor. 3. 16.

t Reuel. 3. 18.

u Reu. 4. 1. 3.
4. 5. 6. 12.

x Mat. 13. 11.
12.

y I Tim. 3. 9.

z I Cor. 4. 1.

* Mat. 13. 16.

απὸ αἰῶνος.

faithfull Teachers, as the Ministers of Christ, and such as dispense the Mysteries of God^o. 2. Wee must bring Faith to the Gospell, else it will not profit P: Reason and Sense are no competent Guides or Judges in these diuine Mysteries. And the Lord hath commanded these secrets to be manifested and reuealed by the Scriptures, for the triall of his Elect, and for the exercise of their obedience, in beleeuing as well as in doing q. 3. As wee should bring a resolution to beleeu Gods word in all things, though it be neuer so contrary to sense, and to common reason of the world. So when the Lord doth reueale his Promises and Statutes to vs, wee should hidethem in our hearts as great Iewels and worthy Treasures, meete to be kept in our secretest remembrance, and the very bowels of our Affections^r. 4. This Doctrine vrgeth the necessitie of obseruing the rules of preparation: and to this purpose wee may finde fise things charged vpon vs, all drawne from this consideration of the Mystery of the Gospell. First, wee must be sure wee be *turned to the Lord by true repentance*; for till then, *the vaile cannot be taken away^s*: though the word were neuer so plaine in it selfe, yet wee cannot discerne it, by reason our vnderstandings are covered with a vaile, and no man can looke vpon this bright Sunne, till his eyes be *annointed with eye-salue^t*. Secondly, in as much as the *Booke is sealed with seauen seales, and no man nor Angels is able powerfully to vnfold and open Gods eternall comforts to the conscience of man for his saluation, saue onely the Lyon of the Tribe of Iudah, which is also the Lambe slaine, hauing seauen eyes, which are the seauen Spirits of God*: therefore in acknowledgement of his *wisedome and power*, we must goe vnto him, importunately begging this *Blessing, for his glory*, that the Booke may be opened, euen to enrich vs^v; and that to this end hee would make acceptable the *odours* of our desires and prayers to God. Thirdly, we must *remoue letts*; for if it be a mysterie in it selfe, wee had not neede to bring hardnesse of heart with vs, or worldly cares, or troubled affections, or a sluggish spirit, or preiudicate opinions, or inordinate lusts, or any such impediments. Fourthly, wee must bring with vs the loane and aduantage of former doctrine communicated to vs: for *to him that hath for practise and increase, shall be giuen; but from him, that hath not for imployment and conscionable vse, shall be taken away that which hee hath^x*. Fifthly, wee must bring a *pure Conscience*, as a holy vessell, to receiue this *mysterie of faith* in y: and the conscience is then pure, when it is purified by the bloud of Christ, and doth daily excite the desire of puritie of heart and life, bearing with the loue and liking of no sinne.

Ministers also must here learne, with all reuerence and painefulnesse, to behaue themselues as becommeth those great Mysteries: they must not onely be cleane themselues by holinesse of heart and life, but must in compassion to the People, and the holy feare of the Maiestie of Gods truth and presence, teach with power, frequencie, perspecutie & authoritie, and since the Lord hath made them his Stewards of his Mysteries, and holy Iewels; and Treasures, it is *required of them that they be faithfull^z*, both in applying them to the right owners, and in setting them out according to their truth.

Lastly, the meditation hereof may serue for singular comfort to all those that finde mercy from the Lord in the reuelation of his Mysterie: *blest are their eyes that see it, and their eares that heare it^{*}*. They are more happy then many millions of men besides.

Hid since the world beganne, and from ages.] ΑΠΟ ΑἰῶΝΟΣ ἤν γεγενῶν. The first of these words is diuersly accepted, sometimes it is translated from Eternitie, as Psal. 52. 1. *The goodnesse of the Lord hath endured from all eternitie*, as Beza thinkes, writing on Luke 1. 70. sometimes, *Since the world beganne*, as Luke 1. 70. *Αἰῶν* 3. 2 1. sometimes it lignifieth but of old, or a long time agoe:

as the Hebrew word (which is thought to answer it) is rendred, *Psal. 119. 52.* Sometimes it is taken for *the space of a mans life*, as Peter said; *Thou shalt not wash my feet*, εἰς τὸν αἰῶνα, that is, *never while I live*: and in the 3. *Ephes. ult.* there is such a phrase as this, *Glory to God, &c.* εἰς πάσας τὰς γενεὰς ἡ αἰῶνας ᾧ ὡς: as if it should be rendered *vnto or throughout all the generations of the world of worlds*, that is, of the world to come. And 2 *Pet. 3. ult.* hee saith, *glory to him*, καὶ νῦν εἰς ἔμενον αἰῶνα: that is, *henceforth, to the day of eternity.* There is vnto man two worlds: the one begins with his life, the other with his death. But some would haue it thus, ἀπο τῶν αἰῶνων, *a seculis, i. à filijs seculi huius*, from the men of this world: sometimes the word notes the state of things in the world, as *Rom. 12. 2.* μὴ συσχηματίζεσθε τῷ αἰῶνι τῆστω, *Be not conformed to this World*: and *Ephes. 2. 2.* κατὰ τὸν αἰῶνα τῆ κοσμοῦ τῆστω, *According to the course of this world*: but other render it *Ages*; and so *from ages*, may note the time of the Gentiles, or the time since the world began: so that it is well rendred, in the last Translation, [*Hid from ages, and from generations.*] And if any will haue the two words distinguished, then it may be *from ages, quoad Tempora*; from *generations, quoad successiones hominum*; but howsoever it is, it fully imports the great antiquitie of the Gospell. If the Papists will plead antiquitie, let them haue recourse to the Word, or if their Trumperie will not beare the tryall of this antiquitie, it is because there is no truth in them; and let this be a sufficient stay to all godly mindes, that our Doctrin is grounded vpon the Doctrin of the Prophets, Patriarkes, and Apostles, which are the best auncients: but this is generall.

[*Ages, and generations.*] From the particular consideration of these words diuers things will arise.

First, the transitory estate of the world may here be noted: the things of the world in their best frame are so mutable, that they expire and are altered with varieties, and the men of the world haue but their short time, and then they goe out and leaue their roomes to their succeeding generation; which may serue for diuers vses, if it be seriously thought on. First, it should cause vs to feare him that cannot onely change vs, but mowe downe with his Sithe whole generations of men, *before whom the nations are but as a little dust of the ballance, or drop of the Bucket*: and we should also magnifie and adore that God, that is of himselfe subiect to no change, and liues for euermore ^a. Secondly, it should make vs in loue with the *world of worlds*: and to admire the blessed estate of such as shall be accounted worthy to obtaine that world, and the resurrection from ^b the dead, to such an Angelicall and vnchangeable condition; and to this end we should be quickened to a serious preparation for the world to come, seeing we haue but our turne and course vpon earth, wee should *not fashion our selues to this world* ^c: wee should refuse to square our actions according to the lusts and humours of men ^d: let vs serue, not the time nor the fancies of men, but *the King of times* ^e. Thirdly, wee should looke to it, that neither the cares of this world choake, nor the God of this world hide or take from vs, the *word of the kingdome* ^f. Thirdly, and if wee must not serue the men of the world, nor the things of the world, much lesse may we serue sinne: for if any *man be a seruant to sinne, hee shall not abide in the house to the next world* ^g. Fourthly, this may abate the great opinion of the wisdom of this world: for what shall it profit mee to haue great skill to get money and meanes for this life, if I haue no skill or wisdom for the sauing of my soule? What shal it aduantage me to haue a nature and carriage, tilled and fitted for the winning of friends for this world, if I know not how to make me friends for a better world? what auaileth it to haue gifts for an eminent place, in mans Common-wealth; and for want of grace be not acknowledged of the Common-wealth of Israell? to what purpose

a *Reuel. 4. 10.*

b *Luke 20. 25.*

c *Rom. 12. 2.*

d *1 Pet. 4. 2.*

e *1 Tim. 1. 17.*

f *Mat. 13.*

g *2 Cor. 4. 4.*

g *Iohn 8. 35.*

pose is it to be a Disputer of this world, and in the day of Christ to be swallowed vp with amazed silence, as not hauing a word to say for thy poore soule? And yet prouidence for our future estate may be learned from these Children of this world. For if the Children of sinne, be so industrious to make shift for their time, how much more should the hearts of the Childrent of eternitie be enlarged to an inflamed care of large prouision for their mortall estate? Fifthly, this should embolden vs to a willing forsaking of our selues, in the worst of all outward trials, which is, *to forgoe euen all for Christs sake and the Gospels*, if wee be put to it. What great thing is it to part with that little *All* that wee haue in this world, seeing it could serue vs but for a little time, and at length wee must leaue all? and besides, by a voluntary abregation wee shall be aduantaged in the gaine of an eternall recompence of reward a hundred-fold better.

2. Againe, in that the Gospell is hid from whole Ages, and Generations of men, wee may see that whole multitudes may bee in a miserable estate; and that it is no priuiledge for any in sinning, that many are such sinners.
3. Neither is multitude, or succession of men, in one minde for matters of Religion, any note of the true Church. For here are whole ages, and many successions of men, that all liued and died without the knowledge of the Gospell: it is a slender prop for faith to rest on, to say our Fathers, and forefathers liued and died in this or that minde or opinion. Further, wee may obserue hence the infectiounesse of sinne: how naturally it will spread, euen to the poisoning of whole Worlds of men. If sinne but once get a fountaine if the Lord stoppe it not, into what riuers of contagion will it defuse it selfe?
4. Also, we may see how fearefull a thing it is to fall into the hands of an angry God, since the liues of so many millions cannot finde pity or pardon with him. And the insensiblenesse of sinners may hence be noted also. When would those ages and generations of men haue awaked out of their idolatrous sleepe, if the Lord by the voyce of his Sonne, and his Seruants, had not awaked them? Moreouer, it may be manifest from hence, that the Lord in dispensing his grace, is not moued by any outward things: for what can any person or people haue to commend them by to God, which those Nations had not? Lastly, we may here see it verified, that Gods iudgements are like a great deepe: it is not for man to conceiue that hee should be able to search into them. Yet least any should stand still, and be swallowed vp with amazement, at the fall and ruine of those worlds of men, let him consider of these things following. First, that these people were instructed by the Creatures, and had a Law written in their hearts. Secondly, that these terrible desertions, and exquisite iudgements, were deserued by an infinite measure of horrible sinnes: which if wee could soundly consider of, our Obiections about their fals would be much dilled. Thirdly, that it is God that prescribes and describeth Iustice: and therefore things are iust, because hee doth them; not that first man must pronounce them iust, and then God will doe them. Fourthly, that the reasons of this dealing may be iust, though not exprest vnto vs. Fifthly, that Christians are charged to be wise to sobrietie: they may not let their thoughts runne as farre as they will, but must let God alone with his secret iudgements. Sixthly, that the things are now strange and obscure, shall be more fully reuealed in the day of Christ, when all shall be cleared and made manifest.

Note.

9 Rom. 1. & 2.

Obiect.

Obiect. But some Papist may say, it is plaine by these words, that the Scripture is hard, and not fit for the common people, seeing it is called a misterie?

Sol.

Answ. This place cannot helpe them; because it is said, that now it is reuealed; and so their cauill comes out of season. 2 Because it is, and was hidden from carnall men, not from Gods seruants: wee doe not wonder though

though the Scriptures be as a sealed Booke vnto such carnall wretches as they are.

Now revealed.] God hath revealed the mystery of his Will diuers wayes: first, by Dreames: by Day-visions: by Types and Sacraments: by Angels: by Prophets, and extraordinary Men: by CHRIST, appearing in our Nature: by his Spirit: by the Scriptures, and by the ordinary Preaching of the Ministers. Dreames, Visions, and Types, were peculiar in a manner to the olde Testament: the ministry of Christ, in his owne person: of the Prophets, and extraordinary Men, and Angels, is now ceased: so as vnto vs this Mysterie is revealed, by the Spirit, in the ministry of Gods Seruants, and in the vse of the Scriptures.

Quest. But was not the Gospell revealed till now, since CHRIST?

Ans. Yes, it was: as these places may proue, *Iohn 8. 56. Abraham saw his dayes, and Moses wrote of him. All the Prophets gaue witness vnto Christ, Act. 10. 43. Rom. 1. 2. Christ is the same yesterday, and to day, and for ever, Hebr. 13. 8.* but the Gospell was hidden in respect of the time, of the manifestation, of the glory of Christ, especially, to the Gentiles, and diuers things in the manner of Christs kingdome were not revealed vnto them^b: as also in respect of cleerenesse of reuelation, and the more ordinary life and power of the graces of the Messias, and the more plentifull efusion of the gifts of the spirit. First, that it was not revealed before, viz. as it is now, they had before Christ *ἐπαγγελίαν*, that is, the promise of the Messias to be exhibited, and wee haue *εὐαγγελίον*, the tidings of the Messias exhibited. Two things may be here obserued.

First, That Gods Seruants may know their owne particular blessednesse for he saith, *it is revealed to the Saints.*

Secondly, that the seasons of the reuelation of the Gospell, in the power of it, are singular priuiledges, and greatly to be heeded, and therefore woe is to those soules that neglect such dayes of grace, it is double condemnation. It is damnable to sit in darkenesse, and haue no meanes of life, but it is much more the condemnation of these worlds of prophane persons, *that light is come into the world: yea, into the Countrey: yea, euen to their owne Townes and Congregations; and yet they will loue darkenesse rather then light.* And on the other side, it should teach men that know the times of such visitation, both to *bear witness to the light*, by presence, countenance, maintenance, and establishing of it for them and theirs; and also to *walk as the children of the light*, euen as a people exceedingly priuiledged, and blessed of God.

To his Saints.] The word *Saint* is sometime giuen to *Christ*, sometimes to Angels^k, sometimes to the blessed in heauen^l, sometimes to the faithful on earth^m. The Pope hath his Saints, and such are the choise of the most desperate Traitors, as hee ordereth his Canonisations in our dayes: And the world hath his Saints to; and they are ciuill honest men: but here, by Saints, hee meaneth the Faithfull on Earth; and they are Saints, that are holy by the righteousnesse of Faithⁿ: that haue the spirit of Sanctification^o: that are separate from sinners, by a holy calling^p: that are reformed from the principall euils of their former conuersation^q: that call vpon the name of the Lord^r: that are consecrate to God in speciall holinesse of life.

Quest. But if a man liue ciuilly in the world, will not that serue the turne?

Ans. It will not: *our righteousnesse must exceede the righteousnesse of the Scribes and Pharisees.* And it may be profitable oft to recount the defects of the ciuill honest man. First, he wants sinceritie in the first Table. Secondly, hee sticks not at the inward corruptions of the second Table. Thirdly, his praise is of men, in his best actions, or else some other corrupt ends. Fourthly, hee is wholly voyd of the inward worship of God, and in the outward hee

How the misterie is reuealed.

Quest.

Ans.

1 Pet. 1. 10.

1 Pet. 1. 10.

Iohn 3.

i Psal. 16. 10.

k Iob 15. 15.

l Math. 27. 52.

m Psal. 16. 3.

n Act. 26. 18.

o 1 Cor. 3. 16.

17.

p Rom 1. 6.

1 Cor. 1. 2.

q 1 Cor. 6. 11.

r 1 Cor. 1. 2.

Quest.

Ans.

The defects of the ciuill honest man.

hee is eyther secure or superstitious. Fiftly, hee neuer trauelled in the new birth for his honestie. Sixtly, hee wants the righteoufneise of Faith. Seauenthy, for the most part his heart is not sound nor vpright in his family, especially for matter of Gods worship.

Verse 27. *To whom God would make knowne what is the riches of his glorious misterie among the Gentiles, which riches is Christ in you for hope of glory.*

These words containe the fifth generall reason, taken from the excellencie of the subiect; the Gospell in the preaching of it propounds vnto men: and that is Christ. And in this reuelation of Christ, consider, 1. to whom: viz. to the Saints: 2. by whom: viz. God: 3. what is the cause, viz. the Will and good Pleasure of God. *He would.* 4. the manner: 1. if we respect the vnregenerate world, it is in a *Mystery*. 2. if we respect the grace communicated, it is a *glorious and rich mystery*. 3. if wee respect the place where Christ as a Sunne of righteoufneise riseth: it is *in you*: that is, in the heart of man. 4. if we respect the persons hee makes choyce of, it is the miserable *Gentiles. Amongst the Gentiles*. 5. if we respect future things, hee is reuealed as *the hope of glory*.

To whom.] Of the persons to whom, I haue spoken in the end of the former verse: onely this Doctrin may be added. That onely the Saints, that is, holy men, find Treasures & Riches in the power of the glorious Gospel of Christ. *The Lords secret is onely with them that feare him:*^a till faith be reuealed men are shut vp^b, as in a dungeon or prison; the Lord speakes peace onely to his people and his Saints^c. The righteoufneise of God is reuealed to the iust man that will liue by faith^d. Flesh and blood: till there be a new birth, is not capable of this reuelation^e; men that hate to be reformed haue nothing to doe with Gods Couenant^f. Hence we may see where the fault is when men be so auerse, and vnteachable, when people haue the meanes and cannot vnderstand to profit and doe good, it is onely in their owne hearts, lusts, and wickednesse of life: and therefore let euery one that would grow rich in knowledge, labour to be abundant in practise, for the sauing knowledge of this misterie increaseth, as grace and holinesse groweth.

God.] *Doct.* God is the author of all sauing knowledge: he is the Father of lights. The vse is therefore: First, if any man lacke wisedome, let him aske it of God^g. Secondly, let all that would haue knowledge vse good meanes: Those people that are too wise to vse reading, hearing, conference, and Prayer, are but in a miserable case; those they account silly people, euen as Babes and Sucklings^h, in comparison of them, carry away the blessing, while they liue and dye in their sinnes. Thirdly, in the ministry of men, we must belecue them no farther then they bring warrant from the word of God: it is Gods word, and not men sayings or precepts, must be our guide: a feare of God bred by mans precepts will be in vaineⁱ. Fourthly, we should prise euery dramme of true knowledge got from the Word, at a high rate, euen to excell all other things, as being the peculiar gift of God.

Would.] The reason of the dispensation of spirituall fauours in Christ, are not in vs, neyther in will nor worke, but in the good pleasure of Gods will; which should teach vs with so much the more thankfulness to expresse our admiration of Gods loue, that could finde nothing in vs but cause of hate, euen for cuer, what are wee, or what are our fathers houses; that we should be thus exalted in the Courts of our God? and withall, wee should in all things religne our selues ouer to Gods will, as the highest cause of all things: wee should rest in his approving will, as our chiefest happinesse; and obey his prescribing will, as the absolute and perfectest forme of holinesse, and

a Psal. 25. 14.

b Gal. 3. 23.

c Psal. 85. 8.

d Rom. 1. 17.

e Math. 23. 17.

f Psal. 50.

g Iam. 1. 5.

h Math. 11. 25.

i Mat. 15.

and be subiect to his disposing will, being patient in all trials and troubles, because hee did it^k. Lastly, this might breake to powder carnall hopes: how canst thou pleade, thou hopest that God will saue thy soule, seeing there is simply nothing in thee that the Lord cares for; and thou hast not sought his grace by sound Repentance and true Faith?

Make knowne.] Diuers things haue bene noted before, concerning this manifestation and reuelation of the Gospell: that which onely I will here adde is the effects of it. The proper effect of the powerfull publication of the Gospell is, to *bring life and immortalitie to light*^l: But the accidentall effect, is to make variance and oppositions amongst men. When CHRIST comes in this manner, hee comes not to bring peace: as the Fanne scattereth the Chaffe from the Wheat, so is the word, powerfully preached. I need goe no further then this Citie for an instance; though matters of controuersie haue bene wholly forborne, and differences in matters about Church-gouernement and ceremonies haue not bene so much as touched with publike preachings; and that matter of regeneration, faith, and sanctification, hath bene almost onely vrged: yet see what stirres; what differences of censures; what indignation at the reformation of any soules that haue bene wrought vpon by the word; what inuectiues; what strange reports; what abominable lies, and slanders haue bene almost weckely raised, and divulged throughout all the Countrie round about?

What is the riches of the glory.] The Apostles varietie, and effectuall tearmes are to be noted, though hee haue spoken much, yet hee is not drawn drye, but speakes still with great feeling and efficacie, both of words and matter. And indeed as any men are more holy, they haue the more deepe & tender Affections in the meditation of the glory of the things of the Gospell. This holy man cannot fall vpon the mention of the Gospell, but his affections burst out into great tearmes of admiration, as if hee thirsted after varietie of words to expresse his inward estimation: and as it is a signe of a sanctifying disposition to be so affected; so, when wee see holy men struiuing for words to expresse the glory of spirituall things, it may secretly condemne the coldnesse and barrainnesse of our dull spirits, that vsually through the deceitfulnesse of sinne, proue to haue the dullest affections, where wee should be most stirred: and the Apostle doth well in seeking these affecting tearmes, that so hee might excite affection and appetite in the hearers; for people will no longer profit by the word, then they admire it, and long after it with estimation: and therefore it should be a holy discretion in Ministers, to study by all meanes to teach in such a manner as might most stirre affection and iust admiration at the power & fitnes of the Word. But here a question may be asked. Say that we haue gotten a great affection to the Word, and that we doe highly esteeme of it, and long after it, what must wee doe to keepe this appetite, that we lose it not, and that it dye not in vs by little and little? I answer: thou must looke to thy selfe in five things. First, take heed of euill company: the people that cryed out, for very admiration, *Hosanna, blessed be he that commeth in the name of the Lord*; when they were gotten among the Scribes and Pharisees, had altered their note, into *Crucifie him, crucifie him*. Secondly, thou must purge often, that is, thou must, by mortification, be oft in humbling thy soule, by confession and sorrow to God in prayer; else fulnesse and satietie will ouer-charge this appetite, for so must hee doe that hath a stomacke apt to be filled with ill humours: as experience, both in body and soule shewes. Thirdly, if thou wouldest not despise prophesying, thou must *try all things*, and *keepe that which is good*; which thou doest if thou obserue these two rules: 1. if in hearing such Ministers as haue eyther their hearts, or the doctrine vnfound, thou *separate the pre-*

k Psal. 39.9.

l 2 Tim 1.10.

Quest.

What we must doe to keepe affection in the admiration of the word.

Answ.

tious

tious from the vile: 2. If in hearing the best men, thou be especially carefull to keepe that part of Doctrine, as did particularly touch thee, and so was in a speciall manner good for thee. Fourthly, thou must looke to thy selfe, that the profits, pleasures, or lusts of the world, steale not away thy hart from communion with God, in the meanes. Whoredome & Wine, and the cares of this life, &c. will take away any mans heart^m. Fifthly, thou must exercise thy selfe in the rest of Gods Ordinances, else disuse in one, will in time breed contempt of all, and God will not haue all the honour giuen to one of his ordinances; and doth of purpose many times withdraw his blessing, (which is the bellows of affection and estimation) from one of his ordinances, because hee will be sought in all.

Again, out of the Apostles tearmes, wee may obserue the great excellencie of the Gospell: for wit, it is a mysterie most deepe: for worth, it is riches: and for credit, it is glory.

Riches.] Doct. The true knowledge of Christ is a rich knowledge. Hence the *Corinthians* are said to be rich in knowledgeⁿ: and *Paul* compares it with, and commends it beyond all earthly riches^o: and it is so both in respect of the Object, which is CHRIST, the fountaine of all Treasure; and in respect of the nature of it, being a part of eternall life^p; and in respect of the effects, because it makes a man rich in grace. And it appears by the contrary; for to be blinde is to be poore, and naked, and miserable^q: and therefore they are farre wide that thinke all this studying of the Scriptures, and following Sermons, will make men beggars; they remember not that to take the Gospell from Ierusalem, was to leaue their Houses, as well as Gods House, desolate^r: and the want of the knowledge of GOD in the Land, was the cause the Lord contended with them by so many iudgements^s: and if any Nation vnder Heauen may auouch the truth thereof, this English Nation may: for wee may well say, the Gospell hath bene a rich Gospell vnto vs: it hath brought vs Peace, and Prosperitie within our walles, and abundance into all the quarters and corners of the Land. Hence also wee may gather a tryall of our faith: for if wee haue faith, wee are carefull to seeke, and as glad to finde, sauing knowledge, as the carnall man is to finde his earthly wealth. Parents also may hence know which way to goe about to make their children happy, euen by stirring vp in their hearts the instruction and nurture of the Lord.

Glorious.] Doct. This mistery is glorious; and it is so. First, if wee respect the originall of it: it was begotten and conceiued in the bosome of Eternity. Secondly, if wee respect the persons employed in the ministry of it, viz. GOD himselfe, CHRIST, Angels, and the choyse of men. Thirdly, if wee respect the effects: It brings glory to God; for vpon the opening of the Booke by the Lambe, there followeth Himnes to God^t. It brings a glorious rest to the hearts of Christians, when they are satisfied in the assurance of the tidings of Gods loue, and purged of those vnruely affections that so tormented their hearts before^v. Besides, the glorious priuiledges which after men are called out of darkenesse, they enioy in this maruailous light^x. Finally, it shewes a Christian the glory of Heauen: this should comfort Gods Seruants against the scornes of the world, and troubles of life. The Gospell with disgrace and much want, is a great portion; and it matters not how wee be esteemed in the eyes of the world, if wee be made glorious by the Gospell in Gods eyes; and in the eyes of the Saints: they are glorious times when the Gospell workes openly in the life and power of it.

Among the Gentiles.] In the calling of the Gentiles, wee may informe and instruct our selues many ways.

First, it should settle vs in the assurance of the truth of Gods promises.

Neuer

m *Hose* 4. 11.
Luke 21. 34:

True know-
ledge, is a
rich know-
ledge.

ⁿ *1 Cor.* 8. 5.

^o *Phil.* 3. 9.

^p *Iohn* 17. 3.

^q *Remel.* 3. 17.

Vses.

Vse 1.

^r *Mat.* 23. 37.

^s *38. 39.*

^t *Hof.* 4. 1. 2.

2.

^v *Reu.* 5.

^x *Esa.* 1. 10.

^x *1 Pet.* 2. 9.

Nine Vses of
the Doctrine
of the calling
of the Gentiles.

Neuer any promises more vnlikely : and besides, they lay dead for a long time. That which *Noah* foretoide, is come to passe: for *Iaphet* is perswaded to dwell in the *Tents of Sem*^x. That sea of knowledge, which *Esay* spake of, is likewise gloriously accomplished among the Churches of the Gentiles y, *Jeremie* said, the Gentiles should come vnto God from the ends of the earth, and it is fulfilled^z. The concourse to the preaching of the word, which *Micha* and *Zachary* foretold, is likewise verified^a.

Secondly, wee may hence see that the word will make great alterations where it comes.

Thirdly, that God is tyed to no place nor people: if the Jewes will not bring forth fruits worthy of the Gospell, but despise it, the Lord will prouoke them to enuy: euen calling vnto himselfe a people that sought him not.

Fourthly, that they that are last may be first, and that they that now are not vnder mercy, may goe to Heauen before vs.

Fifthly, that as any people are more sensible of their miserie without grace, they more see the riches of their calling. The Gentiles that wallowed in sinne, and wickednesse, see a wonderfull glory in Religion, when by the Gospell they are conuerted. And that may be the reason why Publicanes and sinners are so deeply affected, and inwardly touched, when ciuill honest men are scarcely moued with any sence of the need of their conuersion.

Sixtly, their conuersion may assure vs, that none are so miserable but the Gospell can make them happy.

Seauenthy, wee may see cause to bewaile the hardnesse of our hearts. Can the Gospell conquer so mightely and effectually, these worlds of people, to the obedience of faith, and such a tender sence of the glorious riches thereof: and are our hearts no more melted and stirred within vs? Though the Lord cry and roare, and stirre vp himselfe in his ieaousie, as a man of warre, yet are we deafe, and heare not; and blind, and see not.

Eyghtly, in that he saith, that this mistery is glorious among the Gentiles, it shewes, that the Monarchy of CHRIST ouer these conquered Gentiles, is truly glorious. Which may iustly confound our Statists and Politicians, that can see no glory but in earthly kingdomes.

Ninthly, let vs that are abiects of the Gentiles, that haue no true honour but by Gods couenant, draw water with ioy out of these Wells of Salvation^b: and lastly, our calling, that are Gentiles by nature, should make vs in compassion of the Iewish nation, pray heartily for their restoring; since they were cut off, that wee might be grafted on^c: and the Law came out of Sion, and the word of the Lord out of Ierusalem^d.

[Which riches is Christ in you.] Out of these words 4. things may be obserued.

First, that there is one and the selfesame happines, conferred by the Gospell to all the faithfull; the same I say, in nature and qualitie, though not the same in quantitie, the same spirittuall meat, and the same spirittuall drinke; the same GOD, and Father, the same CHRIST, and Sauour; the same meanes, and the same merits, the same graces, and the same glory. Which may serue for good vse. For if the Lord giue vs the same wages hee did his best Seruants, we should striue to doe the same worke: wee should bewaile our sinnes with the same sorrow, and watch ouer our liues with the same care, and abound in the same fruits of righteousnesse, and liue by faith in all trials and tentations, as they did. And againe, it may be comfortable for penitent sinners. For the same God that had mercy on *Dauid*, will confirme vnto them (if they truly desire his fauour, and will forsake their owne imaginations) by an euerlasting conenant, the sure mercies of *Dauid*^e. And if by faith we proue our selues the children of faithfull *Abraham*, we shall be blessed with *Abraham*^f.

Q

Secondly,

x Gen. 9. 27.
y Esa. 11. 10.
z Ier. 16. 19.
a Mich. 4. 1.
Zach. 8. 20.

b Esa. 12. 3.

c Rom. 11.

d Esa. 2.

e Esa. 55. 1. 4. 8

f Rom. 4. 24.

Gal. 3. 9. 2.

Christ the on-
ly true riches
of the Chri-
tian.

g *Iam.* 2. 5.

h *Rom.* 2. 4. 5. 6.

i *Ier.* 9. 24.

k *Iob* 36. 18. 19
Luke 6. 12.

l *Rom.* 10. 12.

m *2 Cor.* 13. 5.

n *Gal.* 2. 20.

o *Ephes.* 3. 18.

How Christ is
conveyed into
the faithfull.

p *Rom.* 8. 3. 2.

q *Esa.* 9. 6.

r *Iohn* 17. 6.

s *2 Cor.* 2. 14.

t *Gal.* 3. 24.

u *Gal.* 3. 1.

How wee may
know that
Christ is in
our hearts.

v *2 Cor.* 4. 6.

w *2 Cor.* 3. 18.

x *Rom.* 8. 5. 7.

y *Math.* 3. 11.

z *2 Cor.* 10. 5.

Secondly, that Christ is the onely true riches of the Christian, *2 Cor.* 8. 9. *Eph.* 1. 7. & 2. 7. & 3. 8. *Heb.* 11. 26. This may serue for diuers vses. 1. To warne vs, that wee despise not poore Christians, seeing they are made rich in the faith of CHRIST, and heires of the Kingdome s. They are truly rich men, though they be neuer so meane in the world. 2. Let vs all looke to our selues, that we *despise not this riches of the bountifulnesse of God*, when in the Gospell it is offered vnto vs: though wee may goe on with the hardnesse of our not repenting hearts, yet if by speedy repentance wee preuent not our ruine, we shall heape vp wrath against the day of wrath, euen the day of the declaration of the iust vengeance of God vpon such obstinate and secure sinners h. 3. Let not worldly rich men *glory in their riches* i, but rather vse their outward riches as helpe to further them vnto this true treasure: else their riches shall not shelter them in the day of Gods wrath against the woes denounced against them k. Lastly, would any man know some sure way how to thriue with great successe in these spirituall riches, let him then amongst other things, especially, remember to pray hard: for the Lord is rich to all them that call vpon him l.

Thirdly, CHRIST is in the faithfull m: hee liues in them n: hee dwels in them o: but that this doctrine may be more fully vnderstood, I propound fve things.

1. How Christ is conceiued into the soule of the faithfull.
2. By what effects he discouereth himselfe to be there.
3. What they get by his comming.
4. What intertainment they ought to giue him.
5. Who haue not Christ in them.

For the first, there is this order. First, God secretly giues Christ to the beleuer, and the beleuer to Christ p: then Christ begins to manifest himselfe, riding in the Chariot of the word q. The word (that before was a dead letter) receiueh life by the presence of Christ, and that both in the Law and the Gospell. The law being made aliuie, attacheth the particular sinner, and playeth vpon him the part of a Sergeant, accuser, Tylor, or Iudge. And the iudger putting in baile, the Law brings him to Christ, and will not let him goe to another r: then the Gospell gets aliuie, and crucifies Christ before his eyes s: and propounds varietie of sweet promises. The sinner being beaten, and wounded almost to death before hee would yeeld to the arrest of the Law, seeing now whether he is brought, laments with vnspeakeable groanes his owne sinnes, and the horrible torments hee sees the Sonne of God put to, for his sake: and at the same time the spirit of the Sonne working faith, a wide dore is opened, Christ enters in with vnvaluable ioyes, wrought in the heart of the sinner.

Now if you aske by what effects Christ discouers himselfe to be there. I answer: there is a *light* (when Christ comes in) *that giues the knowledge of the glory of God, in the face of Christ* t. And being rauished, they *behold as in a mirror, the glory of God, and are transformed into the same Image, the spirit of God, making them suddenly new Creatures* v. 2. The conuert now findes a *sa- uour of the things of the spirit*: and his heart is bowed to be subiect to the law of God x. 3. Hee is *baptized with the fire of zeale*, and holy affections, and desires y. 4. There appeares a *battell and combat* in the soule, and much *lusting* on eyther side, the spirit resisting with teares, and strong cries. 5. In this combat Christ vndertaking the battell, sends out by his ordinances, his arrests, and apprehends one by one, euery imagination that rebelliously puts it selfe forward in the opposition, and exalts it selfe, and will not leaue till it be brought in subiection, so as the obedience of Christ may haue the vpper hand z. 6. *The spirit of the Sonne* discouers himselfe as a *spirit of appli- cations,*

cations, by which the tender infant begins to learne with holy desires, and secret encouragements to speake in Gods language, and by prayer to make knowne his griefes and wants, in the best manner, v uttering his affiance in God, as a Father *. 7. The love of God, and of Christ, and of Gods Word, and Gods people, is fixed abroad in his heart, and it now constraineth him to holy duties ^a. 8. The body grows dead in respect of sinne, and the spirit is life for righteousness sake ^b: resolution more and more increasing, both for reformation of sinne, and new obedience. 9. Hee findes himselfe proclaimed free, the prison doore set open, his fetters knocked off, his wounds made by the law healing apace, his debts paid, and himselfe in a new world, inioying a true lubble. ^c. 10. Hee liues thence-forward by the faith of the Sonne of God, for saluation, for Iustificacion, and for preferuation ^d. 11. The heavenly dewes of spirituall ioyes, often water and refresh his heart in the vse of the meanes, with delightfull peace and tranquillitie in his heart and conscience ^e. Lastly, in a holy couenancing with God, his daily purposes and desires are to cleaue vnto God, deuoring and consecrating himselfe and his vowed sacrifices vnto God, in the mediation of Christ.

Thirdly, the benefits he hath by the inhabitation of CHRIST, are such as these. 1. GOD is in Christ, reconciling him, not imputing his sinnes ^f. 2. Christ is made vnto him Wisdome, Sanctification, Righteousnesse, and Redemption ^g. 3. All the promises of Christ are to him, Yea, and Amen: hauing the earnest giuen in the spirit, and the same sealed by the same spirit ^h. 4. Hee is not destitute of any heauenly gifts ⁱ, but hath the seeds and beginnings of all sauuing graces. 5. The grace of Christ shall be sufficient ^k against all temptations, by the power of Christ, that dwels in him, and as his outward afflictions doe abound, so shall the consolations of Christ abound also ^l. 6. Paul is his, and Apollo is his; yea, all things are his, as he is Christs ^m, hath his interest in all the means of saluation. 7. God hath giuen him Christ, how shall hee not wish him giue him: all other things also ⁿ? Finally, eternall life is the gift of God, in, and with Iesus Christ ^o.

For the fourth, if you aske what you must doe when you finde Christ in your hearts. I answer, if you line in the spirit, walke in the spirit ^p, let olde things passe, and all things be new: for if you be in Christ Iesus, you must be new Creatures ^q, the olde conuersation in times past will not now serue turne, but the olde man with his deceiueable lusts must be cast off ^r: Now thou must learne also to line by faith, and not by sence, and carnall hopes as thou hast done. For CHRIST keepes his residence in our hearts by faith ^s: for in that wee henceforth line in the flesh, wee must resolute to line by the faith of the Sonne of God that liueth in vs ^t: being assured that in him are all the treasures of holinesse and happinesse. And to this end thou must pray constantly to God, that thou mayst be able to discern the length, breadth, depth, & height of this loue and louing presence of Christ ^v. For otherwise it is a knowledge passeth all naturall vnderstanding, and his working in vs is above all we can aske or thinke. Why should a Christian feare any want, that carrieth a Mine of treasure within his owne breast? And what a shame is it that wee grow not exceeding rich, seeing there is nothing but Faith and Prayer will get it ^x? and why should wee feare either tribulation, or persecution, paine, or perill, seeing this is our victory, euen of faith, and wee are assured that in the end wee shall be in all these things more then conquerours through him that loueth vs, and lines in vs ^y?

Further, doth the spirit of meekenesse, and of Christ, dwell in thee? Oh then, about many things learne lowlinesse and humilitie ^z, and if the Lord giue thee a tender and a harmelesse heart, watch with all carefulnesse that thou be not beguiled from the innocent simplicitie that is in Christ Iesus ^x.

* Gal. 4. 6. 7.

a Rom. 5. 9.

2 Cor. 5. 14.

b Rom. 8. 10.

c 2 Cor. 3. 17.

Esa. 61. 1. 2.

d Gal. 2. 20.

2 Cor. 12. 14.

e Hof. 14. 6.

Rom. 14. 17.

The benefits come by Christ dwelling in vs.

f 2 Cor. 5. 19.

g 1 Cor. 1. 30.

h 2 Cor. 1. 20.

22.

i 1 Cor. 1. 6. 7.

k 2 Cor. 12. 9.

l 2 Cor. 1. 5.

m 1 Cor. 3. 22.

23.

n Rom. 8. 34.

35.

o Rom. 6. 33.

p Gal. 5. 24.

q 2 Cor. 5. 16. 17.

r Ephes. 4. 22.

s Ephes. 3. 16.

t Gal. 2. 20.

v Ephes. 3. 18.

x Rom. 10. 12.

y Rom. 8. 35. 37.

z Mat. 12. 29.

x 1 Cor. 11. 3.

Lastly, thou must labour for inward sinceritie, both of thoughts and affections: thy heart is Christs chamber of presence, where he alwayes resides, and as thou art carefull to looke to thy behaiour because of mans presence, so must thou much more looke to thy heart, to keepe it cleane, and pure, and chaste, and euery day to dresse it new, since the King of glory is come, in to dwell with thee. Men would be very carefull to looke to that roome where they would giue their best entertainment. Alas, we haue no better roome then our hearts to welcome our Sauour into: and shall not wee keepe them with all diligence? woe be to vs, if wee tempt or grieue him by our inward vncleannesse.

Now for the first point, there are seauen ill signes that Christ dwels not in a mans heart.

First, when a man fauours nothing but carnall things.

Secondly, when a man hath, or desires, or esteemes, or labours after no other knowledge, but what is ordinary or naturall.

Thirdly, when a man makes no conscience of inward sinnes.

Fourthly, when a man hath no zeale in Gods worship, or holy affections towards God, and his people, and his word.

Fifthly, when a man hath not a faith that hee can liue by.

Sixtly, when a man neuer feeles the heauenly ioyes of Christ in his heart.

Seauenthy, when a man can liue in any grosse sinne, without trouble and anguish of spirit or desire, and indeauour to breake it off by repentance.

The hope of glory.] The riches of a Christian are eyther in this life, and so it lies in the grace of IESVS CHRIST; or else in the world to come, and so it is glory, euen a most glorious and admirable excellency of felicitie; which shall haue in it eternall righteousnesse, and the continuall blessed vision of God, eternall ioyes, and perfection of all things round about, euerlasting honour, and singular esteeme, most sweet societie with holy Angels, and blessed Saints, with vnspeakeable peace, and rest; together, with that admirable clarification of the very bodies of the righteous.

The consideration hereof should allure vs to the continuall thought of Heauen, and to a feruent affection after it, struiuing to expresse our hope of Heauen, by a conuersation that tends to glory and immortalitie: and to this end wee should be importunate with the Lord, to shew vs this glory by the *spirit of reuelation*, that we may be able profitably to solace our soules in the midst of the tentations and afflictions of this world, with the serious contemplation of our right, in Iesus Christ, to this admirable glory, that is to be reuealed. And the meditation of the glory poore Christians shall one day haue, should teach vs to honour them now, and receive them into our heartie and inward societie, and to vse them as such, as wee are assured are the heires of more glory then this world is worth: and lastly, doe we looke for glory from God in another world, then we should seeke to glorifie GOD in all things, with all our might in this world.

Secondly, wee may in these words note, that where Christ will glorie in another world, there hee is the hope of glory in this world. A Christian holds his glory by this Tenure. Now concerning this hope, many things haue bene noted already vpon the fourth verse, and vpon the 23. verse: and therefore thither I referre the Reader.

5.
Seauen ill
signes that
Christ dwels
not in a mans
heart.

Uses.

Phil. 3. 21.

Col. 3. 1. 2.

Rom. 5. 3.

2 Cor. 4. 18.

1 Pet. 4. 13.

Iam. 2. 5.

Rom. 15. 7.

Verse.

Verfe 28. *Whom we preach, admonishing every man, and teaching every man in all wifedome, that we may present every man perfect in Chrifft Iefus.*

IN this verfe is contained the fixt generall Reason, taken from the end and profitable effect of the Gofpell. If they continue constant, by the power of the word, they will be made fit to be presented in fome meafure of ripenefle and perfection, vnto God, in Iefus Chrifft.

Two things are in the verfe to be obserued: the Meanes, and the End: the meanes is preaching; which is amplyfied by the parts of it, *admonishing and teaching*, and by the manner of it, *in all wifedome*.

Whom we preach.] The reason why the Apostle falls so often into the mention and praise of their preaching, is to rescue it from the contempt, vnder which many times it lay disgraced.

There are foure things may be obserued here, which tend to expresse the honour of the ministry in this place. 1. They are as it were, the Lords high treasurers, to dispense the riches of the kingdome of Iefus Chrifft. And if such an office be in such request vnder earthly Princes, what is it to be so honoured of the Prince of all Princes? All the world is beholding to the ministry, for they shew that Mine of incomparable Treasure; they dig it vp; they offer it as spirituall Merchants: yea, the Lord by them doth as it were, particularly enrich all Christians. 2. This honour of publishing the Gofpell, is now taken from the very Angels, and giuen to them: now *Wee*, not the Angels, preach vnto you. 3. They haue the best subject that euer men had to intreat of: all other Sciences are base, in comparison of them, they intreat of Chrifft, and grace, and glory, for euer by him: nay, 4. herein differs preaching from all other relations whatfoeuer; that they doe not preach of Chrifft, but they preach **C H R I S T**, that is, they giue what they speake of.

The honour
of Ministers.

And these three little words expresse diuersly the duty of Ministers. 1. they must preach, that is plaine. 2. they must preach diligently, which may be gathered from the expressing of it in the present-tence: It was not a sufficient excuse, wee haue preached as diligently as any in our young times, or before we came to such preferment: No, this must be the comfort of a Minister, and his continuall plea; wee doe preach; not, wee haue preached. 3. They must preach **C H R I S T**, that is, that part of Diuinitie that concernes Redemption, Iustification, and Sanctification. 4. They must labour in preaching, to expresse as much as lies in them, consent. Consent, I say, with the Prophets, and Apostles, and consent with their fellow Ministers; *Wee*, not I, there is one onely truth for all Ministers to teach. 5. They must resolute to winne the honour and reputation of their ministry, for the worke of it, not from the reward of it: they must get their credit by preaching, not by their great liuings.

The dutie of
Ministers.

And from hence also is impliedly to be collected the iust reproofe of many Ministers.

1. Such as preach not: some would preach and cannot: some can preach but will not: some neither can nor will, all shall be iudged accordingly in the day of Chrifft, when hee shall call for an account of their Stewardship.

2. Such as preach, but not Chrifft; and these are not all of a sort: for 1. some preach themselves, not Chrifft: or if they paint out Chrifft, it is in their owne likenes; so as vnder his name they commend themselves to the world. 2. some preach, but it is beside Chrifft: in raking together mens inuentions. And surely, that so great affecting of humane authorities in preaching, when it is with a kinde of neglect of the search of Scriptures, as if

The reproofe
of Ministers.

they wanted wit or power, cannot be iustified. 3. Some preach, but it is against Christ: and such are they that care not covertly to contradict the maine Doctrines of Christ, or else bend themselves in their whole ministry to *strengthen the hands of the wicked, and make sad the hearts of the righteous.*

Thirdly, such as preach Christ; but it is for enuy: and to increase the bonds and disgraces of others, or it is not diligently, or they preach not Christ crucified, they teach not soundly the doctrine of mortification: or they preach not Christ risen againe: they teach so coldly, so barrainely, so insufficiently, as if Christ were still in the graue: some there be that preach of Christ, but it is chiefly of his Crowne and Scepter: they are neuer kindled, till they get into questions of Church-gouernement: they teach their hearers the doctrine of reforming of Churches, when they had more need to teach them how to reforme themselves, and their households.

Admonishing and teaching.] There is some a-doe among Interpreters, to put the difference betweene these two words. Some thus: Admonishing them that are out of the way: teaching them that are in the way. Some thus: Admonishing them that are ignorant: teaching them that haue knowledge. Some thus: Admonishing those that teach false doctrine, or contradict the truth: teaching such as are desirous to learne the truth. Some thus: Admonishing about things to be done: teaching about things to be knowne. Some thus: Admonishing to stirre affection: teaching to informe the vnderstanding. But I thinke there is no necessitie thus to restraine the senses, so as it may be thus. Admonishing, that is, checking, rebuking, warning the ignorant, wandring, wayward, slothfull, dull, or prophane hearers both about things to be done and knowne: and teaching the rest the whole doctrine of Christ.

Admonishing.] From this word, these things may be obserued.

First, Preachers must intend to rebuke sinne, as well as to direct or comfort.

Secondly, men commonly neuer care for instruction, to grow in Christ, till they be touched with the rebukes of the word for sinne,

Thirdly, preaching may be said to admonish in diuers respects. 1. the very sending of the Word preached to any place, is a warning to men to looke to themselves, and repent: for then is *the Axe layd to the roote of the Tree*. 2. Because preaching doth set before vs such examples as doe admonish. 3. Because by it Christ secretly *smites the earth*, that is, the consciences of carnall men, that are so glued to the earth: many a time is their hearts smitten, that the world little knowes of, but especially, by preaching are the publike abuses in the liues of men publicly reprobud.

Every man.] Every one needs to be rebuked and admonished: and there is no man nor woman but they are bound to stoope to the rebukes of the Word; whether they be rich or poore, learned or vnlearned, Jew or Gentile, young or old, in authoritie, or vnder authoritie, conuerted or vnconuerted.

The Vse of all should be to teach vs to know them that are ouer vs, and admonish vs in the Lord. Now there are diuers reasons to perswade men to be willing to suffer admonition: 1. It is noted to be in Gods account a beastly qualitie to rage, or to be sencelesse, when we are rebuked: therefore *Dauid saith, be not as the Horse or Mule*. 2. If wee will not be rebuked, *sinne lyes at the doore*: and wee know not how soone wee may be arested with iudgement. 3. Thou mayest by stubbornesse prouoke the Lord so much, that in his very iudgement hee may set a continuall edge vpon the word, to rebuke thy conscience, so as *rebukes* being now turned into a punishment, the Lord may consume thee by them, eating vpon thy conscience *as a moth*, till

a *Esa.* 58. 1.

2 *Tim.* 3. 17.

Heb. 9. 10.

Act. 20. 31.

1 *The.* 5. 11.

b *Act.* 17. 3.

c *Math.* 3. 11.

d 1 *Cor.* 10. 11.

e *Esa.* 11. 3.

Uses.

f *The.* 1. 12.

g *Psal.* 32. 9.

h *Gen.* 4. 12.

i *Psal.* 39. 11.

till hee haue wearied thee with his secret buffets and terrours, and then in the end, cast thee off into a *reprobate sense*. Woe is vnto man, when the Lord in his Word, or by his Spirit, sets himselfe to disgrace and vex him.

4. *Instruction is euill onely to him that forsaketh the way, and hee that hateth correction shall dye^k*. It is a brand of a *scorner, to hate him that rebuketh him^l*, and a man that *hardeneth his necke when hee is rebuked, shall sodainely be destroyed, and cannot be cured^m*. 5. The Lord may be so much incensed by sinnes of this kinde, that at length there will be *no remedy*: as he was by the Iewes, *2 Chr. 36ⁿ*. Lastly, great is the profit of admonition, to such as are wise to make vse of it, as these places show, *Psal. 141. 5. 6. Iob 5. 15. 16. 17. & 36. 8. to 16. Prou. 28. 13.*

Teaching.] This is the second part of preaching: this also is absolutely necessary: we shall not partake of Christs riches, or be fit to be presented to God without it. Now that wee may profit by publike preaching, wee must pray God by his Spirit to lead vs into all truth^o: and wee must strue to be truly humble, for *the Lord will teach the humble his way^p*: and wee must be much in confessing our owne sinnes vnto God in secret^q; wee must take heede of frowardnesse, in trusting to our owne reasons, and wils, and affections, and bring Faith to the word, glorifying it in what wee vnderstand, and waiting vpon God for what yet wee want, mourning for our owne vnteachablenesse, and praying God to be with the mouth of the Teacher, *opening to him a doore of utterance.*

Every man.] This is againe added, and not without reason: for it imports: First, that every man is bound to liue vnder some teaching and admonishing Ministerie. Secondly, that the people, yea, all Gods people, must be instructed; contrary to the doctrine of the Papists. Thirdly, a right persuasion of this, that the word will admonish and teach every man, would make men more quiet vnder rebukes, and more willing to be taught. Hee saith not, *you*, but *every man*; to import that the word hath not a particular quarrell at some one man, but will finde out the sinnes of all men, &c. Wee see by experience that this is the sore in many mindes, that eyther the Preacher should meddle with nobody, or not with such as they: hee must not meddle with great men, or not with Schollers and learned men, &c.

In all wisdome.] These words may be vnderstood eyther of the subiect matter taught, or of the instruments, the Teachers; or of the effect in the hearers.

For the first: the word of God is well called wisdome, eyther as it is the patterne, or Image, or resemblance of Gods euerlasting wisdome, which from all eternitie in his counsell hee had conceiued: or as it portrayeth out Christ, who is the naturall wisdome of God: or as it vnfoldeth the depths of Gods wise prouidence, especially in his Church: or comparatiuely with all the formes of Doctrine, conceiued by the wisest of the Gentiles, or any carnall men.

For the second: these words may be referred to the Teachers, and then the sence is, they must teach in all wisdome. They are called wise men^r, and that they may teach in all wisdome: first, they must be sure they teach truth, and not errors: neither errors of Doctrine, nor errors of fact. It is a grieuous shame for Preachers out of the Pulpit, of purpose to disgrace some kinde of men. to report of them things vtterly vntrue: especially to sayle often or vsually this way. Secondly, they must labour to expresse the power of the Spirit, as well as a sound forme of Doctrine. Thirdly, they must make vse of all oppottunities and aduantages, to worke vpon the people, when a doore is opened. To preach wisely, is to preach seasonably. Fourthly, they cannot preach in the wisdome of God, if they hunt after and effect that

^k Prou. 11. 10.

^l Prou. 15. 12.

^m Prou. 29. 1.

ⁿ 2 Chron. 36.

11. 16.

What we must doe to profit by preaching.

^o Iohn 14.

^p Psal. 25. 9.

^q Psal. 119. 26.

118.

^r 2 Chron. 6. 26.

27. 28. 29. 30.

Why the word is called wisdome.

What it is to teach in all wisdome.

^r Mat. 23.

s 1 Cor. 1. 17.
t 1 Cor. 2. 1.

which the Apostle calls the wisdome of words^f: or excellency of words^t. Fifthly, there is a speciall wisdome in fitting doctrine to the state of the hearers, to giue euery one his owne portion.

v Prou. 14. 8.
9. 15. 16.
x 1 Cor. 3.
y Prou. 10. 5.
z Prou. 13. 20.
* Phil. 1. 10.
a Ephes. 5. 15.

Thirdly, it may be said to be in all wisdome, by effect in the hearers; as being such a preaching as tends to worke true wisdome in the hearers, as well as other graces: a wisdome I say, by which they vnderstand their owne way^v, and denie their owne reason, in the things of God: becomming fooles, that they may be wise^x, and know their dayes of peace, and accordingly gather in Summer^y, euen in the seasons of Grace, while it is yet called to day; walking with the wise^z, preferring spirituall things about all earthly, as things that are truly excellent^{*}, carefully watching ouer themselues, and with all precisenesse^a or circumspection; auoyding euen the lesser euils, redeeming the time, with all discretion; labouring to auoid all occasions of iust offence; and lastly, considering and prouiding for their latter end^b.

b Deut. 32. 23.
Iob a. vii.

Quest.
Answer.

Quest. But can all wisdome be attained? Ans. Hee saith, *all wisdome*, eyther comparatiuely with the knowledges of the heathen or carnall men: or else, by *all wisdome*, hee meaneth *all*, necessary to saluation: for else hee meaneth wisdome of all kinde, though not perfect in euery kinde.

We present our
hearers to God
in siue respects

[That we may present euery man.] The hearers are said to be presented to God by their Teachers in diuers respects: First, as they gather them out of the world, into the profession of the Faith of Christ. Secondly, by framing and working vpon the hearts of their hearers, fitting them for Christ, euen in the presence of Christ, in his ordinances. Thirdly, by forcing men through the strength of terrour or comfort, to runne and present themselues to God. Fourthly, they may be said to doe it in respect of their prayers, carrying the suites of the people vnto God. Fifthly, they shall present them at the day of Iudgement, when euery Teacher shall say, *Here Lord I am, with the Children thou hast giuen mee.*

Uses.

This should teach the people so to order themselues towards their Ministers, that they might haue encouragement to goe to God, either for them, or with them. To this purpose they should honour them, maintaine them, obey them, shew their hearts and states to them, &c. And woe is vnto them that despise Gods Ministers, or discourage them; that hate their doctrine, or shun their societie: howfoeuer they account of them, yet these are the men should haue made way for them to Christ, they are of his Priuie Chamber, and the dust of their feete shall witnesse against contemners; yea, the time shall come, when they would be glad to haue them excuse them to Christ, but it shall not be graunted. And Ministers also may from hence both be comforted, considering the honour Christ hath done them, and instructed to looke carefully to their Flockes, and to goe to God for them, and by all meanes to carry themselues, so as they that must once giue an account for their People.

c Luke 14. 18. 19

Perfekt.] The word *τελειον*, is not in the Text in some Copies: but *Stephanus* hath it in, and it is acknowledged of the Translators and Expositors both old and new; and therefore perfection cannot be denied, onely the sence must be inquired into.

How we are
perfect.

The faithfull are said to be perfect, first, comparatiuely with wicked men, or the Gentiles vnconuerted: Religion will make a man perfect in comparison of that which by nature man can attaine vnto: secondly, they may be said to be made perfect, that is, to want nothing that is absolutely necessary for saluation: thirdly, in righteousnesse, there is perfection; and so they shall be absolutely perfect at the day of Iudgement, and are already perfect in respect of Iustification; yea, this word here vsed, is giuen to the sanctification of the faithfull, and that two wayes: first, as *to be perfect* notes nothing

nothing else but to be a strong man in Christ, so, *Heb. 5. ult.* Secondly, as to be upright is accepted with God for perfection, by the benefit of the Covenant of Grace, and the Intercession of Christ: Thus I thinke the very word is vsed in these places, *1 Cor. 2. 6. Phil. 3. 15. James 1. 17. Heb. 6. 1. 12. 13.* Thus there is perfection in Doctrine, *Heb. 6. 1.* In Faith, *James 2. 22.* In Hope, *1 Pet. 1. 13.* In Loue, *1 Iohn 4. 18. & Iohn 17. 23.* In Vnderstanding, *1 Cor. 14. 20.*

Quest. But who is a strong man in Christ, or a perfect man, as here?

Ans. First, hee that is a strong man in Christ can forgiue his enemies, and pray for them, and doe good to them, *Mat. 5. 48.* Secondly, hee doth finish his worke, hee doth not beginne sleightly, and worke for a spirt, but perseuers. The word vsed in that sence, *Iohn 17. 4.* Thirdly, he doth hold a constant amitie and holy communion with Gods Children, *1 Iohn 4. 12. Iohn 17. 23.* Fourthly, hee hath renounced the world, denied himselfe, and consecrated his life to God, *Rom. 12. 12.* Fifthly, he will not be carried away with euery winde of Doctrine, but will acknowledge and follow the truth, with all constant vnmoucablenesse, *Ephes. 4. 13. 14.* Sixthly, he preseth after perfection, forgets what's behinde, and lookes to the marke of the high price of his calling, labouring to finde out the vertue of Christs death and Resurrection, *Phil. 3. 13. 14. 15. 10. 9.* Seauenthy, hee hath a Plerophory or full assurance of the will of God towards him, *Col. 4. 12.* Eightly, hee can digest the stronger Doctrines of Religion, *Heb. 5. 14.* Ninthly, patience hath in him her perfect worke, *James 1. 4.* Tenthly, he sinnes not in word, *James 3. 12.* Eleuenthy, hee keepes the word, *1 Iohn 2. 5.* Twelfthly, he is seeted in the loue of God, and hath not feare but boldnes, *1 Ioh. 4. 18. 17.*

Every man.] Every true Christian might be made a strong Christian, which may serue for great humiliation to such as hauing the meanes, haue neglected so great grace or measure of it. What knowledge, what power of gifts, what abundance of faire fruit we might haue had, and borne, if wee had attended the meanes, and seriously laboured to redeeme the time? wee might many of vs haue bene Teachers, that now need to be Catechised.

In Iesus Christ.] All that supposed perfection that is out of Christ Iesus, is not worth seeking after, whatsoeuer carnall men propound vnto themselves, concerning the worth of their owne proiects, yet all in the end will proue vanitie that is not in Christ Iesus. And contrariwise all true perfection is in Christ, which should so much the more comfort fearefull Christians, seeing their perseuerance and the perfecting of grace begunne, is in him, it is his office to see it performed, and it will be accomplished by his power, as it is giuen for his merits: and it should teach all the faithfull to make much of communion with Christ, to keepe their hold, and not let goe their confidence: to preferue by all meanes tendernesse, in an holy intercourse with Christ; for if once Christ absent himselfe, the worke of grace will stand still. Thirdly, this shewes how perfection can be attributed to Christians; namely, as in Christ Iesus the euill of their workes is couered by him, and what is good is presented by him to the Father. Lastly, it should teach vs in all our wants to seeke to Christ, in the vse of all meanes appointed by him, to giue or confirme grace, waiting vpon him with Faith and Prayer.

Quest.

Ans.

Twelve signes
of a strong
Christian.

Verse 29. *Whereunto I also labour and strive, according to his working that worketh in me mightily.*

IN this Verse is containd the seauenth reason to inforce the Exhortation, and it is taken from the great paynes and strife of the Apostle, and the great successe the Lord was pleased to giue to his paines.

Whereunto.] Some reade [*in whom,*] viz. in which Christ, that is, by whose assistance, and blessing, and protection, &c. But I take it as it is here, *Whereunto*: and so it may be referred cyther to the Exhortation in the three and twentieth Verse, or to perfection in the Verse before. It is sure that the perfection of Ministers labours should be the perfection of their hearers. It is not enough to know how to preach Sermons, but it must tend not onely to beget men vnto Christ, but also to build them vp, which is a wonderfull hard worke, and few Ministers are well skilled herein; and therefore Ministers should much consult with God, and the people should pray constantly, and earnestly for their Teachers.

Labour.] An effectuall Ministry is a painfull Ministry: the Lords worke must not be done negligently^a; which may iustifie continuall and daily preaching.

Quest. But what needes all this preaching. *Ans.* It is exceeding needfull, for it is the ordinary meanes to laue mens soules, and to beget Faith: and in as much as there are daily still to be added to the Church, therefore still the meanes is to be vsed, besides the secret iudgement of God in the induration of the wicked, and leauing them without excuse. And as there needes daily food for the body, so doth there for the soule: and the Lord by his word doth heale the daily infirmities of his people^b. Men thinke it needfull the Exchequer should be open all the yeere, that their Law-cases may be determined: and more neede it is, the Lords spirituall Exchequer should stand open for the daily determining of the Cases of Conscience, which arise in the soules of Gods people: and we need a daily light for our paths, and Lanthorne for our feete^c. What shall I say? our very Calling needes direction out of the word, and our crosses and temptations cause vs to feele a daily neede of the comforts of the word to be applyed to vs: the godly are to be encouraged in well-doing, and that continually; and wee all neede to be called vpon daily, for reformation and preuention of sinne. Grace will not hold out without meanes, and Knowledge must be encreased; and a daily Ministerie is of singular vse to prepare vs for death, and weyne vs from the world. These and many other be the reasons of daily preaching, which should greatly reprove such Ministers as labour not, eyther for want of gifts, or pluralitie of places, or distraction of businesse, or for very idleness, or vnwillingnesse to take paines. Woe vnto them, for as they prouide euill for peoples soules, so they reward euill to their owne soules.

According to his working that worketh in mee mightily.] Before I consider particularly of these words, I note how feelingly the Apostle speakes of Gods Prouidence, and with what affection hee sets out the obseruation he made of it: which greatly shames the most of vs, that are so excessiuely dull in apprehending, and so affectionlesse in the thought of things. Now if any would know what should be the reason wee are so dull, and the Apostle so tenderly sensible of Gods power and prouidence: I may answere, that a number of vs are not throughly perswaded of Gods particular prouidence: besides, hee was excellently acquainted with the word of God, and thereby, hee saw liuely, how euery promise or threatning came into execution: there could hardly any thing fall out, but hee remembred some

Scripture

a 2 Tim. 4. 1. 2.

3.

1 Thes. 5. 12.

Quest.

Answer.

The need of daily preaching.

b Psal. 107.

c Psal. 119.

Note the Apostles affection in obseruing Gods prouidence in the successe of his labours.

Scripture that fore-told or fore-shewed it. And no question he knew how vnable the meanes was to worke without Gods blessing, he knew what vnfitnesse was in man : now wee giue too much to the meanes. Further, it is certaine, that such holy men as hee, sought Gods blessing by prayer, and therefore now they were affected, when they obserued what followed their prayers. And besides, the Apostle did walke with God in a great measure of sanctitie and holy care in all things to keepe his communion with God, whereas wee are estranged by our corruptions, and for the most part negligent in a daily walking with G O D. Lastly, hee was humble, and not conceited of his owne gifts, and had consecrated himselfe, and deuoted his life to Gods glory, and therefore hee was sensible of the glory of God in his working prouidence.

But the maine particular Doctrine is, that in the Ministry of the Gospell there is Gods speciall working : for it is Gods worke to raise vp men that will labour in the Gospell, considering the ill successe in many hearers, and the infirmities in themselves, and the strange discouragements from the world : and when the Lord hath gotten him Labourers, it is his working, that they can get fit Meditations and Affections into their hearts in priuate, and fit vtterance in publike : it is not Art and Learning alone that will furnish them with powerfull matter. And thirdly, it is Gods working to extend the power of the word to the hearers, so as the heate of it goe not out before it kindle in the peoples hearts. What shall I say ? it is Gods mighty working that the people are preserued and daily built vp by the word in Grace. All which should teach vs to place our Faith, not in men but in the power of God. And let wicked men be aduised least by resisting the Ministry they be found fighters against God : and it may be a great comfort to a Minister to; for if God worke for vs and by vs, it matters not who be against vs. And lastly, Christians should make much of, and be thankfull for, and greatly admire all Knowledge and Grace gotten from the word, for it was wrought by the very finger of God.

(* *)

It is God that workes in the ministry of the Word.

F I N I S.

John Story
his Book
at March

Richard Story his Book
and none of the year of our
lord march 10th 1785 John Story

Richard Story May 22th 1785



THE ANALYSIS

of the second Chapter.



Two things are concerned in this Chapter. First, the continuation of the exhortation begun in the 23. verse, of the first Chapter, to v. 7. Secondly, a dehortation, from verse 8. to the end.

The exhortation is continued two waies: First, By alleaging more reasons, v. 1. 2. 3. Secondly, by prolepsis, remouing sundry obiections, v. 4. 5. 6. 7.

There are three reasons to presse them to care of perseuerance in the doctrine they had receiued: The first reason is taken from the care of the Apostle, for the deliuerie and defence of the Gospell, in these words, *I would you knew what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my face in the flesh,* vers. 1.

The second reason is taken from the effects of the Gospell, and they are two: 1. consolation, *that your hearts might be comforted:* 2. loue, *and knit together in loue.*

The third reason is taken from the adiuncts of the Gospell, and they are three: First, certaintie, *unto all riches of full assurance of vnderstanding.* 2. Sublimitie, *to the acknowledgement of the mysterie of God euen the Father and of Christ,* v. 2. Thirdly, perfection in these words, *in whom, or, in which are hid all the treasures of wisdom and knowledge,* v. 3.

Thus of the reasons; The answer of obiections followes.

Ob. 1. Why doth the Apostle vrge vs so largely with this exhortation. *Sol.* *This I say lest any bequile you with inticing words.*

Ob. 2. But how doth he know our estates being absent. *Sol.* To this he answereth, that though hee were *absent in the flesh,* yet he was *present in spirit.*

Ob. 3. But is it charitie to entertaine surmises of vs, *Sol.* He saith he did reioyce in their *order and stedfastnes* present; But he wrote this to warne them to take heed.

Quest. Tell vs at once what you would haue vs do. *Answ.* v. 6. 7. two things are to be done: the first concernes holy life, the second faith. Concerning holy life, there is first a precept, *walke on:* secondly, a rule, after which that precept is to be squared, viz. *as yee haue receiued the Lord Iesus Christ.* Concerning faith, there is first a precept,

The Analysis.

they must be *rooted, built up, and stablished*. secondly, a rule, *as they had been taught*.

And thus of the exhortation: The dehortation followes, from v. 8. to the end. There are three parts of the dehortation. First, he setteth downe the matter from which he dehorts, v. 8. Secondly, he giues six reasons to confirme the dehortation, from vers. 9. to 16. Thirdly, he concludes and that seuerally from v. 16. to the end.

In the 8. verse he sets downe three things from which he dehorts.

1. From *Philosophie*, which he calls *vaine deceits*. 2. From *traditions of men*. 3. From the ceremonies of *Moses*, which he calls the *rudiments of the world*.

The reasons are, 1. because they are not after Christ, v. 8. 2. Because in Christ there dwells all the fulnes of the Godhead bodily, v. 9. where note an excellent description of Christ; *In him*, he notes his person; *the Godhead*, his diuine nature; *corporally*, his humane nature, and *dwells*, the vnion of both; and for the measure, *it is in all fullnes*.

3. Because we are compleat in Christ, without any of these things, v. 10. Here note the persons, *ye*, the time, *are*, the benefit, *compleat*, the author, *Christ*, the limitation, *in him*.

4. Because we are circumcised without hands, and therefore need not circumcision made with hands, and consequently no ceremonies. This reason is propounded, v. 11. & confirmed by prolepsis, v. 12.

Concerning Circumcision without hands five things are to be noted. 1. the persons, *ye*. 2. the time, *are*. 3. the manner, set downe negatiuely, *without hands*. 4. the form of it, affirmatiuely, *putting off the bodie of the sins of the flesh*. 5. the efficient cause, *the circumcision of Christ*.

Ob. But it followes not we are circumcised without hands, therefore need not circumcision with hands. *Sol.* It followes to vs now in the new Testament, because we haue baptisme in steed of circumcision with hands: we are *buried with Christ by baptisme*.

Ob. But was not Circumcision a more liuely signe. *Sol.* It was not, which he shewes to be true, both in respect of mortification, *buried with him*, and in respect of viuification, *raised up together with him by baptisme*, which is amplified by setting downe what is required in them to whom baptisme is thus effectually, *viz. the faith of the operation of God*.

5. Because none of these can helpe vs in miserie, nor further to happinesse, when we want it, v. 13. The words in themselues expres a twofold estate of Christians, First, what they are by nature, and so 1. they were *dead in actual sinnes*. 2. they were in the *uncircumcision of the flesh*, in respect of originall sinne. Secondly, what they were in the state of grace, 1. they were *quicken*. 2. they were *forgiuen all their sinnes*.

6. Because Christ hath cancelled the *Chyrographie* that was against vs, which were these ceremonies, v. 14. 15. concerning these, two things may be noted. 1. what the ceremonies were in themselues. 2. how the Church was discharged of them.

For

The Analysis.

For the first, they were for honor, *ordinances of God*, for use, *hand-writings*; for effect, *they were against vs.*

For the second, *Christ on the crosse cancelled them, fastned them, and tooke them out of the way*: yea hee spoiled the deuills, and triumphed ouer them openly, who had the power to serue execution for forfeitures, v. 15.

Thus of the reasons: the conclusion follows from v. 16. to the end. The conclusion hath three branches. For first hee concludes against ceremonies, v. 16. 17. Secondly, against philosophie, v. 18. 19. Thirdly, against traditions, v. 20. to the end.

In the conclusion against ceremonies, note 1. the things which are named to bee abrogated, viz. the respect of *meats and drinks*. 2. of times, which are threefold, 1. *daies*. 2. *moneths*. 3. *Sabbaths*, these are the things, v. 16. The reason is v. 17. because these are *but shadowes of things to come, and the bodie is Christ*.

In the conclusion against philosophie, note first the thing which in speciall hee reasons against, viz. *Angell-worship*. Secondly, the reasons by which he condemnes them that brought it in, 1. they did it hypocritically, vnder pretence of *humblenes of minde*. 2. they did it ignorantly, *aduancing themselues in things they neuer saw*. 3. they did it proudly, *rashly puffed up in their fleshy minde*. 4. they did it dangerously: their danger is laid downe, and amplified; Laid downe in these words, *not holding the bead*, amplified by a digression into the praises of the mysticall bodie of Christ, 1. for ornament, *furnished*. 2. for vnion, *kmit together by ioynts and bands*. 3. for growth, *increasing with increase of God*.

In the conclusion against traditions, obserue, first the matter condemned, *why are yee burthened with traditions*, amplified by the kinds, *touch not, taste not, handle not*, v. 21. Secondly, the reasons, 1. *yee are dead with Christ*, v. 20. 2. Yee are dead from the *rudiments of the world*, therefore much more from traditions. 3. They are *burthens*. 4. The matter of them is light, and vaine, and idle, v. 21. 5. They all *perish with the vsing*. 6. They are after the commandements and doctrines of men, v. 21.

Ob. But there seemeth to be a depth in them. *Sol.* He confesseth that they haue a shew of wisdom, and that in three things. 1. *In voluntarie religion*. 2. *In humblenes of minde*. 3. *In not sparing the bodie*. But yet he censures them two waies. 1. It is but a *shew* all this. 2. It with-holdeth the honor due vnto the bodie, *neither haue they it in any estimation to satisfie the flesh*. v. 23.



THE
M E T A P H R A S E
vpon the second C H A P T E R.

VERSE I.

FOR I would ye knew what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seen my person in the flesh.

Verse 2. That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding to know the mysterie of GOD euen the Father and of CHRIST.

Verse 3. In whom are hid all the treasures of wisdom and knowledge.

Verse 4. And this I say least any should beguile you with inticing words.

Verse 5. For though I be absent in the flesh, yet am I with you in the spirit, reioycing and beholding your order, and the Redfastnesse of your faith in Christ.

Verse 6. As ye haue therefore receiued CHRIST I E S V S the LORD, so walke ye in him.



Or I would ye were thoroughly informed of it what great care, conflict, strife, and fighting I haue for your sakes, and for them of Laodicea, and for such as I neuer knew, but only heare of to be such as embrace the Gospell which we preach, and to this end I tell you of my care and fighting so to moue you to be much the more resolute in perseuering in the faith and hope of the doctrine you haue received.

Great are the benefits which you and all those that beleue in your parts receiue from our paines in the Gospell, for hereby both your hearts are comforted with true refreshings, and besides you are hereby knit, one to another, and established in brotherly loue; and as the benefits of the adiuncts of the Gospell should much moue you to sticke still to it if you consider how rich GOD hath made you, in the infallible and full perswasion of vnderstanding which you haue felt, and withall what admirable desires, there are in the doctrine of the Gospell concerning GOD the Father and CHRIST.

Or lastly, if you consider the perfection of the doctrine of the Gospell either as it containes the treasures of wisdom and knowledge, or as it shewes vs CHRIST, in whom are all admirable perfections of all sorts of rich knowledge.

Now if you aske me why I am so tedious in vrging these things, I answer it is only for feare least any should by plausible and probable inticements of speech beguile you from the simplicitie that is in CHRIST.

And if you say I know not your estate, I answer though I be absent from you in the flesh yet I am present with you in the spirit, and if you thinke that this discourse implies that I dislike you, know that I do truly reioyce to heare of your good order of life, both publike and priuate, and how stedfast your faith in CHRIST is.

Now if you aske me at once what is the summe of all I would haue you to doe, I answer that as concerning holy life, I would haue you walke on in the same manner as ye haue receiued CHRIST hitherto.

And

The Metaphrase.

And for matter of faith, I would haue you by all meanes to seeke to be further rooted and built vp and stablished in the assurance of faith accordingly as you haue been taught, but by any meanes remember to abound in all thankfulnessse to GOD, for the happie estate you are in: And thus for what I haue to exhort you to in matters of doctrine.

Now I must enter vpon matter of debortation, take heede, least any man of what gifts or profession soeuer, make a prey of your soules, and carry them away as a spoile: And in particular looke to it in three things, first in Philosophie, not simplie in the doctrines of Philosophie, but in such deuises, and vaine fancies, as vnder colour of such speculation, or from the authority of Philosophers are brought in by any. Secondly, take heede of traditions of men. And thirdly, of the ceremonies of Moses, which were things at first brought in to be as the A. B. C. or alphabet to traine vp the people of GOD in the principles: But now this and the other are not to be regarded for many reasons, whereof the first is, they are not after CHRIST.

Besides there is such an infinite fulnesse in CHRIST, by reason of the diuine nature that dwels by an vnexpressible vnion in the humane nature, that we need not seeke to any thing else but only vnto CHRIST.

And you your selues in CHRIST haue all compleatnes, and sufficiency by reason of your mysticall vnion with him, and such is the fulnesse of CHRIST, that the very Angels those excellent and potent creatures, are subordinate to him, and acknowledge him as their head, which by the way shewes that they are not to be worshipped.

And to speake yet more expressly what should you do with circumcision or any part of the law ceremoniall, seeing in CHRIST ye haue receiued that which was signified by circumcision; for in him you are circumcised not with the hands of men, as they were vnder the law, but by the finger of the spirit of GOD: which standes in the mortification of that bodie of sinnes, which ye were guiltie of while ye were in the flesh, and this ye haue by the vertue of CHRISTs circumcision.

And if you say that Abraham had the circumcision without hands, and yet was circumcised in the flesh, I answer that we haue baptisme instead of that circumcision, and therefore need not: and the rather because baptisme doth so liuely set out our spirituall buriall and resurrection with CHRIST, which all they attaine vnto that haue the faith of GODs operation, that is, that can beleue that which GOD by his power will do what he promiseth in baptisme, grounding their faith vpon the resurrection of CHRIST from the dead.

And further this should moue you to disregard those things, because they neither could help you, when you were miserable, nor conserue the benefits vpon you, which you inioy without them, for in your estate of nature you were dead in actuall sinnes, and in respect of originall sinne you liued in the vncircumcision of the flesh: and since you were quickned by true regeneration you haue obtained the forgiuenesse of all your sins, and therefore what would you haue more from these things.

Lastly, the ceremonies though they were ordinances of GOD at the first, yet they were hand-writings against vs, and now CHRIST hath cancelled

Verse 7. Rooted and built vp in him, and stablished in the faith, as ye haue been taught, abounding therein with thanksgiving.

Verse 8. Beware lest there bee any man that spoile you through Philosophie and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

Verse 9. For in him dwelleth all the fulnesse of the godhead bodily.

Verse 10. And ye are compleat in him who is the head of all principality and power.

Verse 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST.

Verse 12. In that yee are buried with him through baptisme, in whom yee are also raised vp together through the faith of the operation of GOD, which raised him from the dead.

Verse 13. And you being dead in your sinnes, and the vncircumcision of the flesh hath he quickened together with him, forgiuing you all your trespasses.

Verse 14. Blotting out the hand-writing of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, nailing it to his crosse.

The Metaphraste.

cancelled them, and fastened the obligation upon the crosse, and so taken them out of the way, and therefore you should neuer more haue minde to them.

And the rather because our Sauiour hath not only cancelled them, but he hath spoiled the Diuels which had power to execute the forfeitures of these bonds, I say both in himselfe on the crosse, and in vs daily he hath and doth spoile them, and triumph ouer them, and make an open shew of them, so as we are freed from the danger of their arrests.

Now therefore I come to the conclusion which I direct distinctly, first, against the ceremonies, then against philosophie, and lastly against traditions. First, I say let no man condemne you, (or if they do care not for it) condemne you I say for any of the ceremonies, whether it be about meates or drinckes, or about the ceremoniall daies, or monethes, or sabbathes, that were required in that law.

For these and all the rest were but shaddowes of things to come, and now in CHRIST we haue the substance and body of them.

The like I say against philosophie and in speciall against Angell worship, let no man beare rule ouer your consciences, for they that bring in this doctrine do it hipocritically upon pretence that it tends to make men humble, and they do it very ignorantly, for they neuer saw the kingdome of Angels, nor what is done in heauen, and most proudly doe they aduance themselves, swelling in the vaine conceits of their fleshy mindes.

Yea they that bring in this doctrine fall from the foundation, and hold not CHRIST, who is the head of the Church, of whom euery member doth depend, and the whole body is excellently furnished, and indissolubly knit together, and increase with the increasing of GOD.

And lastly for traditions I wonder at it you should be clogged with them, seeing you are deliuered from them in the death of CHRIST, and they are not so honorable as the ceremonies of Moses, but are vile burthens.

Thinke but with your selues, how vainely they impose upon you, when they say, touch not, tast not, handle not.

Besides all these are perishable things, and fit nothing at all to eternall life, and further they are evidently the common documents and deuises, and doctrines of men, that neuer had warrant in the word of GOD.

It is true they finde out many faire pretences to blinde mens eyes withall, as that hereby we shew speciall zeale to GOD in doing more then he commandeth, and these things seeme to tend to humilitie and the taming of the flesh, but all these are but shewes, and therefore naught whatsoeuer they say, because they yeeld not a due respect euen to the body of man.

Verse 15. And hath spoiled the principallities and powers, and hath made a shew of them openly, and hath triumphed ouer them: in the same crosse.

Verse 16. Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the sabbath daies.

Verse 17. Which are but a shadow of things to come: but the body is in Christ.

Verse 18. Let no man at his pleasure beare rule ouer you by humbles of mind, and worshipping of Angels, aduancing himselfe in &c.

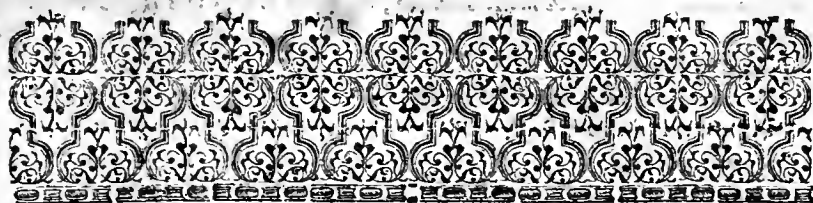
Verse 19. And holdeth not the head, where of all the body furnished and knit together by ioints and bands, &c.

Verse 20. Wherefore if ye be dead with Christ from the ordinances of the world, &c.

Verse 21. As, touch not, tast not, handle not.

Verse 22. Which all perish with the vsing, and are after the commandments & doctrines of men.

Verse 23. Which things haue indeede a shew of wisedome, in voluntary religion and humblenesse of minde, and in not sparing the body, neither haue they it in any estimation to satisfie the flesh.



CERTAINE OF THE

choifest and chiefest points handled
in the second CHAPTER.



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<i>The meanes of stedfastnesse.</i>	19.
<i>The vnconueniences of an vnstedfast faith.</i>	19.
<i>How weake faith may be discerned, and the causes of vnstednesse or weake faith, and remedies.</i>	19.
<i>Causes of faith weakened, signes, and remedies.</i>	20.
<i>Causes of the losse of stedfastnesse.</i>	20.
<i>The effects of falling away.</i>	20.
<i>Remedies for the losse of stedfastnesse.</i>	21.
<i>The priuiledges of such as receiue Christ.</i>	24.
<i>Rules for persouerance to be obserued in our first conuersion.</i>	24. 25.
<i>What a free spirit is.</i>	26.
<i>Signes of a true heart.</i>	26.
<i>Rules for persouerance to be looked to after our calling.</i>	26. 27.
<i>How philosophie becomes vaine deceit.</i>	30.
<i>Of traditions in the Church of the Iewes and of the Gentiles, and in the times of the fathers in the primitive Church and in poperie.</i>	31. 32.
<i>Of the abrogation of the law.</i>	33.
<i>Morall, iudiciall, and ceremoniall in what respects.</i>	34.
<i>How</i>	

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<i>How the diuine nature can be in the humane, and how Christ was like vs, and how unlike.</i>	36.
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<i>Of circumcision in the flesh, what is signified by it, and the ends of it, and why it was abolished.</i>	43. 44.
<i>Eight reasons of the hard kindes of phrase or speech in Scripture.</i>	44.
<i>What circumcision without hands is.</i>	45.
<i>The time of circumcision without hands.</i>	46.
<i>Six defects of the carnall Isralite.</i>	47.
<i>The practises of the flesh, and courses to tame it.</i>	47. 48.
<i>Why our sinnes are called a bodie of sinnes,</i>	vers. 11.
<i>How many waies sinne is put off,</i>	vers. 11.
<i>Of the circumcision of Christ.</i>	vers. 11.
<i>Ten reasons why Christ was circumcised.</i>	vers. 11.
<i>Christians buried in three respects while they liue.</i>	vers. 12.
<i>The degrees of mortification, and what the buriall of sinne is.</i>	vers. 12.
<i>Christ raiseth men up diuers waies.</i>	vers. 12.
<i>Of the resurrection of graces.</i>	vers. 12.
<i>Of the resurrection of duties.</i>	vers. 12.
<i>Of Baptisme.</i>	vers. 12.
<i>What faith hath to do in baptisme or in sanctification.</i>	vers. 12.
<i>Of the operation of God, and in what things we haue warrant to beare our selues vpon the power of God.</i>	vers. 12.
<i>A fourefold death, and of death in sinne.</i>	vers. 13.
<i>Of the uncircumcision of the flesh.</i>	vers. 13.
<i>Of quickening and our new birth, the meanes, necessitie, prerogative and signes of it.</i>	vers. 13.
<i>Of forgiveness of sinnes.</i>	vers. 13.
<i>Of the hand-writing that was against vs, and the cancelling, of it.</i>	v. 14.
<i>Of a great combate.</i>	vers. 15.
<i>Of the battle betweene Christ and the Diuels.</i>	vers. 15.
<i>Of Christs victorie and triumph ouer the Diuels both in himselfe and in vs.</i>	72. 73.
<i>Of ceremonies, and how they were shadoves; of meates, & daies, and sabbaths.</i>	74. 75.
<i>Of the Christian race, and lets in running.</i>	77.
<i>Rules to be obserued concerning this race of godlines.</i>	77.
<i>About worshipping of Saints and Angels against the Papissts in three things.</i>	78.
<i>Of the pretence of humblenesse of minde.</i>	79.
<i>Of the diuers kindes of ignorance.</i>	80.
<i>How men please themselves in their owne deuises.</i>	81.
<i>Of pride, and how it is in vaine in three respects.</i>	82.
<i>The priuiledges flowing from our union with Christ.</i>	84.
<i>Wherein the Church groweth.</i>	85.
<i>Three things that make men grow.</i>	86.



CHAPTER II.

VERSE I.

For I would ye knew what great fighting I haue for your sakes, and for them of Laodicca, and for as many as haue not scene my person in the flesh.



He exhortation begun in the 23. verse of the former chapter, is continued in the first 7. verse of this chapter: wherein the Apottle propounds three other reasons for confirmation, and answers diuers secret obiections. The reasons are in the three first verses, and the answer to the obiections in the foure next.

The first reason is taken from the care the Apottle rooke for them in the worke of his ministerie, in this verse. The second reason is from the effects of the Gospell, viz. consolation and loue, vers. 2. The third reason is from certaine adiuncts of the Gospell, viz. certaintie, sublimitie, and perfection, vers. 3.

Ob. But what needs all this adoe, might some of the *Colossians* say? Why are we thus rediously vrged, and with so many reasons?

Sol. vers. 4. *This I say lest any man beguile you.*

Ob. But you are a stranger to vs, and absent from vs, how know you our estate?

Sol. vers. 5. *Though I am absent in the flesh, yet I am present with you in the spirit.*

Ob. But it is vncharitablenesse to entertaine such conceits of vs, as if wee were a people corrupt and fallen away.

Sol. vers. 5. For your present condition, *I reioice in your order*, being fully ascertained of your present stedfastnesse of faith in *Christ*. But I write this to keepe you as you are, that you may not be drawne away.

Quest. But what would you aduise vs? Tell vs briefly, and at once, what you would haue vs to doe.

Answ. *As you haue receiued Christ Iesus the Lord, so walke in him, &c. v. 6. 7.*

Thus wee see the order and generall meaning and dependance of all these first 7. verses.

In this first verse the Apottle would stirre vp the *Colossians* to constancie in the Gospell receiued, by shewing his great care and daily strife for them and their good.

It is not vnlawfull in some cases to praise a mans selfe; the Apottle heere doth it: nor is it vnlawfull to vse rhetoricall insinuations, to winne and excite affection in the people. *Paul* would perswade by shewing his owne care for them. But sure it is, Ministers shall hardly euer profit the people, or powerfully

The order of the first part of this chapter.

fully perswade with them vnto constancie in receiuing and retaining the care of their doctrine, vnlesse they shew their owne care in teaching, and their owne loue to the people they would perswade.

What a great conflict.] Paul shewes his great loue to them: hee fighteth for them, and this he did when in all likelihood he should imploy his cares for himselfe, being now in such straits, as it were in the middelt of death, and the rather they should be affected with this prooffe of his loue in them, because they were absent from him.

For.] This *for* shewes an *aitiologic*; for it points to a dependance vpon the last verse of the former chapter: there he had shewed what paine hee tooke, and how mightily the Lord had shewed his power in working through his ministerie. Now he tels of a fight and combat, which euidently imports, that when the Gospell workes vpon mens consciences, and the ministerie of Gods seruants proues effectuell and powerfull, there will follow some stirre and opposition, there will be a conflict and strife.

Yet hence also may be gathered, that the grace of the Gospell is excellent, and worthy the hauing, else there would not be so much adoe to hinder it.

What great conflict or fighting.] ἀγωνα the originall word is diuersly rendred: some render it care or sollicitude, some danger; sometimes it signifies a race, as *Heb. 12. 1.* Sometimes it signifies only to strue: but heere and in diuers places it is fitly rendred a conflict, or fighting, or wrestling. But leauing the signification, the matter is plaine, that if Ministers execute their offices sincerely, they must looke for a battle and opposition. Indeed the life of faithfull Ministers is but a continuall battle; they must looke to suffer and *be shamefully intricated*^a: if they be bold to speake the Gospell of God, it will be *with much contention*: if they discharge the *trust God hath put in them, not pleasing men, but God that trieth the hearts*^b, warre they must, this is their comfort, it is a *good warfare*^c, and a *good fight*^d: to vndertake the ministerie, it is to goe a *warfare*^e.

If any aske how this fight should grow: I answer: First, it is manifest the deuil is the enimie of all goodnesse, and will crosse the Gospell what hee can: Besides, the flesh both in Ministers and people will lust and strue against the spirit; a Minister should haue something to doe to *beat downe his owne flesh*^f. And in the Apostles times Tyrants with their ciuill or rather vnciuill sword did fight against the truth: so did heretickes with the tares and poison of their infectious doctrine: so did the Infidels also with slanders and outrages. And though these cease, yet opposition will rise from other sorts of men: for in generall all men of wicked life will be *contrarie to sound doctrine*^g; and particularly both worldlings and epicures doe in all places discouer their dislike of the faithfull and diligent preaching of the Gospell, in as much as the word would reffraine the excelsse of their pleasures and *cares of life*; yea the ciuill honest men of the world, though they giue heauen good words, and can be long more quiet then the former, yet let once their inward corruption be ransacked, or their speciall euils powerfully vnmasked, they will become like horses and mules, they will strike at all that crosse the praise of their quiet estate. And for temporizers, it is wonderfull euident, that in all places they hold it a point of their care, to see that sound preaching be disgraced. For howsoeuer by Gods singular mercie amongst vs in this Nation, by the lawes of the Kingdome, preaching is both established and protected with honour, yet because in practise people of all degrees tend to libertie, and many great ones like not that preaching that should discouer or reffraine the greuous excelsse of the time: hence it is that such as serue the humours of men, and run in the current of prophanenesse, doe euery where take all aduantages to disgrace painfull and godly Preachers and preaching. Besides, such is the hellish spight and rage of Papists and popish persons in all places, that in imitation of their holy

a 1. Thess. 1. 2.

b 1. Cor. 9. 27.

c 1. Tim. 1. 10

d 1. Tim. 4. 7.

e 1. Cor. 9. 7.

f 1. Cor. 9. 27.

g 1. Tim. 1. 10.

12. Enemies to sincere preaching.

hol'y father, who is noted to oppose and exalts himself^h, they, especially the lo-
cuffs among them are as horses prepared to the battleⁱ, as soone as the Gospell
begins in any place to be sincerely taught. Lastly, this opposition many times
is made by corrupt teachers, men that either are poysoned with vnfound opi-
nions, or otherwise be of corrupt and ambitious mindes; as Iannes and Iambres
resisted Moses, so doe these resist the truth^k, and withstand the words of faithfull
men, and doe much euill^l, these by cunning craftines lie in waite to deceiue^m. So
that there are 12. opposites, that set against the sinceritie of the preaching of
the Gospell.

Now if any aske how Paul, and so euery faithfull Minister doth fight a-
gainst these: I answer, that as the aduersaries are diuers, so their fight is diuers
also. For against their owne flesh they fight, by renouncing the world; and
the care or confidence in worldly hopes, making profit and credit stoop to the
calling of God.

2. Against the temptations of Satan and the many obiections by which
he labours to discourage or hinder them, they fight by care, that is, by a daily
studie, deuiling how to aduantage the good of the Churches, deuoting their
best desires for the peoples good.

3. They fight by apologie and iust defence, and so both against corrupt
teachers, and the calumnies and slanderous reproches of the wicked.

4. They fight against the corruptions and abuses of the time, by reproofes
and the denuniation of the threatnings of Gods word. 5. They wrestle
and fight euen in prayer to God, and so they fight by complaying against
the iniuries of wicked men, or else by struing with God himselfe to ouercome
him by importunitie. 6. They fight euen by their sufferings: they winne
many battles by their very patience, and faith in affliction, by enduring the
fight of affliction.

The consideration of this fight, may first awaken carelesse Ministers, in as
much as they proportion out such a course of preaching as they can escape
blowes, it giues iust cause of suspition that they are combined with the ene-
mie, in that they are let alone and not opposed.

Againe, this may both sound an alarme, to all faithfull Ministers to arme,
and prepare for a fight: and it may comfort them, in that this hath been the
case of the best of Gods seruants. And withall the people may learne how to
be affected to their godly Teachers: doe your Ministers so many wayes la-
bour and strue for you, and shall not you strue for them, by apologie, prayer,
care, and allwayes of iust defence?

I would you knew] 2. Why was the Apostle so desirous they should
know, his care, patience, fighting &c. for them? *Answer*. There might be great
cause of it. 1. To remoue all conceit that he did not respect them. 2. To
incourage them to constancie in that doctrine for which he suffered so much.
3. It might arme them with patience to suffer, if they should be called to it,
considering his example. 4. That so they might be stirred vp the more ear-
nestly to pray for him. In generall this shewes that it is not enough, that wee
loue one another, but we must manifest it, especially affection between the
Minister and his people should not be concealed.

For you and for them of &c.] There were two sorts of godly men in the
Apostles times. 1. such as were conuerted mediately by the Apostles, in
their own persons. 2. such as were conuerted by others sent of the Apostles.
The Apostle here shewes he loues these latter as well as the former.

There is a communion with the absent members of Christ, euen with such
as we neuer saw in the face, a communion I say in the same head, and in the
same spirit, and in the same priuiledges, of a regenerated life. And wee see here
we are bound to desire and indeuour the good of the absent Saints as well as

h 2. Thess. 2. 4
i Reuel. 9.

k 2. Tim. 3. 8.
l 2. Tim. 4. 14.
15.
m Eph. 4. 14.

How many
waies faithfull
Ministers
fight.

Col. 4. 12.

the present, we may fight for the absent, by prayer, by apologie, by our sufferings, and by vsing the meanes of consolation or information, yea herein is a liuely tryall of our true loue, to the brethren, if we can loue them we neuer law, for the grace of God we heare to be in them.

For them of Laodicea.] Though there were many Cities of this name, yet I thinke this is the Laodicea mentioned Reuel. 3. If the estate of these Laodiceans be well marked as it is there described, we may obserue, That in matters of religion and Gods worship, they were neither *hot nor cold*, That they thought they had as good hearts to God as any, that they were in loue with no sauing grace, that they were vtterly ignorant of the doctrine of their miserie, that they would take no paines either about iustification or sanctification, &c. yet no doubt God had his remnant among these, Christ was *Amen* in this Church, he did faithfully performe his promises, and they were such a by a *new creation* of God were begotten againe, euen amongst so carelesse a multitude. The generall securitie of a people, doth not simply dissolue the couenant with a people, and the Gospell is with all care to be taught, though but the *rythe* of men be wrought vpon by it.

And for such as neuer saw my face.] Two things may bee here further noted.

1. That we haue the profit of the prayers and holy indeuours of such as we neuer law in the flesh.
2. That it is a great benefit to enioy the presence, of those that are eminent in Gods seruice, for that is implied in the words. Certainly it is one thing should make vs willing to die, because then wee shall see the Worthies of the Lord, *face to face*; if so much grieffe, Act. 20. because they should see Paul, *face no more*, then what ioy shall it be when we shall *sit downe in the kingdome of heauen, with Abraham, Isaac and Iacob.*

VER S. 2. *That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding to know the mysterie of God euen the Father and of Christ.*

In the beginning of this verse is contained the second reason, taken from the effects of the Gospell, which are two: the first, consolation, the second, establishment of their hearts in brotherly loue; the rest of the words of this verse belongs to the third reason, as shall appeare afterward.

This is the fruit of the care and earnest strife of godly Teachers in their painfull labours of the gospell, that it breeds much comfort in the hearts of Gods people, and likewise greatly confirms them, and settles them in the mutuall loue one of another: it *knits their hearts together*. And contrariwise we may generally here note the hurt and mischief that false and corrupt teachers bring vpon men. They hinder the consolation of Gods people, in that they draw them away from God the fountaine of all consolation: and likewise they withdraw them from the societie and fellowship with the Saints. But this is but generall. I consider distinctly of each of these effects.

That their hearts might be comforted.]

The people whose hearts are not effectually wrought vpon by the gospell, are voide of the consolations of God. They are in comfortles distresse; a naturall heart is a comfortles heart; and they must needs be without comfort, for they are *without God and Christ*, and the *promises*, and *communion* with the godly, which are the *wells* of comfort: besides by reason of the *vaile of ignorance*, their soules *sit in darknes*: and what comfort can they haue in such a continued spirituall night of darknes? neither will the disorder of their affections, passions or lusts, suffer their hearts to enioy any true ease or rest, or ioy; and

Doctrine 1.
An vnregenerate heart is a comfortlesse heart.

and how can comfort dwell, where euill angells haue their throne? the power, of hell preuaile in euery child of disobedience: and the ioyes of the holy Ghost are altogether restrained from them, neither can there arise any true consolation from outward things, for in their owne judgments most an end they are at a want of contentment, they are daily fretted with the interruptions befall them: and *vanitie and vexation of spirit*, are the inseparable companions of earthly things, or if they were not, what were the possession of all things, if they be set before the thoughts of death or Gods wrath, or the last iudgment, or hell? Imagine a man driuen out of the light by deuils, where he should see nothing but his tormentors, and that he were made to stand vpon snares or grennes with iron teeth ready to strike vp, and grind him to peeces, and that he had gall powred downe to his bellie, and an instrument raking in his bowels, and the paines of a travelling woman vpon him, and an hideous noyse of horror in his eares, and a great gyant with a speare, running vpon his necke, and a flame burning vpon him round about, do you imagine this man could be solaced in this distresse, with bringing him strawes or trifles to play withall? Alas, alas, this is the estate of euery wicked man, if he had eyes to see what belongs vnto him, and what is his danger, as these places shew, whence these comparisons are taken, Iob 18. 18. 7. 8. & 20. 24. 15. & 15. 20. 21. 26. 30. certainly heauen and earth shall passe away before one iote of these miseries shall be remoued out of the way so as they should nor fall vpon wicked men being impenitent: and alas what then can outward things doe vnto them? Oh then shall not men be warned and awaken, and stand vp from the dead that Christ may giue them light? and shall not our bowells turne within vs, to thinke of this comfortles distresse of so many thousand soules? And will the rebellious world still rise vp against the messengers of God, that giue them warning of their miseries? shall he still be *made to sinne in the word, and be taken in a snare, that reproneth in the gate*? Oh the vnexpressible senselesse and slumber that possesseth the hearts of some men! But I come to the second doctrine.

This is a maine end of the Gospell to bring men to true consolation and contentment. The Gospell brings ioy, because it brings knowledge, which refresheth the minde, as the light doth our senses; it comforts as it reuiues Gods fauour in Christ: how can it be but comfort, when it giues the *Spirit*, which is the *Comforter*: and it is a daily refreshing against the guilt of sinne and the afflictions of life, it shewes mortalitie and the hope of glory to come; it discouers the mines of treasure that are in Gods promises, and it shewes vs also our right in earthly things, as it is conferred vpon vs in Christ.

The vse is first for confutation, it doth not make men desperate and melancholic: but contrariwise it easeth and solaceeth the hearts of men.

2. All that are in any distresse either inward or outward, may here be directed whither to goe for hearts ease and comfort, viz. to the word, and though any vse of the word in sinceritie hath much life, yet is the power of the word most auailable in the sincere preaching of it. In the 19. Psalm, this is one euident fruit of the word, that it reioyceth the heart: Now if wee seriously consider the praises of the word in that place, we shall perceiue not only that this truth is maintayned, but many obiections are answered too: only this we must know, that where the word hath this effect, it must first conuert vs to God, for to the vnregenerate minde, it doth not so worke: but where mens hearts are turned to God, it is perfect, it is of excellent and exquisite vse, it is good for all occasions, it will direct in all our wayes, and comfort in all distresses.

Ob. But may a man trust vpon it, if he subiect himselfe to the word, and waite vpon God in it, that he shall be directed and comforted?

Note.

Doct. 2.

The Gospell brings a man the true consolation.

Vses.

The solace that comes by the word, with the answers to diuers obiections Psal. 19.

Sol. Yes, for the *testimonies of God are sure*, they neuer faile.

Ob. But might one say, it may be great learned men might finde so much good by it, but alas I am vnlearned, and simple. *Sol.* It makes the simple wise. The word can help the vnlearned aswell as the learned.

Ob. But can it be that the word should fit my turne, to serue for my particular occasions, of need, of direction and comfort? *Sol.* Yes, the *statutes of the Lord are right*, and out of the fitnes they haue to our estates, they greatly reioyce the heart.

Ob. But I am much troubled with euill thoughts, and continuall infirmities, and weakneses, besides many outward faults. *Sol.* The word of the Lord is pure, it is so by the effect, it will make thee pure, it will purge out those euills, and greatly help thee against these corruptions, that molest, and trouble, and annoy thee.

Ob. But I cannot tell how to doe to order my course for hereafter, if I were now comforted. *Sol.* It gives light to the eyes: it will teach vs what to doe.

Ob. But yet there are many euills that I am by nature so addicted to, or by custome so intangled in, that I feare God will neuer take any delight in me &c.

Sol. The *fear of the Lord is cleane*: That word of God which tells vs how to feare God, is cleane by effect, it will pull downe and master any sinne, and cleanse our hearts and liues of it.

Ob. But how may I know it will worke this in me, though others haue found it so: because I know not how I shall perseuere and hold out?

Sol. The *fear of God endures for euer*, The word I say which workes in vs the true feare of God, will neuer cease to be effectuell, and there is as much force in it now, as euer was in it. No time can euer weare out the efficacie of Gods word in the hearts of such as feare God. If it haue wrought the true feare of God in thee, thou maiest be assured thou hast right to the directions and comforts conteyned in it, and it will still be of force to thee, if thou waite vpon God in the true vse of it.

Ob. But I see many are otherwise minded, and some teach otherwise.

Sol. Yet the *indgements of the Lord are true*: Gods word must and will stand howsoeuer we are minded.

Ob. But may a man find help against any sinne, from the word, and direction in all things? *Sol.* Yes, for *Gods indgements are righteous altogether*. They are exactly sufficient, to make a man a godly man, compleat in all his waies, and to order him in all that iustice he should performe, either towards God or man.

Ob. But might not the hearts of men be delighted with other things, and mens estates made happie with other treasures? *Sol.* No, it is more to be desired (the word is) then fine gold, yea then much fine gold, sweeter also then hony and the hony combe.

Ob. But if I should deuote my selfe thus to the word, the world would account me a very foole, and that I would grow to strange simpleness. *Sol.* By them is thy seruant made circumspect. Nothing teacheth men true discretion, but Gods word: and if many hearers be not circumspect, tis either because they attend not to the word, or because they are not Gods seruants.

Ob. But what profit will come of all this? *Sol.* In the sound practise of the directions of the word there is great reward.

Thirdly, this may comfort Gods seruants in their choice: they haue chosen the better part, in that they haue set their hearts vpon the word, howsoeuer the world thinke of them.

Fourthly, wee may heere see the state of scornors and contemners of the word, implied: let them mocke on, but this they shall haue, they shall neuer taste of the ioies of God.

Fifthly,

Fifthly, Gods ſeruants ſhould be admoniſhed from hence, to expreſſe the power of the word in their carriage, that the world might ſee and know there is wonderfull comfort and contentment in following the word.

Laſtly, this may ſerue for the humiliation of all ſuch as haue long heard the Goſpell, and yet haue not gotten any ſound contentment.

Now that men may not be miſtaken, it will not be amiſſe to diſcouer the true cauſes of this want of contentment in many that enioy the Goſpell. It is true that the proper effect of the Goſpell is to comfort: but it is true alſo, that it comforts only Gods ſeruants^a. Againe, if men haue not mourned for their finnes, no wonder though they be not comforted^b. Beſides, many doe not lay vp the word in their hearts, and then how can it comfort their hearts? We muſt be a people *in whoſe heart is Gods law*^c, if wee would feele this inward ioy and conſolation. Many alſo are inſnared with groſſe ſinne, whereas only *the righteous ſing and reioice*^d. Many want aſſurance, and therefore no wonder though they reioice not with *theſe unſpeakable ioyes*, which are companions of faith and the loue of Chriſt only^e. Beſides, many haue but little ioy, becauſe they uſe but little praying: we muſt *pray much* if we haue our *ioy full*^f. Further, ſome through vnbeleefe reſiſt comfort^g.

There are ſeuē inconueniences of an vncomfortable heart. 1. It is exceeding liable to temptations. 2. It is vnder the raigne of continuall vnthankfulneſſe. 3. It is eaſily perplexed with euery croſſe, and turned out of frame and quiet. 4. It is a daily let to the efficacy of all Gods ordinances. 5. It is accompanied with ſtrange infirmitie, in doing good duties. 6. It is vſually barren in the very diſpoſition to doe good. 7. It prouokes God to anger, *Deut. 28. 47.*

Being knit together in loue.]

Loue is in God, in Chriſt, in Angels, in Saints glorified, in godly men conuerted, and in carnall men alſo. In the Trinitie it is infinite, in Chriſt without meaſure, in Angels and men glorified perfect, but meaſured, in godly men on earth vnperfect, but holy; in carnall men vnholie, yet naturall; in the other creatures without reaſon by inſtinct.

Tis a religious and holy loue amongſt the members of Chriſt is here meant.

The author and fountaine of this loue is God, *2. Cor. 13. 11.* The bond internall is the ſpirit, externall is the Goſpell: the ſubiect or ſeat of it is the heart, yet not euery heart, but a pure heart, *1. Tim. 1. 5.* The effects are a heauenly comfort in the Goſpell, with all the fruits of it.

If thou aſke whom thou muſt eſpecially loue; I anſwer, the Saints, that is, ſuch as thou ſeeſt to ſtrive after holineſſe of life, making conſcience of their waies. Theſe and all theſe are to be loued.

Neither will bare affection to them ſerue, but thou muſt ſeek to haue fellowſhip with them in the Goſpell, *Phil. 1. 5.* and *2. 1.* If thy loue to Gods children be right, 1. it is diligent^h, 2. in things indifferent it doth not willingly offendⁱ, 3. it will cover a multitude of finnes^k, and it will forgive great offences vpon repentance^l, 4. it is compaſſionate and liberal^m, laſtly, it hath the properties mentioned *1. Cor. 13. 4. 5. 6. 7.*

That this holy and religious loue might be preferued amongſt Chriſtians, diuers rules muſt be obſerued. 1. Men muſt nor ſo much reſpect their owne earthly thingsⁿ. 2. Men ſhould labour with all meekneſſe for vnion in iudgement, without all contention and vaine glorie^o. 3. Men muſt take heed of reioicing in the euils one of another^p. 4. Men muſt get more patience to ſuffer longer, and vpon more occaſion^q. 5. Wee ſhould with all poſſible care endeavour to *increase in knowledge*, and ſenſe of Gods loue, for that inflames to the loue one of another^r. 6. We muſt *ſtudie to be quiet*, and *meddle with our owne buſineſſe*^s. Laſtly, wee muſt much and often thinke of our liuing together in heauen, for the hope of heauen and the loue of the Saints are companions.

Cauſes why many finde no more comfort in the word.
a *Eſay 65. 5.*
b *Matth. 5. 4.*
Eſay 61. 1. 2. 3
c *Eſa. 51. 7.*

d *Pro. 29. 6.*

e *1. Pet. 1. 8. 9.*

f *Iob. 16. 14.*

g *Pſal. 77. 3.*

Seuē inconueniences of an vncomfortable heart.

Differences of loue.

The Author, Bond, Seat, Effects,

Obiects,

Properties of loue.

h *1. Theſſ. 1. 3*

i *R. m. 14. 15.*

Gal. 5. 13.

k *1. Pet. 4. 8.*

l *2. Cor. 2. 7. 8.*

m *1. Iob. 3. 17.*

2 *Cor. 8. 24.*

Rules for preſeruing loue.

n *Phil. 2. 4.*

o *Phil. 2. 2. 3.*

p *1. Cor. 13*

q *1. Cor. 13.*

r *Phil. 1. 9.*

f *1. Theſſ. 4. 11.*

The restraint of this loue.

t 1. Cor. 6.

u Psal 26. 5. 6.

Ephes. 5. 6.

Phil. 3. 18.

* 1. Cor. 5.

x Phil. 3. 2.

y Reuel. 2. 9.

z 2. Theff. 3. 6.

1 2 Theff. 3. 14.

5. 16.

Four sorts of disturbers of the Church.

συμμελεῖσθε ἑαυτοῖς.

b Act 9. 22.

c Act. 16. 10.

d 1. Cor. 2. 16.

e Ephes. 4. 16.

Yet that wee may not mistake, there are diuers sorts of people with whom we may not hold open and professed loue, and vnion, and amitie, and societie. 1. With such as are open enemies to the truth, by Infidelitie or Idolatrie^t. 2. With men that liue in notorious wickednesse and prophanenesse, such as are Atheists, swearers, drunkards, adulterers, Vsurers, &c.^u 3. With scandalous brethren, that make shewes of religion, and yet are leaud in conuerfation^{*}. 4. With corrupt teachers and seducers, that would draw men from the sinceritie that is in Christ, and speake euill of the way of righteousness^x. 5. With thosmembers of the Synagogue of Satan, whose tongues are set on fire with the fire of hell, in respect of slandering and disgracing such as truly feare God^y. 6. With such professors of religion that liue idly, and in that respect walke inordinately, and will not be reclaimed, but in that respect liue offensively^z. 7. With such as openly refuse to obey the sayings and censures of Gods seruants^a.

As the knitting together of Gods people is wonderfull comfortable, and a gracious effect of the Gospell: so to disturbe the loue and vnitie of the Church and people of God, is most execrable and abominable. It is a grieuous sinne to disquiet and disioine Gods seruants. Now if we obserue in our owntimes who they are that are disturbers of the Church and the holy vnitie amongst true Christians, wee shall finde foure sorts of men may be iustly taxed with this grieuous fault. 1. Papists and halfe-Papists, these in ail places labour to hinder the progresse of the Gospell, and the vnitie of the Church. 2. Ambitious temporizers: *Diotrephes* had his hand deepe in this sinne. Too many there are that scarce know any readier way to couer their damned Simoniacall practises, and to aduance their owne aspiring ends, then to blaze and enlarge, and with bitter exaspirations to proclaime that heauie rent and dissent of opinion, that hath diuided the sonnes of the same mother. 3. Men of flagitious and wicked life: for wicked men disturbe Gods Church, both by their sinnes vexing the righteous, and by their railing opposing the truth, and cause God by his iudgement to afflict his owne Israel. 4. Sectaries and humorous persons, that out of their hellish pride, despise all the assemblies of Gods people, because they fauour not their fantasticall proiects. These many of them diuide from vs both in Church and habitation.

Thus of the affection it selfe. But I must more specially yet consider of the manner in the word *knit together*.

Knit together.] The originall word, when it is taken properly, it signifies to set in a frame of building, but vsually it is taken in the new Testament in a borrowed sense: sometimes it is to demonstrate a thing by euident testimonie^b, sometimes to assure^c, sometimes to instruct^d, but most frequently to knit together as the members are knit in a bodie^e; and so it may well be taken heere: and so wee are considered as ioined together in the mysticall bodie of Christ. And wee may hence obserue, 1. That our vnion one with another must be sanctified in one head; if we be not ioined to Christ, we doe in vaine pleade our loue to men. 2. Our affections must carrie vs to a thirst and constant desire to procure the good of the bodie; the bodie of Christ must bee dearer to vs then our particular good. 3. That wee must respect all that feare God, and not contemne the meanest Christian. We are knit to the whole bodie, and not to some one member only.

Thus of the second reason, viz. from the effect of the Gospell.

And vnto all riches of the full assurance of vnderstanding.]

The third and last reason is taken from the adiuncts of the Gospell, which doe more and more appeare, by the power of it, in the paines of Gods faithfull seruants: and these are three; 1. certaintie, 2. sublimitie, 3. perfection. The first is in these words.

The Gospell is certaine two waies : 1. in it selfe, 2. in the infallibilitie and stedfastnesse of the perswasion of the elect. In it selfe the Apostle had good reason to say so ; for it was no new deuce lately broached, but long before from the beginning propounded to Gods seruants, and confirmed in all ages by the Prophets, &c. But in this place it is considered in the certaintie of the perswasion of the godly, by faith laying hold vpon it and beleeuing it. This he expresseth in the word *full assurance* or *plerophoric*. The fulnesse of a Christian is either generall or speciall : the generall is that fulnesse which euery member hath in Christ their head, and by influence from him. The speciall is that fulnesse wherein some members excell. Thus some are *full of the spirit*, of *loue*, of *joy*, some in obedience and *good workes*, some in *faith* and *knowledge*. So *Rom. 15. 14*. So heere.

Quest. But is full assurance essentiall vnto true faith ? *Ans.* Some seeme to say so : but I see no reason so to thinke. And experience shewes vs many worthie in the praises of the Gospell, and yet haue not gotten full assurance. Full assurance is in the greatest faith, but faith may be true in the least measure, though it be not so confirmed : it is essentiall to a strong faith, not to a little faith.

Quest. May this plerophoric or full assurance be had in this life ? *Ans.* It may without all doubt, as these Scriptures evidently proue, *1. Thessal. 1. 5.* *Heb. 6. 11.* and *10. 22.* *Rom. 4. 21.*

Quest. But are we bound to labour for this full assurance ? *Ans.* We are, *Heb. 10.* he saith, let vs draw neere in the *full assurance of faith* : and in the sixth chapter they are exhorted to shew their diligence vnto the *full assurance of hope to the end*. We make no question but we ought to make sure our houses and lands, &c. and shall life and happinesse lie vnassured ?

There are 7. things wherein this assurance hath beene imployed. 1. There is a full assurance of the things done by Christ, mentioned *Luk. 1. 1.* 2. There is a full assurance required in the knowledge of our libertie in things indifferent. 3. There is a full assurance requisite vnto the perswasion of the truth of their ministeries to whom we subiect our soules, as the originall word imports, *2. Tim. 4. 5. 17.* 4. Wee must be fully assured of the doctrine of the Religion that we professe. 5. There is a full assurance of the hope of a better life. 6. There is a full assurance sometimes in speciall and particular persons, as that to *Abraham* about his sonne, *Rom. 4. 21.* Lastly, there is a full assurance of faith in Gods fauour, vpon the warrant of Gods word and spirit. This is chiefly to be laboured for.

Now there are seuen properties or signes of a plerophoric or full assurance of faith. 1. It will *receiue the word in affliction with much ioy*. 2. It will not be *carried about with euery winde of doctrine*. 3. It is industrious and laborious in the duties of loue to Gods children. 4. It is *vnrebukeable* and full of innocencie and integritie of life : it cannot possibly stand with any presumptuous sinne. 5. It will *giue glorie to God* against all sense and reason. 6. It mortifies and extinguisheth all headstrong affections. 7. It is carried with full sailes vnto holy duties (for so the word signifies) and is fruitfull in good workes. 8. It is able to admonish.

If wee would obtaine this plerophoric, wee must bee much in hearing and praier, for they doe both exceedingly ferle faith : especially wee must attend much vnto the promises of God, and the testimonie of the spirit of adoption : and we must get calme and quiet affection, we must grow in grace, and strue to be strengthened in the inner man. But especially we must begge it often of God by praier, and strue against hardnesse of heart, and vnbeleefe, carefully discerning and reiecting the obiections of Sathan and the flesh, consulting daily with such as haue the ouersight of our soules.

The Gospell is certaine two waies.

A twofold fulnesse.

f *Ephes. 1. 18.*
g *1. Thess. 3. 12*
h *Rom. 15. 13*
i *2. Cor. 7. 4.*
j *Act 9. 36.*
k *Plal. 1. 11.*
l *Reuel. 3. 2.*
m *2. Cor. 10. 6.*

Full assurance may be had.

It must bee sought.
k *Heb. 10. 22*

l *Heb. 6. 12.*

Seuen things of which we should be assured.

n *Heb. 6. 12.*

Seuen signes of full assurance.

o *1. Thess. 1. 6.*
p *Ephes. 4. 14.*
q *Heb. 6. 11. 12.*

r *Heb. 10. 22.*
s

t *Rom. 4. 20.*
u *Esay 11. 7. 9.*

v *Rom. 15. 14*
What we must doe to get full assurance.

Use.

The consideration hereof may both confute the Papists, that plead so earnestly against the assurance of faith, and it may serue also to scourge the wanton distempers of carnall Protestants, that against a principle of their owne Religion, will so commonly disgrace the assurance of faith, by saying men cannot be so certaine of their owne saluation. And it may excite all that feare God to labour after it, and the rather considering the worth of it, as the word *riches of full assurance* imports.

Wherein our
spirituall riches lie.

* Col. 3. 16.

x Tit. 3. 6.

y Ephes. 2. 4.

z Cor 8. 1.

∞ 9. 11.

∞ Rom. 10. 11.

a 1. Tim. 6. 18.

b 1. Cor. 1. 5.

c 1. Lam. 2. 5.

Assurance is
riches in many respects.

Riches of full assurance] There are two sorts of rich men: there is a worldly rich man, and a spirituall rich man. Now our spirituall riches lie, 1. in the word of Christ dwelling in vs *, 2. in the spirit of Christ x, 3. in workes of mercie and liberalitie y, 4. in sufferings and patience, 5. in praies z, 6. in good works a, 7. in vtterance and all holy knowledge b; lastly, it lies in our faith c: and so the more full assurance we haue, the more rich we are. Now this in generall may informe how to conceiue of rich men, and who are to be accounted indeed great rich men; and it may lesseon worldly rich men not to twell in the thoughts of their greatnesse, but rather reioice that God hath made them low: and withall it should teach them to thinke more highly of poore Christians, that haue the true grace of Christ, whom God hath enriched with faith and holy graces of his spirit.

Worthily is full assurance of faith called riches, for it doth all that riches can doe vnto men. It comforts the heart, it defends from dangers, much better then outward riches can, for the *just line by their faith*. It gaine the godly more true reputation, then houses or land or money could doe. It abounds more to spirituall mercie and well-doing with more sufficiencie then outward riches can, and it buyes for the soule all necessaries: it is vnto Gods seruants according to their faith, and vnto faith all things are possible: yea it doth that that all the riches in the world cannot doe, for it will settle a mans heart against all earthly mutations, yea it will make a man stand vndaunted against the rage of tyrants, yea of death it selfe; yea in some sense, it will fence a man against the weapons of God himselfe: though God kill *Iob* in the battell, yet he will not let goe his hold, but he will still trust in him, yea the Lord is pleased many times to yeeld the victorie to the *wrestlings of faith*, and accounts it no disparagement to be overcome of the faith of his seruants, and to let them binde his hands, that he should not doe, what otherwise he might and would haue done: how can it be but great riches, when it brings a man the assured pardon of all his offences? and how doth it establish the heart of a man in his religion, more then ten thousand arguments or volumes of controuersies?

Thus of the adiunct certaintie; the sublimitie of the Gospell followes.

To the acknowledgment of the mysterie of God, euen the Father and of Christ]

The Gospell is a diuine mysterie, both for the admirable deph of it, for it is a secret only God can reueale, and for the excellencie of the subiect it intreats of, which is God the Father and Christ.

How the Gospell is a mysterie, and to whom, hath been shewed in the former chapter: onely let vs from the repetition of it here, be confirmed in this, neuer to trust the iudgment of carnall persons, in matters of godlinesse and saluation, for they pronounce of things they neuer effectually vnderstand, they cannot perceiue the things of God; and withall we should be excited to a daily care of faith, for reason will not reach here.

Further we may here obserue, That when the Lord doth reueale this mysterie vnto vs, we must not only beleue it, but we must acknowledge it, euen by an outward profession of our faith in Christ, and our consecration of our selues, to the worship and knowledge of God. The world wonderfull hardly brooks acknowledgment: most men aske what needs this profession? they will not vnderstand that we must beare about, and hold out the light of the truth

truth receiued, labouring to winne glory to God by the power of confession and obedience.

Of God euen the Father and of Christ.] Diuers things may be from these words particularly obserued.

1. We may see here the glory of the Gospell, and the studies of Christians, they haue the onely excellent subiect in the world: other sciences consider of the creature but Theologie of the Creator.

2. Here is a plaine prooffe of the diuine nature of Christ, for God is said to be the Father or Christ.

3. From coherence wee may know, that as men grow in faith and loue, so they will be more and more serled in the doctrine of the persons of the Trinitie, tis such a mysterie as is reuealed by degrees, as holinesse and other fauing knowledge: increafe in vs.

4. That wee neuer rightly know God till we know Christ, Matth. 11. 27. 1. Ioh. 2. 23.

5. Wee may hence obserue the miserie of all vnregenerate men, they neither know God nor Christ right.

6. That howsoeuer we be ignorant in many other knowledges and that of matters of religion too, yet it is a glorious riches to know God to be our father in Christ, and to be fully assured of Gods loue in Christ.

VERS. 3. *In whom are hid all the treasures of wisdom and knowledge.*

In whom] *In quo*, is referred either to Christ or the Gospell, it is true either way: or rather both are conioyned together in one sense; In Christ who is the subiect of the Gospell, is all treasures &c, or in the Gospell as it intreats of Christ, is all treasures &c, so that these words containe a third adiunct of the Gospell, and that is singular perfection of wisdom.

Note here with what feeling the Apostle speaks, when he falls vpon the mention of Christ, and the Gospell: he abounds in powerfull affections and admirations of these things, which may wonderfully abase and humble vs, for our barrennes both in thoughts and affections, and words, when we haue to deale with the things that belong to the kingdom of God.

Againe, if there be any such treasures in Christ and the Gospell, wee may conclude it is not in vaine to deuote our selues to the knowledge of Christ in the Gospell, though it cost vs neuer so much paines or care or cost, and though we be neuer so much opposed by the flesh and the world.

Further, wee need not doubt but that all things needfull to saluation and happinesse, are conteyned in the word, here are treasures of wisdom and knowledge; wee need no traditions nor inuentions of men, nor decrees of Popes &c.

The vbiquitaries abuse this place to proue, a reall communication, of the properties of the diuine nature to the humane. Now for answer to their cauill, diuers things may be propounded.

1. If the words be vnderstood of the Gospell, then their conceit wholly falls to the ground. 2. If they be vnderstood of Christ, yet there is necessitie to vnderstand them, as these treasures are in Christ himselfe only, but as they are in his members by communication. 3. If as it is in him, yet it is not necessarie to vnderstand it of all knowledge in generall, but of that which is needfull for the saluation of the elect. 4. If of all knowledge, yet the Apostle saith not that it is in the soule of Christ, but in Christ. 5. If in the soule, what wisdom? not increate and infinite, but created wisdom.

Thus in generall.

In whom] Wisdom and knowledge are in Christ, in Angels, in men, but differently:

Answer to the vbiquitaries.

The difference of knowledge in Christ and Angels and men.

differently: in Christ, by vnion, in Angels, by vnion, in men, by reuelation. There are diuers gifts conferred vpon the humane nature of Christ, the gift of personall vnion, the gift of office of mediator, and head of the Church, the gift of adoration, with his diuine nature, and the gifts they call habituall, which about the measure of men or angels are conferred vpon him.

Which may comfort vs against all our defects in our selues, for though we haue so many wants, yet we haue an head in whom wee haue all fulnesse, and it should be our course to make vse of this doctrine, by stirring vp our selues daily to lay hold vpon Christ for the supply of our wants out of the riches of his grace.

Are hidden] The admirable excellencies of wisdome and knowledge in Christ are said to be hidden, 1. In respect of our apprehensions, because wee can neuer reach to the depth of them, 2. In respect of the crosse, that followed Christ and his members: for the crosse like a vaile obscured the glory of Christs perfections, both in himselfe, and the communication of his gifts to his members.

And may not this teach vs singlenes of heart, and humilitie, euen more to seeke to be good then to seeme to be so? Christ was contented his treasures should be hidden, and shall we fret our selues when our drops of grace are not admired? shall it not be enough to vs that we shall appeare in glory, when his glory shall be reuealed?

All treasures] Wisdome and knowledge in Christ is called treasures, not for the quantitie only, but for the worth also, for grace and knowledge are the best treasures.

Which may shew the miserie of all wicked persons, for in as much as they are not of Christ, they are destitute of the treasures of God: and contrariwise, they are most happie that haue Christ, for in him they finde all true treasure & riches, he canot be poore that hath Christ, nor can he be rich that wants Christ.

Quest. But what is the cause that so many Christians want treasures, and yet professe Christ?

Ans. Either they want workmen, to digge for the mine, through want of Preachers: or else they digge for this treasure in a wrong earth, by seeking it, but not in the Scriptures: or else men know not the mine, when they finde it: or else they let the earth fall vpon their worke, after they haue begun, through negligence in sleightlie working in their entrance.

Of knowledge and wisdome.] The different termes may note but the same knowledge in Christ, but for our capacities varied: It is true that there is in Christ a most admirable perfection, both of the knowledge of contemplation, and of the wisdome and discretion of working and practice, and thus it was in him, in his owne obedience, and is still by participation to his members to make them wise and discreet, as well as full of vnderstanding and iudgment: sure it is that Christ would be rich vnto vs, in the gift of holy discretion, as well as in the gift of holy vnderstanding, if wee would seeke it of him, for he is *made vnto vs of God wisdome*², neither can true wisdome be found in any men vnder the sunne, that haue not the true grace of Christ, neither can any Christian be found without the grounds of heauenly wisdome, such wisdom I meane as none of the wisest men in the world could euer attaine, for though it be true, that there may be and are many deficiencies in such as otherwise truly feare God, yet if the best wisdome be inquired after, the meanest and simplest Christian doth exceed the greatest and exactest politician, or *disputer of this world*. For what wisdome can it be for a man to haue excellling skill to know the secrets of nature, or the order of ciuill affaires, or the wayes to aduance his own outward estate, and yet know no certaine and safe way how to saue his owne soule?

a 1. Cor. 1. 30.

V E R S. 4. *And this I say lest any should beguile you with inticing words.*

Whereas the Colossians might aske, why the Apostle is so large in vrging them to constancie, he shewes in this verse, that it is to preuent the inticements of seducers.

1. It is the dutie of euery Minister to labour by all possible meanes, to preserue his people, that they be not beguiled : tis not enough to teach them true doctrine, but they must be watchfull, that neither Sathan nor euill men infect and corrupt them.

2. It is the vsuall practise of the deuill, when the word hath wrought with any power in any place, to assay by all meanes, to draw away and deceiue the mindes of the people: let men looke to themselues, and not liue securely, for certainly the deuill will attempt them with all cunning and fraud.

3. If these words be compared with the Apostles exhortation in the 23 verse, of the former chapter, it will appeare manifestly, that one reason why many are deceiued, is their vnstednes, in the doctrine of faith and hope: if they had been established in their assurance of Gods fauour in Christ, and and the hope brought by the Gospell, they could not haue been so deceiued, and beguiled, or nor so easily.

4. The way by which men are in points of religion deceiued, is not by apparant fallhoods, but by probabilities of truth: rhe Apostle calls them paralogismes, of pithanologie. Pithanologie, which the Apostle condemns is a speech fitted of purpose, by the abuse of Rhetoricke, to intice and by tickling the affections of men, to please and seduce; and herein properly lyes the abuses of Logick or Rhetorick in matters of Diuinitie, when out of affection, & some subtile purpose to deceiue, vaine and false arguments are varnished and coloured ouer, and made probable to the mindes of the simple: yea though the matter taught be sometimes truth, yet many mindes are beguiled, from the power and profit of it, by placing their respects and affections, vpon the wisdom of the words and the affected artificiall frame: otherwifethere is singular vse both of Logicke and Rhetoricke, when they are applied to set out the wisdom of God in his word, vnfoling the hidden depths of the power of the word of God: the very preaching of the Gospell is exceeding effectuall, when without affectation, men vse their arte, to expresse the natiue force and life of the words; of the holy Ghost in scripture: but the chiefe thing in generall, is for vs hence to learne, that heresie and error, was neuer so vnclodhed, but it was presented to the world with great colours and probabilities; many simple people wonder that Papists or Brownists should be able to say so much for their idolatrie or schisme: but we must know, that any heretikes that euer were, haue brought great probabilities for their heresies as well as they. The deuill were wonderfull simple, if he should thinke, to bewitch men so far, as to beleeu with any confidence, things that had manifest apparance of fallhood, that cannot be. Thus in generall.

Now in particular, concerning the corrupting or deceiuing of the soules of men, wee may consider three things. 1. The miserable estate of the soule, that is deceiued, or beguiled, or corrupted. 2. How the soule is corrupted. 3. The meanes to preuent it.

For the first, looke what the carcase is when it is purrified, such is the soule when it is corrupted, ir is spiritually loathsome, and wonderfully vnpleasing vnto God, and cast out of his sight: and the more is the miserie of such soules, because to plead that they were deceiued, will not serue turne; wee may deceiue or be deceiued, but God will not be mocked.

For the second, if we aske by whom or how the soule is deceiued or corrupted?

ἵνα μή τις ὑμᾶς
παρολογῆται
ἐν πειθανολογίᾳ
What Pitha-
nologic is.

Who are deceivers.

a 2. Cor. 11. 3.

2. Thess. 2.

b 2. Cor. 6.

c Heb. 3. 13.

d Jer. 23. 14.

Ezech. 13. 20.

Mich. 3. 5.

Gal. 5. 9.

3. Rules to prevent beguiling.

rupted? It is to be answered generally, wee must take notice of it to beware: the two great deceivers, are the deuill and Antichrist^a. It is true that by the malice of Sathan, and frowardnesse of wicked men, Gods faithfull seruants are euery where called deceivers^b. They that most labour to preferue mens soules from corrupting, are most charged with seducing; but these are so called and are not.

The most ordinarie deceivers, are 1. carnall friends, 2. the profits and pleasures of life, 3. euill companie, this corrupts like leauen, 4. carnall reason, 5. sinne^c, 6. but especially corrupt and false teachers^d.

Thirdly, if we would not be beguilde and deceiued, wee must looke to three things, 1. we must get a stedfast faith in Iesus Christ, pierphorie or full assurance of Gods fauour is a wonderfull preseruatiue against corruption of doctrine or life. 2. we must constantly cleaue to the meanes, vnto which God hath giuen testimonie by the power of his presence, and blessing; wee should get vnder the shelter of a powerfull ministerie, and this will be a rocke of defence. 3. we must preferue vprightnes of life, and our care of innocencie in what we know to be required: contrariwise, so long as we are vnsted, and want assurance, especially if we liue not vnder the power of the word, we are in continuall danger to be drawne away: and so it is with vs too, if wee fall vnto the loue of any sinne, of knowledge; for corruption of life is many times scourged with corruption of doctrine and opinions.

But if we would haue more abundant caution for our preseruation, then I will follow the similitude of beguiling amongst men, from whence by comparison, we may learne many things, for our caution and obseruation.

Men that would thriue in their estates, and would not be beguiled in the world or wronged, obserue most an end, these rules. 1. They will buy such things as are durable, not toys or trifles: so should we, we should set our hearts vpon eternall things, and not minde earthly things, which will last but for a short time, and when death comes, if we trust vpon earthly things, wee shall finde our selues deceiued. 2. They will know their commodities themselues that they sell or buy: so should we both for the sinnes wee would part with, and the opinions, or duties, wee would purchase. 3. They will know the persons, with whom they deale: so should wee try the spirits. 4. They will haue all the securitie may be had: so should wee see all warranted by the scriptures, for other securitie we cannot haue put in that is sufficient: if the deuill or the world or corrupt teachers, tempt and intice vs, wee must put them to it, to put vs in securitie from the scriptures, which because they cannot doe, we must wisely reiect them. 5. Men that deale for much, are glad to seeke the protection of some great men: so should we seeke the protection of the great God. 6. If men doubt in any thing about their estate, they will presently consult with their friends, and in difficult cases they will haue opinions of Lawyers too: so should wee doe if we would haue our states safe, wee must propound our doubts one to another, especially to our Teachers, that they may resolue vs out of the word of God.

VERS. 5. *For though I be absent in the flesh, yet am I with you in the spirit, reioycing and beholding your order, and the stedfastnes of your faith in Christ.*

These words depend vpon the former, as the answer of two obiections; First they might say, How doth he know our estates? to which he answers in the first words, That though it were true, that *he were absent*, in respect of *the flesh*, yet it was also true, that *he was present in the spirit*, both in that his affection, carried him to a daily thought of them, and so to a willingnes vpon all occasions

occasions to take notice of their estate : and besides, as somethinke, hee was acquainted with their estate extraordinarily, by reuelation of the spirit. And thus also he secretly giues them notice to looke to their waies : for hee takes notice of all that passed amongst them. How carefull should we be in all our courses, as well as they ? For we haue the spirit of God in vs, and the people of God round about vs. Heere also Ministers may take notice of their duties : their spirits should cleaue to their people, and their daily thoughts and cares should runne vpon them, they should still obserue them, and watch ouer them in the Lord.

Ob. 2. But might some one say, Is it charitie in the Apostle, being thus absent, to entertaine surmises and hard thoughts of vs, as if wee were falling away, &c. Now to this he answers, that though he wrote this to exhort them and to warne them, yet he did greatly reioice to know so much as hee did of their order of life, and stedfastnesse of faith. Many are so diseased, that they thinke, if a man reprove them or admonish them, that then he hates them altogether, and likes nothing in them : but the Apostle to preuent that, acknowledgeth the praise of their life and faith. A holy minde can reioice in the good things of those he warneth or reproveth.

Your order.] Order hath originall in God, he is the *God of order*^a, as all disorder and confusion is of the deuill. Order is that wonderfully commends whatsoeuer it is in. There is a kinde of seed of order sowen in the creatures. This order in man is their eutaxie or well disposing of themselues.

The Apostle might commend their order generally, both in relation to the common-wealth, and to the Church, and in their families, as also in their particular conuersation.

That there might be order in Common-wealths, God hath set man in authoritie, (for by him Kings raigne and haue their power^b) and hath communicated a part of the honour of his owne diuine lawes to their ciuill lawes, viz. That they should binde mens consciences so farre as they are not disagreeing from his word. Besides, hee hath recorded threatnings against the disobedient, and acknowledgeth Magistrates to beare his image, to be as it were *Gods by representation*, and hee guides them by his spirit for the time, many times qualifying them with gifts, and guiding their mouthes in iudgement, (*for a diuine sentence in the mouth of a King*) yea hee himselfe drew a plat-forme of rules for Common-weales, to giue them a taste of government.

Now that men may attaine to this Eutaxie and good order in Common-weales, they must reade the law of God, and let that be a generall guide to them, and they must propound sanctitie as well as felicitie as the end of their government ; and in calling to office, they must be carefull not to set the feet where the head should be, but to chuse men that feare God and hate couetousnesse, and are men of courage. The feare of God and courage is wonderfully wanting in all sorts of Magistrates. And as for courage, in respect of the people, what are they the better if they haue a good man, that will doe no good, then if they had euill men, that would doe no euill ? Yet in truth Magistrates, whether good or euill men, doe much euill by suffering euill to be vnpunished. But to returne to the point, Magistrates that would preferue order, must giue good example themselues, and mend the disorders of their own households, and bring such a sympathie and loue of the people, as they should both preferue their authoritie, and yet remember that they rule their brethren. And in their government they cannot obserue order, unless they punish vice as well as command or prouide for vertue and wealth. Besides, they must take away the persons or places that are occasions of disorder, and they must charge and remunerate as well as punish. Finally, the people out of the obligation of conscience must strue to liue in order, with reuerence and feare

a 1. Cor. 14. 33

Of order in
the common
wealth.
b *Prov. 8.*
Rom. 13.

yeelding ready obedience and furtherance to those that are placed in authoritie ouer them.

Order in the Church.

There is order also in the Church: and thus there is order, in doctrine, for milke must be propounded before strong meat, or with sufficient reference to the parties to be taught. There is order also to be obserued in the time, places, and manner of celebration of Gods worship. There is order also to be respected in the vse of things ecclesiastically indifferent. There is order in the subordination of persons, in the ministerie, some to rule, some to teach, some to exhort, some to distribute. There is order also to be obserued in the discipline of the Church, proceeding by degrees with offenders, so long as they are cureable.

Order in the family.

Neither may our families be without order; order I say, not only in the duties that concerne the maintenance of the familie, but also in the exercises that concerne religion and the seruice of God in the familie. In families there must be a care also of reformation: especially that openly profane persons, only for temporall aduantage, be not retained or admitted there. In the familie also there must be a daily exercise of patience, humilitie, knowledge, and all other Christian graces, that concerne mutual edification. What should I say? There is a mutuall relation in all the members of the familie one to another, and the discharge of their seuerall duties one to another is charged with a daily care of order.

d Gal. 6. 16.
e Psal. 50. vlt.
f Pro. 4. 26.
g Psal. 112. 5.
i Luke 1. 79.
k Psal. 51. vlt.
l Pra. 19. 16.

But I thinke the Apostle commends the order of holy life vnto which euery Christian is bound. It is certaine we can neuer soundly proceed in godlinesse without a care of a settled frame and order of liuing. Wee may not liue at a venture in religion. Tis not enough to doe good now or then, by flashes. There is an order in holy conuersation. We must walke by rule^d. There is an holy disposing of our waies required^e. It is required of vs that we should *ponder the pathes of our feet*^f. We must *order our affaires with discretion*^g. This is called *the way of prudence or understanding*. There is a *guiding of our feet vnto the waies of peace*ⁱ. Tis a wonderfull curse to be left to our securitie to walke in darke and vncertaine waies: and contrariwise the vision of the saluation of God is promised to such as *dispose of their waies aright*^k. And to be carefull of an orderly course of life, is to *keepe our soules*^l, and *peace shall be vnto such*. But alas, men haue corrupted their waies, and their *understandings are darkened*, and they are *strangers from the life of God*: neither will men *cease from their rebellious waies*. The ciuillest men walke *after the way of their owne hearts*, yea the most men *hate those that are right in their waies*, and are like *Dan*, that would bite the heeles of such as endeouour to walke in sinceritie. Some hypocrites there are that will *know the way of the Lord, and aske of him the ordinance of iustice*, as if they would be carefull to please God; but alas they were neuer *washed from their old sinnes*, and they quickly returne with the dogge to their vomit, and corrupt their waies, being of purpose set on by the deuill, to make a clamorous profession, that so their fall might more dishonour the glorie of an exact and circumspect conuersation. Alas, what should I say? There is wonderfull want of order in the very liues of Gods children. Scarce the tithe of professors of sinceritie of the Gospell, that haue gathered a catalogue of holy duties, and obserued out of the word that frame and order of settled holy conuersation.

Ten helpes of order in conuersation.

There are 10. helpes of order in holy life: 1. knowledge, 2. vprightnesse, that is, an vnfaigned resolution to shew respect to all Gods Commandements; 3. constant diligence, 4. watchfulnesse, 5. contemplation or meditation, 6. prayer, 7. reading the word daily, 8. frequent hearing of the Gospell preached in the power of it, 9. a tender conscience, 10. societie and fellowship with gracious Christians in the Gospell.

There

There are many impediments of an orderly conuerſation: 1. Men are not reconciled to God, and ſo not being in Chriſt, they receiue not influence of grace from Chriſt to enable them to walke in an holy courſe. 2. In others tis negligent mortification; the ſtaine of former ſinnes being not waſhed away, there remains in them an ill diſpoſition to ſinne. 3. Many are inſnared with euill opinions, either in doctrine, (and ſo error of life is the ſcourge of error in opinion) or elſe about praſtiſe, as that ſuch ſtrictneſſe is not required, or it is impoſſible, or none doe liue ſo. 4. Many know not what order to appoint vnto themſelues. 5. Many are confirmed in a heart accuſtomed to euill, and they loue ſome one ſinne, wherein they eſpecially breake order. 6. Satan ſtriueth about all things to keepe men in a dead ſleepe, that they might not *awake to liue righteouſly*, or expreſſe the power of godlineſſe. 7. Many are ſo ſet in the way of the vngodly, that their very euill ſocietic chains them downe to a neceſſitie of diſſolutenelſe. 8. Many are put out of all order by their daily diſtempers and diſorders in their families. Laſtly, ſome faile and fall through very diſcouragement, receiued either from oppoſition, or contempt, or ſcandall.

Now if any be deſirous to know in generall what he ſhould doe to bring his life into order, I ſhall profitably aduite ſiue things: Firſt, that hee doe reſolutely withdraw himſelfe from the ſinnes of the times, and keepe himſelfe *unſpoiled of the world*, in reſpect of them. Now the ſinnes of the times are apparant, pride of life, contempt of the Goſpell, coldneſſe in faith and religion, ſwearings, profanation of the holy Sabbath, domeſticall irreligiousneſſe, contention, vſurie, whordome, drunkenneſſe, and *drinkings*, oppreſſion and ſpeaking euill of the good way. Secondly, that hee obſerue the more vſuall corruptions of the calling of life he liues in, and with all heedtulneſſe ſhunne them, whether he be Magiſtrate, Miniſter, or priuate perſon. Thirdly, that he eſpecially ſtrive againſt and ſubdue the euils that by nature he is moſt prone vnto. Fourthly, he ſhall doe wonderfully profitably, if hee would get a catalogue of duties out of the whole law, that directly concerne himſelfe in particular, which is very eaſie (eſpecially by the helpe of ſome that are experienced) to be diſtinctly gathered, labouring to ſhew all good faithfulneſſe in duties of pietie as well as righteouſneſſe, and to ſtrive for inward pietie as well as outward, reſoluing to continue, as well as once to begin. Hence it is, if wee marke it, that the holy Ghoſt in diuers Scriptures drawes for the people of thoſe times diuers catalogues, either of grace which ſpecially tended to their praiſe, or of duties that moſt fitted their ſtate, or of ſinnes that they muſt moſt carefully auoid, as being moſt commonly committed: yea it could not but be of excellent uſe, if we did taſke our ſelues to the more ſtrict obſeruation of ſome of thoſe catalogues, either of grace, or ſinnes, or duties, as wee might perceiue they moſt fitted vs.

But if euer we would goe about the order of our liues, wee muſt in generall 1. labour to weaken the loue of earthly things. 2. We muſt reſolue to *keepe our hearts with all diligence*, I meane we muſt with all care and conſcience ſtrive againſt inward ſinnes. 3. We muſt put on a minde to *liue by faith*, whatſoever befall vs. 4. If we fall, we would ſpeedily recouer our ſelues by confeſſion and praier, and not accuſtome our ſelues to ſinnes either of omiſſion or commiſſion.

Vpon the conſideration of all this, what ſhould we doe, but euen pray the Lord that he would *make his way plaine* ^m before our face, and *direct the workes of our hands* ⁿ, and *hold vp our goings in his pathes* ^o, that our ſteps doe not ſlide? And to this end we ſhould euery one be peccing and amending his waies, making his paths ſtraight, being aſhamed and confounded for all the diſorder of our liues paſt. But if thou goe about this, bee not *διψυχος*, a man that hath

Nine lets of order.

Rules for bringing our liues into order.

Uſe of catalogues.

More rules.

Uſes.

m Pſal. 5. 8.
n Pſal. 90. 7. 2.
o Pſal. 17. 5.

two hearts, for then thou wilt be vnstable in all thy waies ; either goe about it with all thy heart, or else let it alone. What shall I say but this, let vs all *learne the way of God more perfectly.*

Thus of order.

The second thing hee commends is their faith, which hee praiseth for the stedfastnesse of it.

The stedfastnesse of their faith.] Concerning stedfastnesse of faith, I propound fivethings to be considered of. 1. That it may be had, and ought to be sought. 2. What the nature and properties of it are. 3. What is the cause why the faith of many is not stedfast. 4. What we must doe to attaine it. And lastly concerning vnstedfast faith.

For the first, that it may be had, is manifest : for God *that giueth the earnest of his spirit, and sealeth and anointeth vs in Christ, doth stablish vs in him* ^p. There is a *sure foundation of God* ^q, vpon which we may found our affiance. *And God willing more abundantly to shew vnto the heires of promise the immutabilitie of his counsell, interposed himselfe by an oath to confirme his promise, that by two immutable things, in which it was impossible for God to lie, we might haue strong consolation, which shie for refuge to lay hold vpon the hope set before vs : which hope we haue as an anchor of the soule both sure and stedfast* ^r. And wee are commanded to resist *stedfast in the faith* ^t. And wauering is secretly threatned and disgraced by the Apostle *Iames*, after he had charged that wee should pray *in faith without wauering* ^t.

Now for the second, there are many excellent properties and praises in a stedfast faith : for a man that is indeed settled and stedfast in his faith, knowes both the truth and the worth of the loue of Christ ^u ; hee is able to contemne and denie the allurements, examples, customes, and glorie of this world ^x ; hee can beare aduersitie with singular firmnesse of heart, without halting to euill meanes ^y, or limiting God for the manner, or time, or instruments of deliuerance ; he can stand in the combat against frequent and ferie tentations, and goe away without preuailing infection; he can beleue without feelings ^y. The promises of God are not *yea and nay* ^z, but alwaies a sure word and vndoubted. He hath a kinde of habituall peace and contentation in his conscience, with easefull delights and refreshings in the ioyes of Gods fauour. Hee hath a kinde of spirituall boldnesse and confidence when he approacheth to God and the throne of his grace. Lastly, he can looke vpon death and iudgement, with desire to be dissolued.

And for the third thing, the reasons why many men shew not this vnmoveablenesse, and stedfastnesse, are diuers : some haue not faith at all ^a, some haue not a true iustifying faith, but either rest vpon common hope, or an historicall or temporarie faith. In many the presumption of certaintie doth hinder stedfastnesse it selfe. Some want powerfull meanes, that should establish them ; and some hauing the publike meanes, are iustly blasted in their faith because of their daily neglect of the priuate meanes. And this reason may be giuen also why some of the better sort are not yet stablished, namely because they are so hardly excited and perswaded seriously to trietheir owne estates, by the signes of Gods fauour, and markes of saluation. And for the worser sort, they shun triall, because they know before hand their state is not good, and besides they liue in some one master sinne or other, which they cannot be perswaded to forsake, and therefore resolute at least for a time to liue at a venture, and referre all to the vnknowne mercie of God.

4. If we would be established in beleeuing, 1. we must be much in the meditation of the promises of God. 2. we must be much in prayer, and the acknowledgment of secrete sinnes, obseruing the comforts of Gods presence, and keeping a record of the wonders of his presence, and struing to retaine con-

stantly

That stedfastnesse of faith may be had.

p 2. Cor. 1. 21.

22.

q 2. Tim. 2. 19

Mat. 7. 24.

r Heb. 6. 17. 18

t 1. Pet. 5. 9.

t 1. Tim. 1. 6.

The properties of the man stedfast in faith.

u Eph. 2. 17. 19.

* 1. Ioh. 5. 4.

Gal. 6. 14.

x Rom. 5. 4.

Isa. 26. 16.

y Rom. 4.

z 2. Cor. 1. 18.

19.

The causes of vnstedfastnesse.

a 2. Thess. 3. 2.

The means of stedfastnesse.

ſtantly the aſſurance, wee ſometimes feele in prayer. 3. wee muſt caſt about, how to be more profitable in well-doing: An orderly life, eſpecially fruitfulneſſe in our places, doth maruellouſly though ſecretly, eſtabliſh and ſettle a mans heart in faith 1. Cor. 15. 58. whereas it is almoſt impoſſible, that a barren life ſhould haue much ſtedfaſtneſſe, of aſſurance; againe, would wee yet further know, how it comes to paſſe, that ſome men get ſuch a ſtedfaſtneſſe about many others? Obſerue then and you ſhall finde, that when they finde the pearles of grace, and the meanes, they will ſell all to buy them: Now the loue to the meanes, is like death or Ielouſie, that cannot be reſiſted, there is in them a conſtant coueting of the beſt things, with a true hunger and thirſt after them, and if they offend God they cannot be quiet, till they returne and confeſſe their ſinne, and get fauour: they will not liue dayes and weeks in a voluntarie neglect of communion with God, and therefore reape this vnmoueableneſſe, as the fruit of their daily conuerſing with God.

Thus of ſtedfaſtneſſe in it ſelfe.

Now in the contrarie, concerning an vnſtedfaſt faith, I propound two things to be conſidered, 1. The effects or conſequences, and concomitants of it: And then the kinds of vnſetled faith.

Not Scripture onely, but vſuall experience ſhew the many inconueniences that attend ſuch as are not ſtabliſhed in the faith.

1. They want the many comforts, the ſtedfaſt faith feeleth. 2. They are diſquieted with euery croſſe. 3. They are toſt with the winde of contrarie doctrine, yea the very truth is ſometimes yea with them, and ſometimes nay: ſometimes, they are perſwaded, and ſometimes, they are not. 4. They finde a ſecrer ſhunning of the ordinances of God, when any approach ſhould be made vnto God. 5. The feare of death is almoſt inſeparable. 6. They are ſometimes frighted with feares of perfeuerance, beſides their daily danger to be foyled, by the baies of Sathan and the world.

Vnſtedfaſtneſſe may be conſidered three wayes. 1. as faith is weake. 2. as faith is weakned. 3. as ſtedfaſtneſſe is loſt.

For the firſt, in the firſt conuerſion of a man vnto God, while they lye yet in the cradle of godlineſſe, They are aſſayled with much doubting and many feares, &c.

Queſt. But what might ſome one ſay, How can faith then be diſcerned in the midſt of ſo many doubts and feares? *Anſw.* The truth of their faith and grace appeares, 1. By their earneſt and conſtant deſire of Gods fauour. 2. By the tendernes of the conſcience in all their actions, and their daily feare of ſinning. 3. By their frequer complaints of vnbeleefe, and ſecrer mourning for it. 4. By the lowlineſſe of their cariage, cuen towards the meaner ſort of thoſe that truly feare God. 5. By their deſire after the ſincere milke of the word. Laſtly, by their indeuour to walke inoffenſiuely.

Queſt. But ſeeing their faith is true, what is the cauſe of the vnſetledneſſe of it? *Anſw.* They are vnſetled, partly becauſe they haue yet but a ſmall meature of ſauiug knowledge: and partly becauſe they diſcerne not the conſolations, offered to them: and partly for want of application of particular promiſes, that belong vnto them: and ſometimes it is for want of ſome of the meanes: and in ſome it is, becauſe they ſee a greater power in ſome of their corruptions, then they thinke can ſtand with true grace.

Now for the remedies of this vnſetledneſſe; This weake faith will grow ſetled more and more, if they continue vpright in the uſe of the meanes, eſpecially as their reformation and victorie ouer ſinne increaſeth, and as they grow more and more confirmed in the diuorce from the world, and carnall companie, and they grow more expert in the word of righteouſneſſe, eſpecially after the Lord hath reſreſhed them, with the frequer comforts of his promiſes.

The inconueniences of an vnſtedfaſt faith.

Vnſtedfaſtneſſe of faith three wayes.

How weake faith may be diſcerned.

Cauſes of the vnſetledneſſe of faith weake.

Remedies for faith weake.

ses, and presence, besides conuersing with the faithfull and established Christians: And all this the sooner, if they doe propound their doubts, and by asking the way, seeke daily direction, especially if they resigne ouer their soules to the ministerie of some faithfull and mercifull man of God, who as a nurse shall daily feed them, with distinct and particular counsell and comfort.

Thus of the vnstedfastnes that accompanieth faith weakne.

Now there is an vnstedfastnes accompanieth faith weakned, that is such a faith as was sometimes stronger; For the clearer vnderstanding hereof, I consider three things. 1. The causes of this weaknes of faith. 2. The signes to discern it. 3. The remedies.

Causes of
faith weakned

There may be diuers causes or meanes to weaken strong faith. 1. Losse of meanes. 2. secret sinnes ordinarilie committed, not lamented, not reformed. 3. Presumptuously to vse ill meanes to get out of aduersitie. 4. Relapse to the loue of the world.

Signes of faith
weakned.

The signes to discern it, are 1. the sleepinesse of the heart. 2. feare of death. 3. constant neglect or secret contempt of fellowship with the godly. 4. The ceasing of the sensible working of Gods spirit within. 5. Rainging discontentment. 6. Securitie vnder knowne sinne.

Remedies for
faith weakned

The remedies are 1. A serious and sound examination of the wants and faults, which by this weaknes they are fallen into. 2. A constant and daily iudging of themselues, for their corruptions, till they recouer tendernesse of heart, and some measure of godly sorrow for them. 3. It will be expedient that they plant themselues vnder the droppings of a daily powerfull ministerie. 4. The meditation of their former feelings. 5. The vse of the Sacrament of the Lords Supper; this is a meanes to confirme faith both weakne and weakned. Lastly, they must hold a most strict watch ouer their hearts and liues, till they be re-established in a sound course of reformed life.

Thus of faith weakned.

3. Stedfastnes may be lost, note that I say stedfastnes of faith may be lost, I say not that faith may be lost that is true faith; this stedfastnes was lost in *Dauid*, *Salomon*, and it is likely in *Iob* too.

Causes of the
losse of sted-
fastnes.

The causes of this losse of stedfastnes are diuers; in some it is the inuasion of afflictions, violently and vnrelisably breaking in vpon them, especially raising the fierce perturbation of impatiencie, thus it was in *Iob*. 2. In some, it is some horrible sinne, I say horrible sinne, either because it is some foule transgression, as in *Dauid* and *Salomon*; or made horrible by long continuance in it.

Steps in fal-
ling away.

Now into this euill estate, some fall suddenly, some by degrees, commonly it begins at spirituall pride, and proceeds after from the carelesse vse of the meanes, to the neglect of them, and from thence to a secure disregard of the inward daily corruptions of the heart, ioyned with a bold presumption of some infolded mercie of God, till at length they fall into some special sinne or wilfull relapse.

The effects.

The effects and concomitants of this relapse, and losse of stedfastnes, are diuers, and fearefull, as 1. The ceasing of the comforts of the spirit, the spirit being a sleep, and in a manner quenched. 2. The heart is excommunicated from the power of Gods ordinances, as they may feele when they come to vse them. 3. Spirituall boldnes or encouragement to come vnto God is lost with it. 4. They are secretly deliuered to Satan to be whipped and buffeted with tentations many times of blasphemie or atheisme, or otherwise through his spirituall wickednesse, held in internall vassalage. 5. Most an end, the outward prouidence of God is changed towards them, yea some times they are scourged with horrible crosses. 6. Many times they are giuen ouer to be punished with other sinnes.

Yet for the more full vnderstanding hereof, it will be profitable to consider of some distinctions, both of the persons, and the cause, and the effects. For of these that fall from their stedfastnes, some are sensible of it, some are insensible: Those that haue their hearts wakened after this losse, doe vsually feele a strong conflict of terrors, the conscience being wearied with the tortures that their wounded spirit is tormented withall, vnder the sense of Gods fierce anger, and in many of these their terror is renewed vpon euery crosse, yea almost at euery word of God, so doth the conceit of Gods fighting against them preuaile with them.

Now in the insensible, the speciall effect is a spirituall slumber or lethargie, with the rest of the ill effects before in common propounded.

Secondly, a distinction must be made of the cause, for the sinne is sometimes secret, sometimes open: now the consequents or fruits of open falling, by open sinne is diuers, vsually *the fall thereof is great*, it makes a wonderful noyse in the Church, besides it wounds the hearts of Gods children, and breeds exceeding great distaste in them. Further their falls makes them wonderful vile before the world, the mouth of euery beast will be open to raile against them: wicked men will keep the assise for them, yea the banks of blasphemie in wicked men will be broken downe, so as they will with full mouth speake euill of the good way of God; besides it cannot be auoided but many will bee defiled by it, and wonderfully fired and confirmed in sinning.

Againe, we must distinguish of effects or consequents, for some are ordinarie, some extraordinarie: for sometimes besides the ordinarie euents, the Lord scourgeth those falls with satanicall molestations, either of their persons or houses, yea sometimes they are smitten with death.

1. *Quest.* But doe all these come alwaies for sinne?

Ans. Not alwaies, but where sinne is presumptuous they doe.

2. *Quest.* But doe all these things befall all such as fall into presumptuous sinne? *Ans.* The iudgments of God are like a great depth, and he afflicts how he will, but these are his rods, he may vse all of them, or any of them as pleaseth him.

3. *Quest.* But are these things found in those that loose their stedfastnes by the violence of crosses? *Ans.* Though many of them are, when the crosse hath a mixture with any speciall impatience, as in *Iobs* case: yet properly they are rods for presumptuous sinnes.

Obiect. But is it not better may some say, to continue as we are, then to acknowledge and make profession and be in this danger to fall into so euill an estate? *Solnt.* Is it best to liue and die a begger, because some one great heire through his owne default hath ruined for a time his house? Or is the condition of a begger better then a Prince, because *Nabuchadnetzar* was seuen years like a beast?

4. *Q.* But if his losses be thus many and miserable is there any thing left in him? *Ans.* There is. 1. His seede abides in him, the holy seede of the word can neuer be rooted out of him wholly. 2. He hath faith though it bee in a trance. 3. Grace is aliue in him, though hee bee in the state of a pallsie man, or as one that hath a dead pallsie, and yet is aliue. 4. Hee hath the spirit of God in him, but he is locked vp and taken prisoner.

Now for the remedies of this losse of stedfastnesse, they must know that there is required of them, a speciall humiliation, note that I say a speciall humiliation: For they must in priuate afflict their soules before the view of their speciall sinnes, and Gods seirce wrath, with strong cries and sighes vnspcakable making their moane before God, They must cry vnto God out of the deepe, as the Psalmist saith. Besides they must shame themselues openly by making them

Distinctions
about apostasie.

Remedies for
the losse of
stedfastnesse.

themselves vile before the people of God, so did *David* and *Salomon* and *Paul*; yea they must voluntarily resigne ouer themselves vnto Gods scourging hand, being so desirous to be cleaned of their sins, as to be contented God should wash them thoroughly though it were with many crosses. And further they must be reuenged of their owne flesh, by streitning and curbing themselves in their lawfull desires and delights. Thus of their speciall humiliation: Now secondly, they must take speciall paines to recouer their faith in God, and to get pardon of their sinnes, They must crie daily vnto God, they must search againe and againe in the records of Gods promises, especially waiting vpon the preaching of the Gospell, to see when the Lord will returne and haue mercy by reuiuing of their hearts with the comforts of his presence. And for this they must be wonderfull careful of the spirit of grace, to stir it vp by daily prayer, and to obserue with all watchfulnesse the stirring of it, resolving withal thankfulness to acknowledge any measure of the reuiuing of the spirit.

Lastly when they are in any measure recouered, they must looke to two things. 1. They must forsake all appearance of euill. 2. They must vse a continuall watchfulnesse, and with feare and ielousie looke to their hearts, euen in their best actions: least Sathan beguile them, and they reuolt againe, and then their case of reciduation be worse then the former, *blessed is the man that feareth alwaies.*

Thus of the losse of stedfastnesse, especially, as it is in the cureable; for there is a losse of stedfastnes, and the ioy of Gods saluation euen in the elect, which in this life is incurable; Of this I can say little, because the Scripture is in this point exceeding sparing, and because the iudgements of God especially of this kinde are exceeding deep, who can wade into them? only a word or two of it. This losse is incurable two wayes, sometimes in the crosse or iudgement it brought vpon the offender, sometimes in the vnstedfastnesse it selfe; for sometimes though the Lord restore inward ioy and assurance, yet hee will not remooue the outward signe of his wrath, sometimes hee drawes backe the outward affliction, but doth not restore the inward comfort, or not in so great a measure, so as some of Gods children, may die without the sense of the ioy of Gods saluation till they come to heauen, yea they may die in great terror and despaire: yet the Lord may be reconciled, and they may truly repent, though these terrors or iudgements bee not released: because God many times will thereby purge the publike scandall and cleere his owne iustice: Besides, such spectacles doe giue warning to a carelesse world, to let them know that God hath treasures of wrath for sinne if they repent not. Thus of the doctrine of stedfastnesse of faith, and vnstedfastnesse also; now briefly for some vses of it.

Uses.

It may serue for great reproofe, of the great neglect of seeking this stedfastnesse of faith. We may complaine as well of the common Protestant, as of the Papists heerein, for they are alike aduerfaries to the assurance of faith; let such as are touched with feare of God and desire to beleue, trauell more and more for attainment heereof, and to this end cleaue to the sureword of the Prophets and Apostles, and labour in the practise and exercise of all holy and Christian graces.

And for particular consideration of the troubles and losses of Gods children, we may note 1. That it is a wonderfull fearefull thing to fall into Gods hands, and that the promises of God yeeld no protection to a willing offender: woe vnto prophane beasts; if sinne make God angry towards his owne children, and make them also vile before men, then where shall those beasts that wallow in sinne appeare? if they bee iustly abased that fall once into one sinne, what shall be the confusion of face and heart in those men, when all the sinnes they euer committed, shall be reuealed before Gods Angels, and men

at the last day? 2. They that stand haue great reason to take heede lest they fall from their stedfastnesse, and bee carried away with the error of the wicked. 3. We should be wonderfull thankfull, if God hath kept vs from falling, it is his singular grace to *keepe the feet of his Samts.*

Psal. 56. 9. &
116. 7.

VERS, 6. 7. *As yee haue therefore receiued Christ Iesus the Lord, so walke yee in him.*

7. *Rooted and built up in him, and stablished in the faith, as yee haue bene taught, abounding therein with thanksgiving.*

In these two verses the Apostle concludes the exhortation begunne in the 25. verse of the former chapter; for whereas after all these reasons and the answer of sundry obiections, they might finally haue sayd, tell vs then at once what it is you would haue vs to doe? the Apostle answers summarily, that concerning holy life, hee would haue them walke as they haue receiued the Lord Iesus Christ: and concerning faith, hee would haue them to bee rooted and soundly edified and established in the faith, especially to abound in thankfulness to God for their happy estate in Christ Iesus.

The 6 verse containes a precept concerning holy life, viz. to walke on in Christ, and a rule by which that precept is to be squared, and determined, viz. as they haue receiued Christ Iesus the Lord.

As yee haue receiued (Christ Iesus the Lord, &c.)

These words may bee diuersly vrged vpon them, according to the diuers senses may be conceiued of them, For

1. To walke as we haue receiued Christ, may beare this sence, namely, to frame our obedience according to the measure of the knowledge of Christ we haue receiued, it shall be to vs according to what we haue, to whom God hath giuen much, of them he requireth much; and judgement certainly abideth for him that hath receiued the knowledge of his masters will, and doth it not, if our practice bee according to the knowledge wee haue, this may bee our comfort, God will accept of vs: and otherwise they are but in a miserable case that are barren and vnfruitfull in the knowledge of our Lord Iesus Christ^a.

a 2. Pet. 1. 9.

2. Such a sence as this may be gathered, viz. So liue with care of a godly life, as ye neglect not to preserue the doctrine, concerning Christ, ye haue receiued. Certainly it ought to bee the care of euery godly minde, to doe his best to preserue the puriry of the doctrine hee receiued together with Iesus Christ; great is the generall neglect of many sorts of people heerein.

3. Or thus, Let the doctrine you haue receiued from Christ Iesus bee your onely rule both for life and manners, So liue and walke as you haue receiued; The Apostle commandeth to *separate from euery brother that walketh inordinately, and not after the traditions which they had receiued of the Apostle*^b. By tradition he meaneth the holy word of God deliuered by liuely voice vnto the Churches, while yet it was not written, euen the same which now is written: The elect Lady and her children are commended for *walking in the truth, as they had receiued commandement of the Father*^c. Yea so must wee sticke vnto the word receiued, as if any man teach otherwise he should be *accounted accursed*^d. For the Apostles receiued it *not of men, but by the reuelation of Iesus Christe*. And *as they haue receiued of the Lord, so haue they deliuered vnto vs*^e. Therefore wee must conclude with the Apostle, *These things which wee haue learned and receiued, and heard out of the holy word, those things we must doe*^f.

b 2. Thess. 3. 6.

c 2. Ioh. 4.

d Gal. 1. 9.

e 1. Cor. 15. 1. 2.

f 1. Cor. 11. 23.

g Phil. 4. 9.

4. The sence may bee thus; as yee were affected when yee first receiued Christ, so walke on and continue, at first men receiue Christ with singleness of heart, with great estimation of the truth, with wonderfull ioy, with fer-

uent loueto Gods children, with a longing desire after spirituall things, with endeauour to beare fruit, and without the mixtures of mens traditions and inuentions.

Now then they are exhorted to take heed that they *lose not what they haue wrought* ^h, but preferue those holy affections and desires still; striuing against the witchcrafts of Sathan and the world, that they be not *beguiled from the simplicitie that is in Christ Iesus*.

The doctrines hence to be noted are.

1. That Christians doe receiue Christ, and that not onely publikely into their countries and Churches (which yet is a great priuiledge, for Christ bringeth with him many blessings, and staies many iudgements, brings a publike light to men that sit in darknesse and shadow of death, and raiseth immortality as it were to light and life againe,) but priuately and particularly into their hearts and soules. This is the happiest receiuing of Christ. Oh the glory of a Christian in receiuing Christ! for he that receiueh Christ into his hart, receiueh excellent illumination, *unspeakable ioy* ^k, *sure attonement* ^l, *his Manna* ^m, eternall graces ⁿ, yea the *very spirit of Christ* ^o: to make him *know the things giuen of God*, to set the soule at liberty ^p, to *mortifie the deeds of the flesh* ^q, to be a *spirit of prayer* ^r, to giue answer concerning our adoption ^s, to furnish the soule with gifts ^t, to *seale vs up to the day of redemption* ^u, to be an eternall comforter ^v, to be *life for righteousness sake* ^x, to *helpe our infirmities* ^y, and to *raise up our dead bodies at the last day* ^z. Lastly he that receiueh Christ, receiueh with him the *promise of an eternall inheritance*, into which hee is presently acknowledged an heire, yea a *Co-beire with Christ Iesus*.

2. The second doctrine. It is not enough to receiue Christ, but wee must walke in him; to walke in Christ, is not only so to liue, as we be sure that *Christ liueth in vs* ^c, or to walke after the appointment of his will expressed in his word, but it is chiefly to continue a daily care of holy perseuerance in the graces and duties of holy life, holding fast our communion with Christ, this the Apostle thinks wonderfull needfull to be often vrged and pressed by all meanes vpon vs, so shamefully doe many fall away, and so cursedly is the sincerity that is in Christ Iesus pursued by the Diuell, and the flesh and the world, and so necessary is the endeauour to preferue the glory of perseuerance in all well doing to the end. Oh this perseuerance, it is a wonderfull thing, and where is the man that doth not lose something of what he had? Oh that wee could be soundly awakened to the care of it, or that wee had mindes that would bee willing to doe any thing wee could to further it: but alas! there is not a heart in vs, there are diuers excellent directions in the word to confirme vs heerein, if we were not ouercome with sluggishnesse.

There are diuers things which if they were looked to at our first setting out, wee were sure to hold out and continue walking in Christ. As,

If men did at first put their hearts to these questions of abnegation, so as they would bee thoroughly aduised, if thou haddest asked thine owne heart the e questions; Canst thou take vp thy crosse and follow Christ? Canst thou suffer aduersity with the righteous? Canst thou professe Christ amidst the different opinions of multitudes of men? Canst thou bee content to deny profit and reason, and thy desires and pleasures and credit, and all for Christs sake? if not, thou wilt certainly fall away, and therefore better neuer beginne.

2. At mens first setting out they must take heede they bee not sleightly in their reformation and mortification: but doe it throughly, not sparing to afflict their Soules with sensible and sound godly sorrow: for else they will afterward repent of their repentance: whereas if it were done with sound aduice, and serious humiliation, this would be an vnmoueable foundation of

rest

The priuiledges of such as receiue Christ

- i Phil. 3. 9.
- k 1. Pet. 3.
- l Rom. 5. 11. & 3. 25.
- m Ren. 2. 17.
- n 1. Cor. 1. 6.
- o 4. 7.
- p Rom. 8. 9.
- q 2. Cor. 3. 17.
- r Rom. 8. 13.
- s Zach. 12. 12.
- t Rom. 8. 15.
- u Gal. 5. 22.
- v Eph. 1. 14.
- w Ioh. 14.
- x Rom. 8. 10.
- y Rom. 8. 26.
- z Rom. 8. 11.
- a Heb. 9. 15.
- b Rom. 8. 17.
- c Gal. 2. 20.

Rules for perseuerance to bee obserued in our first conuersion.

rest and encouragement to faith and wel-doing. It is a great question, whether such will hold out that come in without sorrow for sinnes.

3. Men must at first looke to their kinde of faith: we see many are grossely deceived: temporary faith maketh such a shew, that vntil it be thoroughly tried it will deceiue many: and there is a marvellous loathnesse in our nature to abide the triall, though we know it be plainly heere required^d; whereas if wee did get a continuing faith at first, wee might haue the more assurance of holding out.

d 2. Cor. 13. 5.

4. It would much further perseuerance if wee did at first endeauour, that knowledge and affection might bee inseparable twinnes: not to bee much proud of knowledge without affection, nor to trust much to zeale without knowledge: either of these may be alone in men, that will fall away shamefully.

5. When men goe about reformation, they should doe it thoroughly, and be sure their hearts are renewed: for the old heart will not hold out long to endure the hardship of a reformed life: and if some sinnes haue beene fauoured and spared, though they lie still for a time, yet afterwards they will reuiue and shew themselues. We see in some, what a doe there is to leaue some corruptions and faults, they are seauen yeeres many times before they can be perswaded to forgoe them, resting in the reformation of other faults: whereas there is no assurance that they walke with a right foot in the Gospell, till they make conscience of a ready reformation of euery knowne sinne, and till they reforme thoroughly they are like to fall away, whatsoever faire shew of zeale and forwardnesse they make.

6. In particular diuers men are to be warned of passion and violent affections, if thou meane to prosper in thy perswasion of reformation, then speedily cease from anger and leaue of wrath, else there will bee little hope that thou wilt not returne to doe euill^e, the promise of constant protection is with such as are sheep^f, and are so far humbled, as they haue left their wooluish qualities and passions.

c Gal. 37 8. 9.
f 1o. 10. 28.

7. To make thy standing more sure, acquaint thy selfe with such as feare God, and ioyne thy selfe to them by all engagements of a profitable fellowship in the Gospell: there is a secret tie vnto constancy in the communion of Saints, he is not like to walke long that walketh alone, especially if hee might walke with good company; and this is a cleere marke of a temporary faith in such as for many things goe farre, when men see they shunne society with the godly.

Ier. 32. 39. 40.

8. It is an excellent helpe also, at first, to strue by all meanes to get the testimony of Iesus confirmed in vs: Christ giues testimony especially three wayes: 1. By the promise of the word. 2. By the graces of his spirit. 3. By the witness of the spirit of adoption. Now if we did study the promises diligently, especially recording such as we had interest in vpon our conuersion to God, and did withall trie our selues diligently and particularly concerning those sauing graces, which are markes and signes of regeneration and saluation, and did also begge the witness of the spirit, waiting for those vnspcakable and glorious ioyes of the holy Ghost, and with all thankfulness acknowledging Gods seale for our confirmation, when he is pleased so to set it to: mee thinks this threefold coard could neuer be broken. Oh the heavy slumber and sluggishnesse of our natures: how wonderfull rich is God in compassion? how ready is he to forgiue and multiply pardon? how willingly doth he lift vp the light of his countenance vpon vs? and yet men haue not the heart answerably to waite vpon him, or to be at the labour of this confirmation. How are many that seeme somewhat vnto many, how are they, I say, bewitched with security, so as they cannot be fired out of it, but liue at a venture, and neither seeke nor esteeme the testimony of Iesus?

g 1. Cor. 1. 6.
1. Tim. 2. 6.

h Psal. 51. 12.
What a free
spirit is.

9. Would we be set in a safe condition, and stablished? then wee must strue for a free spirit, remembering *Dauids prayer, stablish me with thy free spirit*^h. Now if any aske what a free and ingenuious spirit is? I answer: 1. It is a minde that will not be in bondage to the corruptions of the times, it acknowledgeth no such bonds or relations to any, as to sinne for their sakes. 2. It is a minde that apprehends libertie in Christ, a minde that will not be in bondage to legall perfection, but discerns his release from the rigor and curse of the law: it will not be subiect, neither to a corrupt conscience, nor yet to a conscience erring or ouer-busie, but sees his prerogatiues hee enioyes in Christ, either in the hope of glory, or sense of grace, or vse of outward things, or his libertie in things indifferent; there is a kinde of seruilenesse or spirit of bondage in many, that wonderfully holds them downe, and if they be not better lightned of their daily feares and burdens, the flesh will lighten it selfe, by rebellion and apostacie. 3. It is a minde not cheined downe to the loue of or lust after earthly things. 4. It is a minde ready prest to doe good, full of incitations to good things, and carefull to preserue it selfe from the occasions of euill: as resolued so to stand vpon the sinceritie of his heart, as rather to loose his life then his integritie: as neither caring for those things which the common sort seeke after, as praise, profits, outward shewes, &c. not fearing their feares.

10. Men must at first labour to get a sound and heartie loue of the truth, desirous to store and furnish themselues with the treasures of holy knowledge: if *the law be written in the hearts and bowels*ⁱ of men, they will hold out to the end.

Lastly, men must be sure that they be *good and true in their hearts*^k, as the Psalmist saith, for then *they shall be as the mount Zion that cannot be moued*, and the Lord will alwaies doe well vnto them.

Now the signes of a good and true heart, are such as these. 1. A *true heart is a new heart*, that must be taken for granted, else in vaine to inquire any further, if there be not a newnesse of the heart to God. 2. It loues God with vnfeined and vndeuided loue, though it cannot accomplish all it would, yet it hath holy desires without hypocrisie, after God, about all things. 3. It labours for inward holinesse as well as outward, both seeking the graces that should be within, and mourning for inward sinnes as well as outward. 4. It will smite for small sinnes; as well for numbring the people, as for murthre and whoredome. he hath not a good and true heart, that is vexed onely for great euills and offences. 5. A true heart is a constant heart, it is not fickle and mutable, as many are in all their wayes, but that it is once, it desires to be alwaies. 6. It desireth the power of godlinesse more then the shew of it: and is more affected with the praise of God then of men. 7. It quickly findes the absence of Christ, and cannot be at rest, till he returne. 8. It constantly pronounceth euill of sinne and sinners, and well of godlinesse and good men.

Now on the other side, the reason why many fall away, was because they were not true in their hearts at first: they set vp a profession of repentance with carnall ends, and through hypocrisie beguiled themselues and others.

Secondly, if men finde that they haue been rightly formed in the wombe and birth of their change, then there are other directions for them to obserue, throughout their liues, that they might continue in this holy walking with God and his Saints. Wouldst thou be sure not to fall away? then looke to these things.

1. Be sure thou continue in the carefull vse of the meanes, as the word, prayer, conference and Sacraments, else know that when once thou giuest way to a customarie hardnes of heart in the vse of the meanes, or neglect of them, thou art neere either some great sinne or temptation, or some great iudgment

i Ier. 31. 33.
Psal. 37. 31.

k Psal. 125.
1. 2. 4.

Signes of a
true heart.

Rules to be
looked vnto
after our call-
ing.

iudgment and apostacie; and therefore concerning the meanes principally looke to two things, 1. preferue appetite. 2. practise that thou hearest, without omission or delay.

2. If thou discernest any spirituall weaknesse or decay, or feele any combat with the flesh, or the tentations of Satan, be sure thou complaine betimes, and resist at the first, for then *the grace of God will be sufficient*, and the weapons of our warfare mightie through God: prayer will easily master sinne at the first through the victorie in Iesus Christ.

3. Resolue with thy selfe not to let go thy assurance, or cast away the confidence of thy hope whatsoever befall thee: or at least, not till thou maiest see wonderfull euident reason. It is a marvellous great fault, to call the loue of God into question vpon euery occasion, whereas men cannot glorifie God more then to liue by faith, & to be vnmouable in it: God takes litle delight in a soule that will withdraw it selfe vpon euery occasion by vnbeleefe. Are they not strangely foolish, that will wear their helmets when there is no stirre, and as soone as they see an aduersarie, or any blowes towards, then to cast away their helmet, and doe it so vsually? such are we and worse, that stand bragging of our faith and hope in prosperitie and ease, and when affliction and temptation comes, then most childishly wee cast away both faith and hope, and till reason and sense are satisfied, we will not be perswaded.

Heb. 10 36.

4. Set perfection before thine eyes to strue after it; and to this end acquaint thy selfe with the rules of holy life, and consider the examples of such as haue walked therein, and the wofull euent that befall the contrarie minded, especially think much of the great recompence of reward, euen the price of our high calling in Iesus Christ.

Phil 3.

5. Take heed of the occasions of falling, such as are spirituall pride, known hypocrisie, desire to be rich, discord with the godly, and vaine ianglings, with our discretion, neglect of our particular callings, and vngodly companie.

Hitherto of perseverance in life. Now in the next verse he intreateth of perseverance in faith.

Rooted and built vp in him, and stablished in the faith, as you haue been taught. 7.

In these words is both a precept and a rule; a precept, to be rooted, built, stablished: a rule, *as ye haue been taught*. The substance of the precept is but to counsell them to increase more and more that they might be stedfast in the assurance of Gods fauour in Iesus Christ. Of this stedfastnes I haue at large intreated in the 5. verse. Onely wee may here againe be instructed and informed.

1. Of the necessitie and excellencie of stedfastnes; the Apostle would not thus often peale vpon it, but that he knew it to be of singular worth in the life of man, and of great necessitie vnto our consolation; besides it implies that people are for the most part slow hearted herein, and hardly drawne to the vnfaired and diligent labour after the establishing of their faith and assurance.

2. That all this stedfastnes of assurance is not the worke of a day; a great tree is not growne or rooted but successiuelly; a great house is not built all at once, we must be euery day adding something to Gods worke, that the building of grace may be in due time finished: none are so established, but they may grow in faith, none haue such great rootes, but they may take roote yet more: many men strue hard to make their trees shew in branches & leaues, I meane in outward profession in the world, but alas what should this great bulke, and so many branches and leaues doe, vnlesse there were more rootes within? yea many deare children of God mistake wonderfully; they euery

day carrie together heapes of precepts for life, but alas poore soules so great a building will not stand, vnlesse they lay their foundation sure, I meane that they get their faith in Christ (the only sure foundation) more confirmed and established.

As ye haue been taught.

Note here the Apostles candor, he doth not arrogate the glory of their establishment to himselfe, but sendeth them to their Minister, and teacheth them to depend vpon him, to waite vpon the blessing of God vpon his labour, and to acknowledge the good they haue, to haue receiued by his ministerie.

Here diuers things may be noted.

1. That the people should labour for a reuerend estimation of the doctrine they receiue from their faithfull reachers.
2. That as faith commeth by hearing, so doth the establishment of faith also.
3. That it is wonderfull dangerous to neglect either the charge of our reachers when they vrge vs to assurance, or the rules by which they guide vs our of the word of God, for the attainment of it; if we would goe about it, when our teachers call vpon vs, the Lord would be with his ordinance to bleisse it to vs; we should be afraid to delay, when we are taught how to confirm our soules in faith and grace.
4. The faithfull Ministers do greatly labour to establish their hearers in the assurance of Gods fauour, and the duties of holy life.

Abounding therein with thanks-giving.

In these words the Apostle shuts vp all; wherein his intent is to stirre them vp to thankfulnes, that as they did thrive in the meanes or matter of faith and holy life, so they should glorifie God by all possible thankfulnesse for it: as he would haue them abound in faith and holinesse, so also in thankfulnes to God. This may wonderfully smire our hearts: for if we obserue our wretched euill dispositions, we may finde that we are wonderfully bent to the very habit of vnthankfulnesse: and therefore it is iust with God many times, that we doe no more thrive in victorie ouer our corruptions, or in the power of diuers graces, or in the progresse of duties, because we doe not more tenderly and constantly acknowledge the goodnesse of God we haue had experience of. Oh that it were written vpon our hearts, and grauen deepe in our memories, that nothing becomes vs more then to abound in thankfulnesse, no fairer sight then to see the Altar of the Lord couered with the calues of our lips; neuer can the estate of a child of God be such, but he hath exceeding great cause of thankfulnes for his happinesse in Christ.

VERS. 8. *Beware lest there be any man that spoile you through philosophic and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.*

Hitherto of the exhortation. From this verse to the end of this chapter is contained the dehoration, wherein the Apostle labours to dissuade the Colossians from receiuing any corrupt doctrine, or any vaine obseruations, either borrowed from philosophic, or from humane traditions, or from the abrogated law of *Moses*.

The dehoration hath three parts.

1. He setteth downe the matter from which he doth dehort, vers 8.
2. He giues 7. reasons to strengthen the dehoration, to v. 16.
3. He concludes against the things from which he dehorts, and that severally, from v. 16. to the end.

In this verse he dehorts from three things.

1. From

1. From Philosophie, that is, doctrines taken out of the bookes of Philosophers, not agreeing to the word of God, which though it had a shew of wisdom, yet indeed was but very deceit.

2. From traditions, .i. obseruations and externall rites and vaine superstitions, concerning either ordinarie life, or else Gods seruice, deuised by men whether learned or vnlearned, and imposed as necessarie vpon the consciences of men.

3. From the elements of the world, .i. from the ceremonies of *Moses* now abrogated, and so from Iudaisme.

In generall, we see in the Church of God, men must beare the words of dehortation, as well as of exhortation: men are in a strange case, that loue to eat poyson, and yet cannot abide to receiue any antidor.

Againe, from the coherence we may note, that the best way to be found against the hurt of corrupt doctrines or traditions, is, so to cleaue to the doctrine of the Gospell, as we grow settled in the assurance of faith, and experienced in the way of a holy life, he cannot be hurt that mindes holinesse and assurance.

Beware] When wee finde these caueats in the Scripture, wee must thinke of them as more then bare notes of attention, for they shew some great euill or deceiuing, and withall it imports, that we of our selues are inclinable to fall; as in this place, this [*Beware*] imports, that men naturally are inclined to fallhood more then truth, to euill more then good, to wise men more then the wise God, to traditions more then the written word, to their owne deuises, more then Gods precepts, to false teachers, more then the true Apostles, to ceremonies, more then the weightie things of the Law.

Any man] See here the vanitie and leuitie of mans nature: many men either by word or example cannot reduce vnto order, or vnto truth, yet any man may seduce vnto sinne and error. All sorts of men may be fountaines of euill, but in case of returning, an obstinate sinner or superstitious person, is vsually wiser then seuen men that can giue a reason.

Spoile you] This word is various in signification; it signifieth as some take it, to make bare, or to prey vpon, or to circumuent, or to deceiue, or to driue away as a prey, or to lead away bond and captiue, or as here, to spoile; it is so to seduce, or to carrie away as a spoile: for the matter expressed in this word, we may note.

1. That a Christian stands in danger of a combat, and if he looke not to himselfe, may be spoiled and caried captiue. for the word seemes to be a militarie word, and so imports a battell.

2. That there are worse losses may befall vs, then the losse of goods or children, a man is neuer worse spoiled then when his soule suffers spirituall losses. *Iobs* losses by the Sabæans was great, yet theirs were greater. 1. That lost the good seed sowne in their hearts^a. 2. That had those things taken away that sometimes they had in spirituall things^b. 3. That lost their first loue^c. 4. That lost the kingdom of God in losing the meanes of the kingdom^d. 5. That lost what they had wrought^e. 6. That lost the presence of God^f. 7. That lost vprightness and sinceritie. 8. That lost the taste of the powers of the life to come^g. 9. That lost the ioyes of their saluation^h. And lastly, much more theirs that lose their crowneⁱ.

3. We may here see, that corrupt opinions may marre all, and spoile the soule, and make it into a miserable prey to euill men and angels.

4. That matters, that seeme small things and trifles, may spoile the soule, & bring it into a miserable bondage, such as those traditions might seeme to be.

You] This word noteth the persons spoiled, and so giues vs occasion to obserue 2. things.

σπλαγχνῶν.

a *Math.* 13.
b *Math.* 13.
c *Reuel.* 2.
d *Math.* 21.
e 2. *Ioh.* 10.
f *Hos.* 5. vlt.
g *Heb.* 6.
h *Psal.* 51.
i *Reuel.* 3. 11.

1. That we may be in the shepfold of Christ, and yet not be safe. *You*, yea you Christians. The Diuell can fetch booties euen out of the temple of Christ.

2. When he saith you, not yours, it shewes that howsoever it be true, that most an end false teachers, seeke theirs not them, that is, seeke gaine, not the soules of the people; yet it sometimes fals out, that euen the most dangerous and damned seducers, may be free from seeking great things for themselves. It is not any iustification to the popish Priests, nor prooue of the goodnesse of their cause, that they can denie their owne preferments and liberty on earth, to winne Profelites to their religion. Therehaue alwaies bene some euen in the worst professions of men, that haue at least scemed outwardly to care for nothing but the soules of the people.

Through Philosophy] This is the first kinde of corruption heere condemned. But is Philosophie naught and heere reiected?

It is not simply condemned, but in some respects: namely, as it doth not containe it selfe within his bounds, or is not to the glory of God: or as it is, *vaine deceit*. So that vaine deceit may bee heere added interpretatiuely: it explaines the sense.

But how became philosophie to be vaine deceit?

It is vaine deceit foure wayes. 1. When it propoundeth and teacheth diuellish things, as the philosophie of the Pagans did: As in their Magicks, when they taught the diuers kindes of Southsayings, coniurings, casting of natiuities, and a great part of Iudiciall Astrologie. 2. When the placets and opinions of Philosophers that are false, are iustified as true. As their doctrine of the worlds eternity, or the soules mortalitie, or the worship of Angels, or their Stoicall fate and destinie, or their vilde opinions about the chiefe good. 3. When the principles of philosophie, that in the ordinarie course of nature are in themselves true, are abused to denie things propounded in the Gospell abouenature. As those maximes, that of nothing nothing is made. And that of a priuation to a habit there is no regression, and that a Virgin cannot conceiue. The first is brought against the creation of God, whereas it is true of the second cause only. So the second is brought against the resurrection, whereas it is true only in the ordinary course of nature. 4. When the truest and best things in philosophie are vrged, as necessarie to saluation, and imposed as meet to be ioyned with the Gospell.

Philosophie may yet be vsed, so as shee be content to be a seruant not a mistress. If when Gods word reueales any thing absurd in her, that then shee will humble herselfe, and acknowledge her blindness, and bee admonished by diuine light. And on the other side, men may be corrupted with philosophie, and that diuers wayes. 1. If men vse any part of philosophie that is diuellish, as too many doe. 2. If men neglect the study of the Scriptures, and spend their time onely in those humane studies. 3. When men measure all doctrine by humane reason and philosophical positions. 4. When men depend not vpon God, but vpon second causes. 5. When men striue to yoake mens consciences with the plausible words of mens wisdom. Hence also we may note, that false doctrine may be supported with great appearance of wisdom and learning, as was the corruption of those false teachers. We may not thinke that Papists are fooles, and can say nothing for their religion: but if the Lord should let vs fall into their hands to trie vs, wee must expect from diuers of them great shewes of learning & colours of truth.

Thus of Philosophie,

After the traditions of men.] The word *Tradition* hath been vsed 3. wayes. Sometimes to expresse the doctrine of Gods seruants by authority from God, deliuered to the Church by liuely voice, but afterward committed to Scrip-
ture:

Quest.
Ans.

καθη ἀνάμ.

Quest.
Ans.

How Philoso-
phy becomes
vaine deceit.

When men
are corrupted
by philoso-
phy.

The diuers
acceptation of
the word,
Tradition.

ture: ſo the doctrine of Chriſt, and the Apoſtles, and of the Patriarches before the Law, was firſt deliuered by tradition. Sometimes to ſignifie ſuch opinions as are in Scripture, but not expreſſed: they are there but not ſpoken therein, that is, are drawn but by conſequence or impliedly. Sometimes to expreſſe ſuch obſeruations, as were neuer any way written in the word, but altogether vnwritten in the Scripture, as being deuifed meerey by men. So it is taken ordinarily, and ſo traditions are to be condemned.

There is another diſtinction about traditions, and that is this. 1. Some things are founded vpon Scripture, and did alwaies tend to further godlines, and are therefore Apoſtolicall and to bee obſerued: as all the doctrines of the word, and the publike aſſemblies of prayer and preaching. 2. Some things were founded in Scripture, and were ſometimes profitable, but now are out of all needfull uſe: and therefore though they be Apoſtolicall, yet they binde not, as the tradition of abſtaining from things ſacrificed to Idols, and ſtrangled and blood. 3. Some things haue not foundation in the word, yet may further pietie, it vſed without ſuperſtition, and therefore not vnlawfull, as the obſeruation of the feaſt of the Natiuitie of Chriſt, and ſuch like. 4. Some things haue no foundation in Scripture, nor doe at all further pietie, but are either light or vnneceſſarie, or repugnant to the word, thoſe are ſimply vnlawfull.

Traditions were both in the Church of the Iewes, and in the Churches of the Gentiles; the Iewiſh traditions were called the traditons of the elders, not becauſe they were enioyned them by their Sanadrim or Colledge of Elders, but becauſe they were brought in by their fathers after the captiuitie, the moſt of them after the riſing of the ſect of the Pharifſes. For among them was that diſtinction, of the Law written, and the law by word of mouth: this Law by word of mouth is the *Cabalifticall Theologie*, a Diuinity ſo greatly in requeſt amongſt the Pharifſes; but how well our Sauour Chriſt liked thoſe traditions may appeare. *Matth. 15.*

The traditions in the Churches of the Gentiles may bee conſidered two waies. 1. As they were in the times of the primitiue Church. 2. As they were in the times after, vnder Antichriſt.

In the primitiue Church they had by degrees one after another a great number of traditions: ſuch as theſe; To ſtand and pray euery Sabbath from Eaſter to Whitſontide; The Signe of the Croſſe; to pray towards the Eaſt; the anointing of the baptized with oyle; the canonicall houres; Lent and diuers kindes of faſts; the mixing of water with wine; the addition of diuers orders in the Church, as Canons, Exorcifſes, Oſtiaries, &c; Holy-dayes; to ſing *Halleluiah* at Eaſter but not in Lent, and ſuch like.

Now if any aſke what we are to thinke of thoſe and the like traditions then in uſe. I anſwer. 1. That the Church had power to appoint traditions in indifferent rites, ſo that the rules of the Apoſtles for indifferent things were obſerued, as that they were not offenſiue, nor againſt order, or decency, or edification. As to appoint the time and place of publike praier, to ſet downe the forme of it, to tell how often the Sacraments ſhould bee adminiſtred, &c.

2. We muſt vnderſtand that the word *Traditions* vſed by the Fathers, did not alwaies ſignifie theſe and ſuch like things deuifed by men, but ſometimes they did meane thereby, ſuch things as were warranted by Scripture, though not expreſſely. As the baptizing of Infants, the obſeruation of the Sabbath, &c.

3. There were ſome Traditions in ſome Churches, in the firſt hundred of yeeres, that were directly impious, as the Inuocation of Saints and Images.

4. Some other things were then vſed that were not euery way impious in their

Not ἐγγεγραμμένα
but ἀγεγραμμένα.

A diſtinction
about tradi-
on.

Traditions in
the Church of
the Iewes.

Cabalifticall
Diuinity.

Traditions in
the Churches
of the Gen-
tiles.

Queſt.
Anſw.

Traditions in
the times of
the Fathers in
the primitiue
Church.

their owne nature, and yet not greatly iustificable in their vse, and such were diuers of the aforesaid obseruations.

5. That diuers things at the first brought into the Church with good intents and to good purpose, afterwards grew into abuse : as for example ; In the Primitiue order of Mounks.

6. The worse traditions were brought in by false teachers, and too pertinaciously obserued by the people, the Fathers bewailing it, and sometimes complaining of it.

7. The Fathers themselues in some things shewed leuity and vnconstancy of iudgement : sometimes to please the people, approouing things ; and againe, sometimes standing vpon the sole perfection of the Scriptures.

Lastly, it cannot well bee denied, but that the libertie taken in the primitiue times to bring in traditions, opened a doore to Antichrist.

Traditions in Popery.

Scriptures against traditions.

Now concerning the traditions in Popery vnder Antichrist, their doctrine is abominable, for they say that the word of God is either written or vnwritten ; and they say their vnwritten verities are necessary as well as Scripture, yea that they are of equall authority with Scripture. And those traditions they would thus exalt, are for number many, for nature childish, vnprofitable, impious and idolatrous. But that we may be fully settled against their impious doctrine of traditions, we may profitably record in our memories these Scriptures, *Deut. 12. 32. Reu. 22. 18. Matth. 15. 1. Pet. 1. 18. Galat. 1. 9. I say 8. 20. 2. Tim. 3. 16. Ier. 19. 5. Col. 1. 28. Luke 16. 29. 1. Cor. 1. 5. 6. 7.*

Ob. 1.
a Ioh. 16. 12. 13

Ob. But our Sauiour told his disciples, *I haue many things to say vnto you, but yee cannot beare them now, but the spirit when hee is come shall lead you into all truth*^a. Ergo, it seems there are diuers truths of Christ which were not reuealed in Scripture, but by the spirit vttered by tradition after.

Sol.
b Ioh. 15. 15.

Sol. This may be vnderstood of the gifts of the Apostles, and of the effects therof, and not of doctrine : for of doctrine he had said in the chap. before, *all things that I haue heard of my father, I haue made known vnto you*^b. 2. If it were vnderstood of doctrine, yet he doth not promise to lead them into any new truths, but into the old, and those Christ had already opened, which should be brought to their minde, and they made more fully to vnderstand them. For so he saith of the Comforter in the 14. chapter, he shall *teach you all things and bring all things to your remembrance, whatsoever I haue sayd vnto you*^c. 3. Be it he had not reuealed all as yet, what did he therefore neuer reueale it ? why, the very text is against it, for hee said, *I haue yet many things to say vnto you*^d, therefore he did say them, namely after his resurrection^e. 4. Let it bee noted that he saith, *ye cannot beare them now* : the things he had to say they could not then beare, why should we thinke that they could not then beare these graue traditions, as the Anointing and Christening of bells and such like ? Lastly, let them prooue it to vs that those toies are the things Christ promised to reueale, and then they say somewhat.

c Ioh. 14. 26.

d Ioh. 16. 12.
e Act. 1. 3.

Ob. 2.
Sol.
f Ioh. 21. vit.
g 20. 30.

Ob. But In the 20. of *Iohn* he saith, *there were many things which were not written which Iesus did.* *Answ.* He saith that the things which are written are to this end written, that we might beleue, and beleeuing might haue eternall life, so that what is needefull to faith and eternall life is written. 2. Hee saith there were other things not written, he saith *other things*, not things differing from these : *other things* in number, not in substance or nature, much lesse contrary things.

Ob. 3.

Ob. But the Thessalonians are charged to hold the traditions they had beene taught. *Sol.* The Scriptures were not then all written. 2. The Apostle vnderstands not traditions as the Papists doe. For in the same place hee calleth the things written in Scripture, Traditions, as well as those were not yet written.

To conclude this discourse concerning traditions, we must further vnderstand, that the traditions in any Church though they be things indifferent in their owne nature, become vnlawfull, if they be such as be taxed in these eight rules.

1. If they be contrary to the rules of the Apostles concerning such things ecclesiastically indifferent. 2. If they be vrged and vsed with superstition. 3. Or as any parts of Gods worship. 4. Or with opinion of merit. 5. Or as necessary to saluation. 6. Or if they bee equalled with the Law of God; or the weighty things of the Law, neglected, and those more vrged. 7. If they be light and chiddish. Lastly, if by their multitude, they darken and obscure the glory of Christ in his ordinances. Thus of the second thing.

The third thing from which hee doth dehort is the Rudiments of the world.

The Rudiments of the world }

By the Rudiments of the world hee meaneth the lawes of *Moses*, especially, concerning meates, washings, holidiaes, garments, and such like ceremoni-all obseruations.

Those lawes were called Rudiments or Elements, as some thinke, because the Iewes and false Apostles held them as needefull, as the foure elements of the world: or else because in their first Institution they did signifie the most choice and fundamentall principles of the Gospell, that were necessary for all to know that would be saued; but it is most likely they are called so by a Grammaticall Relation to the Abcedaries, that as little children beginne at the Alphabet and so goe on to higher studies, so did the Lord giue those lawes, as the A. B. C. of the Iewes, to bee their Pædagogie, in the infancie of the Church.

Now they might be said to be of *the world*, because they were externall rites and subiect to the sight and sense: and because they consisted of a glory that was more worldly then spirituall, and because worldly men doe most stand vpon that which is externall.

Tis the drift of the Apostle to dissuade from the obseruation of those rites, because now the law of *Moses* was abrogated. Abrogation is a plausible doctrine in popular estates; Proclamation concerning immunities from tributes and taxations, or concerning Ifsonomie, that is, indifferent libertie for all to be competitors for honors or free for profits of a common-wealth, those were wont to be wonderfull gratefull to the multitude, and such is the doctrine of abrogation in Diuinitie: yet because it may be abused by Epicures, it is to be more carefully opened.

The Law may be said to be abrogated diuers waies. 1. When it is antiquated or obsolete, so as men are neither bound to dutie nor punishment: and thus the ceremonies are abrogated. 2. When the punishment is changed, onely the obedience still remaining in force, as in the law of stealth. 3. It is abrogated to the guiltie, when the punishment is transferred on another, so as the law cannot exercise her force vpon the guilty person. 4. It is abrogated, when it is weakned and enervated by transgressors: to breake the law is to loofe or dissolue the law; thus wicked men by their liues abrogate it.

Quest. But is the whole law of *Moses* abrogated? *Ans.* No, for though *Moses* be said to giue place to Christ, that doth not import a change of the law, but of the Law-giuer. *Moses* gaue three kinds of lawes, Morall, Iudiciall, Ceremoniall.

For the morall Law, it may in some sort be said to be abrogated, as 1. In respect of the curse and malediction, as it did worke anger and made execrable: for so *there is no condemnation to them which are in Christ Iesus*, in as much

8. Wayes any tradition growes cull.

What hee means by rudiments.

Why called rudiments.

Why of the world.

The law abrogated 4. wayes.

How the morall law is abrogated. Rom 8.1.2.

Rom. 6. 14.

as the law of the spirit of life hath freed them from the law of sinne and death. 2. In respect of the inexorable rigour and perfection of it: for we are nor now vnder the law but vnder grace. 3. In some sense it is abrogated in respect of iustification: for now it is no more required of the godly, that they should seeke iustification by the law, but by Iesus Christ. Againe, we must distinguish of the persons: for the law still lyeth on the necke of the vnregenerate, but in the former respects is abrogated to the faithfull, for against them there is no law, but the law is giuen to the vnrighteous.

Gal. 5. 23.

1. Tim. 1. 9.

How the Iudicial Lawes are abrogated

Now for the Iudiciall lawes of *Moses*, they were as it were ciuill lawes, concerning Magistrates, Inheritance, order and proccesse of Iudgments, contracts, marriage, bondage, diuorce, vswie, and trespasse between man and man.

These Iudiciall lawes must be considered two waies. 1. As they bindeth the Iewes, as they were men, that is, in a common and generall right, and so those lawes are perpetuall in the nature and equitie of them. 2. As they bound the Iewes as they were Iewes, in a personall, nationall, or singular right: And thus where the reason of a law is particular, there the law is so, and binds not other people, but as it may fit their Common-wealths.

The Ceremoniall lawes did concerne sacrifices, and sacraments, and other holy things, and rituall obseruations. Diuines haue a saying, that *the Iudicialls are dead, but the Ceremonialls are deadly*. That the Ceremonies are abrogated, was signified by the renting of the vaile of the Temple, yea the Temple it selfe is destroyed, as will more fully appaere when I come to the 15. verse.

And thus of the rudiments of the world; Hithervnto also of the matter of the dehortation: the reasons follow.

And not after Christ.]

These words containe the first reason against philosophie, traditions and ceremonies: they are not after Christ, and therefore to be auoided, lest our soules be spoiled. These things were nor after Christ, 1. because they no way tended to the furtherance of heauen & reconciliation with God, which in Christ we should principally looke to. 2. Because they were no way warranted, or approued, or commanded by Christ: Christ when he came imposed no such things. 3. Because they doe now no way lead vs after Christ, but from him rather, in as much as we rest in those works done, and neglect the commandement of God. Lastly, they feed the humors of carnall men, and draw away mens mindes from the spirituall worship of God in Christ.

Hence we may note an answer to that question, whether the Gentiles may not be saued without Christ by philosophie? The Apostle determines that the soule is spoiled by philosophie, if it be not after Christ.

Againe, hence we may learne a note of tryall concerning the truth of religions: that religion which is not after Christ, is a false religion. for this is a foundation, that euerlasting happinesse must be expected from Christ alone.

Lastly, here we may note, that sinnes against Christ will be accompted for, though they were not forbidden in the morall law. we haue now another law in the Gospell, so as whatsoever is not after Christ is a great transgression: neither may we thinke that we sinne not against Christ but only by traditions and ceremonies: for there are many other waies of offending against him, as, To liue without Christ and communion with him^a. To be an enemie to the crosse of Christ^b. To make the doctrine of redemption an occasion of libertie to the flesh^c. To liue after the lusts of men and not after the will of Christ^d. To harden our hearts against the doctrine of reconciliation^e. To hold false opinions concerning the person or office of Christ. To peruert the Gospell of Iesus Christ^f. To persecute or despight Christ in his members^g. To trust in the merit of our owne works^h. To denie him before menⁱ. To

a Ephes. 2. 12.

b Phil. 3. 18.

c 1. Pet. 2. 16.

d 1. Pet. 4. 1. 2.

e 2. Cor. 5. 10.

f Gal 1. 7.

g Math.

h Rom. 10. 3. 4.

i Mat. 10. 33.

reproch the seruants of Christ^k. Not to beleue the report of his messengers^l. Not to imitate his graces^m. To offend one of Christs little onesⁿ. To make diuision or schisme^o. Not to discern his bodie in the Sacrament^p. To build againe things destroyed^q. To breake our vowes^r. To fall away from the doctrine of Christ^f. To grieue the spirit of Christ^t. To be beguiled from the simplicitie that is in Christ Iesus^u. To cast away their confidence^x. Or to fashion our selues to the lusts of our ignorance^x.

Thus of the first reason.

VER S. 9. *For in him dwelleth all the fullnes of the Godhead bodiij.*

These words containe the second reason: and it stands thus; If in Christ there be all diuine fullnes and sufficiencie, then there needs no supply from humane inuention, either for doctrine, or worship, or manners: but in Christ there dwells all fullnes euen from the ocean of all perfection, and therefore let no man spoile you through philosophie, traditions or ceremonies, &c.

For the explication of the Minor, we may conceiue of the words of the text thus; There is in Christ all fullnes of wisdom as the Prophet of the Church, therefore there needs no philosophie. 2. There is all fullnes of merit in Christs satisfaction as Priest of the Church, therefore there needs no expiating ceremonies. 3. There is all fullnes of power and efficacie in Christ as king of the Church, therefore there is no need that we should help him with inuenient traditions to vphold the liues or godlinesse of Christians, or any way to further the ordinances of Christ.

This verse containes in it selfe an excellent proposition concerning Christ, viz. That the Godhead is in the bodie, that is, in the humane nature of Christ; And this is amplified, 1. by the manner of presence, *he dwelleth there*. 2. by the measure, *in all fullnes*.

The word *Corporally* hath been diuersly interpreted. *Corporally*, that is, truly and indeed. *Corporally*, that is, not in shew or shadow only, but compleatly; in comparison of the shadowes of the law, or prefiguring signes. He dwelleth not in Christ as he did in the Temple. *Corporally*, that is, according to the flesh. *Corporally*, in respect of the manner of his presence, not as he is in all creatures by efficacie or power, nor as he is in the Saints by his grace, nor as he is in the blessed by glory, but corporally, that is, by vnion with the person of the word; but I thinke it is safest and plainest, to take it in the third sense, viz. corporally, that is, in his humane nature.

Christ is commended in the praise of his relation 1. to the Godhead in this verse. 2. to Saints and Angels, v. 10.

In him, notes his person, *Godhead*, expresseth his diuine nature, *corporally*, imports his humane nature, and *dwells*, tells vs of the vnion of the natures.

The summe of all is, that in as much as the Lord hath saued vs by so wonderfull saluation in Christ, and in that our Sauour was true God as well as man, as being the second person in Trinitie, therefore we should wholly rest vpon him, and not distract our thoughts, or faith, or seruices, with either philosophie, or traditions, or ceremonies, as supposing that our saluation should be any waies furthered by those. Now in that the holy Ghost is so carefull to teach the diuinitie of Christ, we should also learne to be affected with the wisdom of God, that hath designed the second person in Trinitie to be our mediator: Thinke of it often, and weigh with your selfe the glory of Gods wisdom herein; who is fitter to restore the world then he that made it^a? Incarnation is a mission; now it was not fit he should be sent by another, that was not of another, as the Father was not. It is wonderfull futable that the naturall sonne should make sonnes by adoption^b. Who fitter to restore the image of

k Heb. 11. 26.
l Esay 53. 1.
Rom. 10. 16.
m Mat. 11. 29.
n Mark. 9. 42.
o 1. Cor. 1. 12.
p 1. Cor. 11. 28
q Gal. 2. 17.
18. 19.
r 1. Tim 5. 11.
12.
f 2. Job 9.
t Ephes. 4. 30.
u 2. Cor. 11. 3.
* Hebr. 10.
x 1. Pet. 1. 14.

Why our Sauiour was the second person in the Trinitie and no other.

a Job. 1. 1.
Col. 1. 15.

b Job. 1. 12.

c Col. 1. 15.
 Heb. 1. 3.
 d Col. 1. 13.

of the Father lost in vs, then he that was the eternal image of the Father^e who who fitter to breake open the fountaine of Gods loue, then the that was the sonne of his loue^d? The personall word became the enunciatiue word, to declare vnto vs his Fathers nature and will; he that is the middle person in the Trinitie, is fittest to be the middle man, or mediator between God and man.

e Reuel. 1. 7.
 f Mat. 28. 21.
 g Reuel. 2. 23.
 h Phil. 3. 21.

Is our Sauour God then? then he is eternall^e, omnipresent^f, omniscient^g, and omnipotent^h.

i Ierem. 23. 6.
 Math. 1. 21.

The consideration of the diuinitie of Christ, may and ought wonderfully to comfort vs against the greatnesse of our sinnes and Gods wrath, remembering that the Lord Iehouah is he that is our righteousnesⁱ, and iustification from all our sinnes: as also against the greatnes of the enemies and aduersaries of our soules, and the truth or true grace of Christ in vs; Our Sauour is the mightie God^k, and therefore can & will easily subdue all our enemies vnder our feet: besides hereby wee are assured of the supply of all our wants, seeing he that hath all the fullnes of God in him, hath vndertaken to fill all things in the Church^l. And as this may comfort, so it should instruct: why should we not come *willingly at the time of assemble^m*, seeing we serue the God of heauen, and haue all our seruice done in the name of the Son of God, and presented by his mediation to the Father? And further shall we not accompt vnbeliefe to be a monstrous sinne, considering how little cause wee haue to feare or doubt? but especially shall we not learne humility of him, that being in the forme of God humbled himselfe for our sakes to take vpon him the forme of a man, and to be subiect to the very deathⁿ? Lastly, shall we not learne hence the hatefulnesse of sinne, and the odious filth of it? we may commit sinne, but God must remit it, and become a sufficient propitiation for sinne.

k Esay. 9. 6. 7.

l Ephes. 1. 7. 8.
 m Psal. 110. 3

n Psal. 2.
 Math. 11. 29.

Corporally]

How the deuine nature can be in the humane.

Quest. How can the whole diuine nature be said to be in the humane, seeing the one is infinite, the other finite?

Answ. 1. It is no more then to affirme, that the humane nature is vnited to the deuine in the fulnesse of it. Or 2. That it is incorporate, or made flesh incarnate, or hath a body ioyned to it. Or else 3. Let it be granted of the inhabitation in the flesh of Christ: yet it followeth not that therefore it is there included. For it is so in the flesh whole, that without the flesh it is euery where. For the diuinitie is not only immense that it can be euery where, but also most simple, that it can be and be euery where whole, as the soule in the bodie and the light is in the sunne, and yet not included there, yet trulie and whole there.

Quest. But since this text plainly affirms that Christ had a body, and so by *Synecdoche*, a true humane nature, it may be heere inquired whether his humane nature was like ours, and the rather since the godhead did dwell in him bodily.

How Christ was like vs, & how vnlike.

Answ. That this may be cleerely resolved, we must know that what is said in this verse notwithstanding, Christ in his humane nature was like vnto vs. But for euidence, I shew briefly in what he was like, and then in what he was not like. He was like 1. in that he tooke a true body, not fantastical. 2. He tooke a true humane body, and not a caelestiall body, and he was indued with a reasonable soule. 3. He had the essentiall faculties of both. 4. He had the very infirmities of our nature, I meane such as were not sinful. Now Christ was vnlike vs in bodie, in soule, in both: *In body*, 1. In his conception there was a difference, for we are of *Adam* and by *Adam*: but he was of *Adam* and not by *Adam*, for he was not begotten but made: and so originall sinne was auoided, and some thinke his very body had all the parts at the first con-

ception

ception formed. 2. His body was not corruptible, it saw no corruption. In soule he differed two waies. 1. In that it was without sinne. 2. In that it was indued with gifts aboue men and Angels. In both there was difference. For 1. They subsisted from the beginning in the diuine nature, and did not make a person of themselues. 2. They are admitted vnto the grace of adoration, so as now Christ-man is worshipped though not properlie as he is man.

Thus of the natures of Christ : the vnion of them followes, in a double consideration. 1. Of the manner, in the word *dwelt*. 2. Of the measure *in all fulnesse*.

Dwell] There are two kindes of vnions in Christ. 1. Of the soule and body. 2. Of both those with the person of the word, the later is heere meant.

There are 2. questions about vnion in Theologic, that are wonderfull full of difficultie. 1. The vnion of three persons in one nature. 2. The vnion of two natures in one person. This latter is in Christ, hee is begotten as God, created in respect of his soule, and borne in respect of his body.

There are diuers vnions. 1. Substantiall in the Trinitie. 2. Naturall in soule and body. 3. Carnall in man and wife. 4. Misticall in Christ and the Church. 5. Personall in Christ, for in him as soule and body are one man, so God and man are one Christ.

It is much easier to tell how this vnion in Christ is not then to tell how it is. Negatiuely thus.

Things are vnited three waies ; Some things are compounded and made one, yet the things vnited are not changed, mingled, or confounded, but remaine perfect : as many stones vnited in one building. 2. Some things vnited are perfect, but yer changed and not what they were : as the body of a man made of the vnion of the foure elements. 3. Some thinges remaine whole and not changed but vnperfect of themselues, as the soule and body of themselues apart. Now this vnion of Christ is not after any of these waies. Againe this vnion in Christ is. 1. Not by bare assistance or presence°. 2. Not by habituall vnion°, either by affection, as friends are one, or by grace°, as the Saints are one with God. 3. Not by worthinesse°, or authoritie°. 4. Not by harmonie or consent of will° or opinion : as the Angels are one with God, and as the Saints shall. 5. Not by ioint authoritie° as two Consuls are one. 6. Not by homonomie or giuing of the same name to each nature. 7. Not of pleasure only°, as if it were so only because God would haue it so. Lastly, Not by bare inhabitation, for the word is made flesh. And therefore though the holy Ghost vse the similitude of dwelling heere, to note the continuall residence of the diuine nature in the humane, yet that similitude doth not expresse this vnion cleerely. For the housholder and the house cannot be fitly called one.

The effects of this vnion may be considered either as they are in Christ or to vsward.

In Christ, from this vnion flowes,

1. The predication of the things of each nature, to the person and that truly and really, as when his bloud is said to be the bloud of the Sonne of God*, &c.

2. The enriching of the humane nature with admirable gifts, as great as could possible be in a created nature ; In respect of which he came the neerest vnto God of any that euer was or could be. Nay if all the goodnesse of man and Angels were conferred on one creature, yet it were not comparable to that that is in one Christ.

These gifts in Christ they were either naturall or supernaturall, by naturall gifts I meane such as these ; in the minde, the best wit or memorie and such like faculties, better then euer were in any man, I except not *Adam* himselfe.

Distinctions of vnions.

o xti παρ-
σχισιν.
p xti σχίσιν.
q xti πλεον.
r xti ἀξίαν.
s xti τῶν το-
σοῦτων.
t xti ὁμοτι-
μιαν.
u xti διδόναι.

* Act. 20.

Gifts naturall and supernaturall in Christ.

in the body, most faire forme and a diuine face : his very countenance did expresse a diuinitie in him. The verie temperament also of his body was such as nothing could be better tempered or more excellent as being formed by the holy Ghost.

His supernaturall gifts were either in body or minde : in body, as that hee could with his eye pierce the heauens and see there what he would, for *Stephen* could see into heauen as is recorded *Act. 7.* much more must we belieue of our Sauour, for in *Stephen* there was but a small parcell of diuine light. Now I say, those gifts were aboue nature in *Christ*, but yet not against nature^z, In minde there was in him exceeding holines, goodnesse, wisdome, and all the gifts of the spirit.

But all these supernaturall gifts both in soule and body must be considered in *Christ* two waies. 1. In the state of humiliation. 2. In the state of exaltation. Such gifts as he receiued in the state of humiliation, were properly the effects of this vnion, the other were giuen in respect of his obedience vnto death.

Of the first sort I propound these, 1. In the whole soule so great holinesse as can be imagined to be fall a creature. 2. In the minde, most exquisite wisdome. 3. In the heart, such bowels of charitie, loue and compassion, as was neuer in any man or Angell; in the whole man, wonderfull power.

Now amongst all these I only consider of his wisdome and power.

There was a twofold wisdome in *Christ*, *Increate*, and that was only in his diuine nature; and *create*, and that was in his humane. This created wisdome in *Christ* was threefold. 1. Knowledge by immediate vision^l. 2. Knowledge by heavenly habites infused^z. 3. Knowledge gotten by experience^a. By the first knowledge he knoweth immediately the word or God, to which his humane nature is vnited, and in God as in a glasse hee sees all other things. Thus he sees God face to face, and this is a certaine created light in the soule by participation of diuine light.

Concerning this first sort of knowledge in *Christ*, strange things are said by Diuines, but the summe of all is this. 1. That the soule of *Christ* by this created light and vision sees God, and that first, Whole : secondly, Perfectly. 2. That in this vision he sees all things.

Obiect. Then might some one say the knowledge of *Christ* in his humane nature is made equal to his diuine.

Solut. Not so. For first, though he see God whole yet he seeth him not wholly^b, that is, not so much as can be seene by God himselfe, though more then any Creature can attaine vnto. 2. Though he know the things that are and shall be, yet, he knowes not such things as shall not be, and yet God can do them. 3. What he doth know by this finite light, he knowes not so plainly as the word doth. 4. It seeth not things at one view or altogether, but one thing after another. Thus of his immediare or blessed knowledge.

The second kinde of knowledge is habituall or infused knowledge. By this knowledge, he knowes all that can be knowne of man or Angels, yea of all of them together, of this hee speakes *Esay. 11. 3.* There are foure wordes to expresse it, *wisdome, vnderstanding, knowledge, and counsell*; by the first hee vnderstandeth celestiall and diuine things; by the second things seperate from matter, as the Angels; by the third things naturall; and by the last things to be done. But this knowledge is much inferior to the former, for thus hee knowes not the diuine essence. Of experimentall knowledge the holy Ghost spake *Luk. 2. 52.* when he said *Iesus increased in wisdome*, and that must needs bee in such knowledge as hee got by obseruation by degrees in the world^d. Thus of the wisdome of *Christ*.

Concerning the power of *Christ* many things are controuerted in other Churches:

κ τριφουσις
non
αππρυσις.

A twofold
wisdome in
Christ.
A threefold
created wis-
dom in *Christ*
y *Mat. 11. 27*
z *Esay. 11*
a *Luk. 2. 52.*

β όλον, not
όλως.

Of the power
of *Christ*.

Churches:

Churches : and I have ſpoken of it before, more then men of wrangling natures and corrupt and enuious mindes did well take, though no more then what is ordinarie in the writings of learned men : I ſhall not need therefore to ſay much of it in this place. The power of Chriſt is twofold, *increate* and *create*. Increate power, is the power of his diuine nature, and ſo he is omnipotent. Create power is an admirable force in the humane nature of Chriſt, aboue man or angells, to accompliſh that vnto which it is directed. By his diuine power, Chriſt worketh diuine things, and by his humane power, he worketh humane things. thus is he powerfull aboue all creatures, in vnderſtanding, memorie, will, and in acting whatſoeuer the law of God can will.

Hitherto of the power of Chriſt : and ſo of the gifts in the ſtate of humiliation.

In the ſtate of exaltation, there beſell Chriſt 4. things. 1. a wonderfull excellencie of glory. 2. the grace of adoration with the diuine nature. 3. the power of adminiſtration of all things in heauen and earth ^d. 4. a iudicialie power, viz. to be the Iudge of the whole world ^e.

Thus of the ſecond effect.

The third effect of this vnion in Chriſt, was his mediatorſhip, as remaining perfect God he became man ; ſo without any mutation of himſelfe, he is by this vnion become perfect mediator between God and man, the true high prieſt, and the only head of the Church.

The fourth and laſt effect of this vnion, is the communion of the effects : there are diuers operations of both natures, yet they meet in one worke done : the worker is the perſon ; the fountaines of operation, are the two natures according to their properties : the actions are ſome proper to the diuine nature, ſome to the humane, yet the outward fact or thing effected is the worke of both natures. Thus of the effects of this vnion in Chriſt.

Now the effects that flow to vs from hence, are either in Chriſt for vs, or in vs by Chriſt. In Chriſt for vs, there are two effects, expiation and reconciliation to the father. In vs by Chriſt are three effects, iuſtification, ſanctification and glorification.

In all fullnes]

The vbiq̄uarities doe abuſe this place, for they allege that this place proues, that the eſſentiall proprieties of the diuine nature are communicated really to the humane, and ſo they ſay Chriſt is in his humane nature omnipotent, euery where preſent and omniſcient : this they fall vpon to eſtablish his real preſence in the ſacrament. But that this place cannot fit their turnes, may appeare by theſe reaſons, 1. He ſaith, *in whom*, that is, in which perſon the Godhead dwells &c. now it is not doubted by any, but that the perſon of Chriſt is omnipotent, euery where preſent &c. 2. Be it, *in which bodie* the Godhead dwells &c. yet this proues nothing for them, for ſo hee dwells in the Saints, and yet they doe not ſay, they are euery where preſent. 3. When he ſaith, *all fullnes*, this *fullnes* notes the eſſence as well as the proprieties : now I hope they will not ſay the eſſence is wholly communicated to the bodie of Chriſt. 4. *All fullnes* imports all attributes as well as ſome, now all attributes are not communicated : as for example, the bodie of Chriſt was not eternall. Laſtly, the ſame was cleared before, the fullnes of the Godhead is there as the light is in the ſunne.

From the conſideration of all which doctrine, we may ſee cauſe to be abuſed and confounded in our ſelues, that we ſhould not more admire the wonderfull glory of the perſon of Chriſt : and for the time to come, wee ſhould heartily ſtrive with God by prayer, and the uſe of all good meanes, that hee would be pleaſed to reueale his ſonne in vs, and thew this rich myſterie of God *maniſteſt in the fleſh*. Laſtly, this ſhould confirme vs in the faith of all the

^d Math. 28.
^e Acts 17. 30.

Uſes.

good things promised in the Messiah, seeing hence we know how infinitely compleat he is in himselfe. Thus of the 9. verse.

VERS. 10. *And yee are compleat in him who is the head of all principalities and power.*

The third reason of the dehortation is taken from our perfection in Christ: we need not goe to traditions, or philosophie, or ceremonies, seeing we are so compleat in our selues as we are in Christ.

Obserue in the first words, 1. the persons, *yee*. 2. the time, *are*. 3. the benefit communicated, *compleat*. 4. the author, *Christ*. 5. the limitation, *in him*: In generall we may obserue, that Christ doth deriue of his fullnes to his member, *of his fullnes haue we all receiued grace for grace^a: out of his fullnes he filleth all in all^b: he ascended farre aboue all heauens that he might fill all things^c.*

Now if any aske wherein Christians are compleat, or what it is Christ doth deriue vnto Christians out of his fullnes? I answer, he maketh them compleat, or filleth them out of his fullnes, with *knowledge^d, grace and truth^e, peace, power^f, joy and righteousness^g*, strength against temptations and death^h, *abundance of blessings* in the Gospellⁱ, and he *supplieth all their necessities out of the rubes of his glory*, but especially they are compleat in the imputation of his most perfect righteousness.

Thus of the Author and the benefit. Where he saith, *yee are compleat*, hee teacheth them that there must be a particular application of this fullnes of Christ: Though there be water enough in the sea, or in the riuier or fountaine, yet it helps not vs, vnlesse it be deriued to vs by conduits, &c. though there be food enough in the market, yet we are not filled with it, vnlesse it be bought and drest and taken by vs.

Now for the time, when he saith, *yee are compleat*, he shewes that it is not enough that mens hearts haue been full of Christ, but they must be so still.

Quest How can they be said to be already filled and compleat in Christ, seeing many things for their perfection are not yet giuen, and there is a difference of fullnes in the children of God? *Answer*: That this point may be more clearly vnderstood, I consider of this compleatnesse more exactly, both in what it is, and what it ought to be, for they may be said to be compleat, in that they ought to labour after it.

The faithfull are compleat or impleat rather, either comparatiuely or positiuely: comparatiuely in this sense, because they are in the absolute estate that any kinde of people are in, and farre more happie then all the world beside, for the earth is cursed to all other men, the felicitie they would desire cannot be had, or if it were, yet the wrath of God for their sinnes, lyeth like fire in the mids of all, and who knowes when it will buine? how can there be any compleatnesse in their estate, seeing the vnregenerate heart cannot be filled, and the things they can get, serue but for the flesh and bodily life? thus they are comparatiuely compleat. Now positiuely they are so 4. waies. 1. In respect of the fulnes of the body mystical, it is a glorious well compacted copleat bodie^k, and so the *Church is the fullnes of Christ*. 2. In respect of iustification, and that 2. waies: for euery child of God hath whole Christ giuen him, and his whole righteousness imputed: and besides he hath forgueneesse of all sorts of sinnes, originall, actuall, of infirmitie or presumption, &c. 3. In respect of sanctification. 4. In respect of glorification.

Now for glory, we must vnderstand, that though they are not yet in heauen, yet they haue it in respect of promise^l, and in hope^m, and in the meanesⁿ, and in the beginning of it^o: and for sanctification and grace, it must be considered

^a Joh. 1. 16.

^b Ephes. 1. 23.

^c Ephes. 4. 10.

^d Mat. 11. 25.

Rom 15. 14.

^e Joh. 1. 16.

^f Act. 6. 8.

^g Rom. 14. 17.

^h Hebr. 2.

ⁱ Rom. 15. 29.

Christians are compleat both comparatiuely and positiuely.

^k Ephes. 1. 23.

^l 4. 16.

^m Heb. 9. 15.

ⁿ Heb. 6. 14.

^o 2. Tim. 3. 16.

^p Job. 17. 3.

lided according to the threefold degrees of it. 1. in inchoation, 2. in ripe age, 3. in perfect consummation in heauen.

Now for the first, euen the weakest babes and infants in grace are compleat 4. waies. 1. They haue compleat and perfect promises euen of compleatnesse ic selfe p. 2. They are compleat in respect of the meanes of sanctification, for first they haue full libertie to vse them as they haue oportunitie, and they may make their best profit of them: belides the respect of the efficacie of the meanes, their God is *the holy one of Israel, Christ is the head in all fullnes of vertue &c.* they may pray for what they will and be heard, and the word is *the arme and power of God to saluation.* 3. They are compleat in respect of the parts sanctified, they haue grace in euery part though not in euery degree 4. They are compleat in their desire and respect to all Gods commandements.

Thus of weak Christians and their compleatnesse.

Now the strong Christians compleatnesse may be considered negatiuely: and so they are not compleat, that are not full of knowledge, that cannot beare hard sayings, that hath not a plerophorie of assurance, that is not filled with contentation, that cannot liue by faith, or is not filled with the fruits of righteousness.

The last thing is the limitation, *in him.*

In him] Nothing will be had by Christ till we be in Christ, 1. *Joh. 5. 20.* Things are said to be in Christ 1. in respect of creation, all things were created in him 9. 2. In respect of preservation, all things consist in him^r. 3. In respect of the mysticall vnion, and so the Church only is in him.

In him we are elected^t, in him the righteousness of God is reuealed from heauen^e. *in him all promises are yea and amen^u.* *in him we are made rich^{*}.* *in him Jewes and Gentiles are made one^x.* *in him the building is coupled together and growes^y.* *in him we haue life^z.*

Now men may know whether they be in Christ, if they examine themselues whether they be *new creatures^a* or no, and whether they haue *the spirit of Christ^b,* and whether they *loue the appearing of Christ^c,* whether *the world hate them^d,* whether they *loue the brethren^e,* and whether they *walke in the light* in all desire of holy conuersation^f.

Who is the head of all principalitie and power] It is true that Magistrates be in great place on earth and haue principalitie and power, and may be so called iustly, but that is not meant here. These *principalities and powers* are the Angells, and so these words coneyne the fourth reason: Christ is the head of Angells, therefore whatsoever they haue they haue it from Christ, and therefore, what should we doe to goe to Angells to help vs, when Christ the head is giuen to be our Mediator?

The Angells are diuersly called in Scripture: they are called *spirits* to expresse their nature, and *angells* to expresse their office, as messengers sent of God: they are called *sonnes of Gods*: they are called *Cherubims^h* from the forme they appeared, viz. like youthes: they are called *Seraphimsⁱ* for their order and fiercenesse in the execution of Gods anger: they be called *starres of the morning^k* from their brightnes of nature: they are called *watchmen^l,* they are in heauen as a watch-tower, and they keep the world: they are called *flaming fire^m,* because God vseth their help to destroy the wicked; here they be called *principalities and powers,* which are words of greatest excellencie amongst men, and are vsed here to shadow out the glory of those heavenly creatures. Angells are most spirituall creatures without bodies: they moue like the winde vnresistably, easily without molestation, and in an vnperceivable time: and for their number, I am not of their fond opinion that thinke they are ment in the parable of the 99. sheep, as if they were so infinite beyond the number of mankind: yet without question, their number is exceeding

The compleatnesse of the weak Christian.
p *Ezek. 36.*
Jer. 42. 39.

The compleatnesse of strong Christians.

q *Col. 1. 16.*

r *Col. 1. 17.*

s *Eph. 1. 4.*

t *Rom. 1. 17.*

u *1. Cor. 5. 21.*

v *2. Cor. 7. 1. 20.*

w *3. Cor. 1. 5.*

x *Eph. 2. 16.*

y *Eph. 2. 20.*

z *1. Joh. 5. 11.*

a *2. Cor. 5. 17.*

b *Rom. 8. 9.*

c *2. Tim. 4. 8.*

d *1. Thess. 3. 5.*

e *1. Pet. 3. 12.*

f *1. Joh. 15. 18. 20.*

g *1. Joh. 3. 14.*

h *Eph. 4. 16. 17.*

i *1. Joh. 1. 6.*

k *Hebr. 9. 14.*

l *1. Joh. 3. 6.*

m *Job 38.*

n *Genes. 3.*

o *Esay 6.*

p *1. Joh. 38. 7.*

q *Dan. 4. 10.*

r *Psal. 104.*

n Dan. 7. 10.
Hosea. 12. 24.
Maib. 26. 53.

great and almost incomprehensible, and cannot be knowne of vs in this worldⁿ. They wonderfully excell in knowledge, and that naturall, and supernaturall, and experimentall. But to speake a little more expressly, I consider in the Angels, 1. What they are in themselves, here called *principalities* and *powers*. 2. What they are in relation to Christ, who is said here to be their *head*. 3. What they be in reference to the body of Christ.

o Elohim.

The Angels in themselves are principalities, for their excellencie of nature and estate. They are called powers for their wonderfull force they haue ouer other creatures at Gods appointment. The words do not import any hierarchie among the Angels, for howsoever we are not to thinke there is any Axiarchie among those glorious creatures; so it hath been bold presumption in those either Iewes or Scholemen or Papists that haue trauelled in it to describe a fantastick number of orders amongst them. For their excellencie of nature, as they are here called principalities, so else where they are called, *stars of the morning*, *sonnes of God*, yea *Gods*. And for their power it is exceeding great ouer the creatures: as when an Angell could destroy all the first borne of Egypt, and to ouerthrow so many thousand in *Senacharibs* armie: an Angell set *Peter* out of prison, an Angell caried *Philip* in an instant, they can strangely winde themselves into mens imaginations, so as they can appeare to men in their dreames^p. As euill Angels can suggest tentations, so do good Angels holy motions. They haue power ouer the Devils to restrain them, but worke miracles they cannot but by the power of God; the Angell in the 8. of *Iohn* could moue the waters, but he could not of himselfe cure the sicke. Thus of Angels in themselves.

p Math. 1.

The benefits
Angels haue
by Christ.

In relation to Christ so they are implied to be of the body, and Christ to be their head. Now we may not maruell at it that Christ should be the head of Angels, for there be diuerse distinct benefits which Angels from thence do receiue, which by naturall creation they had not. It is a benefit that they are vouchsafed a place in the mysticall body vnder Christ that they might be receiued, as it were into the new order in Christ. 2. A peace is made betweene them and man in Christ. 3. The roomes of Angels false are supplied by the elect, the society of Angels being much maimed by their fall. 4. They are refreshed with singular ioy for the conuersion of the elect; besides the enlarging of their knowledge, that they are vouchsafed the vnderstanding of the secrets of the Gospell. 5. They receiue from Christ confirming grace, and so assurance that they shall neuer fall: which is their cheife benefit. 6 Their obedience in it owne nature is vnperfect^q, though not sinfull, and therefore may neede to be covered by Christs perfections.

q Job. 4.

What the An-
gels do for
the body of
Christ.

Thus of the relation to Christ. Now if any aske what relation they haue to the body of Christ, and what they doe vnto it: I answer, by propounding both what seruice they do to the body, and in what maner. For the first, they are like Masters and Tutors to whom the great King of heauen sends out his children to nurse. God out of the rabble of best men doth adopt children to himselfe and after commit them to be kept by those most noble citizens of heauen^r; Besides they execute iudgment vpon the enemies of the Church. They attend vs at the houre of death and carry our soules to heauen^s. They shall gather our bodies together at the last day^t. Lastly for the accomplishment of all designments for our good they stand alwaies looking on the face of God to receiue commandements^u. Now for the manner in the old Testament they are reported to haue sometimes appeared vnto men, sometimes in their dreames, sometimes in visions, the Prophets being rauished, into an extasie, without true bodies, but not without the forme of bodies. Sometimes they appeared in true bodies, either such as were for the time created of nothing, or else formed for the seruice of some preexisting matter, or else they

r Psal. 34.
s Luk. 16.
t Math. 24.

u Math. 18. 10

they vsed the bodies of some liuing creatures: for if the Deuill could speake in the Serpent, why might not some good Angell vse other Creatures: as some thinke the Angell spake in Balaams Ass. But for this kinde of declaring themselues to men in the new Testament it is ceased, especially since the primitiue times, so as now we cannot describe how the Angels doe performe their seruice to the Church.

Now for the vse of the whole, in as much Christ is the head of principalities and powers, we may comfort our selues diuers waies. If Christ fill the Angels, how much more can he out of his fulnesse fill vs, in the supplie of all our wants? againe, shall we not reioyce in the grace here is done to vs, in that wee are vnited into communion with Angels vnder our head? yea and that such glorious creatures, are appointed to be our attendants, why should wee feare when Christ and his Angels will be so readie about vs? further this may also instruct vs, we neede not be ashamed of Christs seruice, seeing the very Angels follow him and depend vpon him. A prince that kept great princes to be his domesticall seruants, were like to be much sought to for preferment of such as would follow him? Oh how should we long after Christ who is head ouer such glorious creatures as the Angel. are?

VER. 11. *In whom also ye are circumcised with the circumcison made without hands, in putting off the bodie of the sinnes of the flesh by the circumcison of Christ.*

Here is the fifth reason, and is peculiarly addressed against those Christians of the Iewes which ioyned the Law with the Gospell as necessarie to saluation. By circumcison they were initiated to the Law of Moses: and if circumcison can adde nothing to vs nor perfect vs anyway in Christ, then neither can the Law it selfe. We haue that in Christ of which circumcison, and the law were signes, we are circumcised in the spirit and therefore neede not to be circumcised in the flesh, and in Christ we haue the accomplishment of what was shadowed in the law.

Might some one say the consequence is strange: we are circumcised in spirit therefore we need not be circumcised in the flesh. Why *Abraham* was circumcised in spirit as well as we, yet he needed to be circumcised also in the flesh. For answer hereunto, we must know that in the time of the old Testament this consequence was of no force: yet now in the new it is exceeding strong. For now we haue not only accomplished what was signified by circumcison, but Christ hath appointed another signe in steed of it, viz. Baptisme, especially this is cleare amongst the Gentiles, which neuer were circumcised in the flesh.

There is imported vnto vs in this verse a twofold circumcison. 1. The circumcison made with hands^a. 2. The circumcison made without hands^b. The one externall, in the flesh, by *Moses*. The other internall, in the spirit, by *Christ*.

Concerning circumcison made in the flesh, there is an obseruation of a fourefold time. 1. There was a time wherein it was not, viz. from the creation till *Abrahams* daies. 2. There was a time wherein it was necessarie, viz. from *Abraham* till *Christ*. 3. There was a time wherein it was tolerable, viz. for some few yeares after *Christ*. 4. There was a time wherein it was inrollerable, and vtterly vnlawfull, viz. since the *Apostles* times to the end of the world^c.

Circumcison had a double signification, for partly it looked to *Christ*, and partly to the members of *Christ*. As it looked to *Christ* it signified 1. That they should haue a Sauour that was circumcised, that is free from all sinne.

2. That

Ob.

Sol.

A twofold circumcison.
 a χειροτονησις.
 b ἀχειροτον-
 τος.
 of circumcison in the flesh.

c Gal. 5. 2.
 What circumcison signified.

2. That he should come of the seede of *Abraham*. 3. That he should satisfie for sinne by effusion of blood, for all blood in the old testament was tipicall. Now as it looked to man, it signified. 1. That by carnall generation we were vncleane, and out of couenant with God. 2. That the faithfull haue interest in the blessed seede. 3. That our hearts must bee circumcised, by the painefull mortification of sinne, and the painefull casting away of sin, as a wretched foreskin: and that we should suffer affliction of spirit for sin, till our hearts were as sore, as were the *Shechemites* bodies. 4. That wee are adopted into Gods fauour and communion with Saints, and distinguished from all other men. 5. That all holinesse of life and forgiuenesse of sinne must be had in societie with the seede of *Abraham*. 6. That through bearing the crosse the first frutes of our bloude should be readie to be offered for him that died for vs.

The end of
circumcision.

The ends why circumcision was appointed were, 1. To reach them by signification the things before mentioned. 2. To be as a sacrament initatorie to let them into the Church. 3. To be a partition wall betweene them and the Gentiles, and as fetters to restrain them from societie with them. 4. To binde them to keepe the whole law^d. 5. To be a seale both of the righteousnesse of faith^e and of their right and possession of the land of *Canaan* as a tipe of heauen^f.

d Gal. 5. 3.
e Rom. 4. 11.
f Gen. 17. 7.

g Gen. 17. 12.
14.

There were three sorts of citizens in the old Church of the Iewes, *Isralites*, *profelites* and religious men. *Isralites* were of the seede of *Abraham*, those were bound to circumcision necessarily^g. *Profelites*, were Gentiles conuerted to the lewish religion, those for the strengthening of their faith did subiect themselues also to circumcision and the ceremoniall law. Now there were certaine religious men of the Gentiles conuerted, and embraced the couenant of God, but were not subiect to circumcision: such were *Naaman*, and the *Eunuch* and others.

Why it was
abolished.

Now this circumcision after the coming of Christ was abolished. 1. Because all effusion of blood must cease when Christs blood was shed. 2. The partition wall was now taken downe, and therefore there needed no signe of difference. 3. The priesthood was changed, and therefore the rites belonging to it also. *Obiect*. But Christ himselfe is said to be the minister of circumcisionⁱ. *Solut*. That was true. 1. As he was giuen to the Iewes by expiation to performe what was promised to their fathers. 2. He was a minister not of the law (which he abolished and fulfilled in his coming) but of the Iewes among whom he was conuerfant: for he preached not to the Gentiles. He was a minister of circumcision, that is, he was a Preacher among the Iewes, as *Peter* was the Apostle of circumcision. Thus of circumcision made with hands.

i Rom. 15.

Now concerning circumcision made without hands, 5. things in this verse may be noted. 1. The persons circumcised, *ye*. 2. The time, *are*. 3. The manner negatiuely set downe, *without hands*. 4. The forme of it, *putting of the bodie of sinnes of the flesh*. 5. The efficient cause, *the circumcision of Christ*.

Note

In generall we may note that the case of the Gentiles is not worse then the Iewes, we want sacrifices, types, oracles, circumcision &c. but wee haue the thing signified; before the law they had the shaddow, vnder the law they had the Image, after the law we haue the body.

8. Reasons
why there be
such hard
phrases and
kindes of
speech in
Scripture.
k Math. 13.
Esay. 6.

Quest. But what should bee the reason that the holy Ghost in this place and in diuerse others vseth such hard phrases and darke kindes of speech.

Answ. The Lord of himselfe in many places of Scripture doth vse allegories or darke sayings. 1. Thereby to execute vpon wicked men a strange and secret curse: *He speaks to them in parables*^k. 2. The maiestie of the matter sometimes denieth to be exprest in more ordinarie termes. 3. In allegories

gories the holy Ghoſt doth not only tell the thing, but explicare it by comparifons, as here. 4. The hard places of Scripture are Gods cheſts, wherein hee hides his treaſure from wicked men. 5. God hereby provides for the conſtant nourishment of the faithfull, that though now they finde a ſweet relliſh in the word, yet if they come again to the ſame word, there is ſuch depths in it, they may finde more food in it. 6. God ſomewhat aimes at the humbling of the proud heart of man, and will hereby make him ſee his wants, and many waies buffet him. 7. To excite in vs ſo much the more diligence. 8. Some parts of Scripture are for an appointed time¹, and till then they are ſealed up. ſo a vaile is yet drawne ouer ſome parts of the Reuelation in things not yet accompliſhed; ſo it was in Daniels time^m. Thus in generall.

Circumciſion without hands is a wonderfull worke of the ſpirit of grace, wrought by the word vpon the members of Chriſt, vpon their receiuing into the myſticall bodie, by which corruption of nature is wounded, beloued ſins caſt away with ſorrow, and the ſinner receiued into an euerlaſting communion with God and his Saints. Now that there is ſuch a worke as this in euery child of God, is apparant by theſe places of Scripture, Deut. 10 16. & 30 6. Ier. 4. 4. Rom. 2. 26. and this text.

The firſt thing here to be conſidered is the perſons both in themſelues, ye, and in their relation to Chriſt, in whom, and to other gifts mentioned before, and imported in the word alſo.

Ye] What graces we heare to be in Chriſts members, we muſt looke to it, that they be in vs: it was no comfort to the Coloffians that others were circumciſed with circumciſion without hands, vnleſſe it might be truly ſo ſaid of them alſo. which ſerues for great reproofe of many that neglect the power of all doctrine, which is the application of it to themſelues. but this comes to paſſe either for want of faithⁿ, or through prejudiceⁿ, or the ſlumbering of the ſpirit, or the loue of ſecret ſinne; yea many loſe the power of the doctrine, by wandring obſeruation how it may ſute vnto others.

In whom] Circumciſion without hands is only found in ſuch as are actually in Chriſt, they only wound corruption of nature, and caſt away beloued ſinnes with ſorrow, this is the difference between temporarie faith and iuſtifying faith. There are three ſorts of hearers in the Citie; Some wholly prophane, ſuch as will mend nothing, nor like to heare of mending. Some openly ſincere, profeſſing conſtantly this circumciſion without hands. A third ſort, partaking of the properties of both the former; for they agree with the beſt in theſe things: 1. In the loue of the miniſterie and Miniſters that preach faithfully. 2. In the taſte of the powers of the life to come, finding the word often of ſingular power, ſo as they receiue it with ioy and great admiration. 3. In the defence of the truth they ſeeme as forward as any: theſe are neere the kingdom of God, as the Scribe was; theſe are more then halfe perſwaded, as Agrippa was; theſe are fired with deſire many times to know what to doe to be ſaued, as the young man in the Goſpell was; but alas all this brings them within the compaſſe of none of Gods promiſes: and if they looke not to it, fearefull apoſtacie will be the end of all this, and they may proue moſt ſpitefull aduerſaries of the ſame miniſterie they admired, and proud contemners of the ſame remorse, with which themſelues were often ſmitten, and ſo their latter end be ten times worſe then their beginning.

Queſt. But what doe theſe men want, or what are their defects, that they ſhould not be right for all this, hauing ſuch great affection to the word, yea euen when it is moſt ſincerely taught?

Anſw. Alas there are diuers things too apparant in their eſtate. For firſt, they ioyne not themſelues with ſuch as feare God in fellowſhip in the Goſpell. 2. They ſhunne by all meanes the croſſe for righteousneſſe ſake. 3. They reſpect

1 Hebr. 2. 3.
m Dan. 12. 8.

What circumciſion without hands is.

r) Heb. 2. 1.
o Pſal. 2. 3.
2. King. 9. 11.
Jer. 29. 26.

spect not all Gods commandements: there are some sinnes they will not leaue: there are some corruptions they are so engaged vnto, that they wil at no hand leaue them. 4. Some of them forsake not the very sinnes they seem to detest and sometimes to cry out against; they cry out vpon swearing, and yet (vile beasts as they are) they will sweare still, yea and that most fearefully, yea after many remorse of conscience for it. 5. They will not be perswaded to vse all Gods ordinances: indeed they heare constantly, and to any mans thinking, with great attention, but they pray not in their families, they will not vse the help of conference, they read not the scriptures with any order or conscience, &c. 6. You see they are not carefull of their companie, they neither shun the appearance nor the occasions of euill, they giue not ouer their going, nor their resort vnto vngodly companie. 7. They haue not been truly humbled by godly sorrow for their sinne. Lastly, they haue sinceritie in respect of persons; in some they like it, in others they doe not like it. they loue not all the Saints.

Also] This also leads vs to the former priuiledges in Christ, and imports that the circumcision without hands here mentioned is to be accounted a maruellous grace of God. and worthily; for our *iudging of our selues*, frees vs from the condemnation of the world; and our daies of mortification, as it were the wedding daies of the soule; and godly sorrow is accompanied with the spirit of prayer; and a fountaine of grace is opened, when our hearts are opened with true contrition. Thus of the persons.

Are] This word designes the time of this spirituall circumcision; the time for the putting away and cutting off of our beloued sinnes is in this life, it must be now done or neuer done. besides till this be done, we can feele no profit or benefit for Christ.

Quest. The Iewes in the Law did know directly when they should be circumcised in the flesh: may not we also gesse at the time of the circumcision without hands, when God would haue vs goe about it, beyond which time it may not be deferred without singular danger? *Answer.* There is a time and it may be knowne, and it is wonderfull dangerous to stand out that time: in generall, the time to humble our selues by mortification for our sinnes, and so to set about this spirituall circumcision, is, when God grants vs the meanes of saluation: more specially when we are pressed with Gods iudgments: or when the mouthes of Gods seruants are in a speciall manner opened vnto vs, and their hearts made large: or when God dispenseth other graces, as temporarie faith, loue to the word, and ioy &c. or when we are smitten with the axe of Gods word, and remorse for sinne is wrought in vs: or when hearing hath kindled in vs a desire and thirst after the best things: or lastly, when we first set out to make profession of our being in Christ.

Quest. But may not any man repent at any time. *Answer.* No. 1. A man may tarrie so long till he commit the sinne against the holy Ghost. 2. Men that goe not so farre, may yet by obstinate impenitencie prouoke God to cast them into a reprobate sense*. we see by experience that the most men that pretend to mend afterwards, yet do not, but troops of men that forget God goe into hell*.

Object. But the Scripture saith, At what time soeuer a sinner repenteth him of his sinne from the bottom of his heart, God will forgie him, &c. *Solut.* 1. Marke the words, they haue a limitation, thou must repent from the bottom of thy heart, or else they comfort nor thee. 2. For the extent of the time, in so many precise words; the text in Ezekiel is not at what time soeuer, but in the day that a sinner repenteth, which is not so vniuersall, but that it may admit the exceptions before, and though some men may and doe repent at their latter end, yet neither all nor the most.

Ob. But

The time of
circumcision
without
hands.

o Luk 14. 17.
p Joel 2. 12.
q 2. Cor. 6. 2.
r 2. Cor. 6. 2.
s Matth. 3. 10.
t Esay 55. 1. 6.
u Job. 15. 2.

* Rom. 1. &
11. 8. 9. 10.
Esay 6.
Matth. 13. 12.
x Psal. 9.

Object. But yet the Theife repented on the crosse. *Sol.* Shall one example make thee presume? why thou maist know that worlds of people when they came to die did not repent as he did, why shouldest not thou more feare the example of so many not repenting: what is one to thousands. 2. Thou readest that the other Theife vpon the same crosse died without repentance. 3. Thou must know that an ordinarie rule cannot be drawne from an extraordinarie instance: his conuersion was miraculous, one of the 7. wonders wrought by Christ in his death. Christ made *Peter* walke on the sea, will hee make thee doe so to? will hee for thy pleasure darken the sunne, or shake the earth, or cleaue the rockes &c. Thus of the time.

Without hands] 2. Things may here be noted.

1. That, that is not circumcision which is outward, made with the hands of man, but that is true circumcision which is inward. Hence there is two sorts of Israelites: the one is a carnall Israelite, *one outward*; the other is a true Israelite, for he is *one inward in his spirit*. As it was then so it is now, the carnall Israelite hath the name of Israel, and the signe of true circumcision; as then the circumcision in the flesh, so now baptisme: and besides they professe to be the seede of *Abraham*, and they speake faire of God and heauen. 2. But what are the principall defects of the carnall Israelite? *Answer.* 1. He rests in the worke done, he beares himselfe vpon the externall worke of holines: he serued God, for he was at Church: he is regenerated, for he was baptised; hee hath praied to God, for he stretched out his hands. 2. His praise is of men and not of God. 3. He wholie neglects the power of godlinesse and the exercises thereof. 4. He is disordered in his life laden with iniquitie. 5. He is senselesse or incorrigible vnder publicke iudgements. 6. He vsuallie opposeth and persequeth him that is *borne after the spirit*.

2. We may note here that God is not tied to meanes, he can worke without hands. What is then the estate of wicked men? no hands of men or angels can make them happy, it is a worke done without hands. Oh how honorable is the worke of mortification of a sinner? it was a glorious worke to make those huge heauens, and this mightie earth without hands: such is the glorie of our spirituall circumcision: we see also here how little beholding the kingdome of Christ is to this world: their hands will not be gotten to set it vp, God must doe it without hands. Lastly we should learne in all estates to liue by faith and rest vpon God, whether in affliction or tentation or mortification of sinne, though we see not meanes, yet let this comfort vs God can helpe vs without hands. And thus of the instrument of circumcision, as it is here set downe negatiuely.

Putting of the bodie of the finnes of the flesh] Here is the forme of this circumcision without hands: it lies in the mortification of the bodie of finnes that are in the flesh. Where note .1. the matter to be mortified, *the bodie of finnes*.

2. The manner, it must be *put of*.

The flesh]

The flesh is one of the three great enemies of God and mans saluation, it is a trecherous domesticall enemy. As it is trecherous, so it is tyrannicall, it will not be pleased vnlesse it raigne. A most secret enemy for shee sits at the fountaine and poisoneth all: most falsly she lets in the Diuell, and permits him to set vp his holds and fortifications in the mindes of men: and is neuer quiet till it bring the soule into a ctuall high treason against God. It is the flesh that causeth whoredomes, murder, drunkennesse, and all disorders. She opposeth all the waies of goodnes, both by objecting against them, and by making *euill present*, she *sanours not the things of God, nor can understand them*. It is she that makes the *Law impossible to vs*: what with her *vaile of ignorance*, and the *slownesse and hardnesse* she diffuseth vpon our hearts and spirits, she makes the ser-

The defects of
the carnall
Israelite.

The practises
of the flesh.

uice of God to seeme *almost* alwaies euill vnto vs. Yea if she get into her throne she dare exalt herselfe against God, and iudge euen God himselfe, and his will, counsell, prouidence, and people; her very *wisedome is enmitie against God*. And so infectiously vile is she, that she diffuseth her poison to our very posteritie, so as we beget a very race of rebels: and in all this, she fortifies her selfe by all aduantages, from euill example, or by riches, and worldly greatnesse, or carnall wisdom, or successe in sinning, yea rather then she will bee subdued or much pursued, she will entrench her selfe vnder the very colours of Christ, making her pretence of following him in words, that she may the more securely follow her owne lusts in deed. This she doth, and thus spoiles the image of God in vs, and makes vs most filthy and lothsome, and so opens the doore of our soule vnto Satan, that our hearts are made a very flie for vnclane spirits to dwell in, and thus she will do if she be not mortified, till she bring men to hell and eternall condemnation there.

Now for the taming of the flesh God hath taken diuers excellent courses.

1. He hath laid a necessitie of mortalitie vpon it, all flesh must know it is but grasse.
2. To crosse the glorie of the fleshly, the Lord of purpose when hee chuseth heires of saluation, will not take many of those the flesh commends for mightinesse, or noblenesse, or wisdom, or the like.
3. God hath set a standing curse vpon the cheife things desired by the flesh, so as they cannot be vsed, but with a kinde of experience of their vanitie, and loathing, and vexation of the spirit.
4. He hath enacted terrible decres against such as walk after the flesh, and giues proclamation that he will certaine lie iudge men for all the practises of the flesh.
5. He placeth his spirit within vs to lust against the flesh.
6. He sent his sonne to take the similitude of sinnefull flesh, that in the flesh he might subdue the flesh.

Lastly, he hath shewed vs waies, what we must do that we might tame and subdue the flesh: as when he telleth vs, first, that we must be sober, that is, moderate in meate and drinke, and recreation and apparell, and what else may hamper the flesh.

2. That wee must put no confidence in the flesh.
3. That we must mortifie it, by confession of sinne, and godly sorrow, with strong cries calling vpon God for helpe against it.
4. That we must search the records of Gods promises, and by faith lay hold vpon him. For till we can shew a better draught of happinesse then the flesh doth, we do in vaine go about to charme it.
5. We must silence it: not suffer it to obiect, or excuse, or extenuate, or denie.

Hitherto in generall of the flesh and the mortification of it. Now more specially we must consider here, 1. the matter to be mortified, viz. the *body of finnes*. 2. The manner, in the words *put of*.

Sinnes] Two things may be here noted; the one is implied, the other is exprest: that which is implied is, that God doth not require this circumcision in other things but only in finnes. 1. Regeneration doth not oppose the flesh in the substance of it: we are not required to cut off any parts of the body, nor to destroy any faculties of the soule; and the same I say of the complexion or constitution of the bodie, it doth not require the melancholie man should be made sanguin. 2. This circumcision reacheth not to the naturall desires of the flesh, I meane such as are needfull to the being of nature, as to eate, sleepe &c. 3. Nor to the morrall proiects. 4. Nor to the remainders of spirituall light, as sparkles of Gods Image. 5. Nor to the outward necessary helpes of life, as horse, land, friends &c. only it restraines those when they are hinderances to godlinesse. The vse is therefore wisely to discern between the meere naturall defects arising from the constitution of our bodies, and the finnes and disorders of our soules: for this spirituall circumcision will not cure mens bodies, but only sanctifies mens mindes.

Againe, we should learne of God here how to deale with our enemies: he distinguisheth

Courses for taming the flesh.

Esay. 40.
1. Pet. 1. 2. 4.
1. Cor. 1.

Eccles.

2. Pet. 2. 9. 10.

Eccles. 11. 9.

Rom. 8. 3.

distinguisheth between nature and the sinne of nature: so should we; wee should oppose their finnes, but loue their persons.

The second thing here to be noted, is, that our finnes are from the flesh: yea if the flesh did not by defect, action, approbation or consent, giue way to sinne, the deuill and the world could fasten no sinne vpon vs. Diuers persons should be informed herein: when they fall into grieuous euill, they cry out of their ill lucke, or of ill councell, or ill companie, or of the deuill; but they should indeed cry out of their owne ill nature, for the rest could not haue hurt them, but by the wickednes of their owne disposition: and wee should all grow suspicious of the flesh and his motions, reasons, desires, &c. and in time to mortifie her with all her lusts.

Bodie of finnes. He saith not onely that there are finnes in the flesh, but a bodie of finnes: that is, a huge masse or lumpe of finnes, linked together as the members of our bodie are. The sins of the fleshly may be called a bodie in diuers respects.

1. In respect of that harmonie and vnion of finnes one with another in practise, so as if one sinne be practised, many will accompanie it: as in *Adams* sinne, the sinne was to eat the forbidden fruit; but that would not be alone, but was attended with doubting of Gods word, with faith in the deuill, with most inordinate pride or desire to be like God, with discontentment with their present condition, with vile ingratitude, with apostacie from all righteousness, with prophanation of the sacrament, with wilfull murder of all their posteritie, and euill concupiscence. *Cain* was angry that God did not accept his prophane sacrifice: but would this sinne be alone? no, for there followes it the hatred of his brother, the falling of his countenance, the reiecting of Gods admonition, coloured hypocritie, murder, and blasphemie. When desire of gaine infects the hearts of Trades-men, we see by experience, it will not be alone, a number of transgressions growes with it, as loue of the world more then God, neglect of sinceritie in the vse of Gods ordinances, swearing, breach of Sabbath, rigorous dealing with inferiours, vnmercifulnes to the poore, selling by false weights and measures, vsurie, if not otherwise yet in selling time, deceit, lying, oppression by ingrossing of wares or incroaching vpon the trades of others.

2. In respect of vnion in continuance after they are committed, thy finnes committed vanish not, but by adding sinne vnto sinne, thou makest vp a very bodie of sinne, and so in Gods sight they stand compacted together as the very limbes of a monster.

3. These finnes may be called a bodie, because they are committed by the bodie, as the externall meanes of them.

4. The masse of sinne in the fleshly man may be called a bodie of finnes, for that it hath many things like vnto the bodie of man: or many comparisons may be taken from the bodie of a man to expresse the finnes of the flesh. As the bodie of man is a faire substance made of base matter: so sinne in it selfe is most vile, though it be coloured ouer by the deuill or the world with the faire proportion of profit or pleasure. And as there be many members in the bodie, so there are in the sinne of the fleshly man: as some members in the bodie are outward, some inward, so are our sins. As men would be ashamed of their bodies, were it not for their clothing, especially if there be any deformitie: so would men of their finnes, were it not for their great places, or faire excuses, and wretched shifts they haue to hide their deformities. And as the bodie of the prisoner in a dungeon is alike a true bodie, with his that sitteth on the throne: so finnes that are secret, that are neuer so closely committed, are finnes, as well as such as are openly done. As his bodie is a true bodie, that yet wants a legge or an arme: so it is in some, though they be not mur-

*why sinne
is said
to haue a
bodie.*

Similes.

therers or adulterers, yet they may haue a bodie of sinne in them. As the naturall bodie cannot liue, if you take away food and clothing: so neither would sinne, if we did not loue it, approue it, defend it, excuse it, and if wee take away carnall reason and ill companie. And as the bodie of Princes is better clad, then the bodies of poore men, yet it is alike, a bodie of clay and corruption: so are the sinnes of great men, though men doe not speake so openly of them.

Uses.

Now for vse of all. First, here we may see a difference between the sinnes of the regenerate, and the sinnes of the vnregenerate: in the godly after calling, there is not a bodie of sinnes, the nest of sinne is scattered, sinne is not in his full strength, he doth not giue his *members as seruants to vnrightheousnes*,

Secondly, here men may try the truth of their repentance, that is not true repentance, that mortifies some one or few sinnes, but that which mortifieth a whole bodie of sinnes.

Thirdly, this shewes the greatnes of Gods mercies, that can forgiue or take away a whole bodie of sinnes and transgressions.

Lastly, this may be a great comfort to afflicted consciences, that cry out of the multitude of their sinnes: if thy sinnes were as many as the ioynts of thy bodie, and as strong as the bodie of *Goliath*, yet the Lord can forgiue, and true repentance will pull them downe. This is the matter to be mortified, the manner followes.

Put off] Sinne must be put off as the begger puts off his raggs, and as the Master puts off his false seruant, and as the porter puts off his burden, and as the husband puts off his vitious wife, and as the serpent puts off his skin.

There are foure things in mortification distinct. The first is the dislike of sinne: the second is the confession of sinne: the third is the godly sorrow for sinne: the fourth is forsaking of sinne; this last is here meant, by putting off of sinne: and this the Lord stands vpon, as a thing he will neuer dispense with the want of it: as these places shew, Prou. 28. 13. Esay 55. 8. Ier. 7. 3. 4. Esay 1. 16. 17. Psal. 119. 9. Ephes. 4. 22. & c. 1. Pet. 4. 1. 2. 3. 4. Ezech. 18. & 33. and there are exceeding comfortable promises made to such as are vpright in the desire and indeuour hereof. Prou. 28. 13. Esay 55. 8. & 27. 9. Ioe. 2. 12. 13. Esay 1. 18.

Quest. But can the flesh be so mortified, and sinne so put off, that it shall cease to be any more in this life? *Ans.* No, for euen in the children of God, the flesh will raise infirmitie, it will let the vnderstanding, it will be framing euill thoughts, it will lust against the spirit, it will not alwaies allow what good is done, or to be done, it will present euill, when good is to be done; it will rebell against the law of the minde, yea sometimes the soule of the poore sinner is led captiue for a time, by his imperious flesh.

Q. But how can it then be said to be put away? *Ans.* Sinne is put away, first if it *reigne not*, nor hold a constant *dominion* ouer vs: it may be put away, euen when it leads vs captiue, if it be an vnwilling captiuitie, if the power of it seeme vnto vs, as a most base seruitude. It is put away, if men take *no care to fulfill the lusts of it*. Secondly, if there be a constant combat in some degree against it: if we finde a struing, and constant fighting against the corruptions of our nature: if we pray against it, iudge our selues for it, and mourne ouer it, with an vnfeined desire to forsake it: this desire to be put off, is one true degree of forsaking of sinne.

That this may yet be better vnderstood, we must know that sinne is put off foue waies euen in this life. 1. *Sacramentally*, in the signe, couenant, and seale, that is in baptisme. 2. *In the guilt of it*, though not in the act of it; thus God puts off, by not imputing. 3. *In act too, by inchoation*, though not perfectly. 4. *Perfectly*, though not in vs, yet in *Christ* our head it is already put away, in his

How sinne must be put off.

4. Things in mortification.

What the flesh doth in the godly.

When sinne is put off.

Sinne is put off foue waies.

his person, though not in ours. 5. It is put away *in hope*, in that we do by hope waite for an absolute and full redemption from all sinne and miserie. Thus of the forme of this circumcision: the efficient cause followes.

By the circumcision of Christ.] There is a twofold circumcision of Christ. First, that which he suffered in himselfe. Secondly, that which he works in vs; the vertue of the first is a great cause of the second.

Quest. But why was Christ circumcised, seeing there was no cause of circumcision in Christ: for nothing could be signified by it, seeing he was the Messias himselfe, perfect God and man, nor was there any impuritie in him, the amputation whereof should thereby be signified, he was a Lambe without spot, a high Priest separate from sinners, the couenant of the promised seede was in him fulfilled, and he came to abolish circumcision: and lastly, tis hee that circumciseth the hearts of others?

Answ. 1. Christ was circumcised, thereby to shew himselfe to be true man 2. thereby to honour the institution of circumcision, as he had done other parts of the Law. 3. that the Iewes might not cauill, and say, they would not receiue an vncircumcised Christ. 4. to commend the vertue of obedience by his example. 5. that he might beare the burthens of them, that being vnder the law, were not able to beare the burthens of the law: God by this signe as by an imitating rite, did subiect him to the law, he hereby professing himselfe a seruant to the law to make vs free. 6. hee was circumcised and baptized to signifie his vnion with both Churches, both of the old and new Testament, and that he came of *twaine to make one*. 7. to ratifie and sanctifie the circumcision of the Fathers, as his baptisme now sanctifieth ours. 8. to signifie the cleansing of our natures, especially by bearing of the imputation of our impurities. 9. he did in his circumcision begin to satisfie God, by those first fruits of his blood, it was as an earnest or pledge of his blood, to be more plentifully powred out: it was a part of his humiliation, and of the price of our sinnes. Lastly, hee was circumcised, that our hearts, by the vertue of it, might be circumcised: for as his death killeth sinne in vs, and his resurrection raiseth vs vp to newnesse of life, so doth his circumcision, circumsise our hearts.

Hence we may gather comfort against the difficulties of mortification, for Christ will be pleased to deriue vertue from his owne circumcision: yea it is a pledge to assure vs, that as certainly as he was circumcised himselfe, so he will see to it, that our hearts be circumcised: if wee will cast our selues vpon him, and by faith come vnto him, there is no sinne so linked, but in Christ we may haue some deliuerance from it. On the other side, it shewes the miserie of all such, as liue in the loue of their sinnes, and minde not mortification: this shewes they are not in Christ yet. for they cannot be in Christ, except they be circumcised. Lastly, it may serue for instruction at once to all that hope for freedom in Iesus Christ, to shew the prooffe of their interest by their circumcision spiritually; and to speake distinctly of it, we must vnderstand that the Lord, that requires this circumcision of vs, extends his precept, both to the heart*, and the eares*, and the tongue: and contrariwise complaineth of vncircumcised both heart, and eares and lips: in the heart we must especially looke to the circumcision, or mortification, 1. of ignorance. 2. of wicked thoughts. 3. immoderate care. 4. prophanenes in God seruice, in a wretched securitie, or a neglect of inward worship. 5. disordered affections, as lust, anger, suspition. 6. discontent with our estate. 7. vnbeleefe. Now for our eares, they must be circumcised, 1. in the vnpreparednes, or want of attention in hearing the word. 2. in receiuing tales. 3. in communicating with the sinnes of others, by a willing hearing of their wickednesse. Lastly, looke to the circumcision of the tongue, and that in the care to auoide, 1. the polluting of

A twofold
circumcision
of Christ.

Why Christ
was circumci-
sed.

* Ier. 4. 4.

x Jer. 6. 10.

o 7. 51.

y Exod. 6.

The sinnes in
the heart to
be circumci-
sed.

Sinnes in the
eares to be
circumcised.

Sinnes in the
tongue to be
circumcised.

Gods name, either by swearing or blasphemie. 2. rash censuring. 3. rotten speech. 4. lying. 5. bitter and furious words, and the spirit of contradiction. 6. flatterie. 7. tale-bearing. 8. idle and vaine words. And thus much now of the spirituall circumcision, and of the 11. verſe.

VERS. 12. *In that yee are buried with him through baptiſme, in whom yee are alſo raiſed vp together through the faith of the operation of God, which raiſed him from the dead.*

In the former verſe the Apoſtle hath laid downe the firſt reaſon, and directed it principally againſt Iudaisme: we haue spirituall circumcision in Chriſt, and therefore we need not carnall circumcision, and ſo by conſequent none of the ceremoniall law. Now in this verſe he meeteth with obiections.

Ob. 1. The reaſon ſeemeth not to follow, they were ſpirituall circumciſed, therefore needed not the outward, for ſo was *Abraham*, yet he receiued outward circumciſion. *Anſw.* The reaſon is of no force now in the new Teſtament, becauſe Chriſt hath appointed another ſacrament in ſteed of it, for *we are buried with Chriſt by baptiſme.*

Ob. 2. But was not Circumciſion a more liuely ſigne? *Anſw.* It was not; which he ſheweth to be true, both in reſpect of mortification, and in reſpect of viuification, baptiſme liuely repreſenting and ſealing vnto both.

Queſt. But haue all that are baptiſed, theſe things ſignified by baptiſme?

Anſw. They are offered to all, but they are inioyed only by ſuch as haue faith in the operation of God.

Queſt. But how may our faith be ſupported in beleeuing thoſe things ſhadowed out in baptiſme? *Anſw.* Two waies: Firſt, if we conſider *Gods operation*: Secondly, if we conſider *Chriſts reſurrexion*. This is the brieſe order and dependance of this verſe; ſo that here he intreats of baptiſme, both by the effects, and by the cauſes: the effects are ſpirituall buriall, and ſpirituall reſurrexion: the cauſes are three, faith, the operation of God, and the reſurrexion of Ieſus Chriſt.

Buried together with him] Three things may here be noted. 1. the buriall of Chriſt. 2. the buriall of the Chriſtian. 3. the vnion of both. For the firſt, that Chriſt was buried, was ſtoried by the Euangeliſt^a, and fore-ſignified by *Ionas* as a type^b, and fore-propheci- ed of by *Eſay* the Prophet^c: he was buried in Ieruſalem, the place where the dying ſacrifices had giuen warning of his death, but it was without the Citie, both to anſwer the type, *Leuit. 16* and to ſignifie that his ſufferings belonged to Gentiles, as well as to Iewes: Hee was buried in Caluarie, the place commonly appointed for condemned men (and not in Hebron, where ſome thinke *Adam* was buried) to note that his death was to be auailable for the condemned men of *Adam*, as well as for *Adam* himſelfe. He was buried in another mans graue, to ſignifie that he died for other mens finnes.

Now for the ſecond, viz. the buriall of Chriſtians; they may beſaid to be buried euen whiles they liue (for of the buriall of the bodie he cannot meane here) in diuers reſpects.

1. In reſpect of diſgrace and reproch: the throats of wicked men are often an open ſepulchre^d, into which if the names of the godly fall, they are buried for the extremitie of diſgrace and reproch with which they couer them.

2. In reſpect of *abnegation*, or the deniall of the loue and care for earthly things: and ſo we are buried to the world, when like dead men we care not for it, but deuote our ſelues to the contem- plation of heavenly things.

3. In reſpect of *mortification* of our finnes: the ſcripture by diuers metaphors expreſſeth the diuers degrees of mortification. For firſt there is the wounding

a *Joh. 19.*
b *Matth. 12.*
39.40.
c *Eſay 53.9.*

d *Pſal. 5.*

wounding of sinne, when the sinner is pricked with remorse by the law. Secondly, the condemning of sinne, when the sinner keeping a spirituall assise, doth examine, confesse, and iudge himselfe guiltie before the Lord. Thirdly, the crucifying of sinnes, when the sinner racks his owne soule by godly sorrow, driuing in the nailes of Gods threatnings, with acknowledgment of his owne deserts, and restraining his flesh through a spirituall reuenge, not caring to expose himselfe to the shame of the world, so that in Christ hee may finde atonement for his sinnes. Fourthly, the killing of sinne, when the sinner puts off the bodie of sinnes, and forsaketh his euill waies. Now then after this followeth the last degree, and that is here the *buriall of sinnes*. Certainly there remaines euen after true repentance in the very godly, a great deal of hidden corruption of nature, inward wãdrings, & distractions after the world, sudden euill propositions against God, or his word, or prouidence, or presence, or promises, or people; impatience, secret pride, and sometimes hypocrisie; a frequent rebellion within against good duties, vnthankfulnes, frequent omissions, either of holy duties, or the care of the power of them, hastines, or anger, impure desires, thoughts of reuenge, besides a great deal of disorder he may finde in himselfe both at home and abroad. Now it is not enough, nor may he rest in the former repentance, but he must proceed euen to the remoouing of these remainders of corruption: death commonly ariseth out of the disease of some one part, but buriall couers all. The worke of reformation and repentance, many times begins at the care of some few principall sinnes: but wee must neuer be quiet, till we burie the whole old man with his works; so that in one sense, the buriall of sinnes, is nothing else, but the progresse of mortification. Againe, after we haue forsaken our sinnes, to burie them, is to keep a diligent watch ouer our nature, and to take downe our flesh, yea sometimes with refraining of lawfull delights or pleasures. Further the buriall of sinne, it may import our care, after we haue left our sinnes, to remouethem out of sight; both out of Gods sight, by suing out our pardon, and out of the sight of our consciences, by quieting them in the application of the blood of Christ, and the promises of grace, and out of the sight of others (so farre as our sinnes were scandalous also) by shewing forth our repentance, and care to auoide all appearance and occasions of like sinning. Great is the glory and happinesse of Christians, that haue attained to this buriall of sinne, for these serue God in a neere acquaintance with him, these haue *ouertome the world*, these can *stand before death and iudgment vnappalled*, these are mightie in the power of Gods ordinance, these know *the secrets of the kingdome of God*, these are without the reach of the *Law*, and feele not the sting of crosses, these are had in singular honour with God, and the holy Angells of heauen, and the prouidence of God is vsually eminent towards these. Now for the third, might some one say, what hath the Christians buriall to doe with Christ, how is there any relation between them? *Ans.* Our spirituall buriall in the progresse of mortification depends vpon Christ diuers waies. 1. In that he hath required and made gracious promises to it. 2. In that the efficacie of the meanes by which it is wrought, comes from Christ. 3. In that it is accepted of God onely for Christ and through his intercession. 4. In respect of example, he was buried as well as we. But chiefly in respect of vertue, our buriall of sinne is wrought by a vertue arising from Christs buriall in the graue.

The Uses of all this followes. First for information; here we may see how God stands vpon mortification: and that men must not thinke alwaies they haue done inough, when they haue left their faults; and withall wee may see how dangerous a course they take, that so soone giue over the exercises of mortification: for by this meanes we cause the old sinnes many times to breake out againe, and their consolations are small, and seldom; crosses daily

Of the buriall of sinne.

Their priuiledges that haue attained to the buriall of sinne.

How our spirituall buriall depends vpon Christ.

Uses.

The state of such as neglect mortification.

trouble them, and the heart is often grieued and griped with feare and terrible doubts, or else they are quickly ouergrowne with a spirit of slumber.

Diffimilitude
in two things.

nota

Note this rule

Similitudes.

Secondlie for instruction, to be carefull to bury our sinnes: but here take heed of the diffimilitude, for in some things the comparifon cannot hold: as here in two things; for first when we bury the bodies of our friends, we bury them in hope they shall rise againe. And secondly we mourne because we must part with them: but both these must be denied here. It is the propertie of the wicked, to part with their sinnes with sorrow, because they must leaue them: or else with hope that at length they may returne to them againe. But let all such as feare God be otherwise minded: especially let vs learne from this comparifon of buriall to aduantage our selues in what we may in mortification: if the matter be buried, we know all his seruants will attend the funerall: so is it with vs in the mortification of sinnes, if wee light vpon the matter sins and drag them to the graue, we shall be sure of all the attendants, they will follow to the funerall. The Jewes manner was to bury with odours: so should we, our odours and sweet smelling praers offered vp in the mediation of Christ. And howsoever this worke may seeme difficult, yet God many times strangely releiues our infirmities. After *Iezabel* was cast downe and dead, they had not been long within, but sending out to bury her, they found nothing but the skull and her feete, and the palmes of her hands: so many times would it be with vs, if we cast downe the *Iezabels* our sinnes, when we come to finish our mortification, we may by the strange help of God finde the body of the matter gon we know not how, so as wee shall not be troubled, vnlesse it be with some skull or feete, or palme of sinne. But certainly though this kinde of buriall be somewhat difficult, yet it is the true buriall place of Kings: the most noble funerall that can be.

Thus of the first effect. The second is in the next words

In whom ye are raised vp together] Christ is said to raise men vp diuers waies.

1. When he awaketh men out of their naturall Lithargie, or spirituall sleepe-nesse and securitie in matters of religion, thus *Ephes. 5. 14.* 2. When hee brings forth the minde of man out of the dungeons of ignorance, and shewes them the light, *Esay. 60. 1. 2.* 3. When he cures men of discouragements and discomforts vnder their crosses, *Psal. 41. 10. 6.* 4. When he recouers the Church from securitie or relapses either ordinary or extraordinarie, *Cant. 2. 10. 11. &c.* and *5. 3. 5. Pro. 24. 15. 16.* 5. When he encourageth men to holy duties, *Cant. 7. 12.* but principally there is a fourefold resurrection. The first is out of desperate crosses, *Esay. 26. 19.* The second is the lifting of men vp to some speciall callings in the Church, *Math. 11.* The third is the resurrection of our bodies at the last day. And the last is the resurrection of the soule vnto holy graces and duties: this is called the first resurrection, and is meant here in this place, and *Rom. 6. 4.* but most vsuallie wee say there is a twofold resurrection: the one from the corruption of the flesh, the other from the corruption of sinne; this latter is here ment, and this belongeth to viuification.

How many
waies Christ
raiseth men
vp.

A fourefold
resurrection.

The resurre-
ction of graces

A resurrection
of 3. graces
in a childe of
God.

Now this first resurrection must be considered, either in it selfe, or in the vnion or relation of it. In it selfe, and so there is a double resurrection. First *the resurrection of graces*: secondly *the resurrection of duties*. For the first, there are certaine graces, which are nor in the heart of man by nature, which by the mightie power of Christ, are wrought in the hearts of such as are trulie conuerted, and are actuallie the members of Christ: As first a holy inquirie after God, *Hos. 3. 5. Ier. 50. 4.* Secondly a holy wisdom in spirituall things, *Iam. 3. 17.* Thirdly a liuely faith in the fauour of God in Christ. Fourthly a holy delight, and meditation in the word of God, *Psal. 119. 10. 11. 128. and 27. 4.* Fifthly a liuely hope of an eternall inheritance, *1. Pet. 1. 3.* Sixthly a holy

a holy loue of Gods children, 1. *Iob.* 3. 14. such as is required *Rom.* 12. 9. 10. 11. Seuenthly godly sorrow for sinne, 2. *Cor.* 7. 10. Eightly vnspcakable and glorious ioy euen in affliction, *Rom.* 5. 2. 1. *Pet.* 1. 7. 8. Ninthly a holy contempt of the world, and sinne, and sinnefull persons, *Psal.* 15. 4. 1. *Iob.* 2. 19. Tenthly a holy reuerence and feare of God and his goodnesse, *Hof.* 3. 5. Eleuenthly a holy zeale and feruencie of affections, especially in the seruice and worship of God. Twelfthly a holy loue euen of enemies. And lastly a holy desire to be dissolued, and to be with Christ. Now for the effecting of these, the spirit of Christ is called in respect of his wonderfull working, the spirit of God, and of glory, the spirit of power, of loue, and of a sound minde^h. The spirit of praier or deprecationsⁱ. And the spirit of reuelation^k. Thus of resurrection of graces. Now concerning resurrection of duties,

We must know that there are diuers duties which the naturall man will neuer be brought vnto, in which lieth the very power of godlinesse, and the experience of all sound and sauing consolation. Now these duties may bee three waies considered. 1. As they respect holy life in generall. 2. As they respect pietie to God. 3. As they respect righteousnesse to men. For the first, there are foure things wherein the liues of Gods children differ from all others. 1. In the manner. 2. In the matter. 3. In the meanes. 4. In the ends of holy life. For the manner. 3. Things are eminent. 1. That they are deuoted and consecrated to holinesse^l. 2. That they delight and loue to be Gods seruants^m. 3. That they haue their conuersation in simplicitie and godly purenesseⁿ.

For the matter, they haue respect to all Gods commandements^{*}; and do indeuour after inward holinesse^o, as well as outward: besides they liue by faith^p in some measure, which is a way of holinesse altogether vnknowne in the practise of wicked men. And for the meanes of holinesse, the godly haue a recourse to a threefold fountaine of sanctitie with such a sinceritie and constancie, as no wicked man can attaine it: viz. the Word^q, Praier^r, and the Sabbath^t. And for the end of their obedience, their praise is of God and not of men^u; hauing a maine respect alwaies to exercise themselues, so as, they may haue a conscience voide of offence, towards God, or towards men^v. Thus of holinesse of life in generall.

Now in respect of pietie to God, it is a very resurrection through the power of Christ, to bring a man to acknowledge God, and his truth, and glory, against reason, profite, or pleasure; to make a man walke with God, setting the Lord alwaies before him: to bring the will of man to a holy subiection to Gods will, in crosses, temptations, wants &c. But especially to create in man that sinceritie of worshipping God in spirit and truth without hipocritie.

And as for righteousnesse, in that part of it, that concernes either mens owne soules, or the soules of others, how is all the vnregenerate mankinde dead? it is the worke of a godly man only to serue the brethren by loue. Only the members of Christ, can in their calling denie profit and pleasure, and make the particular calling serue the generall: but especially in the combat against concupiscence, only the godlie doe make conscience of it.

And howsoeuer in the matter of holy duties, there are strange imperfections in the very godly, yet their desire, prayer, purpose, and indeuour, is to approue themselues to God herein, and they do attaine to it, in some comfortable beginnings, and they go on with a holy increase, both of strength and desire. Whereas it is euident by diuers Scriptures, that wicked men are dead men in the former respects, as would appeare if we should examine particularly: for they seeke not God^{*}. They respect not the word of God aright^x; Nor can they loue the brethren^y. Though they be smitten, yet they will not sorrow after God^z. And for the most part, they are lukewarme without true zeale^a. Their

g 1. *Pet.* 4. 14.h 2. *Tim.* 1. 7.i *Zach.* 12. 12k *Lpbes.* 1. 18.

The resurrection

of duties

in a child of

God of diuers

sorts in which

he differs from

the wicked.

l *Reuel.* 12. 1.m *Esay.* 56.n *Cor.* 1. 12.

& 11. 3.

* *Psal.* 119. 31.o *Math.* 5. 6.p *Rom.* 1. 16.q *Psal.* 1. 2.

Luk 8. 15.

r *Gal.* 4. 6.s *Esay.* 56.t *Rom.* 2. 26.u *Act.* 124. 16.* *Psal.* 14. 1.x *Ier.* 6. 10.y *Iob.* 15. 19.z *Ier.* 5. 2.a *Reuel.* 3.

minde

b *Esay.* 25. 8.
 c *Ephes.* 2. 12.
 d *2. Thef.* 3. 2.
 e *Ephes.* 4. 17.
 f *Pfal.* 14. 4.

mindes are covered with a *vaile* ^b. They are without *hope* ^c. Neither have all these men *faith* ^d. And for the want of holy duties, It vsually seems euill vnto them to serue the Lord. They are *strangers from the life of God* ^e. They call not upon the name of God ^f with a pure heart: neither take they heede of Gods sabbaths. But it were too long to runne to particulars in matters of dutie, seeing the scripture euery where paints out the ill liues of all wicked men.

In whom } *Doctr.* The vertue by which Christians are raised is from Christ.

Quest. But what is there in Christ which distinctly causeth this resurrection in the Christian, or plucketh vp his heart to the care of holy graces or duties?

Ans. 1. The vertue of Christ. 2. The spirit of Christ. 3. The example of Christ. 4. The intercession of Christ. 5. The louing inuitations and allurements of Christ. And 6. The resurrection of Christ. And lastly, the second comming of Christ is like a loadstone to plucke vp the desires and affections of Christians vnto the studie of heauenly things.

Thus of the Doctrine of the Christians resurrection.

1. Hence may presumptuous secure wilfull sinners gather secret terror and anguish: where is thy spirituall buriall in this life? where is the first resurrection? It is most certaine, if this worke, this strange worke, bee not wrought in thee, thou art in the power of the second death, without God, without Christ, without hope. And here thou maist see the vanitie of all thy shifts: for dost thou say, thou seest no such wretchednesse in thy sinfull course? why this doctrine telsthou art dead whiles thou liuest, and how canst thou discern thine owne wretchednesse? dost thou thinke that this will serue thy turne, that thou intendest to mend hereafter? consider what is here implied, the worke of true amendment, is a true, but spirituall resurrection. Tis then like that resurrection, that shall be of our bodies: and thou knowest when God shall raise our bodies, at the last day, when the trump shall blow, it will bee a sillie pretence to say, Oh let me alone now, I will rise hereafter. So is it with thee; the trumpet of grace now bloweth, Christ is now comming in the spirit, the dead in sinne must now be raised, Christs voice still reacheth vnto thee, now if thou confirme thy selfe in thar spirituall graue of sinne, dost thou thinke thou hast reason to beleue, that Christ will tary thy leasure, and to put off till thou appoint the time?

2. Here is singular comfort for such of Gods children as are afflicted in spirit, especially about the greatnesse of the power of sinne, and the difficulties of well doing: they should here consider, not onely that it is Christs worke to make them holy, but that he is pleased to resemble it to the resurrection of the bodie: and can it be a harder thing to put downe thy sinne, or to quicken thee in all well doing, then to raise thy bodie out of the dust of the earth? Neither ought their terrors to amaze them: for it is Christs manner, to bring vs downe to the graue, that he may raise vs vp: the feare of hell now afflicteth thee, that thou maist not be hurt hereafter. Besides, sinne doth so cleaue to vs, that it will almost kill vs, before we kill it. *Object.* But I do not see, either the graces, or duties mentioned, to be wrought in this resurrection.

Ans. 1. There may be grace, though thou see it not. 2. If one sauing grace be in a mans heart, it is a signe the rest be there, though not so easily discerned. 3. The spirituall age of a Christian must be distinguished, thou must not think that the graces of Gods spirit, or the power of holy duties, will appeare so freshly, or so strongly in thee, whiles thou art but an infant in grace, as they will do when thou commest to be of riper yeares. Lastly, thy indeuour in Christ and desire, is accepted and taken for the deede: what graces thou vnfeinedly desirest, and constantly vsest the meanes to attaine, thou hast; so the sinne thou striuest against, thou hast not.

Use.

For terror.

For comfort
to afflicted
consciences.

Thus

Thus of these effects, as they are in themselves: now as they are in their signe, which is here called baptisme.

By baptisme] Baptisme is a holy memoriall of Christ baptised in the seas of Gods wrath for vs. It is a badge of distinction from vnbeleeuers. It is a certaine initiating rite by which we enter into the visible Church. It is a seale of the righteousnes of faith. It is a signe to teach vs by representation, both our deliuerance and sanctification.

Quest. But what hath baptismento doe here with our mortification, and viuification, or spirituall buriall and resurrection? *Ans.* Baptisme standes in a threefold relation, or respect vnto them. 1. In *signification*, baptisme doth represent them vnto vs, setting out our dying to sinne, and rising to newnesse of life. 2. *By seale*, for baptisme is a seale of Gods couenant, assuring vs that in Christ, we shall be buried to our sinnes, and raised vp with him. 3. *It is a band*, it ties vs to the desires and indeuours, after the beginning and finishing of these.

There are many other benefites signified and assured vnto vs by baptisme, then these here mentioned: for baptisme doth signifie and seale vnto vs, 1. Our deliuerance from the seas of Gods wrath *g.* 2. The resurrection of our bodies *h.* 3. Our communion with the whole Trinitie *i.* 4. Our adoption *k.* 5. Our communion with the Saints *l.* 6. Remission of all sinnes *m.*

Baptisme is auailable for these respects; when we amend our liues, and confesse our sinnes *n.*, and gladly receiue the word *o.*, and lay hold vpon the promises of grace *p.*, especially when the *conscience maketh request vnto God q.*, for the application and fruition of the things signified by baptisme. Hitherto of the effects. The causes follow. 1. Faith. 2. The operation of God. 3. Christs resurrection.

Through the faith of the operation of God] The faith that is mightie through God, to make baptisme effectuell, and to raise vs vp after the buriall of sinne, is neither historicall, nor temporary, nor of miracles, but that which is in scriptures called the *faith of Gods elect*, and by Diuines *iustifying faith*. Nor is it ynough to bring hither the perswasion of Gods mercy in Christ, which is the first and chiefe act of iustifying faith: but we must beleue the power of God in the particular successe of the meanes for effecting both of mortification and viuification, which as I suppose is here meant, where he calleth it the *faith of the operation of God*. *Quest.* But shew vs how faith hath to doe in baptisme or in sanctification. *Ans.* In baptisme faith is needfull, not only the *faith of explication*, but also the *faith of application*: for wee are bound not only to beleue that those things there shadowed out, are so as they import, but that also they are fulfilled, not only to the faithfull in generall, but to my owne soule in particular.

And for sanctification faith must needs be of great vse, for *without faith*, nothing we do can please God *r.* And by *faith Christ liues in vs s.* It *quencherh the fierie darts of the Deuill t.* It *lightneth our darkenesse u.* It *purifieth the heart v.* It *ouercometh the world x.* It breedes *ioy* and consolation *y.* And *loue to Gods children z.* It maketh the *Scripture auailable to saluation a.* And lastly our prayers to be such, as God cannot denie *b.* *Quest.* How may we attaine to it, to beleue that baptisme doth signifie and assure these things to vs?

Ans. 1. Labor to expresse that which on thy part is required, that is set vp the confession of thy sinnes and amendment of thy life. 2. Then go vnto God, and let thy *conscience make request* for the answer of the spirit of adoption, by which the Lord may assure thee, that in the mediation of Iesus Christ thy baptisme is giuen to thee, as a particular seale of Gods couenant and grace.

Quest. But how may I doe to be assured, that my sinnes shall be subdued, and

The ends of baptisme.

Three waies baptisme respecteth mortification, and viuification.

The benefites signified in baptisme.

g *Math.* 3. 8.
h *1. Pet.* 3. 21.
i *1. Cor.* 15.
k *1. Cor.* 12. 13.
l *1. Cor.* 17. 13.
m *Act.* 2. 38. 39
n *Math.* 3. 38.
o *Gal.* 3. 27.
p *1. Cor.* 16. 16.
q *1. Pet.* 3. 21.

What faith doth in baptisme.

The vse of faith about sanctification.

r *Heb.* 11. 6.
s *Gal.* 5. 20.
t *Ephes.* 6. 16.
u *Ioh.* 12. 46.
v *Act.* 15. 9.
x *1. Ioh.* 5. 4.
y *Rom* 5. 2.
z *Gal.* 6.
a *2. Tim.* 3. 15
b *Mat.* 21. 22.
How we may come to beleue the effects of baptisme.

and that I shall be raised vp in holy graces and duties? *Ans^r*: 1. Acquaint thy selfe with Gods promises of this kinde, and grow skilfull in them. 2. Cry strongly to God for *the testimonie of Iesus* in thy heart, that by his spirit hee would settle thee in this perswasion. 3. Waite vpon the word and prayer till God doe effect it. 4. Strengthen thy selfe, both by the experience of others, as also with due obseruation of successe in the subduing of any sinne, or the exercise of any graces or duties.

Vses.

Thevses may be diuers. First for information; we may here see how vaine the common faith of the common Protestant is: shew me thy faith by thy fruits; how canst thou beleue aright, and yet thy sinnes nor mortified, and thy heart and life vn sanctified? Again, we see we haue not comfort of our baptisme, till the power of holinesse in some measure appeare in our liues.

Secondly, for instruction: we should all examine our selues whether wee haue faith or no; and whiles we haue meanes of assurance, make vse of all advantages to settle our hearts in the faith: and to this end we should deliuer vp our soules to be nursed vp in the words of faith and wholesome doctrine:

Lastly, we might here be greatly comforted, if we had true faith; wee see God can denie nothing vnto faith: it should be to vs, in the sacraments, in mortification, and in graces and duties, according to our faith.

Of the operation of God.] The doctrine of Gods power and working, is of singular vse in the Church; great is the interest of Gods seruants in his power, and therefore great cause they haue to rest vpon it. The elect onely can reason for Gods power to the effect: he is able to doe it, therefore he will doe it: but then these three things must be noted.

1. They must be beleeuers, that looke for this priuiledge. 2. They must bring a particular faith, to draw out this power of God into operation. 3. It will not be set a worke about every thing, but such things for which there is promise or meet examples in the scriptures.

* Now it is a matter of singular weight, to know in what things we may haue warrant to beare our selues vpon the power of God. The power of God is engaged for operation in foure things for the benefit of the faithfull. First, in their afflictions. Secondly, in their temptations. Thirdly, in the difficulties of holy life. Fourthly, in his ordinances.

In afflictions, God hath bound himselfe to shew his power, 1. In giuing strength to endure them^c. 2. In moderating the afflictions to their strength^d. 3. In guiding them to the right ends^e. 4. In deliuerance out of them^f. If we looke vpon the enemies of the godly in particular, God shewes his power, 1. In restraining or disappointing them^g. 2. In rewarding and ouerthrowing them^h.

So likewise in temptations, the power of God though it be secret, yet it is wonderfull in dissoluing the works of the deuill, and in vphoiding his seruants, and destroying the strong holds, and fortifications of Satanⁱ.

Thirdly, in the difficulties of holy life, the Lord vseth his power, 1. In making his seruants able to walke in his waies, both by giuing them power and strength^k, and by relieuing and reuiuing their strength daily, and renewing it^l. 2. In keeping them from euill^m. 3. In establishing them that they may perseuere and hold outⁿ.

Lastly, Gods operation is wonderfull in the vse of his ordinances; and this is that is meant in this place. In respect of this the Psalmist saith, *God is greatly to be reuerenced in the assembly, by all them that are round about him: O Lord God of hostes, who is a strong God like vnto thee*^o? Thus the Lord is mightie through the ministerie of his seruants^p. Thus the Lord performeth the counsell of his messengers^q, his word returneth not to him in vaine^r: yea his ordinances are his power vnto saluation^s: they are all mightie through God^t. Thus

it

3. Rules if we would reason for Gods power to the effect.

* In what things wee may beare our selues vpon Gods power.

c Phil. 4. 13.

Esay 41. 10.

d Esay 27. 7.

e Job 35. 22.

Esay 27. 11.

Zach. 13. 9.

f Psal. 71. 20.

Esay 43.

g Job 12. 16.

Esay 54. 16. 17.

h Exod. 15. 6. 7.

Esay 42. 13.

i 1. Cor. 10. 12.

2. Cor. 12. 9.

Esay 27. 1.

k Ezech. 36. 28.

Esay 26. 12.

l Esay 40. 29.

mt. Gr.

Esay 57. 15.

m 2. Tim. 4. 18.

n Phil. 1. 6.

Jude. 24.

1. Pet. 1. 5.

1. Sam. 2. 9.

o Psal. 89. 7. 8.

p Gal. 2. 8.

Col. 1. vlt.

q Esay 44. 26.

r Esay 55. 11.

s Rom. 1. 16.

t. Cor. 1. 18.

2. Cor. 10. 4.

it is in particular in the sacraments: though for their outward shew they doe not promise much, yet by the marvellous operation of God, they are auailable in effect for all that is promised in them, only if we could get this faith in this operation of God here mentioned.

The vse of all is, First for information; we may here take notice of the difference between hypocrites and the godly: in matter of godlinesse, they can know nothing but the forme of it, the other haue experience of the singular power of God in all the passages of holy life, both in the vse of the meanes, and in his preseruacion.

Secondly, for instruction, we should obserue and seeke out *the working of the Lord*: and daily ascribe power vnto God, and pray for the experience of it, and that he would establish that which he hath wrought in vs*.

Againe, it may teach vs not to despise the weake Christian, for the Lord is able through his operation to make him stand. And it should incourage vs all to the works of righteousness^x, seeing Gods operation is so ready to be found, and for hereafter in the vse of all the meanes our faith should be in the power of God^y. Thus of the operation of God.

Through the resurrection of Iesus Christ] Many are the benefits which wee reape from the resurrection of Iesus Christ. As first, the resurrection of our bodies^z. Secondly, the accomplishment of the promises made vnto the Fathers^a. Thirdly, iustification and forgiuenesse of finnes^b. Fourthly, a secret vertue vnto the ordinances of God^c. Fifthly, regeneration. Sixtly, liuely hope of an immortall inheritance^d. Seuenthly, the power of viuification and raising of vs vp to new obedience. And this last is acknowledged in this place.

VER S. 13. *And you being dead in your finnes, and the vncircumcision of the flesh hath he quickned together with him, forgiuing you all your trespasses.*

The sixt reason of the dehortation is contened in this verse, and it stands thus; That which cannot helpe vs when we are in miserie, nor further vs to happinesse when we want it, is not to be followed nor rested vpon; but such things are philosophie, traditions, and ceremonies, they cannot heale the corruption of our natures, nor raise vs out of the graues of sinne, nor any way procure vs the pardon of our transgressions; or thus, If in Christ we be deliuered from the power of our finnes by his quickning grace, and from the guilt of them, by the free pardon which is to be had by his meanes, then wee need not goe any whither else, neither to philosophie nor traditions, &c. but so it is, and so the very Colossians found it in their case, as the words of the text expresse, *Ergo*.

The words in themselues expresse the twofold estate of Christians in this world, what they are by nature in their vnregenerate estate, and what they are by grace in the state of grace.

In the state of corruption two things are true of them, and are true of all men, 1. They were dead in actuall finnes. 2. They were then in the vncircumcision of the flesh, and likewise dead in it. In their estate of grace he puts them in minde of two benefits, 1. Regeneration. 2. Remission of finnes.

Thus of the coherence and order of the words.

Diuers things may be noted in the generall.

1. We may from hence be informed of the fruitlesnes of philosophie, traditions or ceremonies, of *Moses*, they cannot make a miserable man happie, they cannot infuse the least sparke of spirituall life into any.

2. We see the Apostle thinks it meet to put men often in minde of their miserie

Uses.

u Psal. 111.2.
* Psal. 68.28.
33.45.

x Heb. 11.35.

v 1. Cor. 2.5.

z 1. Cor. 15.16.
20

a Act. 13.33.

b Rom. 4.7.

c 1 Pet. 3.21.

d 1 Cor. 15.14.

1. Pet. 1.3.4.

miserie by nature, and great reason, for it exalts the praise of the riches of Gods grace in Christ: And it may serue to humble men for their falls after calling, and to keep them still suspitious and watchfull ouer a nature, that hath been so prone to sinne and securitie in sinning; it may serue to eat down the pronesse of our nature to vaine boasting, and confidence in the flesh; and it should much excite men to the loue and care of godlineesse and pietie, with all life and power, seeing they haue been so long slaues to sinne.

And lastly, the Apostle rips vp this matter of purpose to withdraw their mindes from traditions, and philosphicall dreames.

Dead in finnes] They were dead in finnes, both if you respected their publike estate, or each particular person. If you looke vpon publike states before they are framed and reformed by the word, what are they but heaps of men dead in the graues of sinne, and senselesse in their sinfull courses? and thus it is with euery particular person, the words import that he is guiltie of many finnes, and he is dead in them also. Naturally euery man is guiltie of secret atheisticall conceits, of vnbeleefe, of ignorance, of hardnes of heart, of swarms of euill thoughts and affections, of hurtfull passions and lusts, besides his defects of the knowledge of God, and that warmth of the holy affections of loue, feare, trust, and ioy in God. Who can sufficiently rip open the vnthankfulness, lukewarmenes, hypocrisie, inconstancie, and presumptuous profanenesse, that is in our hearts by nature, in matters of Gods seruice? how do men daily offend, either by not calling vpon the name of God, or by taking it vp in vaine? who can number the othes, lyes, reproches, curses, flatteries, and filthy communication hath and did daily infect the mouths of men? Oh the world of finnes wee are actually guilty of against God, or men, or our owne selues, publike, priuate, secret, open, inward, outward, in prosperitie and aduersitie, in the Church or familie, or abroad in mens conuersation. Alas we can discern but a glimpse of that sinne and guiltinesse that is in vs by nature, and this is the increase of their miserie in all their finnes, they are dead in them.

Dead] There is a fourefold death; *temporall, corporall, spirituall, eternall*: The state of man being in miserie, he is dead *temporally*^a; The bodie of man being in the graue, hee is dead *corporally*; The soule of man lying in sinne, is dead *spiritually*; And both soule and bodie being cast into hell, are dead *eternally*.

The Colossians were dead *spiritually*; there is a *death to sinne*, and a *death for sinne*, and a *death in sinne*; a *death to sinne*, and so the godly die by mortification; a *death for sinne*, and so malefactors die by execution; and a *death in sinne*, and so euery naturall man kills himselfe by enliuing his sinne.

The spirituall death in sinne is an vnutterable losse of the life of God, by which the sinner is senselesse, and carelesse in extremitie of miserie, vnto his owne euerlasting ruine, if the Lord preuent it not by regeneration. Now that men are in this case by nature, these Scriptures proue, Eph. 2.1.2. Math 8.22. Ioh. 8.25. Rom. 8.10. Luk. 15.32. Reuel. 3.2. Iud. 12. 1. Tim. 5.6. Neither let any deceiue themselues, about their estate, for a man may be dead in sinne, and yet be aliue in the flesh: yea thou maiest be a *wise man* in the flesh^b, or a *prince of this world*^c; yea thou maiest haue a *name that thou liuest* *spiritually*^d, and yet be starke dead.

Now this spirituall senselesnes is called a death, because it is a priuation of spirituall life from the soule, as the naturall death is from the bodie. 2. because it tends to eternall death.

The vse may be fourefold. 1. For information; No wonder wicked men can come and goe from the word of God, and not betouched, alas they are dead men: and so is it with them in respect of the iudgments of God; alas if thou couldest rowle a mountaine, vpon a dead man, he would not feele, so

The swarms
of finnes in
vnregenerate
men.

A fourefold
death.
a *Esay* 26.19.

Death to sin,
for sinne, and
in sinne.

What spirituall
death in sin is.

b *Rom* 8.7.
c *1. Cor.* 2.9.14.
d *Reuel.* 3.2.

is it with a man dead in sinne; and further we may here obserue, that to liue yea to die quietly, is no signe of a man in a happie case: for if this death in sin be not cured, thousands of people may die quietly, because they die senseleslie; they feele no more of the feare of hell, or iudgment, or Gods anger, then if they were already dead in their bodies, they would feele outward extremities: I know that God many times can lay terror vpon the flesh of wicked men, and make their spirits drinke in, of the bitter anguish arising from the seruencie of Gods burning displeasure; but I say if God let them alone, vsually the most would die in a wretched senselesnes, and inconsideration, being neither able nor willing to entertaine the thoughts of what must presently and necessarily befall them.

2. This may serue for confutation; and so 1. of the Papists about their freewill. How can there be this free will in a dead soule? we are dead in sin, and therefore of our selues mooued not vnto life, till God quicken vs by his word and spirit. 2. Of the carnall Protestant, that beares himselfe so strongly vpon his supposed *covenant with death and hell*, his agreement must be disannulled, nay his very securitie imports his vnauidable destruction, if it be not remoued by the power of Christ.

3. For instruction; art thou a man that hearest this, that hast liued all thy time without remorse for thy sinnes, and neuer yet entertained the care of reformation of thy life, be here warned of thy miserie, let it be enough thou hast been dead in sinne, doe not lie still rotting in the graues of iniquitie, but rise so soone as thou hearest the trumpet of the Gospell, the voice of Christ sounding in thine eares, and pierce thy heart.

4. Lastly, here is consolation implied vnto weake Christians; If thou canst feele thy miserie, and struggle in any measure, of true constancie, against the corruption of nature, and the transgressions of thy heart and life, thou art not dead: there is some breath of life in thee, there is motion and therefore life.

Thus of their actuall sinnes.

Their miserie in respect of originall sinne, is exprest in these words,

And in the vncircumcision of the flesh.]

These words be diuersly interpreted; some thus, In the vncircumcision of the flesh, that is, in the flesh which is vncircumcision, that is a thing hatefull vnto God. Some make these words to be the signe of their death in sinne: as if he would say, your very vncircumcision that is in your flesh (which are Gentiles) is a token that you are strangers from the life of God. Some thus; And you hath hee quickned, which were dead in respect of your sinnes and carnall life, which ye liue in the vncircumcision, that is, in your estate of gentilisme. Some make these words expresse the cause of their death in sinne: Thus in the vncircumcision of the flesh, that is, for your fleshly vices which caused that death in sinne. But I thinke with those that vnderstand by the flesh originall sinne, and by the vncircumcision, their miserie in respect of it, implied in the allusion to the circumcision literally taken.

Originall sinne is called flesh, because the flesh is the instrument by which it is propagated. 2. Because it is the subiect in which it is. 3. Because it is the end it driues vs to, viz. to satisfie the flesh and to seeke fleshly things.

This originall sinne here called flesh, is a spirituall kinde of disease, gall, leauen and poyson, which daily diffuseth it selfe throughout the whole man, and still infecteth it: though this be not the whole nature of the sinne; for to speake distinctly, in originall sinne there are three things, 1. The guiltines of Adams fact, deriued vnto vs by iust imputation. 2. The want of that originall iustice was in vs in the creation. 3. The deprauation and corrupt disposition of our natures.

Here the word vncircumcision imports our miserie in respect of our very corruption

Why originall sinne is called flesh.

What originall sinne is.

3. Things in originall sin.

Our miserie in respect of originall sin

corruption of nature, for it imports 1. That we are hatefull to God, children of wrath. 2. That we haue no portion in the heauenly Canaan. 3. That we haue no fellowship in the communion of Saints. 4. That we haue no part in the promised Messias, for all these were shadowed out by the want of circumcision in the time of the Law.

Uses.

The uses follow; First from hence wee may informe our selues in diuers things; as first we may see, why the faire works of wicked men, as their almes, prayers, teares, sacrifices, prophecyings, preaching, fasting, and professing, are not accepted of God: for the fountaine is poysoned, the flesh infects all; it puts to, either ill ends, or ill effects, or ill meanes, besides that it keeps the person still loathsome to God. Oh what cause haue ciuill honest men to know, that though they come to Church, and pay euery man his owne, and be no drunkards nor adulterers &c. yet their case cannot be good, for though they liued neuer so honestly outwardly, yet the very vncircumcision of the flesh, makes them miserable; the inward corruption of nature, is an abomination to God, who *searcheth the hearts and reines*: yea what cause haue all men to be humbled and abased in themselues, considering how vnclane a beginning they haue? how can men be so quiet, and yet be so diseased, with so filthy a leprosie, as is originall sinne? if this disease were in the bodie as it is in the soule, how would men lament their distresse?

Hence also may we see what a wofull estate all wicked men are in, that take care for the lusts of this leprous flesh, and *slow to it*. What should I say? may we not see hence the necessitie of regeneration? assuredly *except we be borne againe, we can neuer enter into the kingdom of heauen*: this impure poysoned nature of ours, may not enter into Gods holy place.

Secondly, we may here discern the fountaine of all actuall transgressions: when we fall into euill courses, we must not cry out of our ill fortune, or of ill companie, or of the deuill only, but especially we must lay the fault vpon our ill natures, twas thy wicked disposition made thee so to sinne.

Lastly, from hence we may learne to know our selues, and accordingly to keep a narrow watch ouer our wretched natures, and daily striue and struggle against this infectious corruption and disease that hangs so fast vpon vs: yea we should by confession and contrition indeuour the daily *crucifying* of our wicked flesh, with the lusts thereof^t, *condemning our selues* by a daily verdict and sentence, as we are *men according to the flesh*^s, so *suffering in the flesh* that we may cease from sinne^h: yea we should learne constantly to *denie our selues*, and not to giue way to the reasons, or obiections, or desires, or excuses, or delaies of the flesh: yea and to this end we should be willing to *suffer afflictions*, and to endure any *hardship* rather then the flesh should preuaile in vs.

You hath he quickned] Hitherto of mans miserie and the state of corruption: now of Gods mercy in the state of grace. In two things is their happinesse here described. 1. In their quickning. 2. In their forgiuenes.

We are quickned two waies. 1. In Christ. 2. In our selues; when our head Christ Iesus was raised from the graue, we were quickned in him. In our selues we were quickned three waies, 1. Sacramentally, in baptisme. 2. By inchoation, in our conuersion. 3. Perfectly, by hope of perfection in heauen; by baptisme, by conuersion, by hope. The quickning he here speaketh of, is the quickning of conuersion, when we are begotten to God.

This life is called, *the life of God*ⁱ, *the life of grace*, *the life of Iesus*^k, *the life of immortalitie*.

It is begotten in vs by the whole Trinitie; the Father *callet h up these generations*^l; *the Sonne giueth this life*^m, so doth the Spirit quicken alsoⁿ.

* The meanes by which we are quickned is ordinarily only the word, and that preached also, which is therefore called the *word of life*, Psal. 1 9. 8. 1. Pet. 1. 22. Phil. 2. 15. Ioh. 5.

c Heb. 12. 1.

f Gal. 5.

g 1. Pet. 4. 6.

h 1. Pet. 4. 1.

We are three waies quickned.

i Eph. 4. 17.

k 1. Cor. 4. 16.

l Isai. 41.

m Heb. 7. 16.

n Ioh. 6.

* The author, meanes, necessitie, titles, and prouidedges of spirituall quickning.

The necessitie of this quickning is such as without it wee cannot possibly enter into the kingdome of heauen, Ioh. 3. 5.

They that are thus quickned and conuerted, are stiled by diuers names or titles, they are called the *holy seede* ^o, the *called of Iesus* ^p, the *children of the most high* ^q, the *brood of immortalitie*, they that *follow Christ in the regeneration* ^r, and the *heires of eternall life* ^t.

Many are the singular prerogatiues of such as are conuerted and quickned in Iesus Christ; *godlinesse* in generall hath the *promises of this life and the life to come*. In speciall, first, great is the honor of their birth, greater then if they were borne Of the greatest *blonds of men* ^u. These *prolong the daies of Christ upon earth*, being gotten *by the trauell of his soule* ^v. 2. They are sweetely comforted and tenderly vsed in the healing of all their sorrowes, Ier. 31. 25. Hof. 14. 5. Esay. 57. 15. 16. & 61. 1. 2. 3. Micha. 7. 18. Ezec. 11. 19. Esay. 50. 4. Act. 3. 19. 3. All their sinnes are forgiuen, as the coherence shewes, and these Scriptures further confirme, Esay. 44 22. Ephes. 1 7 6 Rom. 3. 25. 1. Cor. 6. 11. Heb. 8. 12. 1. Ioh. 1. 7. 4. They are in great account with God ^x. 5. They are *delivered from this present euill world* ^y: euen from bondage vnder the custome of it; from the practise of the vices of it, from the fellowship with the men of it, and from the plagues that belong vnto it. 6. They are *blessed with the seedes of all spirituall blessings in heauenly things* ^z. 7. They are happie in their heauenly relations, to God, to *Iesus the mediator*, to the Angels of God, to the spirits of *the iust*, and to the faithfull euery where ^{aa}. 8. They are assured of the successe of all the meanes of saluation, Esay. 12. 3. & 65. 15. 23. & 56. 1. Cor. 3. 21. 22. 23. Esay. 55. 6 9. They haue great promises of comfort, audience, protection, and deliuerance out of all their troubles, Esay. 4. 5. 6. Rom. 8. 17. & c. 2. Cor. 1. 3. 4 Esay. 41. 12. & 42. 13. & 49 14. 10. The spirit of God is powred vpon them to assure them of Gods louing presence ^{ab}. To bring them forth into libertie ^{ac}. To enlighten them ^{ad}. To sanctifie them ^{ae}. To make intercession, and that by making them pray ^{af}. And by producing mightie successe in praier ^{ag}. And to make them fruitfull both in graces and duties ^{ah}. And to be their seale, and earnest of the inheritance purchased ^{ai}. Lastly, they haue an assurance of a most glorious inheritance, reserued from them in heauen, prepared from the foundation of the world ^{aj}.

Now if any enamoured with these priuiledges aske how we may know whether we be conuerted and quickned or not? I answere it may be knowne by diuers signes: of these signes some agee to the weake Christian, and some to the strong Christian. The first signe, that vsually breaks out in a conuert is affliction of conscience, which is such an inward *pricking in the heart* ^{ak}, as causeth him voluntarily to *remember his euill waies* ^{al}, and *judge himselfe daily for it* ^{am}, mourning for his sinfull life ^{an}, & *confounded in himselfe for his waies, which were not good*. The second, is affection to the word; such an affection it is as *esteemeth the word aboue all treasure* ^{ao}, and longs daily after it ^{ap}: it makes them flie as the doue to Gods house, and *as dones to the windowes* ^{aq}: yea their affections to it are such as *heauen suffers violence* ^{ar}: They feele a *sauor of life* in the word ^{as}. Christs words to them are *spirit and life* ^{at}. Yea such is their affection to the word they can be content to receiue it with *patience, and much afflictions* ^{au}. And if they obtaine a *sanctuarie* of God, they will endeauour their owne daily *sanctification* by it ^{av}. They will practise the word and be exercised by it.

The third signe that discouers it selfe in them, is their *loue to such as feare God* ^{ay}, which they shew by their *admiration* of them ^{az}, and by their *delight* in their fellowship ^{ba}, and by a willing *communicating* to them in all readie seruice, and *well-doing*.

The fourth signe is their *ceasing from sinne*, euen their daily endeauor to

o Esay. 6.
p Rom. 1 6.
q Luk. 6.
r Math. 19.
t Tit. 3. 7.

u. Prerogatiues.
v Ioh. 1. 13.
u Esay. 53.

* Esay. 43. 4.
Rom. 1. 7.
x Gal. 1. 4.

y Ephes. 1. 3.
Esay. 61. 10.
z Heb. 12. 22.

aa Zech. 39. 7. & c.
ab 2. Cor. 3. 17.
ac 2. Cor. 3. 18.
ad Rom. 7. 3.
ae Gal. 4. 6
af Rom. 8. 26.
ag Hof. 12. 5. 6.
ah Gal. 5. 22.
ai Ezech. 36. 27
aj 2. Cor. 1. 22.
ak Ephes. 1. 14. 15.
al 1 Pet. 1. 3. 4.
am Signes of the new birth.
an Act. 2. 41.
ao Exe. 20. 43.
ap Esay. 4. 4.
aq Esay. 61. 2. 3.

ar Math. 13.
as Ioh. 23.
at Esay. 60. 8.
au 1 Math. 11.
av 2 Cor. 2. 14.
ay Ioh. 6.
az 1. Thes. 1. 6.
ba Ezech. 37. 7. & c.
bb 1 Ioh. 3. 14.
bc Esay. 61. 7.
bd Phil. 1. 5.
be Act. 16. 14.
bf 15.
bg Heb. 6. 9. 10.
bh Esay. 23. 7. & c.

subdue and forsake all sorts of sinnes, inward aswell as outward, secret aswell as open, lesse aswell as greater; yea not sparing their most pleasing, gainfull or beloued sinnes. The fift signe is a holy constant desire^d after Gods fauour and remission of sinnes, as the greatestt happinesse, reioicing in all the hopes and signes of it. The sixt, is that they can loue and forgiue their enemies^e.

Now there are other signes in stronger Christians, such as these. 1. A full assurance of faith in Iesus Christ. 2. A longing and constant desire of death, and loue to the appearing of Iesus Christ, in a sensible and ardent measure, and that in prosperitie. 3. A great conquest and victorie in ouercomming the world and the flesh. 4. The spirit of praier, and such like.

The vse of this point concerning the quickning of the godly, by true conuersion to God, is diuers: First, since this is the fift and common worke, without which we can neuer get out of our naturall miserie, here may the cursed and damnable waiwardnesse of the most be reprobud, who liue snorting in siane, as if they needed no conuersion to God. How hath a very spirit of spirituall fornication intoxicated men, and besotted them that they cannot munde to returne^f?

Three sorts of men greiuously transgresse against this doctrine.

1. The carelesse that freeze in their dregges, and consider not whether God will doe good or euill. 2. The inconstant, whose righteousnesse is as the morning dew, that by flashes and fits only thinke of turning to God. 3. The profane scoffer, that speaks euill of the good way of God, and reprocheth by consequent the very blood of Christ, without which he can neuer be saued.

2. Here is an excellent comfort to weake Christians; note that the text saith quickned, not borne: to assure the weake that though their strength be but as the child when it lieth in the wombe, and is first quickened, and not so much as the strength of a childe new borue, yet they are accepted with God. The first springings in the wombe of grace, is precious before God, though euery thing be not yet so cleerely performed, yet if grace be but conceiued in them, God knowes them, and owes them, and will not denie his owne workes, but annexeth here forgiuenesse of sinnes, euen to this first sprouting and forming of true grace.

3. How should the consideration of this worke and the glorious priuiledges belonging to it, euen compell all men to awake and stand up from the dead, and neuer giue ouer till Christ be formed in them? labouring about all things to be made new creatures; resolving to begge this quickning at Gods hands, till by his word he be pleased to beget it, in them.

Lastly, how should they walke in newnesse of life that are borne againe of God? there is a path and it is called holy and they must walke in it, seeing this grace hath appeared, how should they deny ungodlinesse and worldly lusts, for euer resolving to liue soberly and godly and righteously in this present world^h. And they should giue all diligence to make up their assurance of their holy calling and electionⁱ, Girding up the loines of their mindes, that they might trust perfectly on the grace that is brought unto them, in the reuelation of Iesus Christ^l.

And since they are in so happie an estate, they should alwaies reioice, and let their moderation of minde be knowne to all men, being in nothing carefull, but in all things making request unto God, with praier and supplications, and giuing of thanks; so should the peace of God that passeth all understanding keepe their hearts and mindes^m.

And for our carriage towards others; first, we should for euer in all places, acknowledge such as are borne againe of Godⁿ. Secondly, we should exhort one another, and prouoke one another to loue and good workes, and not forsake the fellowship of the Saints^o: praying one for another, that God would fulfill the

good

c 2. Tim. 2. 19.
Psal. 14. 6. 4
Esay. 55. 8.
Math. 18. 8.
d Esay. 55. 1.
Math. 5. 6.

Uses.

f Hof. 5. 4.

Note

g Esay. 35. 8.

h Tit. 2. 12.

i 2. Pet. 1. 10.

Heb. 6. 12.

l 1. Pet. 1. 13.

m Phil. 4. 6.

4. 7.

n 1. Cor. 16. 10.

2. Cor. 1. 14.

o Heb. 10. 24.

25. 26.

good pleasure of his will, and the worke of our faith with power, that wee might abound in loue, and be established in holinesse before God, in the comming of our Lord Iesus Christ with all the saints P.

Thus of our quickning; only we may obserue, that he saith, we are quickned together with him; which is true diuers waies: men are quickned together with Christ, 1. Because we are quickned aswell as he. 2. Because being quickned we are vnited vnto him. 3. Because we are quickned by the same spirit, and power, that raised him from the dead. All which may increase our consolation in this gracious worke, and confirme vs vnto the end.

Forgiuing you all your trespasses.]

First for the meaning of the words; the word forgiuing as it is in the original, signifieth to acquit them gratis, and as a free gift of his grace, to send them the newes of their pardon: the word rendred trespasses, vually is vnderstood of actuall sins. But yet we must not thinke that original sin is not forgiuen, for either it is a *Senecdoche*, and so one sort of sinnes is named in steele of all; or else he speakes according to the feeling of many of the godly, who euen after forgiuenes are maruellously troubled with the flesh, and the wicked proauesse to daily sinnes.

But for the matter it selfe, we may here note.

1. That God doth certainly forgiue men their sinnes, when he giues them repentance, and conuert. them by his word.

2. That where God forgiues our sinnes, he heales our natures too, therefore quickning and forgiuing are here ioyned together; and herein Gods pardons differs from all the pardons of Kings. Men may forgiue the treason or felony, but they cannot giue a nature that will offend no more, but now it God forgiue a man, he will certainly giue his good spirit to mend his nature, and cleanse him from his sinne.

3. That howsoeuer iustification go before sanctification, yet it is sanctification first appeares, therefore quickning first named.

4. That it is a singular happinesse to obtaine of God the forgiuenesse of our sinnes.

5. That if we were vsed according to our deserts, God must neuer forgiue vs, it is his free grace.

The vse of all may be first for great reproofe of the generall carelesnes of the most men, that will take no paines at all to get the pardon of their sinnes, but wholie neglect the seeking of the assurance of it. Now this monstrous neglect of so admirable a benefit comes first from ignorance: men know not their wofull miserie in respect of their sinnes. 2. From the hardnesse of mans heart, and their hearts in this point of neglect of remission of sinnes are hardened both by the effectuall working of Satan, and by the example of the carelesse multitude, and by the entertainment of false opinions about it, as that it need not be sought, or cannot bee knowne, or hereafter will be time inough to inquire: or else men are conceited in false acquitances; either they rest in this, that Christ died for them, or that God makes promises of forgiuenesse in scripture, or that their ciuill course of life, or their workes of mercie, or pietie, will make God amends &c. Againe, this neglect ariseth from the forgetfulnesse of mans latter end, if men knew the time of the day of the Lord, they would get their pardon confirmed if it were possible, least it should come vpon them vnawares. Lastly, this comes from the loue of sinne, men are loath to leaue their sinnes, and therefore not carefull to seeke forgiuenesse of them.

2. Here is a confutation of merit of workes, for if we pay the debt, then it is not forgiuen vs; and if it be forgiuen vs, then certainly we pay it not: besides the word notes that it is freely done, as hath been shewed before.

What we must
do to obtaine
forgiuenesse
of sinnes.

q *Math. 6. 16.*

r *I. Iob. 1. 9.*

f *Iam. 5. 16.*

t *Math. 26.*

u *Zach. 12. 12.*

13

& 13. 1.

3 Shall we not be stirred vp to seeke forgiuenes of sinnes? *Quest.* What should we doe that we might be confirmed in the assurance to obtaine forgiuenesse of sinnes? *Ans.* 1. Thou must forgiue men their trespasses 9. 2. Thou must acknowledge thy sinnes^r. 3. Thou must pray, and get others to pray for the forgiuenesse of thy sinnes^f. 4. Thou must often receiue the sacrament of the Lords supper, for this is Gods seale of forgiuenesse of sins^t. 5. Thou must bewaile thy sinnes^u, and begge the witnesse of the spirit of adoption in the intercession of Iesus Christ, till those vnspcakable ioyes of the holy Ghost fall vpon thee, and seale thee vp vnto the day of redemption. And thus farre of the thirtenth verse.

V E R S. 14. *Blotting out the hand-writing of ordinances, that was against vs, which was contrary to vs and tooke it out of the way, nailing it to his crosse.*

This Verse and the next containe the seuenth reason of the dehortation, it is laid downe in this verse and amplified in the next. The argument may stand thus: If the ceremonies were a *Chyrographe* or hand-writing against vs, when they were in force, and if now Christ haue cancelled that writing, then we ought not to vse them againe; but such they were, for they were a hand-writing against vs, and Christ hath removed them by fastening them vpon the crosse, therefore we ought not to reuiue them againe: or thus, if the debt be paid and the obligation cancelled, then is it a fond course to cause the obligation wilfullie to be of force againe.

Hand-writing] This hand-writing is by diuers diuersly referred, for some thinke it is to be referred to the couenant with *Adam*; all mankinde in him was bound to God, this obligation he brake and so the forfeiture, lay still vpon our necks till Christ paid the debt, and cancelled the obligation. Some referre it to the law of Moses in generall, and say the people did binde themselves vnto it, *Exod. 14* by the rites there vsed. This bond was forfeited by the Iewes and lay vpon them. Some referre it to the morrall law in speciall, and therein we did enter into bond which was called the couenant of works: the rigor and curse of this law lieth vpon all mankinde, and when God sues out this bond men are carried to prison, even to the prison of hell. Some referre it to the conscience of men, and say that an euill conscience is a *Chyrographe*, a bill of debt, and it accuseth by ordinances, that is, it taketh conclusions from the law of God to arrest, or condemne the sinner. But most vsually it is referred to the ceremoniall law, by some of them men did enter into bond, as by circumcision, so saith the Apostle, *he that is circumcised is bound to keepe the whole law*, *Gal. 5. 5*. By others of them men made bills of debt, circumcision confesseth corruption of nature by propagation. The washings were open confessions of the foulness of our liues; in the sacrifices men subscribed to their owne death and damnation: for they confessed they had deserued to die in steed of the beast.

The words may be true of all, but most principally of the ceremoniall law. In generall he here intreateth of deliuerence from the ceremonies of *Moses*, then, two things may in particular be noted, 1. What the ceremonies were in themselves. 2. The manner or meanes how the Church was discharged of them. For the 1. if we require what they were? They were 1. for honor, ordinances of God. 2. for vse, *hand-writings*. 3. for effect they were *against vs*, or contrary to vs.

Ordinances] Someread *for ordinances*, some read *by ordinances*, some *with ordinances*, and some *of ordinances*. They that read *for ordinances*, say the hand-writing was for ordinances; that is, either in fauor of the decrees that were against

gainst vs, or for the better assuring of the keeping of the ordinances; it was by ordinances viz. euangelicall, for they say the decrees of Christ did euacuate the lawes of *Moses*. They that read *with ordinances*, say that the hand-writing was the debt of death which Christ rooke away with the ordinance; that is the externall rites and rudiments of *Moses*. But I thinke the sense is cleere as it is here rendred of ordinances.

And so the point to be obserued is, that the ceremonies imposed vpon the Iewes were Gods ordinances, which may shew vs that God did take vpon him the right to binde the conscience, of men, by ceremonies. 2. Seeing Christians are freed from them by God himselte, therefore the Apostle would haue them stand to their libertie. 3. This should exalt the praise of the morrall law; if they were bound to obserue the very ceremonies because they were Gods ordinances, then much more should wee bee carefull to keepe the morrall.

Hand-writings] This word notes their vse, because men are by nature wonderfull slow to acknowledge their misery, therefore the Lord in all ages did driue men vnder their hands as it were openly to make profession of their owne sin-guiltinesse and fall, that so Gods iustice might be clered: Therefore were the sacrifices required presently after the fall; and baptisme now is of like nature to shew vs our naturall vncleannesse, that need to be washed.

Against vs] In effect they were against vs. The ceremonies were against vs, that is against the Iewes 4. waies, 1. As they were bills of debt. 2. As they told the longing wife that her husband was long after to come. 3. As they proclaimed God infinitely hating sinne, so as he must haue attonement in blood and that daily. 4. As they were transgressed in respect of the right manner of obseruing them.

Now though these ceremonies belong not to vs Christians, yet we are in the same debt by nature, that they were, though wee haue not that way of expressing our debt.

Quest. But how could that which God commanded them to do be against them? *Ans.* Many waies, 1. When they failed in the matter, as when they offered strange fire or sacrificed their sonnes. 2. When they did anger God by omissions, or delaies, as when *Moses* trifled out the circumcision of his sonne. 3. When they did it for wrong ends, as when the whore would sacrifice to colour her whoredomes, Pro. 5. or when men did thinke thereby to make amends for their sinnes, Ier. 7. or when they vsed them for the hurt of Gods children, as *Balaam* vsed his sacrifice. 4. When they mingle their owne inuentions with Gods ordinances; and their feare towards God was taught by the precepts of men. 5. When they did vse them, as a burthen, and it was a wearinesse to them. Lastly, when they that vsed them were wicked men, and did vse them without knowledge, or faith, or repentance for their sinnes, or the care of the due manner, as many places of scripture shew. And thus may the very law of God be against vs still, as well as against them.

The vse of all this cheiffy may be to shew, the miserie of euery impenitent sinner, his sinnes are vpon record, there is the hand-writing against him, let him looke vpon sacrificing Iewes, and there he may behold man daily in effect saying thus. Thus must it be done to the man that repenteth not of his sins, the obligation lies forfeited, and the Lord may call vpon him for his debt of 10000. talents when he hath not a farthing to pay, and then he will be cast into prison.

Again when he saith [vs] he shewes that this is the estate of all men by nature, there was a hand-writing against the very Apostle himselte, and such as were in the visible Church, therefore he saith against vs. Thus of what the ceremonies

a Rom 5.9.
b 1.Ioh. 1.7.
c Reusl. 12. 11.
Heb. 11. 28.

d Zach. 9. 11.
Heb. 9. 18.

e Rom. 5 11.
12. 17.
f Heb. 2. 15.

i Heb 9. 14.
k Eph. 1. 7. 8.
l Heb. 12. 14.
m Col. 2 17.

Uses.

ceremonies were in themselves. Now of the discharge from them, there two things may be noted, 1. The manner, *Christ put them out, took them away, fastned them.* 2. The meanes, viz. *the Crosse.* The summe is, that Christ Iesus by his sufferings on the Crosse, paid our debt, and freed vs from the hand-writing that was against vs; the anger of God conceiued against vs, for the forfeiture, was thereon by the blood of Christ appeased^a, and forgiveness of sinnes and debts, therein merited^b; And by the blood of Iesus, the faithfull overcome the deuill^c, that had power to destroy, by reason of the forfeiture; and because none of the former agreements would serue by reason of mans weaknes, therefore God makes a new couenant, and seales it by the blood of Christ vpon the Crosse^d; and if we would be assured of our release, in particular, First, for the forfeiture in Paradice, we receiue an atonement in the blood of Christ^e; And he that from the curse in Paradice had power ouer death, was now by Christ destroyed^f. And for the law of *Moses*, we are by Christ deliuered both from the rigor of it, and from the curse of it, his owne sacrifice being the propitiatorie, to still the cry of the Law, and to hide it from the eyes of Gods iustice^g; and as for the writing of the conscience, the blood of Christ cleanseth it from dead workes^h, and quieteth it in the declaration of forgiveness^k, and it maketh intercession for sinne^l after calling to keep it quiet; and as for the ceremoniall hand-writings they were both fulfilled^m and abolished in the sacrifice of Christ on the crosse, hee himselfe saying, *It was finished.* And the more to assure vs, of our safetie, from these forfeitures, he useth those diuers phrascs, of *putting out, taking out of the way, and fastning it to the Crosse.*

The vse of all is, 1. For information; we may see what a case sinne sets vs in by nature, and how hatefull the nature of sinne is: if wee haue any thing to doe with God, why our sinnes lie like so many blocks in our way, and Christ Iesus only can lift them out of the way; and can our wretched hearts delight in sinne, seeing they nailed Christ to the Crosse? It is an easie thing to rent an obligation amongst men, but it was not so easie, to get ours cancelled, it could be rent in no place, but on the Crosse, Christ Iesus himselfe must be fastned to the tree, that he might fasten our cancelled hand-writing therto: and if God spared not his owne Sonne, when he came about this businesse of cancelling the hand-writing, what thinke we shall be the case of all wicked men, that die in their sinnes, and must suffer the whole forfeiture to fall on their necks? if what Christ endured on the Crosse were so painefull, they must not thinke to escape. Hence also we may see what wonderfull cause we haue to loue the Lord Iesus, that hath done all this for vs, Oh how precious should his memorie be amongst vs? Finally, here the faithfull should gather singular comfort against the law, sinne, death and hell, seeing here they may be informed all these were nayled vpon the crosse, and Christ hath openly declared that he hath cancelled whatsoever might be to shew against vs, for any forfeiture or debt of ours whatsoever; And shall not wee take heed of running in debt againe, by sinning, after the sprinkling of the blood of Iesus Christ? or shall wee wretchedly binde our selues to the law againe, by pleading our iustification before God by the works of the law?

VERS. 15. *And hauing spoiled principalities and powers, he made a shew of them openly, triumphing ouer them in it.*

These words are an amplification of the former, wherein he sheweth that not only the Bill in which we were made infinitely indebted, was cancelled; but the deuills also (who had power to serue executions vpon vs, and prooue from

from the ceremoniall Law, as is before declared) mightily conquered by Chriſt; and therefore to reuiue againe the ceremonies, was to renue the bond, and to ſtand ſtill in danger of the deuills executions.

The words are a moſt portly and deep allegorie, and they carrie newes of a remarkable victorie: the battell was fierce, cruell, prodigiouſly difficult, bloudie on the heſt ſide, and if Chriſt had been a iore leſſe then he was, there had been no remedie, nor hope. The battell was firſt fought between Sathan and man, with a depth of fraud and crueltie and helliſh inuiſible ſpight: the day was loſt, man with the wofull iſſues of the conqueſt, was either caſt downe wallowing in bloud, or ſcattered with purſuing crueltie: no ſooner ſprouting in the life of nature, but ſmitten with the venome of ſpirituall infection, plagued with the bondage of more then cruell ſeruitude, not pittied, not helped: more forfeitures laid vpon him then he could finde words to acknowledge. Now one man commeth into the field in the right of millions, (that could not ſtand in their owne quarrell) challengeth the victors, with ſingular compaſſion calleth backe the ſcattered, raiſeth a mightie expectation, expoſeth himſelfe to the danger, with incredible furie is encountred, one with millions or legions of deuills, of incomprehenſible rage, and long beaten experience, and the infinite anger of God, was kindled againſt this one man as a ſuretie for the reſt.

Now in this text is a report of the happie ſucceſſe of the battell; newes of a moſt victorious conqueſt: the deuills ſpoyled, the elect reſtored, with vnutterable hymnes attend the conqueſt; the wretched ſpirits are in chaines, expoſed to infinite ſhame, and dragged after the chariot of triumph, as he aſcended into the new Ieruſalem.

In generall two things may be obſerued: Firſt, that Chriſt is God; he was brought in before, quickning, pardoning, filling, circumciſing the heart, now here ſpoyling the deuills, and triumphing ouer them.

2. We may here comfort our ſelues with this, that the deuill ſhall neuer haue ſucceſſe againſt Chriſt, and his kingdom, God hath curſed all his waies: and yet we finde by experience, the deuill will not giue ouer, though he hath neuer ſo ill ſucceſſe from day to day: which may awaken many wicked men, who are herein like the deuill, no ill ſucceſſe can make them giue ouer, their ill courſes. Againe, would we not be ſpoyled and croſſed in the ſucceſſe of that we take in hand, and be made like the deuill in ill ſucceſſe, then let vs take heed of his qualities, be not like him in crueltie, in fraud, in lying, in accuſing, or enuying the children of God: for if thou be, thou art ſure with the deuill, to be accuſed and rebuked of God.

Now for the particular opening of theſe words, wee muſt vnderſtand that they haue been three waies interpreted. Firſt, ſome Papiſts ſay this battell was fought in hell, when Chriſt fetched the Fathers out of *Limbus*: This interpretation I reiect, not only as a fond conceit obtruded vpon the world, but becauſe the moſt popiſh writers could ſee no ſuch thing in this place, but expound it otherwiſe.

Secondly, ſome orthodox writers ſay this battell and triumph was both begun and ended before Chriſts death. The deuills encountred Chriſt two waies vpon the croſſe: viſible and inuiſible. Viſible, by inſpiring wicked men with vile prouocations to vex him, and moleſt him; as the impenitent theefe^a, the Rulers of the Iewes^b, and the ſouldiers^c. Inuiſible, the deuills themſelues, with all might, furie, malice, and ſleight encountred him vpon the croſſe, in the ſight of God and the holy Angells.

The victorie is deſcribed in this verſe, and it is ſaid firſt *he ſpoiled them*, which is diuerſly read and referred; For ſome vnderſtand it, he ſpoyled the deuills: ſome of the Fathers put in a word, and read it, *after he had ſpoyled himſelfe*

Newes of a
ſtrange victo-
rie.

^a Luk. 23. 38.
^b Luk. 23. 38.
^c Luk. 23. 37.

himselfe of his flesh, and so it is a comparison borrowed from wrestlers, or runners, that first put off all might hinder them; and so Christ that hee might overcome, first laid downe his flesh, vpon the crosse. And where the text saith, he made a shew of them openly, the Holy Ghost alludeth to the trophies of great Victors: their manner was, in the place where they did overcome, either to cut downe the armes of great trees, and therevpon hanged the spoyles or weapons, of the vanquished: or else they built some stately pillars, and there painted or wrote vpon, the conquest with other monuments of victorie; So did Christ openly serue the deuills, openly before God, Angels, and the world he defeateth them, and by a new way, by suffering, gaue occasion to all to see the shaking of the hellish kingdom; where he is said to triumph ouer them, therein is an allusion to the third degree of victorie, they were wont to lead their captiues after the chariot of triumph into the Citie with great pompe: thus did Christ to the wicked spirits, either vpon the crosse, or in his resurrection.

Quest. But might some one say, what appearance was there of any victorie, when Christ suffered? *Answer.* Great euery way: for if wee obserue it in euery branch of the procelle, there is euident signes of victorie; For doe they attach him? why first the officers are smitten to the ground, with a very word, and *Indas* the chiefe leader is made to goe and hang himself: the eare of *Malchus* was miraculously cured, and they are suffered to do no iote more then will fulfill the scriptures^d. Will they arraigne him in the Consistorie? why there sits a high Priest that was made whether he would or no to prophesie, of Christs death for the people^e; and Christ casts a spirit of giddinesse vpon the witnesses, so as their testimonies could not agree: yea he there foretells them of his most glorious and terrible second coming in the clouds of heauen, and then miraculously recouers *Peter* a lapsed sinner. Will they arraigne in the common hall? why there he ouercomes by patience, no indignities could stirre him, and the Iudges wife from a dreame, giues warning that he was a iust man, yea the Iudge himselfe was compelled to pronounce him innocent. Will they haue him to the crosse? there are wonders of victorie, a theefe without meanes saued, the vaile of the Temple rent, signes in heauen and earth, and a title of victorie superscribed by his very aduersaries, *This is the King of the Iemes*; besides his incorruption in the graue, and glorious resurrection, and visible ascension to heauen.

All this being considered, where is the ignominie of the crosse, seeing the deuills erected a crosse for themselues, when they plotted to crucifie Christ? And why should we be afraid of sufferings, seeing the crosse is Christs triumph? and let vs resolute also to overcome by sufferings^f; Tis an excellent and losse praise, to overcome by suffering.

Lastly, let vs neuer iudge of Christ or Christians by their outward shew: great things may be done in the kingdom of Christ, which are not discerned by carnall reason; Here we see a great adoe, trophies, triumphs, yet the world tooke no notice of it: so is there incomparable glory euen in this world in the soules and liues of Christians, which the blinde multitude neuer takes notice of. And thus much of the second interpretation.

The third and last interpretation, is of those that limit not the time of this victorie to the crosse, but consider it generally, and in steed of the words [upon the same crosse] read [in himselfe] and thus doe the most Interpreters new and old read it; And so this victorie is vnderstood not so much of what Christ did attaine in his person, as what he doth in vs: by the conuersion of sinners, by the Gospell, he daily spoyles principalities and powers, and triumphs ouer them, &c. and so these words are a consequence of the putting out of the hand-writing mentioned in the former verse.

Christs victorie

1 In his attachment.

d Mat. 26. 25.

2. In his arraignment.

e Joh. 11. 50. with 18. 4.

3. Vpon the crosse.

f Rom. 8. 34.

Four things are in these words to be considered: *who, whom, what, and by what means.* For the first, it is the second *Adam* that undertakes this battel, he that is God and man, he of whom the prophecies ranne, he that by a voice from heauen, at his baptism was acknowledged the only champion, twas he that sent the challenge by his fore-runner *Iohn Baptist*, he it is that foyled *Sathan* in many *Monomachies*, this is he that now comes forth in the Gospell in the feuerall ages of the Church to spoyle these principalities and powers.

Now for the second, the spoyled are called *principalities and powers.*

Principalities and Powers] These termes are giuen to the good Angells, Eph. 3. 10. and to great Magistrates and Princes on earth, Eph. 1. 2 3. In effect they are giuen to Christ, Esay 9. 6. 7. but vsually they are restrained to euill angells, and so they are called either considering them as they were before their fall, or as it is vsually conceiued, it notes their estate euen since their fall.

The two words note two things in the euill Angells, *Excellencie* and *Abilitie*; *Excellencie*, so they are *principalities*; *Abilitie*, so they are *powers*. Their *excellencie* is two waies to be considered, 1. in themselues, 2. their soueraintie ouer the world. In themselues and their owne nature, euer since their horrible fall, they are creatures of wonderfull knowledge, swiftnes, discerning, and such like.

And in respect of the vnregenerate world they haue a principallitie: hence called *worldly rulers* &, the *prince of this world*^b, yea and the *god of this world*ⁱ. We may obserue here in the holy Ghost a wonderfull patterne of candor, he praiseth what is praise-worthy euen in his enemies; and it may wonderfully comfort Gods children in their acceptation with God, for if God can yeeld these titles and acknowledge that is yet good in the very deuills, sure then it cannot be he should not like what he findes good in his owne Saints, though they haue many wants and sins, seeing they sinne not of *malicious wickednes*, as the deuills doe.

As they are called *principalities*, so for their abilitie and force of working, they are called *powers*. The wonderfull power the deuills haue may be considered either in the world or in the Church.

In the first race of men before the flood, how soone had they drawne away *Cains* race into apostacie, and not long after *Sethes*, till they had chased the light of sinceritie within the walles of one house, and not all found there neither? After the flood, the world is no sooner filled againe, but together with the building of Babel, a most dreadfull confusion was wrought by the deuills, euen the beginning of a generall falling away into gentilisme and idolatrie (which will neuer be vtterly recouered againe while the world stands) all the families making apostacie in the beginning of the Babilonish Monarchie, and such an apostacie, as they continued in for many hundred yeeres in the generalitie of them: so as there was only a little light left in the race of *Sem*.

Now leauing the whole world lying vnder this powerfull wickednesse, cometo *Abraham*, (*a brand taken out of the fire of the Chaldeans*) in whom the light shined with great glory, see the power of these wicked spirits ouer his race: the *Ismaelites* went quickly of to gentilisme: then the *Edomites* were easily gained after: then in Egypt the light that did remaine was almost put out, the bondage of the *Isralites* being as great in soule^k, as it was in bodie.

In *Moses* time the light was diffused in that people all abroad againe, and a *kingdom of Priests* was raised vp to God: this light held with various increases and decreases, till the captiuitie, after which time it waxed dimmer and dimmer, till Christ the *day-starre* arose, and filled heauen and earth with the brightnes of his comming.

After in the very first hundreds of yeares, these cursed spirits not only persecuted

g. Eph. 6.
h. Iob. 12.
i. 2. Cor. 4. 4.

The power of the deuills both in the world and in the Church.

k. Ezech. 10.

secuted religion by incredible tyrannie, but infected it with the tares of strange errors, and prodigious superstitions and heresies, till all grew together in one body in Antichrist.

Vnder Antichrist all sinceritie was againe almost vniuersally put out, the face of religion corrupted, and idolatry brought into the Churches 1260. yeares. Lastly, in our owne daies when the prophecies were accomplished, and the *euerslasting Gospell published againe*, alas yet consider the state of the world; one part of the world lieth in Paganisme, another in Turcisme, another in Iudaisme, another in Papisme; and in all these foure these wicked spirits raigne, and hold the world captiue at their pleasure.

Come we to the visible assemblies, of the true Churches of Iesus Christ, & consider there their power, how mightily it extends, for there they haue secret Atheists, Church-papists, persons excommunicate, witches, and such like diabolicall practisers, Hipocrites, Apostataes, the vnmercifull, troupes of the ignorant, besides the swarmes of vitious liuers, and prophane persons, such as are swearers, drunkards, filthy persons of all kinds, liers, vsurers, railers, and such like workers of iniquitie.

It is true worlds of men feele not this power of theirs: but alas this warre is spirituall, these enemies are inuisible, their sleights are of infinite depth, their soules are already in their possession, and all is couered with grosse darknesse, and done in a spirituall night, and wicked men are like dead men in their sinfull courses, senselesse and secure.

The vse is to shew the miserie of all impenitent sinners, though they go in braue clothes, dwell in faire houses, possessed of large reuenues, abound in all pleasures, of life &c. yet alas, alas, for their wofull estate with all this: Oh the diuels, the diuels, are their masters, and rule ouer them as effectually as euer did tyrant ouer his slaue: Oh if men haue eares let them heare, and awake and stand vp from the dead, and not dare to continue in so wofull a condition, and let the righteous leape and sing for true ioy of heart, whatsoeuer their outward estate be, in the world; Oh let them praise the rich grace of God, that hath *translated them out of this kingdome of darknesse, and giuen them a lot among the Saints.*

The third thing is the victorie, expressed in three degrees.

He spoiled them] This is to be vnderstood in the behalfe of the faithfull, for whose sake, he hath and doth daily *smite them with his great sword*^m. He reproveth them and *rebuketh them*ⁿ: he casteth them downe like *lightning*^o: *He breakes their head*^p: yea and sometimes *trades them downe vnder the feete* of his saints^q: making them in many tentations and tribulations *more then conquerors*^r: *pulling downe their strong holds*, which they had within^s, when they compass the righteous with their tentations, he euer openeth a doore *for issue*, and *deliuereth the righteous*^t, sending succours^u, and making his seruants often to lead Sathan captiue.

He spoiled them by taking from them the soules* of the righteous, which they possessed as their bootie: he spoiled them by *loosing the workes of Satan*^x: he spoiled them by taking from them altogether *the power they had ouer death*, so farre as concernes the righteous. He hath so farre spoiled them, that they are not only iudged by the word of the saints in this life^z, but the saints shall also sit vpon them, to iudge them at the last day^a.

And all this may serue for constant comfort vnto all the godly, each word being a well of consolation if we wisely applie it. And withall it may incourage them against the remainder of the power of euill spirits; it is true they accuse still, they hinder the word what they can still, they will steale the seede still, they will raise trouble and oppositions still, they sow tares still, they will be casting their snares still, they buffet them by tentations still: but yet the

Why Satans working is not perceived by wicked men.

Vses.

m Esay. 27. 1.
n Zach. 3. 1. 2.
3.
o Luk. 10. 20.
p Gen. 3. 15.
q Rom 16. 20.
r Rom 8. 24.
t 2. Cor. 10. 4.
u 2. Pet. 2. 9.
u Heb. 2. 18.
* A. 7. 26. 18.
x 1. Iob. 3. 8.
y Heb. 2. 14.
z Iob. 16. 11.
a 1. Cor. 6. 3.
Vses.

same God and our Lord Iesus Christ that hath thus farre subdued them, will prosper his owne worke, and make vs stand in all the euill daies, so as wee will put on the whole armour of God.

Now whereas he saith he hath spoiled him, it is true of the time past, 1. In the person of Christ himselfe. 2. In the merit of our victorie. 3. In our iustification, hee is perfectly foiled. 4. In our sanctification hee is spoiled by inchoation.

And made a shew of them openly] These words containe the second degree of victorie; and are true in a double sense: For first he hath made a *shew of them*, in that he hath discovered them and made them known to the Church. This is a dragging of them out of their cells of darknesse in the light of obseruation, by shewing their natures, and practises, by vnmasking them to the view of the soule: thus are they displaid in the doctrine of the gospel, and the soules of the righteous behold this detection of Sathan from day to day by the word, with as much admiration as euer the Romanes did behold any great rebell, or barbarous rebell or monster, subdued, and in triumph brought into Rome: Neither may this detection of Sathan seeme to be the least part of Christs victorie: for it is certaine it is a worke that euill men or euill angels neuer beare but vanquished. There is a hot opposition in all places before Sathan will abide this.

Secondly, he made a shew of them, that is, as some thinke, hee made them to be for examples, and that three waies. 1. In shame, making detestation to be their portion. 2. In confusion, and an inexplicable kinde of astonishment, and benumbednes, and blindnes. 3. In torments and punishments, 2. Pet. 4. 5. Iud. 9.

The use may be for increase of consolation: we see Christ will neuer cease till he hath finished this victorie. Why should we then faile through vnbeleife, or faint in the resisting of the diuell, the Lord will more and more make a shew of them, and giue vs increase of experience of the power of his word and presence herein. Here also mens waiwardnesse may be reprov'd, that cannot abide it to heare talke of the diuell or his courtes: this is but a worke of Sathan in them to hinder their saluation, for to make an open shew of them is one part of Christs victory.

The word rendred openly signifieth sometimes eminently^b, sometimes without authoritie^c, sometimes with confidence, and vndaunted resolution, with assurance or plerophorie^d, sometimes with plainesse and euidence^e, sometimes with libertie^f. But I rest in the word *openly* here vsed.

And triumphed ouer them] Here is the third part of the victory. This triumph was first begunne in the resurection and ascension of Christ^g. 2. It was continued in the publication of the gospel^h, (which is newes of victory) and in the life of Christians, for what is the life of euery Christian, but the shew of a brand taken out of the fire, or of a soule preferued out of darknesse? The soule is mounted in the chariot of the word, praier and holy liuing; this chariot is followed with the applause of Angells, and the approbation of the Saints; the place is in the new Ierusalem on earth, in the temple of their God. The chariot is drawne with white steeds, sincere teachers; it is prouoked and driuen on by the spirit of God: and the effect of all is a heart inspired with heauenly ioies and refreshings. 3. As it begun in Christ, and is continued in the life of a Christian, so this triumph shall be perfitted in death, and consummate in the resurrection to the eternall dissolution and confusion of all wicked men and diuels.

Now for use of this; what iust cause is there to take vp bitter lamentations for the wonderfull frowardnesse of the natures of the most men: who had rather be miserable and serue the diuell still, then be made glorious by con-

is in scripture.

Use.

b Ioh. 7. 4.
 c Act. 4. 29.
 d 1. Ioh. 5. 14
 e Ioh. 16. 25
 f 1. Tim. 3. 13.
 g Eph. 4. 7.
 h 2. Cor. 2. 14.

Use.

quest in repentance for their sinnes: they had rather be his prisoners, then such princes: rather slaues to Sathan, then sonnes to God: rather dragged into captiuitie with the diuell, then carried in the chariot of triumph with the Saints.

2. If such honors be done to Christians, and such ioyes had in a Christian estate, Oh then let it be the praier of euery godly man daily to God, as Psal. 106. 4. *Remember me O Lord, with the fauour of thy people, visit me with thy saluation, &c.*

Lastly, how should it excite in vs a desire to walk worthy of such a victory? yea how should it inspire vs with spirituall magnanimitie to resist Sathan, and with a holy scorn to disdain his filthie tentations, and in all estates to demean our selues so as might become men that know and belecue that Christ hath spoiled principallities and powers for vs &c.

4. For the meanes of this victorie, it is added in these words,

In himselfe] So it is read in the greeke, and in the most interpreters; and this *in himselfe*, either it notes his mysticall body, or else it notes Christ himselfe alone, and in this latter sense it is continually taken: and so we may here learne, that it is the Lord Iesus Christ alone, euen himselfe alone that hath wrought this victorie for vs; there was none other able to stand in the feild against the aduersary: there is no name else vnder heauen by which wee can be saued: and therefore we should giue all the glory to Christ alone, and not to any man or Angels, for they neuer fought for vs, nor were they able to stand in this battle of our redemption.

VERS. 16. *Let no man therefore condemne you in meat or drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath daies.*

17. *Which are but a shadow of things to come, but the body is in Christ.*

Hitherto of the seuen reasons of the dehoration. The conclusion follows in these words and the rest to the end of the chapter: and it hath three branches; For 1. he concludes against Iudaisme in these words. 2. Against philosophie, vers. 18. 19. 3. Against traditions, vers. 20. to the end.

In these words is contained both the conclusion it selfe vers. 16. and the reason vers. 17. and the drift is to shew that the ceremonies of *Moses* are abolished, and therefore they should not receiue them, or hold themselues bound vnto them. This was foretold Dan. 9. 17. it was signified by the renting of the vaile; and these ceremonies were solemnly and publickely laid downe, in the first councell, which was held by the Apostles, at Ierusalem, Act. 15. And they were then so laide downe that the Apostle after giues order to the Church that those ceremonies should neuer be vsed, nor any other deuises, but such as might be to edification, order and decencie, and were without offence.

The ceremonies named in the text, are the difference of meates and dringes, and the obseruation of times, concerning which he writes more sharply, Gal. 3. 1. 3. & 4. 10. & 5. 9. & 6. 12.

In the law there were three sorts of meates that legallie were required, 1. The meate offrings. 2. The shewe bread. 3. The cleane beasts. The meate offering was a type of Christ our nourishment. The shewe bread was a type of the Church in her mysticall vnion. And the cleane beasts (knowne by chewing the cud, and diuiding the hoofe) were types of the Christians both meditation and discretion, in the meanes of his holy conuersation. And for the confirmation of this place, the Apostle elsewhere

elsewhere shewes evidently that the difference of meates is taken away,
1. Tim. 4. 1. 2. 3. 4.

The difference of times in the law is here said to be threefold; of daies, of monthes, of Sabbaths.

In respect of an holy day] The originall and most translations word for word haue it thus, *in part of an holy day*; but in diuers senses: some say in part of an holy day: First, in partition of a festiuall day from a not festiuall day, as well in daies, as in monthes, or Sabbaths. Some say, *in part*, for they could not obserue all ceremonies, being absent from Ierusalem. Therefore the Apostle would haue them to receiue none at all, seeing they could not receiue them all. Some say in part of an holy day, that is in that part of them which concernes daies &c. but it is more plainly as it is here rendred.

Or of the new moons] They did obserue the Calends, or first daies of euery month.

Or of Sabbath daies] There were diuers sorts of *Sabbathes, of daies, of yeares, or seuens of yeares*. The Sabbathes of daies were either *morrall*, viz. the seuenth day, which God did chuse; or *ceremoniall*: the ceremoniall Sabbathes were either more solemne, such as were the three great feasts, *passouer, pentecost*, and *tabernacles*; or lesse solemne, such as were the feasts of blowing the trumpets^a; and the feast of expiation^b. The Sabbath of yeares, was euery seuenth yeare^c. The Sabbath of seuens of yeares, was the Iubile, which returned euery fiftie yeares. We see here then that the Apostle shewes that we are deliuered from the bondage of the obseruation as before of meates, so now of Sabbathes.

a *Leuit. 23. 24*
b *Leuit. 16. 32*
33 34
c *Leuit. 25*
4. 5. 6. 10 11.

Obiect. But is the Sabbath day that was morrall abrogated? *Sol.* No, the Apostle speaks here of the ceremoniall law, not of the morrall, and of ceremoniall Sabbathes, not of the morrall Sabbath, the word is in the plurall number.

The manner of propounding the conclusion is to be obserued.

Let no man condemne you] These words may bee referred either to Gods children or to false teachers; in the first sense it is thus: let none *condemne you*, that is, doe not shew such loue to these ceremonies, hereafter, that thereby you incurre iustly the blame and censure of Gods children. And if they bee referred to false teachers, then it is thus: let no man whatsoever perswade you that you are condemned, or iudged of God for omitting the obseruation of the ceremonies; care not for their censures, neuer trouble your consciences about it.

Which are shaddowes of things to come] Here the Apostle with full saile driues into the hauen, by shutting vp with this vnauoidable argument. These ceremonies are but shaddowes of that substance which now we haue, and therefore it is a foolish thing, to strue about the shaddow when we haue the substance.

Ceremonies were shaddowes in diuers respects, 1. In respect of certainty of signification: the shadow is a sure signe of the body; so was this of Christ to come. 2. In respect of causation; the body causeth the shadow, so is Christ the cause of all ceremonies. 3. In respect of the obscuritie of signification: a shadow is darke so were the ceremonies. 4. In respect of cessation, a shadow is quickly gone, so were the ceremonies, they were not to last for any long time. Lastly, they were shadowes as they were types, so the lambe was a shadow of Christ, and the arke of the Church &c. They were shadowes not giuen to iustifie, but to shew iustification by Christ.

Ceremonies were shadowes in diuers respects.

It is added of things to come] to keepe off the blow from our sacraments, which are no shadowes of things to come, but of things past.

But the body is in Christ] The words are diuerslie interpreted: some referre the words to the next verse, but without reason: some supplie a word *body*, and read, but the body is the body of Christ: but the plaine meaning is, that

the truth and substance of all the ceremonies is now inioyed by the Church in and by Christ, in whom all is now fulfilled, and therefore heauen should now suffer violence, and the *children of Sion should now reioice in their King*; and Christians should stand fast in the libertie that is brought vnto them in Christ Iesus.

- V E R S. 18. *Let no man beare rule ouer you by humblenes of minde, and worshipping of Angels; aduancing himselfe in those things hee neuer saw: rashly puffed up with his fleshy minde.*
19. *And holdeth not the head, whereof all the body furnished and knit together, by ioints and bands, increaseth with the increasing of God.*

In these two verses he concludes against philosophie, and therein specially against Angell-worship, a deuise like the old doctrine of the Platonists, concerning their *demonestutelaes*. The Diuines also that first broached this apotaticall doctrine, in the primitiue Church were Philosophers: and if the Papists will persist in Angell-worship, they must beare it to be accounted better Philosophers then Diuines.

The Apostle makes foure obseruations vpon these that bring in this worship of Angels. 1. That they attribute that to themselues, which is proper to God; namely to beare rule ouer the consciences of men in matters of religion, though they pretend to bring in those things, because they would haue men thinke humbly of themselues. 2. That they thrust in for oracles, not things they haue seene and heard, but deuised of themselues. 3. That those things were founded on no other foundation then the opinions of men immoderately pleasing themselues in their owne deuises. 4. That this course tends to the high derogation of the honor of Christ, who onely deserues all glorie, and by whom alone all the suits of the Church are dispatched. The men then that vrge these things are, 1. Hypocrites, they pretend one thing and intend another. 2. They are ignorant persons. 3. They are proud and insolent in selfe-conceit. 4. They are prophane without Christ.

Let no man beare rule ouer you] The originall word, hath troubled Interpreters: but is for the most part, rendred, either beare rule ouer you, and so play the part of a iudge or rector; or else, defraud you of your prize, it is granted by all, to be a word taken from the manners, in the *olympiads* or other-where, who ranne for prizes: among whom there was one they called *Brabentes*, that is, one that by appointment did sit as iudge, and gaue the prize to the winner.

If it be taken in the first sense, viz. *let no man beare rule ouer you*; then the Apostles meaning is to warne them for the reasons aboue rehearsed, and herewith adioyned, not to suffer their teachers to *lord it ouer them* in their consciences; as before he had charged them, not to let them carrie away their soules as a prey verſ. 18. or to condemne them verſ. 19. This may teach the ministers of the Gospell, to know and keepe their boundes, and the people likewise, not to suffer any to beare rule ouer their consciences, with their owne deuises. It condemnes also the hellish pride, and imperioufnes of the popish clergie, in playing the iudges ouer mens consciences at their owne pleasures: seeing we haue no iudge nor *law-giner* but only Iesus Christ to whom the father hath giuen all power.

Quest. But haue not the Ministers of the Gospell power vpon obseruation of the runners to be as iudges to assigne the crowne to them that runne well?

Answ. They haue, and therefore are called the *disposers of Gods secrets*, and *watch-men*, and *ouerseers*: but yet they must be true ministers, and they must giue iudgement by warrant from the word.

Let no man defraude you of your prize] That is seeing you haue begunne to runne so well, and haue runne so long, let no man now beguile you of your prize, *the crowne of glorse.*

The Church is like a feild, the race is Christian religion, the runners are Christians: the feete are faith and loue; the goall or marke is death in Christ, the *brabium* or prize is the possession of eternall life. Now the doctrine hence implied is.

Doct. That men may runne and come neere the goall, and yet loose the prize. *Many runne yet one obtaineth*^a. *Many receiue the grace of God in vaine*^b. *Many come neere the kingdome of God with the Scribe, and yet loose*^c. *Many loose what they haue wrought*^d. Hence that exhortation, *let no man take away your crowne*^e.

The vse may be first for reproofe of such as doe wronge (either the iudges or standers by) by a wrong applause, such as giue away the honors of Gods children to such as neuer ranne in the race, or not aright, and giue the titles of the Church and Christianitie to wicked men: but especially this reproveth those men that hauing *runne well*^f for a time, suffer themselues to be hindred, and so loose the prize. Many are the waies the diuell hath to hinder men in running; sometimes by raising vp aduersaries^g, and outward molestations^h; sometimes he casts shame in their way, and names of reproachⁱ; sometimes he iniectes tearations^k; sometimes he *leaueneth them*^l by keeping them in bondage, to the defence or loue of some lesser superstitions or smaller sins, as the world accounts; sometimes he hinders them by the domesticall enemy the *sinne that hangeth so fast*^m; sometimes he casts men into a dead sleepe, and they lie all along in the middle of the race.

2. This may serue for instruction to teach vs with all heedfulnesse to looke to our selues after we set out in the race of Christian profession, that no man take our crowne; and to this end we must consider, both what to shunne, and what to follow. If we would not loose our crowne, we must shunne,

1. The *sinne that hangs on so fast*^o. 2. *Prophane bablings and opositions of science falslie so called*^p. 3. Scandall^q. 4. The profits and pleasures of the world, so as our hearts be not set vpon them^r. 5. Selfe-loue and trust in our owne iudgement, when we thinke our selues wise inough to order our race without aduice^s. 6. Vncertaine running^t. Now for the second, that we may run successefully, diuers rules must be obserued, 1. We must watchfully stop the beginnings of sinne, and when we feele our selues begin to *halt*, wee must seeke *an healing, least we be turned out of the way*^u. 2. We must *follow peace with all men*, so farre as may stand with *godlinesse*^v. 3. *Wee must keepe the faith*. 4. We must labour for the *loue of the appearing of Christ*. 5. We must continue and resolute not to giue ouer till we *haue finished our course*. These three rules may be gathered out of 2. Tim. 4. 8. 9. 6. Wee must pray that the Gospell may *runne more freely*^x; for that like a mightie winde helpes wonderfully in the race. 7. We must order riches so as they bee no hinderances^y. 8. We must vse the aduise of the best that can be had for skill or experience^z. 9. We must faithfully discharge the duties of our calling^a. Wee must so resolute vpon the race, that we labour to be vndaunted and euery way resolute against all afflictions and trials whatsoeuer, what may befall vs, accounting it all happinesse to *fulfill our course with ioy*^b, *arming our selues with this minde that we will take vp our crosse, and endure any hardshipp*^c.

At their pleasures] This is added as an aggrauation; the word notes they did it not ignorantly, or by fraitie, but they did wrong the conscience of men, with desire, willingly, wilfully; it doth greatly increase the guilt of sinne, when men do it willingly and wilfully, where men do it because they will do it. So some men go to law because they will go to law^d; so some will be great^e;

a 1. Cor. 9. 24.
b 2. Cor. 6. 1.
c Mark. 12. 34
d 2. Joh. 10.
e Reuel. 3. 11.

f Gal. 5. 7.

Lets in running.

g Phil. 1. 29.

h Reuel. 2. 10.

i 1. Theff. 2. 2.

Act. 18.

k 1. Tim. 1. 12.

l Gal. 5. 7. 9.

m Heb. 12. 1.

What we must shunne in running.

o

o Heb. 12. 1.

p 1. Tim. 6. 20.

q Phil. 2. 15 16

r 1. Cor. 9. 25.

1. Tim. 6. 11. 12

s Gal. 2. 2

t 1. Cor. 9. 26.

What wee must obserue.

u Heb. 12. 13.

v Heb. 12. 14.

x 2. Theff. 3. 1.

y 2. Tim. 6. 18.

z Gal. 2. 2.

a 1. Pet. 5. 4.

b Act. 20. 24.

c 2. Tim. 2. 5.

1. Tim. 3. 11.

See 1. Cor.

d Math. 5. 40.

e Math. 20. 26

f Job. 8. 44.
g Ephes. 2. 3.
h Mat. 23. 37
i Math. 22. 3.
k 2. Pet. 3. 5.
l 2. Theff. 3. 10
m Mat. 11. 14.
n Mat. 16. 15.

o Psal. 18.
p Mat. 15. 23.
q Job. 5. 21.
r Math. 20. 14.
s Job. 1. 13.
t Job. 3. 8.
u Col. 1. 27.
* Heb. 10. 5.

x Job. 15. 7.
y Rom. 7. 15.
16. 17.
z Heb. 13. 18.
Job. 7. 17.

Some will doe the lusts of their father the deuill^f. Thus are men daily doing the wills of the flesh^g. The like waywardnesse may be obserued in the negatiue. Men will not be gathered^h. Men will not come to the weddingⁱ. In some things they willingly knew them not^k; & it is charged vpon the idle they will not worke^l. Hence those conditionall speeches, if yee will receiue it^m; and if any man will saue his souleⁿ.

The vse may be for terror to stubborne offenders, God takes notice of it that they sinne at their pleasures, they sinne because they will sinne, and therefore let them be assured he will be froward with the froward^o, and therefore he will haue his will vpon them vnesistably. Hence these threatenings, hee will take accounts^p, he will quicken whom he will^q, he will giue to the last as to the first^r; It shall not be after the wills of the flesh^s; the spirit shall blow where he will^t; the mysterie shall be made knowne to whom he will^u, and he will not haue sacrifice^{*}.

Secondly, comfort is here implied; for if there be so much infection in a will to sinne, then there is hope God will accept a will to be and doe good, he will accept of the will in prayer^x, and the will to resist corruption of nature^y, and of the will to liue honestly^z.

Hitherto the Apostle hath charged them generally, now in the words that follow, he inforceth his speech more particularly, both for matter, pointing out Angell-worship, as the doctrine he would conclude against, and for manner noting foure things in those that brought in that worship. 1. That they brought it in hypocritically, pretending humblenes of minde. 2. That they did it ignorantly, aduancing themselves in things they neuer saw. 3. That they did it proudly, rashly puffed up &c. 4. That they did it dangerously, not holding the head, &c.

Worshipping of Angells] The maine matter the Apostle strives to beate downe, is the worship of Angells: as a philosophical dreame, as a superstition that defrauds men of heaven, as an hypocriticall and ignorant worship, charging them to be proud and fleshy persons that vse it; yea heauoucheth they cannot hold the head which is Christ, if they maintaine or practise such a worship. All these reasons are in the text and coherence against it.

Which may serue for confutation of Papists, who at this day still maintaine it, not onely without commandement or any approued example, in scripture, but directly against the prohibition of the scriptures, as in this place, and so Reuel. 19. the Angell forbids Iohn to do it.

The Papists offend in their doctrine about Saints and Angells three waies. 1. In giuing vnto them what may be attributed onely to Christ and to God. 2. In adoring them. 3. In inuocating and praying to them; and all three contrarie to scripture.

For the first, they attribute vnto them, 1. Intercession. 2. The knowledg of all things that concerne vs; they rob Christ of his intercession, and God of his omniscience; now in all this we haue a sure word of God to trust to. For, for intercession it is plaine, we haue none in heauen with him^a; there is one mediator betwixt God and man, the man Christ^b; we offer vp spirituall sacrifices acceptable to God by Iesus Christ^c; Let vs therefore saith the Apostle by him offer the sacrifices of praise alwaies^d. Note the words, by him and alwaies. And whereas they object the Angell, Reuel. 8. that offered the prayers of the Saints; we answer, that Angell was Christ, who onely hath the golden censer, and who onely is meete to bring incense to offer vpon the golden altar; the indeauour of Peter for their good after his decease, was performed while he liued, as is apparant by comparing the 13. verse, with the 15. of 2. Pet. 1.

And whereas they giue the knowledge of all things vnto them, they rob God of his glory, who only is the knower of the hearts of men, 2. Chron. 6. 30 and

The Papists offend three waies about their Saints and Angells.

a Psal. 73. 25.
b 1. Tim. 2.
c 1. Pet. 2. 5.
d Heb. 13. 15.

and it is granted *Isai. 63. 16* that *Abraham* knew them not, and *Israel* was ignorant of them. And whereas they obieſt that *Abraham* in the 16. of *Luke*, is ſaid to know that they had *Moses* and the Prophets bookes, we answer that that is ſpoken parabolically not historically; they may as well ſay that *Lazarus* had fingers, and *Diues* a tongue, &c. but were that granted, yet it followeth not, that becauſe the doctrine of the Church was reuealed vnto him, therefore he knew all things.

The ſecond thing they giue is adoration, contrary to the flat prohibition of the Angell himſelfe, in the Reuelation, who chargeth *worship me not*, Reuel. 19. 10. and without all example in ſcripture, or the leaſt ſillable of warrant for it; beſides we ſee here Angell-worſhip in expreſſe words condemned.

The third thing is inuocation, praying to them, which likewiſe is contrary to ſcripture, for *how ſhall we call on them on whom we haue not beleueed*; and we are exhorted to *go boldly to the throne of grace*, with the help of our high Prieſt, to obtaine *mercie and ſinde grace to helpe in time of need*; for *Chriſt* is *the propitiation for the ſinnes of the whole world*, why then ſhould we giue his glory to any other? and inuocation is a part of the forbidden worſhip of Angells, as well as adoration.

e *Rom* 10. 14.f *Heb.* 4. 16.g 1. *Joh.* 2. 2.

In humblenes of minde] It was the praſtiſe of Satan and pretence of falſe Teachers, to thruſt in this corruption of Angell-worſhip vnder this colour, that it tended to keep men in humilitie, and to make men to know their duties to the great maieltie of God, and to acknowledge their gratitude to the Angells for their ſeruiſe: this hath been the deuills wont to hide foule ſins, vnder faire pretences, and vice vnder the colours of vertue.

This may ſerue notably for the confutation of the Papiſts, about their Saint and Angell-worſhip; for is not this their ſmootheſt pretence, to tell vs by compariſon, that men will not goe to great Princes directly with their ſuites, but will vſe the mediation of ſome Courtiers, and ſo they ſay they muſt doe to God. This you ſee was the old deceit in the primitiue Church, and therefore worthily we may ſay to the people, let none of the popiſh rabble *defraud you, through humblenes of minde*.

Againe, is the deuill aſhamed to ſhew ſinne in his owne colours? doth he maſke it vnder the colour of vertue? Then where ſhall thoſe monſters appeare that declare their ſinnes as *Sodom*, and are not aſhamed of open villanies and filthineſſe? Such are they that will conſtantly to the alehouſe, and neuer be aſhamed of it: ſuch are our damned ſwearers: ſuch are thoſe filthy perſons, that know they are knowne to liue in whoredome, and yet neuer bluſh at it, nor learne to repent: ſuch are theſe in this Citie that liue in open contention, who care not againſt apparant right to maintaine continuall ſuits and wranglings, though they know all men deteſt almoſt the very ſight of them for their wicked profaneſſe, and vniuſt contentions: yea though the hand of God be apparantly vpon them, and they know not how ſoone the Lord may turne them into hell. Such alſo are the open and wilfull Sabbath breakers, and many more of all ſorts of preſumptuous offenders.

Againe, if vice masked in virtues colours can ſo pleaſe, and allure men, how much ſhould vertue it ſelfe rauiſh vs? If counterfeit humilitie can be ſo plauſible, how ſhould true humilitie winne to the admiration and imitation of it?

Laſtly, this may warne men to auoide counterfeit geſtures, and all pretended inſinuating ſhewes of deuotion, ſuch as are open liſting vp of the eyes to heauen, ſighing and all pretended tricks that are vſed onely to pretend what is not. And thus of their hypocriſie, their ignorance followes.

Advancing themſelues in things they neuer ſaw] Two things are here to be noted. Firſt, Their ignorance in things they neuer ſaw. And ſecondly, vaine

vaine-glorious selfe-liking, which the word *ἐπιβελιδίω* expresth.

For the first, there are some things cannot be seene with mortall eyes, while we are on earth; as the nature of God, Angells, and what is done in heauen. 2. There are some things, we ought not to see though we might: & therefore he prayed, Lord *turne away mine eyes, from seeing vanitie*. 3. There are some things we may and ought to see, as the glory of God in his works. 4. There are some things we may and so ought to see, as it is a great curse if we see them not, as the fauour of God and spirituall things: in respect of which to be *blinded in heart* is a miserable iudgment; of the first sort are the things done in heauen.

Esay 6.10

There is a contrary waywardnes in the nature of wicked men; somtimes, men are wilfull and will not be perswaded, euen in the things which yet they see; sometimes, men are stiffe hearted and will not be remoued in opinions about things which they neuer saw, and so here.

Ignorance is of diuers kinde. There is a naturall ignorance, and that is of two sorts. For there is an ignorance of *meere negation*, and so Christ knew not the day of iudgment, and so it is no sinne in an Husbandman, if he be ignorant of Astronomie or Phisicke, &c. There is a naturall ignorance which is of *corrupt disposition*: as to be blinde in our iudgments in spirituall things from our birth; this is sinfull, but not here ment.

There is a profitable ignorance, and that is likewise of two sorts. For it is either profitable *absolutely and simply*, or but only *in some respects*. It had been simply profitable and good for the Iewes, if they had neuer knowne the fashions of the Gentiles; so it had been good for *Sampson* if he had neuer knowne *Dalilah*. But it had been profitable for the Pharisees but in some respects, *not to haue seene* or to haue had so much knowledge. So the Apostle *Peter* saith it had been good for *Apostaraes* if they had neuer knowne the way of truth, &c.

1sb. 9. 41.

2. Pet. 2. 21.

There is a willing ignorance, and that is of two sorts; of *frailtie*, or of *presumption*. *Of frailtie*, when men neglect the meanes by which they should know, either in part or in some respects. Thus men faile that see a wide doore set open for comfort and direction, and yet through carelesnes, or willing slacknes, neglect great riches of knowledge, which might haue been attained if they had made vse of oportunities. *Presumptuous ignorance*, is when men not wittingly only but wilfully contemne true knowledge, *They will none of the knowledge of Gods maies*.

Iob 21. 14.

g Prou. 29. 30.

Luk. 19. 41.

Presumptuous ignorance, is likewise of two sorts. 1. When men refuse to know Gods reuealed will needfull to their saluation. 2. When men wilfully imbrace fancies, and superstitions in opinion, especially in such things as they neither doe nor can vnderstand; and such is the ignorance here condemned.

Doctrine.

But the maine doctrine is, That it is a great sinne and a hatefull vice to be rash and aduenturous, to venture vpon opinions in matters of Religion, either that concerne worship or practice, where men are not first well informed in iudgment by true grounds of knowledge. Hence men are aduised to take heed *how they heare*, and to try the spirits, and to be wise to sobriety, and to be ware of fables. This condemnes the strange coyning of opinions without all warrant of the word, in the Papiests, that so confidently tell vs of the roomes in hell, and of the Queene of heauen, and how many orders there be of Angells, &c. And withall it may restraine such as professe the feare of God, and reformation of life; to be well aduised in their opinions, and not pitch resolutely vpon opinions, in things the word doth not warrant. Blinde zeale hath no more allowance then superstition hath to coyne opinions to tye mens consciences withall.

h Rom. 12. 3.

i 2. Tim. 2. 16.

23. & 4. 3 4.

1. Tim. 1. 4.

& 4. 6. 7.

& 6. 20.

Tit. 1. 14.

& 3. 9.

2. Pet. 1. 16.

ἐπιβελιδίω.

Advancing himselfe] The word signifieth to take possession, and to goe proudly,

proudly, and to search hidden things with deep insight: as it is here applied, it may note in their sin three things. 1. A deep insight or out-reaching into a thing beyond ordinarie knowledge. 2. A mightie approbation, or very possessing of a mans selfe in a peculiar content arising from his owne inuention. 3. An externall aduancing or vaine glorious priding of a mans selfe in his fancie. There is a strange corruption in the nature of all sorts of men, a secret inclination to deuises, and reaches both in opinion and life; the scripture giues warning of the *doctrines of men*^k, of *opposition of science*^l, of the *deeperesse of Satan*^m, of *transformation in euill Ministers, into Ministers of light*ⁿ, &c. And thus are men in their practice: though they commit the same foule euils they condemne in others, yet they haue such deuises with which they please themselues, that they are called *counsellors*^o, and they are said to *seeke deepe to hide their counsells*, &c. They haue their *turning of deuises*^p. Euery man almost thinks he hath some conceit which others haue not, &c. such as these: Either they may doe it though others might not, or the manner is different, or the issues will not be alike, or he will repent at such a time when he hath tried so farre, or he will make amends; or it shall not be knowne, or God is mercifull, or his fault is not so great as others, or the Scripture doth not condemne it in expresse words. These and such like conceits in themselues are dull and fillie. But where the loue of sinne hath warmed the hearr, and the deuill hath put life into them, it is incredible to conceiue, how miserably pertinacious men will shew themselues to be; and so do men approue of their owne deuices, that vsually there is no error or sinne so vile, but men can blisse themselues against any terror, or threatening, and if men finde their deuises to haue any entertainment, they will aduance themselues wonderfully, and not only swell in great thoughts of themselues, but outwardly vaine-glory will ouerspread their cariage, words, and actions.

The consideration hereof should teach vs to trust more in God, and lesse in men^q, and to labour for plainenesse of heart, and simplicite^r, and to long to heare God speake, and shew vs the secrets of his wisdom^s, and to suspect our selues when we feele a selfe-liking or an inclination to boast of our deuce: especially we should pray that the Lord would keep vs from desire of vaine-glory^t, and accordingly we should endeouour to doe nothing *through strife or vaine-glory*^u, but rather set our glory and *boasting in knowing God*^v, and in the *croffe of Christ*^x, and in the *hope of the glory of the sonnes of God*^y, daily examining our selues, and *proving our owne works, lest we thinke our selues something when we are nothing*^z. Thus of their ignorance.

Rashly puffed vp] These words are a taxation of their swelling pride, described 1. by the nature of it, *puffed vp*. 2. by the effect, *in vaine, or rashly*. 3. by the cause, *in the minde of their flesh*.

Puffed vp] What is pride but a winde? a winde to fill, and a winde to torment. Men may be spiritually swelled both in life and opinion. There is a swelling for abundance of riches^a, there is a swelling behauiour in mens cariages^b, there is a swelling in sinne, but here is a swelling for opinions^c. Oh that wee could learne to abhor pride and swelling, by considering how much the Lord abhors it, as many Scriptures shew, Prou. 8. 13. & 16. 5. 19. Iob 40. 6. Hab. 2. 5. Mal. 4. 1. and many such like. Oh that wee could be in loue with a meeke and quiet spirit in the hid man of the heart. But let vs obserue the effects of pride.

Rashly] The word is *εἰκῆ*, and it signifies either rashly, or, in vaine. Sure it is a great fault to be rash, light, sudden, in opinion or practise. It is a great fault to be rash in reprobating, in praising, in dispraising, or taking or mistaking doctrine, in iudging or censuring; and we should pray that the Lord would giues vs a stayed spirit, and a minde not easily hurried into distemper.

k Math. 15. 9.
l 1. Tim. 6. 20.
m Rev. 2. 24.
n 2. Cor. 11. 14
o Psal. 5. 10.
p Esay 29. 15.

q Psal. 92. 8. 9.
r Prou 12. 5.
s Eccl. 21. 8.
t Iob 11. 5. 6.

Pride is in
vaine in three
respects.

If we read it *in vaine*, it notes fitly that pride alwaies is in vaine. In vaine I say, First, In respect of God who resisteth it, Iam. 4. 7. Luk. 1. 51. Secondly, In respect of other men who will not regard it, Prouerb. 11. 2. Psa'm. 101. 5. Thirdly, In respect of themselues, who inherit nothing by it but follie, Prou. 14. 18. 1. Tim. 6. 4. Our hearts desire then should be that the Lord would *hide our pride*, and mortifie our naturall corruption herein.

In the minde of the flesh] Here he shewes whence all this stuffe and swelling comes, it came from *the minde of the flesh*, euen from the fairest part of the soule. *The minde of the flesh* is that *acumen*, that sharpnes of wit, that perspicacie that is in men, and so we may see that wit, sharpnes of vnderstanding, carnall reason, is in vaine, (whatsoever men saue of themselues,) a mere puffe of winde, a very vanitie, whether it be in opinion or in life; the very *wisdom of the flesh is enemie with God*, our owne very *minds are so defiled and corrupt*. Which should teach vs to *gird up the loynes of our mindes*, and retrain that selfe-conceit might arise from the pride of our owne mindes or carnall reason, we should as the Apostle shewes, *become fooles that we might be truly wise*^d. Againe, it should teach vs not to rest vpon *the wisdom of men*, nor to *thinke of any above what is written*, or be *puffed up one against another*^c.

d 1. Cor. 3. 18.

Thus of the third thing.

VERS. 19. *And not holding the head whereof all the bodie furnished and knit together by ioynts and bands, increaseth with the increase of God.*

These words note the fourth thing, viz. their danger; they did it not only hypocritically, and ignorantly, and proudly, but also dangerously. Their danger is both laid downe and amplified in this verie; it is laid downe in these words, *not holding the head*: and amplified by a digression into the praises of the mysticall bodie of Iesus Christ for the vnion and increase thereof.

Not holding the head] These words shew that they that beleeue and practise such things are themselues out of Christ, and by this kinde of worship they draw men from Christ. Foure things may from hence be obserued.

1. That Angell-worship razeth the foundation, so that the Churches that practise it fall from Christ, and are not the true Churches of Christ, and this evidently proues the Church of Rome to be no true Church, because besides many other here heresies and idolatries, they maintaine the worshipping of Saints and Angells.

2. That hypocrisie, ignorance, and pride are inseparable companions of apostacie from Christ.

3. That there is a difference between sinne and sinne, error and error, euerie sinne or euerie error doth not cut vs off from Christ; there be some sinnes be sinnes of infirmitie^f; Some sinnes be such as there remains no more sacrifice for them^g; There be some ceremonies may be borne withall^h; Some ceremonies that abolish from Christⁱ; There be some errors of meere frailtie and ignorance^k; Some errors that altogether corrupt the minde, and make men destitute of the truth^l. And therefore we should learne with all discerning to put a difference.

4. That it is an vtter miserie not to be ioyned vnto Christ, which imports a singular feeblenes in the hearts of men, that cannot be stirred with all heedfulness to make sure their vnion with Christ.

Head] The dreame of *Catharinus*, that the Pope should be here meant, is to be scorned not confuted. The words notes the relation that is between Christ and the Church.

f Gal 6. 1.
g Heb. 6.
h Rem 14.
i Gal. 5. 3.
k Psa. 19.
l 1. Tim 6. 4.
m Iud. 24.

The creature ſtands in relation to Chriſt, 1. More generallic in exiſtence, and ſo all things are in him, Col. 1. 16. more ſpeciallic in vnion, and ſo man only is ioyned to Chriſt, but this vnion is threefold, for it is either naturall, or ſacramentall, or myſticall; in the vnion of nature all men are ioyned to Chriſt. In the vnion of Sacrament or ſigne all in the viſible Church are ioyned to Chriſt. In the myſticall vnion in one body, onely the faithfull are ioyned to Chriſt, and this is here meant.

And ſo we haue here occaſion againe to take notice of this truth that the Church of Chriſt is ioyned vnto Chriſt, in a moſt neere vnion. euent to Chriſt, as her head. The Doctrin hath been largely handled in the former chapter, only from the renewing of the meditation of it, we may gather both comfort and inſtruction; comfort if we conſider the loue, preſence, ſympathie, influence, and communication of dignitie with which Chriſt doth honor vs as our head: inſtruction alſo, for this may teach vs to be carefull to obey Chriſt willingly as the member doth the head, and to carrie our ſelues ſo godly and diſcreetly, that we diſhonor not our head.

From which all the body &c.] Hitherto of the danger as it is laide downe, now followeth the aggrauation by a digreſſion into the praifes of the Church the myſticall body of Chriſt; in generall three things may be obſerued.

1. That by nature we are wonderfull blinde in the contemplation of the glory of the myſticall body of Chriſt, and therefore we had need to be often put in minde of it.

2. That one way to ſet out the fearefulneſſe of ſinne, is by the faireneſſe of the bleſſings loſt by it; the faireneſſe of the body of Chriſt ſhewes the fouleneſſe of lumpes of prophanenſſe and apoſtacie.

3. Digreſſions are not alwaies, and abſolutely vnlawfull, Gods ſpirit ſometimes drawes aſide the doctrine, to ſatiſſie ſome ſoule which the teacher knoweth not, and ſparingly vſed it quickneth attention; but I forbear to plead much for it: becauſe though God may force it, yet man ſhould not frame it, and it is a moſt happie abilitie to ſpeake punctually, directly to the point.

But in particular in theſe words the Church which is the body of Chriſt is praized for foure things. 1. For her originall or dependance vpon Chriſt, *of whom*. 2. For ornament, *furniſhed*. 3. For vnion which is amplified, 1. by the parts *kniit together*, 2. by the meanes *iointes and bandes*. 4. For her growth *increaſing with the increaſe of God*.

Of whom] Doct. All the praife of the Church is from her head, for of her ſelfe ſhe is blackeⁿ, ſhe is but the daughter of Pharae^o, ſhe was in her bloud when Chriſt firſt found her^p, ſhe needed to be waſhed from her ſpots and wrinkles^q, and therefore we ſhould denie our ſelues and doe all in the name of Chriſt, who is our praife.

All the bodie] Doct. The care of Chriſt extends it ſelfe to euery member as well as any; obſerue theſe phraſes in ſcripture, *euery one that asketh^r, euery one that heareth theſe words^t, euery one that confeſſeth Chriſt^v, euery one that is wearie and beauiſe ladenⁿ, euery one that the father hath giuen him^{*}, euery one that calleth on the name of God^x*, and the like.

Uſe is firſt for comfort, let not the Eunuch ſay *I am a drie tree*, or the ſtranger ſay *the Lord hath ſeperated me from his people^y*. Nor let the foote ſay *I am not the eye^z &c.* And ſecondly, we muſt learne of Chriſt to extend our loue alſo to all Saints.

Body] It were to no purpoſe to tell that there are diuers bodies, terreſtriall, celeftiall, naturall, ſpirituall, a body of ſinne, a body of death; it is Chriſts body is here ſpoken of: Chriſt hath a body *naturall*, and a body *sacramentall*, and a body *myſticall*: tis the myſticall body is here meant. The myſticall body

Note

Note

n Cant. 1.
o Pſal. 45.
p Ezech. 16.
q Eph. 5.

r Mat. 7. 8.
ſ Mat. 7. 24.
t Mat. 10. 32.
u Mat. 11. 29.
* Ioh. 6. 36
x 1. Cor. 1. 2.
y Eſay. 56.
z 1. Cor. 12.

dy of Christ is the companie of faithfull men, who by an vnutterable vnion are euerlastingly ioyned to Christ, though they are disperfed vp and downe the world, yet in a spirituall relation they are as neere together as the members of the body are; if we be faithfull, there can be no seperation from Christ and Christians, whatfoeuer become of vs in our outward estate.

This body of Christ is commended for three things, *ornament, vnion, and growth*, and well are all put together, for not one can bee without the other, especially the first and the third, cannot be without the second: it is no wonder Christians cannot grow nor be furnished, if they bee not knit to Christ, they may be neere the body but not of the body. There is great difference betweene our best garments, and our meanest members; the worst member of the body will grow, yet the best raiment though it sit neuer so neere will not, so is not betweene wicked men professing Christ, and the godlie that are members of Christ indeed.

Of these three, vnion is of the essence of the body, the other two are adiuncts; the one needfull to the *being*, the other to the *wel-being* of the Church. First therefore of this vnion.

This vnion is two waies here set forth, 1. that it is, in these words, *knit together*. 2. How it is, in these words, *by ioyntes and bands*.

Knit together] The faithfull are knit together, 1. with Christ, 2. with Christians.

Great is the glorie of Christians knit to Christ, for from that vnion with him flowes many excellent priuiledges, such are these,

1. The *communication of names*; the body is called sometimes by the name of the head, viz. *Christ*^a: and the head by the name of the body, viz. *Israel*^b. 2. The influence of the vertue of the death & resurrection of Christ^c. 3. The inhabitation of the spirit of Christ^d. 4. Intercession^e. 5. The communication of the secrets of Christ^f. 6. The *testimonie of Iesus* g. 7. *Expiation* as he is the sacrifice, and passeouer offered for vs^h. 8. Consolation in afflictionⁱ. 9. Power against tentations^k. 10. The *anointing* or power of office to be Prophets, Kings, and Priests, vnto God^l. 11. *Uniuersall grace*, not in respect of persons; that it reacheth to all the members onely, but in respect of parts, that bee being the fulnesse that filleth all in all things^m. 12. *Sympathie* in all miseriesⁿ. 13. The sanctification of all occurrents in life or death^o. 14. The resurrection of the body, both for matter^p, and prioritie^q. Lastly, the opening of heauen^r, a lease whereof is granted and sealed and earnest giuen in this life^s. Thus of vnion with Christ.

From their knitting with Christians, also arise excellent aduantages and prerogatiues; for hereby they haue right to the externall priuiledges, of *Sion*: they stand in relation to all Saints, they receiue the benefit of the praier of the whole body, and from the knowne Saints they haue the light of example, fellowship in the Gospell, outward blessings for their sakes, assistance in the fight against the world, *sympathie* in afflictions, the profit of spirituall mercie, counsell, consolation, admonition &c. and lastly a part in their lot.

By ioyntes and bonds] The meaning is that Gods seruants are tied together, by as neere certaine and sure meanes, as any member in the body, can bee ioyned to the rest by ioynts and bands.

We are tied to Christ, both *by his spirit*, and *by faith*, and hope, and holy desires; we are tied to the Church, in one spirit, in one head, in the freedome and vse of his ordinances, the word and sacraments, in affection, in subordination of callings, and in the couenant of grace, and in the same lot of inheritance.

The vses of all follow. First if we be thus tied to Christ by ioynts and bands, then they are to be reprov'd that like it so well to bee still chained in the

The priuiledges flowing from our vnion with Christ.

- a 1. Cor. 12.
- b Esay. 49.
- c Rom. 6.
- d Rom. 8.
- e 1. Ioh. 2. 2.
- f 1. Cor. 2. 16.
- g 1. Cor. 1. 5.
- h 1. Cor. 5. 7.
- i 2. Cor. 1. 5.
- k 2. Cor. 11. 9.
- l 2. Cor. 1. 25.
- m Eph. 1. 27.
- n Heb. 2. 15.
- o Phil. 1. 21.
- p Rom. 8. 11. 3.
- q 1. Thes. 4. 16.
- r Heb. 10. 24.
- s Eph. 1. 14.

the bonds of iniquitie, and ſeeke not this holy vnion, let them take heede they be not reſerued vnto euerlaſting bonds. But eſpecially the meditation hereof ſhould worke in vs a hatred of fornication, and that filthie coupling with an harlot, and we ſhould take heede of offending, wounding or wronging the brethren, for thereby men linne againſt Chriſt himſelfe to whom they are vnited, and it ſhould ſeperate vs from ſinners, and cauſe vs to ſtrive to ſhew our ſelues new creatures, and to ſeeke thoſe things that are aboute where our head and ſauour is. Here alſo is great comfort, for our vnion with Chriſt may aſſure vs that we ſhall not be deſtitute of any heavenly gift, needfull for this life or the appearing of Chriſt, for preſent ſanctification or future preſeruation, for *God is faithfull who hath called vs to this fellowſhip with his ſonne.* And ſeeing we are tied with ſuch ioints and bands, who ſhall ſeperate vs from the loue of Chriſt.

Againe are we vnited to Chriſtians and knit together as fellow members? then we ſhould be faithfull in the uſe of our owne gifts, and diligent in our callings for the common good, to all weldoing, to doe it with *ſincereſtie, and brotherly affection*, yeelding honor to the places and gifts of others, with all vprightnes, diligence, and reſpect of Gods glorie, with hope, patience, praier, with mercie, *Sympathie* and humilitie. Thus of vnion: ornament, followes.

Furnished] The Church is furniſhed with *unſearchable riches*, with all ſorts of *ſpirituall bleſſings in heavenly things*, ſhe is *cleaſed by the blond of Chriſt*, Chriſt is *her wiſedome, rightcouneſſe, and ſanctification, and redemption*, ſhe is not *deſtitute of any heavenly gift*, and this he tooke order for when he *aſcended on high and led captiuitie captiue*. Oh then that the loue of Chriſt could *conſtraine vs*, and that the ſpirit of Chriſt would inlighten vs to ſee the *riches of our calling, and the glorious inheritance of the Saints*? Thus of ornament: growth followeth.

Increasing with the increaſe of God] Growth is a maruellous glorie to Chriſtians.

The body of Chriſt groweth, 1. In the number of parts or members, men being added daily to the Church. 2. In the powerfull uſe of the meanes, of ſaluation. 3. In grace, as knowledge, and the like. 4. In praetiſe of holy duties. 5. In the ſtrength of Chriſt.

There are many lets of the growth of grace and holineſſe in Chriſtians, ſome are ſecret ſome open; the ſecret are 1. Want of the true grace. 2. A profeſſion aduanced for ill ends, inward hipocriſie. 3. Errors and wicked opinions, either concerning the doctrine of godlineſſe, or the praetiſe of it. 4. Want of knowledge how to performe holy duties, and faith to beleue Gods acceptation. 5. Strong affections. 6. Spirituall pride. 7. Loue of eaſe, or loathneſſe to endure, either the labour or the trouble of the power of godlineſſe. 8. Want of internall order, in digeſting the comforts or directi- ons of God, and vnſettledneſſe in aſſurance. And laſtly, ſome ſecret corrup- tions which they fauor and will not forgo.

The open and externall lets are, 1. Want of publicke powerfull meanes. 2. Diſcord with the members of Chriſt. 3. Neglect of priuate meanes. 4. Want of order of life. 5. Vnfaithfulneſſe in other bonds. 6. Secret detractors and backbiters. 7. Vngodly companie. 8. Liuing without a particular calling, or not diligently in it. 9. Worldlineſſe as in *Demas*. Laſtly, reſiſting of counſell and admonition.

There are diuers motiues euen in this text which may perſwade vs to ſtrive after increaſe, 1. It will be a ſigne thou art farre from fundamentall errors, in opinion or worſhip, and from pride and hipocriſie. 2. Thou ſhouldeſt do it for thine heads ſake, diſhonor not thine head by thy not increaſing. 3. In-

t 1. Cor. 6. 15.

u 1. Cor. 8. 11. 12.

* 2. Cor. 6. 15

x 2. Cor. 5. 17.

y Col. 3. 1.

a Rom. 8.

b Rom. 12. 6.

7 8

c v. 9. 10.

d v. 10.

e v. 11.

f v. 12.

g v. 13. 15. 16.

h Eph. 2. 9.

i Eph. 1. 3.

k Heb. 9. 14.

l 1. Cor. 5. 3.

m 2. Cor. 1. 6.

n Eph. 4. 7.

Wherein the Church groweth.

o 2. Pet. 3. v. 15.

p Col. 1. 9. 10. 11

q Phil. 1. 11.

r Eph. 3. 16.

Lets of

growth.

s 2. Pet. 3. 17.

18.

t 1. Cor. 3. 3.

Eph. 4. 30. 31.

u 2. Cor. 12. 6. 7.

* Eph. 4. 12

C.

x Eph. 4. 16.

y Col. 2. 6. 5.

z 1. Pet. 3. 7.

It is the increasing of God in foure respects.

Three things that make mengrow.

crease for the good and glory of the body. Lastly, it is the increasing of God and so it is foure waies, 1. In respect of kinde, it is not a thriuing in estare or temporall things, but in the things of God. 2. As heis the efficient cause of it, God only is the author of all holy increafe. 3. In regard of the worth of the matter, it is a diuine thing to increafe. 4. In respect of the end, it tends to Gods glorie.

That we may increafe we must looke to three things, 1. That wee often purge our hearts by godlie sorrow, and humiliation for our sinnes. 2. That we loue brotherly fellowship. 3. That we willingly resigne our selues to the ministry of the gospell, to be subiect, and obey it in all things.

And thus farre of the conclusion against *Philosophie* the last branch of the conclusion follows.

V E R S. 20. *Wherefore if we be dead with Christ from the ordinances of the world, why as though ye liued in the world are ye burthened with traditions.*

21. *As touch not, taste not, handle not.*

22. *Which all perish with the vsing, and are after the commandements and doctrines of men.*

23. *Which things indeed haue a shew of wisdom in voluntarie religion, and humblenes of minde and not sparing the bodie, which are things of no value, sith they appertaine to filling of the flesh.*

In these words is contained the third branch of the conclusion, and it is inforced against traditions: here I obserue both the manner of propounding, and the matter. For the first, it is to be obserued, that whereas he condemned the former by way of aduise, he condemnes these by bitter and tart expostulation, *why are ye burthened with traditions*, as if he should say, were there not a singular proanresse of nature to corruption, could they be so blinded, as to suffer false Teachers, to impose traditions vpon them?

In the matter consider first what he condemnes, viz. traditions explicated in the kindes, v. 21. 2. The reasons why hee condemnes them and these, are 6. First ye are dead with Christ, and therefore yee ought not to bee subiect to traditions, of the force of this reason afterwards. 2. You are dead from the rudiments of the world, that is, from the ceremoniall lawes of *Moses*, which yet were are rudiments or waies of instructing the world in the principles of the Kingdome of God, and therefore much more should you now giue ouer traditions? 3. They are burthens, and the greater by how much the lesse sence you haue of them. 4. The matter of them is light, and vaine, and idle, v. 21. 5. They are all corruptible and perish with the vsing. 6. They are after the counts and doctrines of men. ver. 22. *Ob.* But there seemeth to be a depth in these traditions. *Sol.* v. 23. He confesseth that they haue a shew of wisdom, and that in three things. 1. *In voluntarie religion*^a. 2. *In humblenesse of minde*^b. 3. *In not sparing the body*^c, which hee censures two waies.

1. It is but a *shew* or flourish, not true substance, either of worship or sanctiry, 2. It with-hoolds the honour due to the body.

Now that the whole may be better vnderstood, we must distinctly consider what he meaneth by tradition, which will appeare if it be considered negatively, with comparison with the two former.

1. They are not things required by Scripture any way: For all such were condemned vnder the first kinde, viz. ceremonies, which though now abrogated, were once required.

2. They are not such rites besides Scripture, as are practized with opinion of

a ἐθελοδρη-
σκεια.

b ταπεινοφρο-
συνη.

c ἀπειθασιω-
ματος.

of worship, for they are condemned vnder the second kinde, viz. philosophy.

So then the traditions heere condemned, are such rites, customes, or obseruations, as men binde their consciences to, to obserue or practize in the ciuill life of man. Besides the instances in the text, such are the obseruation of euill dayes, or houres to be borne in, or to marry in, or to set out on a iourney in; the rules obserued about infants vnbaptized, as that they must not be washed, or they must lie in a sieue, or such like about weomen that lye in. Such is the not marrying with kindred at the font, as they call it, such are the obseruation of signes of ill lucke, or of death gathered from the crying of birdes, or the running of beafts; such is praying at the lighting vp of candles, and the burning of candles ouer the dead corps, or the naming of children with names that agree to men and women, to make them liue the longer; such is, not burying in the north side of the Church, and the like silly trash, with which simple people, abound more then is ordinarily obserued.

Thus of the generall.

Wherefore if ye be dead with Christ] In these words diuers things may be obserued.

1. Heere we see the necessity of our vnion with Christ, the Apostle will not a done with it, he remembreth it still.

2. When he saith, *if ye be dead*, it implies that men may make a faire shew, and professe long, and liue in true visible Churches, and yet it is a question whether they be in Christ or no, *If ye be dead with Christ*.

3. Note heere the praise of a mortified life, for when he saith, *if ye be dead in Christ*, it imports that to be so, is an excellent condition: to be truly mortified with Christ, is a rare happinesse; to die with Christ, is better then to liue with the world.

4. Penitent sinners haue life and death, ioyes and sorrowes &c. common with Christ.

5. In speciall they haue death common with Christ. They die with Christ
1. Because Christs death was theirs: when Christ died they died, because his death was for their sakes, & for their benefit. 2. Because when their bodies die they die in vnion with Christ. 3. Because the vertue of Christs death is deriued to their souls: whence flowes, *death to the law*, that is, a release from the rigour and curse of it. 2. *Death to sinne*, that is, a power to mortifie sin, conuincued in the ordinances of Christ, and applied by the spirit of Christ. 3. The presence of Christ in all the duties of mortification, though they be done neuer so secretly, yet Christ is with them.

The vse may be both for triall and comfort. For triall, art thou not dead with Christ in respect of the mortification of thy corruptions? then art thou not in Christ. For comfort to the mortified, thou art in Christ, and hee will neuer *leau thee nor forsake thee*, till hee hath raised thy body and cured thy soule. Thus of the wordes in themselves; they are also to be considered as they are heere vsed against traditions, and so they are two ways.

Christ is dead, and in his death ye are freed from all bondage of soule to any thing but the will of God, and therefore it is a dishonour to Christs deark and the freedome purchased in it, to make our selues seruants to traditions.

2. You are dead with Christ, that is, you are mortified persons, and these things are too light for any graue and penitent persons, to take vp his thoughts or cares about them; fleshly persons are onely capable of this trash, mortified persons without teaching suspect them.

Thus of the first reason.

From the rudiments of the world] The second reason stands thus, if by the death of Christ, ye be freed from the ceremonies of *Moses*, which were then rudiments, or as it were the first grounds of instruction, then much more are

you freed from traditions, which are but beggerly obseruations, that no body can tell whence they came, or what good they doe. This should bee of force to preuaile, with vs against the multitudes of idle traditions that raigne amongst the people.

Why as though ye liued in the world are ye burthened &c]

Quest. Doe not the faithfull liue in the world, that he saith with such a salt interrogation, *as though ye liued in the world?*

Ans. They liue in the world corporally, yet not in the world in respect of their profession of spirituall and celestiall life: So Christs kingdome was not of this world. 2. In respect of subiection to all the frame of rite. and obseruations of the world: they liue not as men that are tyed and vowed to the seruice of the world in whatsoeuer obseruations it shall propound.

Burthened] Traditions are a greiuous burthen to the soule, and the worse, the lesse they are felt, men will not willingly suffer vniust impositions, in their free-holds in the world, nor should men suffer the world to impose burthen vpon their soules.

The world also notes the audacious libertie of the imposers, before they pestred the Church with the ceremonies of Moses, then they corrupted Gods worship with philosophicall dreames, such as was the worship of Angels, now they proceede further, they clogge the ciuill life of man and his priuate affaires with imperious obseruations.

Thus of the third reason.

As touch not, tast not, handle not] These words must be vnderstood to bee vttered *mimeticos* in a kinde of Icorne, see the wicked subtiltie of the Deuill, he turnes himselfe into all formes to ruine vs. Once hee destroyed the world by tempting man to eat, now he goeth about to poison mens soules, with restraining them from eating.

Some obserue that the halt of the words without copulatiues, notes their eagernesse in pressing these things, and perswading men, to the care of them; sure it is, men of corrupt mindes are more eager about these then about waigh-tier matters.

Some learned, render touch not, by eat not, and so note a gradation, First they would not haue them eat, then not so much as tast, and when they had gotten them to that, then not so much as to handle: *Ambrose* runnes against the streame of all interpreters, to vnderstand these words, to bee the commandement of the Apostle.

Thus of the fourth reason.

Which all perish with the vsing] These words are two waies interpreted.

1. They bring destruction to the vsers, they are a doctrine of diuels, and make men the children of hell. This is true, but not the truth of this place.
2. They are of a perishable nature, and therefore men ought not to load their consciences with necessity of obseruing them.

This is the nature of all outward things thy perish with the vsing, all is vanity, the glory of the flesh is but as the flower of the field^d, rust or moth doth corrupt them^e, euen crownes are corruptible^f, here we see a cleere difference betweene earthly things and spirituall. Earthly things nor onely in the abuse, but in the very vse, are either worne out or lesse regarded, or haue lesse vigor, fairenesse, power, &c. but cleane contrary with spirituall things? why should wee not then moderate our loue to these outward things? why should we not striue to use this world as if we used it not, no more trusting in vncertaine riches. This should also stirre vp to the care of spirituall graces and duties, that neuer perish, that we may attain that *incorruptible crown of righteousness*, which God will giue to all that loue his appearing: The very daily perishing of food and raiment, are types of thine owne perishing also. Thus of the 5. reason.

And are after the commandemens and doctrines of men] The reason stands

^d Esay. 40.

^e Math. 6.

^f 1. Cor. 4. 24.

thus, whatsoeuer hath no better warrant then the commandement and doctrines of men, is to be reiected as a burthensome tradition : But these things are such, therefore why are ye burthened ? See the wretched disposition of mens natures, how ready men are to prescribe, and how easie men are to bee lead on in these foolish vanities. But are the commandements of God so easily obeyed ? are the doctrines of Gods word so willingly embraced ? Alasse, alasse, mens examples, or counsell will easily passe for lawes, but the Lord is as if he were not worthy to be heard in the practise of the most.

Thus of the sixe reasons.

Now followes the obiections. Though these things were not commanded in the word, yet they were wisely deuised by our fathers, and therefore are to be obserued. *Sol. v. 23.* The Apostle grants that there were 3. things allowed to approue the discretion of the founders of these things, and instanceth in one kinde, viz. abstinence or fasting, for that he confesseth that had a shew of *voluntary*, nor coerced or forced religion. 2. Of *humbleness of minde*. 3. Of the taming of the body, but when he hath granted this, he doth dash all as it were with thunder and lightning, when he saith. 1. This was but a *shew of wisdom*. 2. This sparing did with hold *the honour due unto the body*.

Obserue heere that it is a faire propertie to vse candor and ingenious enquiry after the truth, and willingly to acknowledge what they see in the reasons of the aduersaries, we see the Apostle fairly yeeldes the full of the reasons, not mangling them, but setting them out distinctly, and then confutes them. It were happie if there were this faire dealing in all reasonings publike and priuate, in print or by word of mouth, in all that profess to loue the truth especially.

Shew of wisdom] There is a wisdom onely in appearance, and in mens account in name onely. Some men haue wisdom, other haue the praise of wisdom. But in matters of conscience and religion, it is dangerous for man to lift vp himselfe in his wisdom, or to admit the varnish of carnall reason. The wisest worldly men are not alwaies the holiest, and most religious men, Oh that there were an heart in vs, indeed to acknowledge and to seeke the true wisdom that is from aboue.

The colours cast vpon their traditions were three. 1. Voluntary religion. 2. Humbleness of minde. 3. The taming of the body : All these as base varnish, to smeire ouer mens insolent wickedness, are heere reiected. Which may confirme vs in the detestation of popery, euen in that wherein it makes the greatest shew, what are their workes of supererogation, their vowes of single life, their canonicall obedience, their wilfull pouerty, and the like, what can be said or shewed in their praise, which was not pretended for these traditions, for or are all of these; three are the chiefe arguments of their defence. The Apostle heere giues warning, let not men be deceiued, these faire pretences of our Papists, are but the old obiections of the false Apostles, new varnished ouer againe by the Pope, and his vassals ; Oh that our seduced multitude would consider this ? then would they not be thus led to hell with their faire shewes.

The last thing in this verse is the Apostles reason against these colours.

They haue it not in estimation to satisfie the bodie or flesh] That is, they yeelde not due honor to the body : the body of man is to be honoured ; for first the sonne of God (as the fathers say) made it with his owne hands in the likeness of the body he assumed. 2. The soule a diuine thing is kept in it, and helped by it in great imploiments. 3. The sonne of God rooke the body of a man into the vnitie of his person. 4. He redeemed the body by his blood, and feedes it with the sacramentall body. 5. The body is the temple of the holy Ghost. 6. It is consecrate to God in baptisme. 7. It is a part of the

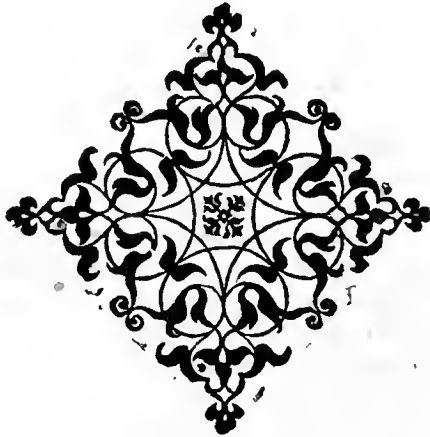
The body is to be honored for many reasons.

mysticall body of Christ. Lastly, it shall be gloriously raised at the last day. Then let men know, they must giue account that dishonor their bodies, and if these superstitious persons must reckon for it, that punish their bodies without commandement from God, where shall these beasts appeare that sinne against their bodies by gluttony, and drunkennesse, and lust and whoredome, and crueltie and murder? Oh the condemnation that abides these impenitent men, that glory in their shame, and minde only to fulfill the lusts of the flesh.

Thus of the dehortation.

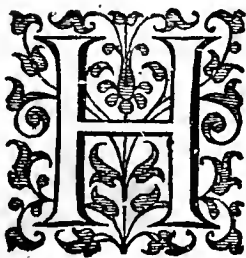
Thus also of matters of faith.

*Thus also of the second
Chapter.*





THE LOGICALL ANALYSIS OF the third CHAPTER.



Hitherto the Apostle hath intreated of matters of faith : now hee intreateth in these two Chapters of matters of life : prescribing rules for conuersation.

These rules are either generall or particular. The generall are from verse 1. to 18. The particular are from v. 18. of this Chapter to v. 2. of the fourth Chapter.

The generall rules concerne, first, the meditation of heavenly things, v. 1. to 5. secondly, the mortification of vice, vers. 5. to 10. thirdly, the renouation of life, v. 10. to 18.

The exhortation to the care and studie of heavenly things is propounded, v. 1. illustrated, v. 2. confirmed by reasons, v. 3. 4.

In the proposition of this exhortation to the studie of heavenly things, two things are to be obserued : 1. the dutie required, *seeke those things that are aboue.* 2. the reasons, which are foure. 1. Ye are risen with Christ. 2. These things are aboue. 3. Christ is aboue. 4. Christ is exalted there and sits at Gods right hand.

This exhortation is illustrated, v. 2. First by repitition in these words, *set your affections on things which are aboue.* Secondly, by the contrarie, *and not on things that are on earth.*

The confirmation is set downe by two motiues: the one from the condition of the faithfull in this world: the other from their glorie in the end of the world.

In this world two things should incite them. 1. Their distresse, *they are dead.* 2. Their hiding of the happinesse they haue, *their life is hid with Christ in God,* v. 3.

In the end of the world: *they shall appeare in glory when Christ shall appeare,* v. 4. Thus of the meditation of heavenly things.

The mortification of euill followes; and so he intreats, first of the mortification of vices that concerne our selues most, vers. 5. 6. 7. Secondly, of the mortification of iniuries, v. 8. 9.

In the first there is both the matter to be mortified, & the reasons.

In the first there is two things: 1. the proposition of mortifica-

Verse 1.

Verse 2.

Verse 3.

Verse 4.

Verse 5. 6. 7.

Verse 8. 9.

The Analysis.

tion, *Mortifie therefore your members that are on earth.* 2. The catalogue of vices to be mortified, which are either against the seventh Commandement, *fornication, uncleannesse, inordinate affection*: or against the tenth Commandement, *euill concupiscence*: or against the first Commandement, *couetousnesse which is Idolatrie.*

Verse 6.

Verse 7.

The reasons are taken, first from the euill effect, which is the *wrath of God*, amplified by the persons on whom it falls, *the children of disobedience, v. 6.* Secondly, from experience, *in which yee also walked when yee liued in them, v. 7.*

Thus of the mortification of vices.

The mortification of iniuries followes: where obserue, 1. the exhortation it selfe. 2. the reasons of it.

In the exhortation there is two things: 1. The charge in generall, *put away all these things.* 2. The catalogue of iniuries to be put away are either the sinnes of the heart, or the sinnes of the tongue: the sinnes of the heart, are *anger, wrath, malice*: the sinnes of the tongue, are *curst speaking, filthy speaking, lying.*

Verse 9.

Verse 10.

Verse 11.

The reasons are three: First, Ye haue put off the old man and his works, v. 9. Secondly, Ye are renewed: which is explicated by shewing that this new birth is in generall, *the putting on of the new man*: in particular, tis the renewing of the *minde with knowledge*, and of the whole man, with *the image of Christ, v. 10.* Thirdly, God is no accepter of persons, without grace he will respect none, and with it he will disregard none, for with him there is neither *Gracian nor Jew, circumcision nor vncircumcision, barbarian, scythian, bond, free,* Christ is all in all things, v. 11.

Hitherto of the second thing needfull to holy life: viz. the mortification of vices. The third followes, viz. the exercise of holy graces and duties, from v. 12. to 18. and here the rules concerne either 1. the matter of holinesse, v. 12. to 16. or the meanes of holinesse, v. 16. or the end of holinesse, v. 17.

For the first he giues in charge nine graces: but first proposeth three motiues. 1. the election of God, *as the elect of God.* 2. their sanctification, *holy.* 3. the loue of God to them, *and beloued.*

Verse 12. 13.

The graces are of three sorts: some of them haue their greatest praise in prosperitie, viz. *mercie, kindnes, meeknesse, humblenes of minde*: some of them concerne the times of aduersitie principally, viz. long-suffering and clemencie in forbearing and forgiuing, v. 12. 13.

Verse 14.

Some of these graces ought to raigne at all times, & these are three. First, Loue, which is set out both by the dignitie of it, *aboue all put on loue*: and by the vse of it, *it is the bond of perfectnesse, v. 14.*

Verse 15.

Secondly, Peace, amplified by the author, *of God*: by the power of it, *let it rule*: and by the seat of it, *in your hearts.* to which he exhorts by two reasons: 1. from their vocation, *to which ye are called*: 2. from their mutuall relation, *as members of one bodie, v. 15.*

The third is thankfulness or amiableness, v. 15.

Thus of the matter of holinesse.

The meanes followes, which is the word.

The Analysis.

The exhortation to the use of the word, 1. concerns the word in generall. 2. the Psalmes in speciall. For the first hee propounds three things: 1. the author of it, *the word of Christ*. 2. the manner of entertaining the word, *let it dwell in you plenteously in all wisdom*. 3. the end or use it should be put to, *viz. to teach in what we know not, and to admonish in what we do not*.

The second part concernes the Psalmes in particular, where hee sets downe the sorts, *Psalmes, Hymnes, and spirituall songs*: and the right manner of singing of Psalmes, *singing with grace in your hearts to the Lord*. Thus of the meanes of holinesse, v. 16.

The third thing is the end, which is considered two waies: First, as the end of intention, that wee ayme at, and so hee exhorts to it in these words, *whatsoeuer yee doe in word or deed, doe all in the name of the Lord Iesus*. 2. as the end of consummation, that finisheth our works, and so they must *giue thanks to God euen the Father by him*.

And thus of the rules of holy life, that concerne all men as they are Christians.

Now follow particular rules fitted for particular callings, and that in the familie. In the familie there are three couples: Wiues and Husbands, Children and Parents, Seruants and Masters: and to these he giueth rules distinctly.

First, The Wiues dutie is laid downe and enlarged: laid downe in these words, *Wiues be subiect to your Husbands*: enlarged, first by a reason, *it is comely*. 2. a limitation, *in the Lord*, v. 18.

Secondly, The Husbands dutie is propounded, 1. by exhortation, *Husbands loue your Wiues*. 2. by dehoration, *be not bitter to them*, v. 19.

Thirdly, The dutie of Children, is laid downe, in these words, *Children obey your Parents*: and amplified, 1. by the extent, *in all things*. 2. by reason, *for this is well-pleasing to the Lord*, v. 20.

Fourthly, The dutie of Parents is exprest by dehoration, in these words, *Parents prouoke not your Children to anger*: and confirmed by a reason taken from the ill effect, *lest they be discouraged*.

Fifthly, In setting downe the dutie of Seruants, there is first the exhortation, v. 22. 23. the reasons, v. 24. 25. The exhortation is both briefly laid downe in these words, *Seruants be obedient to them that are your Masters*: and explicated, 1. by prouisoes about their obedience. 2. the manner how they must obey.

The prouisoes are two: one restraines Masters, they are their seruants but *according to the flesh*: the other extends the dutie of seruants, they must obey *in all things*.

The manner how they must obey is set downe, first negatiuely, *not with eye-seruice, not as men-pleasers*: secondly, affirmatiuely, and so they must obey, 1. *with singlenes of heart*. 2. *with feare of God*. 3. *heartily as to the Lord*.

The reasons are two: first, from the certaine hope of reward from God, v. 24. Secondly, from the certaine vengeance of God vpon them that doe wrong.

Verse 16.

Verse 17.

Verse 18.

Verse 19.

Verse 20.

Verse 21.

Verse 22. 23.
24 25.



THE METAPHRASE

vpon the third CHAPTER.

VERSE I.

If ye then be risen with **CHRIST**, seeke those things that are aboue, where **CHRIST** sits at the right hand of **GOD**.



Hitherto you haue been taught, exhorted, and dehorted in matters that concerne faith and opinions. Now it followeth that I should stirre you in such things as concerne your carriage both generall as you are Christians, and particular as you are of seuerall conditions of life. And the first thing you should be carefull of in the right order of your liues, is to raise vp your thoughts and affections to the studie and contemplation of heauenly things; for hereby you doe effectually proue that you are risen vp in the first resurrection with **IESVS CHRIST**. And heauenly things are aboue, and therefore for their worthines fitting your contemplation; and for their difficultie, they cannot be reached without seeking, and diligent studie, and inquirie. Besides is not **CHRIST** aboue, your Head and Saviour, and where should your hearts be, but where your treasure is? yea where **CHRIST** is there in singular glorie, advanced aboue all men & Angels; next in glorie and power to **GOD** himselfe? o then how should your mindes run vpon him: and to contemplate of these things is to ascend after him.

Verse 2. Set your affections on things which are aboue, and not on things which are on the earth.

And when I exhort you to seeke the things that are aboue, my meaning is that you should studie about them, and with all wisdom raise vp not your thoughts only, but your affections also to the loue of heauenly things; and this you cannot doe vnlesse you withdraw your affections from things on earth, whether they be traditions, or worldly things, or the workes of the flesh.

Verse 3. For ye are dead and your life is hid with **CHRIST** in **GOD**.

Now there are excellent reasons by which I may breisly stir you vp hereunto; both from the consideration of your present estate in this world, and from the meditation of your future condition in the day of **CHRIST**. In this world two things should much moue you. First, that ye are but dead men; for both you professe the forsaking of the world, and the world accounts of you but as dead men: and your afflictions drown and ouerwhelm you many times. Secondly, the spirituall happinesse which you haue, which is the life of your life, is hid, alwaies from wicked men, who haue no iudgement in or discerning in spirituall things: and sometimes by the violence of temptation, your selues discern not your owne happines. Yet be not discouraged; it was so with **CHRIST** while he liued; and though it be hid, yet is it hid with **GOD**, it is in him, it is in his power, and he will preserue it.

Verse 4. When **CHRIST**, who is our life, shall appeare, then shall ye also appeare with him in glory.

But especially if you thinke of the comming of **IESVS CHRIST** you should be stirred to the loue and study of heauenly things: for then shall there be

The Metaphrase.

be an end of all earthly felicities, then shall men make accounts of all their actions and studies, then will not riches auaille in that day of wrath, then will the incomparable gaine and glory of godlinesse be discovered: Oh the inualluable dignitie of heauenly minded Christians in that day. And thus of the meditation of heauenly things.

The second maine part of my exhortation, shall concerne the mortification both of vices and crimes. First, I would hence obserue those speciall sinnes which are most hatefull to God in your former course of life, and then haue been most prone to. When I say mortifie, I meane that you should vse all the meanes indefinitely that serue to kill the power and practice of those sinnes, neuer giuing ouer confession and godly sorrow till you finde the power of them abated and deadened. And this I would haue you doe not only in outward sinnes, but any sinne, though they were as deare to you as the very members of your bodies yet you must cut them off. Now some of the sinnes that I would haue you studious to auoide or mortifie are these: first, looke to the filthinesse condemned in the seventh Commandement, not only auoide whoredome, but all kindes of wicked fleshly filthinesse and uncleannes; yea looke to, that internall burning or the flames of lust within, that habituall effeminate nesse, and passions of lust: and more then all this see that you make conscience of euill thoughts, and that contemplatiue wickednesse, which may be in your mindes without consent of the will to practise it: for euen those thoughts are filthy in GODS sight. Now the last sinne I will name is couetousnesse, which is a kinde of vile Idolatrie in GODS sight.

For these and such like sinnes, bring downe the fearefull iudgements of GOD vpon the offenders; and they wonderfully vex GOD: and besides to liue in these sins and loue them, and continue in them, is a manifest signe, that they are but wicked men, children of disobedience, whatsoeuer they seeme to be, or what shewes or profession soeuer they make.

And the rather should you be for euer carefull to keepe your selues from these euils and the like, or speedily to subdue them and forsake, seeing you haue felt by experience in your vnregenerate estate what it is to haue sinne like a Monster to liue and raigne in the heart or life.

You must also make conscience of iniurious dealing with others, and that not only of the grosse acts of iniuries, but of doing wrong in your very words, yea in the passions of your heart: yea to approue that now ye walke not in sinne, shew your vprightnesse, by putting away euen euery thing that might tend to the iniurie of others. To expresse my meaning I will instance in diuers sins, the vnregenerate would make no conscience of. And first in the heart, there is inward fretting, and that passion that discovers it selfe by outward signes, and that inueterate anger called malice: these you must make conscience of. Besides in the tongue there are three vices you must also auoide, viz. cursed speaking, filthy speaking, and lying.

There are three weightie considerations should moue you thereunto. First, when you repent of sin, you professe to put off the old man and his workes, this old man is the old Tempter of your natures, and his workes are such as these fore-mentioned passions, and distempers in the tongue.

Secondly, you are now in the state of grace, you are new men; and therefore

Verse 5. Mortifie therefore your members which are on earth, fornication, uncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatric.

Verse 6. For the which things sake the wrath of GOD commeth vpon the children of disobedience.

Verse 7. In which ye also walked sometime when ye liued in them.

Verse 8. But now put ye away euen all these things, anger, wrath, malice, cursed speaking, filthy speaking out of your mouth.

Verse 9. Lie not one to another, seeing that yee haue put off the old man with his workes.

Verse 10. And haue put on the new man, which is renewed in knowledge after the Image of him that created him

The Metaphrase.

fore must not live after the old manner: you are renewed in knowledge to discern these things to be euill, and therefore ought to shew it in your practise: and you are renewed after the Image of CHRIST, now there was no guile found in his mouth, nor any of these wretched perturbations in his heart, and therefore how suitable soeuer they be to the harmony of the most men, yet for that reason you must keepe your selues farre from them.

Thirdly, GOD is vmpartially righteous and iust; if men will not be reformed of those old corruptions he cares not for them, though they were Iewes, circumcised, free, and contrariwise if men striue after that holinesse they see in CHRIST, and mortifie these corruptions that abound in the world, he will accept them, though they were Græcians, Scythians, bounden. Thus of the second maine thing needfull to holy life, viz. the mortification of vices and iniuries.

The third thing you must be carefull of is the exercise of holy graces and duties; and here I shall put you in minde of three things: the matter, the meanes, and the end. For the first there are nine graces, should principally be remembered in your practise: and that you may be quickned thereunto, be much in the meditation of three things, 1. GODS election. 2. Your owne sanctification. 3. The loue of GOD to you.

The graces are, 1. Tendernesse in all sorts of iniuries. 2. Curtesie. 3. True and hearty humility and lowlinesse. 4. Quietnesse and meeknesse, and tranquillity of heart. 5. Long suffering in respect of crosses.

And sixtly, Clemencie which stands in two things, in forbearing, and forgiuing. Forbearing in respect of wrongs and infirmities, and forgiuing freely one another. And this forgiuing must be extended to euery man, and it must be as Christ forgauē vs, and that is though they be our inferiors, and though they haue done vs great wrong, & so as we forget as well as forgiue.

But seuenthly about all other be sure you cloath your selues with loue, for this will knit vs together perfectly, and by this all the Saints and all the graces of the Saints tend vnto perfection.

Eightly, Get the peace, that peace I meane that GOD only gives, and let it rule and preuaile with you, and if you cannot be at peace in your life, yet let it be in your hearts still, how vnreasonable soeuer men be, and the rather should you be carefull hereof, both because you are called of GOD to it, and besides you are all members of the same body. Lastly, adde vnto all these amiablenes and thankfulness, one to another. And thus of the matter of holinesse.

Now I must also stirre you vp to a due respect of the meanes of holines which is the word. And so both the word in generall and the Psalmes in speciall. For the word in generall, you must remember it is the word of CHRIST, both as the subiect and the cause of it: and you should neuer be satisfied till you grow familiar and plentifull in it, through the daily vse of it, both in your hearts and houses also, and that with all iudgement and discretion; not seeking or vsing it, coldly, peruersly, carnally or indiscreetly: and this word you must imploy both to teach you and one another, what you know not, and to admonish you and other for what you do not. And in speciall be carefull of the Psalmes, remembering that they also are the word of CHRIST, and the rather considering the exquisite

Verse 11. Where is neither Græcian nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free, but CHRIST is all in all things.

Verse 12. Therefore as the elect of GOD holy & beloued, put on bowels of mercy, kindnesse, humblenes of minde, meeknesse, long-suffering.

Verse 13. Forbearing one another, and forgiuing one another, if any haue a quarrell to another, euen as CHRIST forgauē you, euen so doye.

Verse 14. And aboue all these put on Loue which is the bond of perfectnesse.

Verse 15. And let the peace of God rule in your hearts to the which also ye are called in one body: and be thankfull.

Verse 16. Let the word of CHRIST dwell in your richly in all wisdom, teaching, and admonishing one another, in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the LORD.

The Metaphiase.

quisite variety of sweet matter in them, but in singing obserue these rules, First, exercise the graces of the heart according to the matter of the Psalme. Secondly, do it with attention and understanding. Thirdly, respect **G O D**s glory in it and his holie presence.

Lastly, be carefull of the end of all your actions, both that all be done to the glory of **G O D** in **C H R I S T** (all I say both in word and deed) beginning with calling on the name of **C H R I S T**, and ending with the sacrifice of thanksgiving, which must be offered vnto **G O D** in the mediation of **C H R I S T** as well as your praiers. Thus I haue breisly laide before you the rules that concerne holinesse as you are Christians in the generall.

Now I thinke it meete to propound some duties that are more particular: and I will onely instance in the familie: and there I beginne with Wiues, whose word is, be subiect, an epitome of their duty and a thing **G O D** most stands upon, and which Women most faile in. And great reason, for here lieth the true comelinesse and beauty of a Wife, tis not in her face and garments, but in her subiection to her Husband. And the rather should you be subiect, because **G O D** hath provided, you shall not be pressed, but in the **L O R D**, not in any thing against the word.

Now for Husbands their word is loue, as that **G O D** most stands upon and they most faile in. And in particular I giue them warning to looke to one vice about many, and that is, that they be not bitter to their Wiues.

And for children their word is obedience, and they must know that **G O D** so inioines it, that he will haue it done throughly, they must obey in all things, and submit their wills and desires to their parents. For this is a thing that will not only keepe and increase their parents loue to them, but it is also wondrous well-pleasing to **G O D** himselfe.

Parents also must take heed they sin not against their children, not only, by too much indulgence, but also by prouoking them, and that not only to sin, but to passion, by vniust precepts, or consumelies and disgraces, or hard usage, or immoderate correction: and that as for other reasons so least they be discouraged either from loue of welldoing, or of obeying them.

You that are Seruants must also with great care attend your duties, your word is obedience: and the rather because your Masters haue authority, but only ouer your flesh, not ouer your consciences; but in your obedience see to it, it be in all things that concern: the subiection of the outward man. But let not your seruice be onely when your Masters looke on, or fitted only to please men, but obey euen in the singlenesse of your hearts, as in **G O D**s presence, where you should feare to displease.

Neither let what you do be done out of a slavish feare, but from the heart with all willingnes, as doing therein seruice to **G O D**, and not to men only.

Knowing infallibly that if men would not reward you for your paines and faithfulness, yet **G O D** will, who will not use you as seruants, but provide for you as sons and heires to him. For in all this labor **G O D** accounts you as the seruants of **C h r i s t**, and will reward all as if all had bin done to him.

And contrariwise he that doth wrong be he Master or Seruant shall receiue of the **L O R D** for the wrong that he hath done: for **G O D** is no accepter of persons.

Verse 17. And whatsoever yee shall do in word or deede, doe all in the name of the **L O R D** **I E S V S**: giuing thanks to **G O D** euen the Father by him.

Verse 18. Wiues submit your selues to your Husbands as it is comely, in the **L O R D**.

Verse 19. Husbands loue your Wiues and be not bitter vnto them.

Verse 20. Children, obey your Parents in all things, for this is well-pleasing to the **L O R D**.

Verse 21. Fathers prouoke not your children to anger, lest they be discouraged.

Verse 22. Seruants be obedient vnto them that are your Masters according to the flesh, in all things, not with eye seruice as men please, but in singlenesse of heart, fearing **G O D**.

Verse 23. And whatsoever yee do, do it heartily, as to the **L O R D**, & not vnto men.

Verse 24. Knowing that of the **L O R D** ye shall receiue the reward of the inheritance: for ye serue the **L O R D** **C h r i s t**.

Verse 25. But hee that doth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.

CERTAINE



CERTAINE OF THE

choifest and chiefest points handled

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CHAPTER III.

VERSE I.

If ye then be risen with Christ, seeke those things that are above, where Christ sits at the right hand of God.



HERTHO of christian doctrine, now followeth christian life. The Apostle hath before discoursed of matters of faith: now he intends to intreat of matters of life: and to prescribe rules of conuersation. And these rules belong either to our generall calling as we are Christians or to our particular callings as we are people of such or such condition or state of life.

The generall rules are set downe from the first verse of this Chapter to the eighteenth and the particular rules begin at the eighteenth verse and continue to the second verse of the next Chapter.

The rules of the first kind may be referred to three heads, for either they concerne, first the meditation of heavenly things, or secondly the mortification of vice, or thirdly the renouation of life. The meditation of heavenly things is vrged from v. 1. to the fife, the mortification of vice is vrged from v. 5. to the tenth. Renouation of life is generally laid down v. 10. 11. and more specially opened v. 12. to the eighteenth.

The exhortation to the care and studie of heauenlie things is thus digested. First it is expounded v. 1. Secondlie it is illustrated v. 2. Thirdly it is confirmed by motiues and reason, v. 3. 4. And thus for the order of the whole Chapter, and the generall frame of this first part.

Before I open the words more particularly there are diuerse things may be noted from the coherence and dependance of these words, with the Chapter before, and the matter following in this Chapter.

From the coherence with the former Chapter I obserue these things. First, that there can be no holinesse of life without faith: and therefore the Apostle first instructeth them in matters of faith. It is a true rule *what soeuer is not of faith, is sinne*, and may be extended further then things indifferent, while we are out of Gods fauour, and know not our reconciliation and iustification in Christ, our best actions are but faire sinnes. *For without faith it is impossible to please God.*

Secondly, that the terrestriall blessednesse of man is in respect of sinne, two waies principally assaulted. First with errors in opinion. Secondly, with corruptions in manners. And against both we should learne from the Apostle in the latter part of the former Chapter and the first part of this, to be

The Coherence.

The deuision of the Chapter.

The subdiuisions.

4 Doctrine from coherence with former chapters.

*Rom. 14. 23.

*Heb. 11. 5.

⁴ Ephes. 2. 10.Doctrines from
the coherence
in this Chap-
ter.

Doctr. 1.

armed and furnished with holy directions, and meditations.

Thirdly, that these men that are so superstitiouslie earnest and so zealouslie forward for ceremonies and the traditions and obseruations of men, whatsoeuer they protest or pretend or seem to be, are indeed void of true deuotion, and seruent affection to heavenly things^c.

Fourthly, that he that is by faith made a new creature, must resolute to be at Gods appointment for his whole carriage in his generall and particular calling^d.

Thus of the coherence with the former Chapters. From the order of doctrine in this Chapter two things may be noted.

First, that before a man can be good in his *particular calling*, he must first be good in his *generall*: thou maist be painfull and diligent, but thou canst not be euerie way a faithfull and sound hearted, husband, wife, seruant, child, &c. till thou be a good man or good woman, in respect of grace and godlinesse. And therefore we should *first seeke the righteousnesse of Gods kingdome*, and it may serue for direction, vnto such as choose wiuues or seruants, or the like: if they be not faithfull to God, how canst thou be assured they will prouue faithfull to thee? moreouer wouldst thou haue thy seruants or children to be amended, then bring them to the powerfull preaching of the word, and call vpon them to get into the fellowship of the godly, that they may learne to be good abroad in matters of religion, and then thou maist hope to find them by prooffe and daily experience, trustie and faithfull in thy bulinesse, finally this reprooues both the sinfulnessse and follie of many carnall parents and masters they neuer care so their seruants do their worke, though they altogether neglect *Gods worke*. And many times they restraine their seruants and children, and will not let them heare sermons or come into godly companie, as if that were the way to make them idle and carelesse: whereas we see the cleane contrary to be true.

Secondly, that men are neuer likelie to hold out and proue sound in the reformation and new obedience of their liues, till they fall in loue with heauenliethings, and grow in some measure wearie of the world and the things thereof.

Thus of the generall obseruations from the twofold coherence. Now followeth the particular opening of the words.

In the proposition of the exhortation to the study of heavenly things, laied downe in this verse, two things are to be considered; first what: or the dutie required, viz. seeke those things which are aboue: secondly, why: or the reasons to enforce the dutie, and they are foure. First, ye are risen with Christ in the first resurrection. Secondly, these things are aboue, and not attained without seeking or studie. Thirdly, Christ is aboue in his bodily presence. Fourthly, Christ sits at the right hand of God, exalted in the glory of his father, each of these strongly conclude the exhortation, as will further appeare in the particular handling of them.

If ye be risen with Christ.

There may be conceiued to be, a threefold resurrection of a christian. The first is *sacramentall*. And thus we rise againe in baptism. The second is *corporall*, and so we shall rise againe in the day of Iesus Christ, in our bodies out of the dust of the earth. The third is *spirituall*, and so we must rise in this life, in soule, from the *death of sinne*, or else we shall neuer be deliuered from the *second death*, of this spirituall resurrection, (called elsewhere the *first resurrection*) he here intreats. And it is a worke of the spirit of grace, deliuering vs from the power of sinne, by which vve are quickned to the heauenly desires and endeouours of holy life, by the vertue of the resurrection of Iesus Christ, applied vnto vs by faith, in the effectuall vse of Gods ordinances. It

is

Doctr. 2.

vi. di. v.

A threefold
resurrection.
* Reuel. 2. 9
What the first
resurrection is.

is a worke by which we grow conformable to Christ being risen againe ^f, by which also we taste of the powers of the life to come, and are borne againe to a liuely hope of an eternall and incorruptible inheritance ^g: the earnest of which we haue receiued and shall shortly receiue the whole possession purchased ^h though for a time we be absent from the Lord. This first resurrection carrieth with it a similitude or resemblance of Christ rising againe, so as euery Christian in this worke beares the Image of Christ, and in him Christ riseth before our eies, not onely because the Lord Iesus doth in this gracious worke giue vs a daily and fresh remembrance of his resurrection. by renewing such fruits of it, but also because he imprinteth a secret kinde of heavenly mindednesse, the Christian in some weake measure, liuing as Christ did in the interim betweene his resurrection and ascension, waiting alwayes for his exaltation into heauen.

Now the consideration of this worke is heere vsed by the Apostle to perswade vnto the meditation of heavenly things: and that fitly: for if we be risen as Christ was, then we must be minded as hee was: now we know that after he was risen againe, he was not incumbred with this world, nor did he conuersewith the men of this world, but liued with the Lord as it were immediately, in a heavenly manner, waiting for Heauen: so should a Christian doe: he should euery day be struing to get vp his heart, by faith and prayer and meditation, and voluntary abnegation, by all meanes begging and seeking the vertue of Christs resurrection, that being enabled to forsake the world & the vnnecessary society with worldly men, he might haue his heart and conuersation in heauen, euery day waiting when the time of his changing should come.

Q. How may a man know whether he be risen with Christ? **Ans.** This question may be resolued both negatiuely and affirmatiuely. For first, they are not risen with Christ, that are in bondage to traditions, as the cohereuce with the latter end of the former chapter shews: nor they that are drowned and made senselesse, with the cares of this life or the pleasures of voluptuous liuing, nor they that confirming themselues in a dead presumptuous common hope, plead the abounding of Gods grace, to auouch their continuance in sinne ^k. for the Apostle in the epistle to the Romans vseth a reason taken from our conformity to the resurrection of Christ, to confute this vicious and prophane plea of careless men. Further, they that worship the Beast (the great Antichrist of Rome) and receiue his marke vpon their foreheads or their hands, are reckoned among the dead men, that haue not their part in this first resurrection ^l. Also the Prophet Esay seemes to say that such men as will not see Gods high hand of Iudgement, nor will learne to doe uprightly in the land of uprightnesse, nor can be allured to godlinesse, though mercy be shewed them, are to be accounted among the dead men that shall not liue ^m. Lastly they are not risen with Christ that doe not beleue in Christ ⁿ. Now for the affirmatiue. They may haue comfort in the first resurrection, that haue felt a diuine power in the voice of Christ, quickening their hearts, with effectuall desire and endeaour to rise out of the graues of sinne ^o, and to stand vp from the world of the dead ^p. 2 That are constantly affected with a holy estimation of the knowledge of Christ crucified and risen againe (an effectuall knowledge I meane) valuing the meanes and signes of it, aboue all earthly things ^q. 3 That finde their hearts changed from the cares and delights of this life, to a constant desire of the second comming of Christ, to translate them to the presence of glory in heauen. 4 That shew a daily care to walke in newnes of life, yeelding their members as weapons of righteousnesse, struing to crucifie the old man, and destroy the bodie of sinne as they that are aliue vnto God ^r.

2 Again in that the Apostle sayth, if ye be risen againe with Christ seeke those things that are aboue, we may note, that it is as hard a thing to get vp the heart

^f Rom. 6. 4. 5.

^g 1. Pet. 1. 3. 4.

^h Eph. 1. 14.

How a man may know whether they be risen with Christ. Who are not risen with Christ.

^l Luk. 21. 34.

^k Rom. 6. 1 4. 5.

^m 1. Pet. 1. 3.

ⁿ 1. Rev. 20. 4 5. 6

^o Esa. 26. 9. 10

^p 14.

^q Ioh. 11. 25.

^r Ioh. 5. 25.

^s Eph. 5. 14.

^t Phil. 3. 9. 10

^u Rom. 6. 4. 5. 6

13.

As easie to re-
vive a dead
man as per-
swade a car-
nall man.

3

heart of men to the study of heavenly things, as to lift vp a massie corps out of the graue and to inspire it with the desire of life : there is neede of the spirit and power of Iesus to doe it. And therefore we should not wonder to see naturall men so heartlesse : nor should we attribute it to any inefficacy in the meanes, if carnall men be not perswaded : for a man may long perswade a dead man to rise before he will get vp: and it should touch vs with all thankfulness to acknowledge Gods mercy if he haue giuen vs a minde to heavenly things, to desire them and delight in them.

Thirdly in that he sayth, *if ye be risen*, speaking not onely conditionally but doubtfully, it imports that one should bee exceeding carefull to search and trie whether they haue their part as yet in this first resurrection : and withall implies, that many a man may seeme to himselfe and others to bee deliuered from the kingdome of darkenesse, and yet lie buried still in the graues of sinne.

Seeke those things which are aboue] Heere the Apostle enters vpon the proposition of the first maine exhortation, or rule of new life. Now before I bring in the Apostle vrging this duty, imagine with thy selfe, how farre the Christian (thus now to be instructed for order of life) hath already proceeded by faith ; for before a man can be truly capable of direction of life, there be diuers things requisite in the preparations of faith. And these things are necessarily to be presupposed. 1 That faith hath plucked him out of the world of sinners or dead men : so that hee is alreadie withdrawn from the society of the wicked. 2 It hath shewed him Gods fauour and ioyned him to Christ. 3 It hath shewed how in some measure such things in the Kingdome of Christ, as his naturall *care neuer heard*, nor his naturall *eye neuer sawe*, nor his naturall *heart, neuer conceined*. 4 It hath ioyned him to the liuing Saints : so as he now with great desire & delight conuerseth with them. 5 It hath made him to *suffer in the flesh* for his sins, and withall hath refreshed his spirit, and cured him of his distrustfull and solitary sorrowes. 6 It hath garnished his soule with newe budding graces, and opened for him a *fountaine* and *spring of grace* within him, even in his bowels. 7 It hath raised in him a true and constant desire of new obedience of life, with a secret resolution not to *depart from any thing the Lord shall command, all the dayes of his life*.

Now presupposing the Christian to be thus farre proceeded : the Apostle comes in, and to beginne his institutions of manners, he first chargeth him with this rule. Seeke those that are aboue ? teaching vs, that the first maine thing to be laboured after in the reducing of our liues into a holy order, is to strue by all meanes to get vp our hearts to a constant seeking and minding of heavenly things : according to that serious charge of our Sauour Christ, *first seeke the Kingdome of God and the righteousnesse thereof*.

Thus this rule may be more cleerely vnderstood, and more carefully practised, it will be profitable to consider distinctly, what things are aboue, and how they are to be sought. And so the things that are aboue may be distinguished into eight sorts. First *God* is aboue : for he *dwellles in the high and holy place* * and he must be *sought* * and if you aske what we must seeke in God, I answer we must seeke the true *knowledge* of his nature. We must seeke his *faueur*, and the pacification of his iust anger for our sinnes. ² We must *seeke his face*, and *presence*. ³ We must seeke his *honour* and *glory*. ⁴ And we must seeke his *saluation*. ⁵ and if you aske how wee must seeke God, I answer wee must seeke God, with *acknowledgement* of our faults, with *weeping* and *repentance* for our sinnes, ⁶ with the *desire* of our hearts, ⁷ with *prayer* and *supplication*, ⁸ with *fear* of his mercies, ⁹ with *meekenesse* ¹⁰ and in the *way of holy life*.

Secondly *Christ* is aboue : for so he sayth to the Jewes, *ye are from beneath,*

I am

The prepara-
tions of faith
before a man
can be capa-
ble of direc-
tions of life.

1

2

3

1. Cor. 2. y.

4

5

6

1. Ioh. 7. 38. 39.

7

Doct.

* Mat. 6. 33.
Eight sorts of
things that
are aboue.

* Esa. 17. 15.

* Hof. 3. 5.

* Psal. 14. 1. 2.

* Zeph. 2. 3.

* Psal. 24. 6.

Psal. 27. 8.

* Ioh. 7. 44.

* Psal. 105. 4.

70. 4.

* Hof. 5. vlt.

* Ier. 50. 4.

* Iay. 2. 1. 12.

* Esay 26. 7.

* Mat. 7. 7.

* Hof. 3. 1.

* Zeph. 2. 2. 3.

* Psal. 24. 4. 5.

I am from aboue, ye are of this world, I am not of this world^m, and he is the Lord whom every Christian ought to seekeⁿ, now Christ is two wayes fought principally. First in the sincere and constant vse of all his ordinances both publike and priuate, that by them we might find his presence of grace on earth. And thus the Church sought him in the Canticles. ° Secondly, in the desires, prayers, and preparations for our owne dissolution and his appearing^p.

Thirdly the new Ierusalem is aboue. for so the Apostle to the Galathians exprestly sayth, ¶ Euen that heauenly society of glorious spirits in illustrious splendor. And these are to be sought two wayes. 1 By the constant desire of their presence and to be gathered to them. 2 By the imitation of their graces and vertues which they shewed when they were on earth.

Fourthly Heauen is aboue. For it is the price of our calling that is aboue^r, and the glory of that eternall and immortall honour is to be sought^s, and that five wayes. 1 By prayer for preparation and that daily: for so our Sauiour hath taught vs in the second petition of his prayer^t. 2 By seeking the assurance of faith and hope, and the pledges and earnest of it^u. 3 By meditation and contemplation struing to expresse our desires and sighes after it^v. 4 By carrying our selues, as strangers and pilgrimes in this world, weaning our hearts and retiring our liues from the world, confessing and professing our traouilles towards a better countrie that is aboue^x. 5 By continuing in well-doing^y, struing to liue a Citizenlike life heere^z, in all things prouident, to send our workes and prayers to Heauen before vs, as our prouision and treasure^a.

Fifthly, holy graces are aboue: for S. Iames sayth, Every good giuing and every perfect gift is from aboue, and commeth downe from the father of lights^b. And it is apparent, that they are a part of the Kingdome of Heauen, and they tend to Heauen and therefore the Prophet Esay calls grace by the name of glory^c, and they come downe from Heauen, which will also appeare in the particulars. Wisdome is from aboue^d, so is zeale, for it is the zeale of Gods house^e, so is lowliness^f, so is faith, so is peace and ioy and all the rest. And that these are to be sought, many Scriptures evidently proue^f. & if you aske how they are to be sought it is shortly answered, by prayer and the vse of the meanes, which the Lord hath appointed as holy vessels and instruments, and as it were wombes, to conceiue, conuey, and deriue grace vnto vs.

Sixthly the meanes of saluation themselves are things aboue, for they are called the Kingdome of Heauen^g: and the Kingdome of Heauen is sayd to be taken away when the meanes is taken away, ^h and these we must seeke, i though it cost vs much traouaile, if there be a famine^k, or much cost, if the Lord giue vs to finde such pearles of instruction or comfort, in the field of any Church or congregation?

Seuenthly, holy duties are many of them from aboue, for the Wise man sayth, the way of life is on high to the prudent, to auoyde from hell beneath^m, and that because both the will that enioynes them, and the power to doe them, and the succes or effects of them, are all from God aboue. And therefore the Author to the Hebrews when he would discourse of doing of Gods wil, quoting the place in the Psalmes, seemes to intimate that the true speech of such duties, is to speake from aboueⁿ, and these good things are to be sought^o, wee must seeke the old and good way^p we must seeke Iudgement and Righteousnesse^q.

Eighty many of the priuiledges of Christians are from aboue as the righteousness of Gods Kingdome^r, for giuene^s of finnes^t, delinerance from this present euill world^u (both in respect of the contagions and punishments of the same) all spirituall blessings in heauenly things, ^u the reuelation of hid mysteries^v the spirit of the sonne^x, the influence of Christs death and resurrection^y the word with all the treasure of it^z and the honour which is aboue^a and all these are to be

1 Ex 37. 2. 3. 4.
2 Ioh. 8. 2. 3.
3 Mal. 3. 1.
4 Cant. 3. 1. 5. 6.
5 Phil. 1. 21.
6 Reu. 2. 1. 20.
7 2 Tim 4. 8.
8 2 Pet. 3. 1. 2.
9 Gal. 4. 26.

4

10 Gea. 6. 1. 10.
11 Phil. 3. 14.
12 Rem. 2. 7.
13 Mat. 6. 10.
14 Heb. 11. 1.
15 Iph. 1. 14.
16 2. Cor. 5. 2.
17 Heb. 11. 13.
18 14. 16.
19 Rem. 2. 7.
20 2. Pet. 3. 1. 2.
21 Phil. 3. 20.
22 Mat. 6. 14.

5

23 I. 1. 17.
24 Esay. 4. 5.
25 1. Cor. 3. 17.
26 P. sal. 69. 9.
27 1. Cor. 14. 1.
28 Zeph. 2. 3.
29 2. Cor. 13. 5.
30 Rem. 14. 17. 18.

6

31 Mat. 3. 2.
32 Mar. 2. 1. 43.
33 Esay. 41. 17.
34 18.
35 Amos 8.
36 Mat. 13. 45.

7

37 Prou. 15. 24.
38 2. Cor. 1. 1. 2. 7.
39 Heb. 10. 8. 9.
40 Prou. 11. 27.
41 2. Pet. 6. 17.
42 Esay. 1. 17.
43 Mat. 6. 3. 3.
44 1. Ioh. 1. 7.
45 Gal. 1. 4.
46 Eph. 1. 3.
47 1. Cor. 2. 9.
48 Col. 2. 26.
49 Gal. 4. 6. 7.
50 Phil. 3. 9. 10.
51 P. sal. 119. 94.
52 Ioh. 5. 44.

Vse.

1. Pet. 5. 8.

Mat. 7. 7

Luk. 12. 32

Rom. 6. 21.

A fourefold
presence of
Christ.Que.
Ans.The accepta-
tions of the
words.

Psal. 44. 3.

Act. 2. 33.

Psal. 16. 11.

Psal. 110. 1.

Heb. 1. 3.

Luk. 14. 49.

1. King. 1. 30.

Prou. 20. 8.

Isay. 16. 5.

Heb. 1. 13.

Act. 7. 55.

Eph. 1. 20.

Phil. 2. 6. 7. 9.

Ob.

Act. 7. 75.

Sol.

Eph. 1. 20.

Vse 1.

Reuel. 1. 7.

Luk. 19. 14.

Psal. 110. 1.

Mat. 26. 64.

fought. Thus of the particular things that are about and we must seeke.

The consideration of all this, may much abase and humble vs, for our deadnesse of spirit, and egregious slownesse of heart, in these things that so greatly concerne vs. The Diuell takes more paines in *seeking to destroy vs*^b, then we either doe take or are willing to take to saue our owne soules, by seeking these things all of them so worthy to be sought. The worldly man is more industrious to seek riches, and the ambitious man more to seek honor, and the luxurious man to seeke his sport, lust or pleasure, then Christians are to *seeke those things that are about*, though neuer any truly sought but did find, and neuer lesse was found, then either the euidence or the possession of a *kingdome*^d, and *that of God*. Nay, how haue euery one of vs sought out all wayes and *all inuentions*, while we liued in the seruice of the flesh, and had *no fruit or wages*, but that of *which we are now asbamed*,^e and yet are seldome or neuer weary of such vnprofitable and shamefull labour. But I referre the vrging of motiues till I come to the next verse: it followeth.

Where Christ sitteth at the right hand of God) These words containe the later reasons, and comprehend a principal part of Christs exaltation: the meditation whereof is here vsed, to excite vs to the loue of heauenly things, seeing our Sauour Christ that so intirely loues vs, not only is in heauen, but is there in great fauour, and honor and maiesty and power.

There is a foure fold presence of Christ, For first he is euery where as God. Secondly, he is in the hearts of the faithfull only, by his spirit of grace and regeneration. Thirdly he is by representation in the sacrament. Fourthly he is bodily in heauen.

Que. But is not Christ with his Church on earth still. *Ans.* he is as God but not as man. I say not *as man locally*, for else he is present in his members that beare the image of his true humane nature, and his very body is present *sacramentallie*: he is present by the *imputation of righteonsnesse*, and by *mysticall union*.

The right hand of God, hath diuerse significations in scripture: sometimes it signifieth the power and help of God^f. Sometimes the place of eternall rest in heauen^g. Sometimes it notes the maiesty and authority and souerainty of God^h. To sit, signifieth to abide or dwellⁱ, and to gouerne^k. Here to sit at Gods right hand comprehends three things. First, an exceeding glory about all creatures, euen the very Angells.^l Secondly, full power of gouernment^m. Thirdly, an equality in maiesty and souerainty, euen with God the father, in his personⁿ.

Ob. But Stephen saith he saw him *standing at Gods right hand*.^o *Sol.* Diuerse gestures for our capacity are attributed for diuerse ends. First, he stands, to shew his watchfull eagernes and readinesse to take notice of wrongs to his members, to come to their succors. Secondly, He sits, to note maiesty and souerainty.

Ob. But to sit at Gods right hand, seems to import the *reall communication* of diuine attributes to the humane nature: so as in his very body he is euery where, &c. *Sol.* It doth not. Christs humane nature is here reckoned vnder the name of things about. And besides in the Epistle to the Ephesians the Apostle saith expresly, *he sits at Gods right hand in heauenly places* p.

The vse of Christs sitting at Gods right hand follow. And first it may be a notable terror to wicked men if they doe but consider that he whom they daily pierce *by their sinnes*^q, and dispise, by contemning his ordinances, by which he would *rule them*^r, is exalted to such glory, that he hath *all power to subdue his enemies vnder his feet*? but sure it is if they will not now feare and repent, the time shall come, when all they that said, *this man shall not rule ouer vs*, shall see him sitting at the right hand of the power of God^s, and comming in the clouds

clouds to render vengeance on all those his aduersaries, that would not obey his Gospell^a, but striue to breake his yoake and cast his cords from them^b.

Secondly, it may serue for singular comfort to all God seruants. For from his session at Gods right hand, flow vnto them many singular blessings, as the places of Scripture quoted in the margent will shew. First, the casting out of all accusations of fathany. Secondly, the filling of the Church with all needfull fulnesse of grace and blessings^c. Thirdly, the seruice of Angells ministring to the heires of saluation. Fourthly speed in all suits^d. Fifthly, the providing of a place for vs^e. Sixthly, Intercession^f. Seuēthly, power to subdue our enemies^g. As the consideration of the seuerall places of scripture alleadged will manifestly shew. Yea his exaltation may be our comfort, because in a sort we sit together with him^h. not only because this honor is done to our nature in his flesh, but also because by our mysticall vnion, it is done to our head, and moreover he doth in part communicate this honor to vs, for as Christ is at the right hand of the father, so is the Church at the right hand of Christⁱ. Finally in the second comming of Christ this glory shall be more fully and openly communicated, when all the faithfull shall be set on his right hand^k, to heare that most gracious sentence, *Come ye blessed of my father, inherit the kingdome prepared for you before the foundations of the world.*

Thirdly, the session of Christ at Gods right hand, may teach vs: first, to mind a spirituall worship, seeing he hath taken his body out of the way. Secondly, to goe boldly to the throne of grace to seeke helpe in time of need^l, seeing we haue so sure a friend, to procure both audience, acceptance, and successe: thirdly, to waite with patience, vnder all sorts of wrongs, for it is sure that he that shall come will come in his due time and will not tarry, and then he will make all his enemies to be his foot stool^m. Lastly the Apostle here vseth the consideration of this doctrine as a motiue to stir vs vp to mind heauenly things. And surely if we doe serioulsie waigh it, it should continuallie draw vp our thoughts to thinke of heauen, whither so louing and so glorious a Sauour is gone before. Yea it should doe vs good to look vp towards these visible heauens, remeinbring that one day we shall be carried to that blessed place of rest and holy ioues, that is aboue them, euen to the heauen of heauens, to raigne with Christ for euermore. And thus of the proposition.

Ver. 2. *Set your affections on things which are aboue, and not on things which are on the earth.*

The exhortation in the former verse propounded, is in this verse illustrated, and expounded, first, by repetition, secondly, by the contrary. The repetition is in these words, *Set your affections on things which are aboue.* The contrary from which he doth dehort, is in these words, *and not on things which are on earth.*

Repetitions in scripture are not without their vse. For thereby the holy ghost vsually imports our slownesse and dulnesse of capacity in conceiuing and backwardnesse in practise, and besides thereby inforceth both the necessity and the excellency of the matter so repeated. And surely, all three may be applied to this repetition. For the contemplation and desire after heauenly things is a most gracious ornament to a religious life, and without some measure of holy affections, it is vnpossible to get rid of the power of sinne, or to practise with any successe or acceptance, the duty of a renewed life: and if in any thing we are backward, or wanting, or decaying, or languishing, it is in this rule here giuen by the Apostle.

Set your affections. The originall word, varieth in signification. Sometimes it is rendered, to studie: and it is out of question, our dutie to study and con-

^a 2. Thes. 1. 8.

^b Psal. 2. 2. 3.

Vse. 2.

¹ Rom. 8. 34.

Eph. 1. 20.

² Heb. 1. 13. 14.

³ 1. Pet. 3. 22.

⁴ Job. 1. 4. 2.

⁵ Heb. 7. 26.

⁶ Psal. 110. 1.

⁷ Eph. 2. 6.

⁸ Psal. 45. 10.

⁹ Mat. 25. 33.

¹⁰ Heb. 4. vlt.

¹¹ 1. Th. 1. 10. 12. 13.

The vse of repetitions in Scripture.

¹² 1. Cor. 15.

temple of heavenly things. Sometimes it signifieth, to trie by tasting and it is sure that if carnall people had but once tasted of the sweetnesse of godlinesse, and religious duties, they would not so securely neglect the provision for eternity: but especially they would see, that they haue spoken euill of what they knew not. Sometimes it is translated, to be wise about a thing, and certainly, a Christian should be wise in the matters of his religion and profession, and shew it, by forecast and diligence to compasse what may be gotten of this true treasure, and by serperentine discretion in the manner and circumstances of weldoing, and by staydnesse in a Christian course, voyd of passion rash zeale and fickle inconstancie, growing more and more skilfull and cunning in the soundnesse of knowledge, how wirth more power and spirituall aduantage to practise euery duty, or exercise euery grace. Sometimes it signifieth, to fauour of a thing, and it is true that all the cariage and dealings of Christians should fauour of the things aboue; but I take it as it is heere rendered. *Set your affections*] and so it manifestly teacheth vs that wee must get not mindes or thoughts onely, but sound affections to heavenly things, which may both serue for reproofe and comfort: for reproofe I say both of the loathsome *lukewarmnesse* of the most^k, and of the dangerous *losse of first loue* in the better sort^l. For comfort, for it is certaine if thou canst finde thy heart vpright in affections and constant desire after heavenly things, thou mayst be assured of three things. 1 That God will accept thy will for the deed. He will beare with many wants and weakenesses where he sees a man or woman come to his seruice with hearts desirous to doe their best, and *tenderly affected*. 2 That thou art not in danger of falling away for *Apostasie* neuer discouers it selfe to hurt vs, or endanger vs, till it hath stollen away our hearts and the care of affections in holy duties. 3 That *to that thou hast, more is and shall be giuen*: as thy affections grow and continue, so doth true knowledge grace and godlinesse grow also. And thus of the repetition.

And not on the things that are on earth] from the coherence and generall consideration of these words three things may be obserued.

1 That a man cannot both at once seeke and affect earth and heauen. for they are here disioyned and opposed, *a man cannot serue God and mammon, the loue of the world is the enmitie of God*. but this is thus to be vnderstood, if the world be sought in the first place and with cheefe affection and care.

2 Nay more this dehortation implies, that it is hard for a man to deale with the world, but a mans affection will too much runne after it: it is hard to be much employed about profits and recreations, but a man shall loue them too much. Not that it is simply vnlawfull to vse the world, but that we should be very ieaalous of our selues to watch our owne hearts, that our affections be not set on the world.

3 To be crucified vnto the world, able to neglect and contemne the glory and pleasure of it, is a notable signe, that one is risen with Christ.

Thus in generall.

The things on earth] The things on earth here meant by the Apostle, are either traditions, mentioned in the former Chapter, or worldly things in themselues lawfull, or the workes of the flesh, simply in themselues vnlawfull.

Traditions & mans inuentions which the Apostle hath before taxed, may well be called things on earth. 1 Because they spring from the earth and earthly minded men, they were neuer inspired from God, nor deuised by heavenly minded men. 2 Because they hinder them that are deuoted to them, from looking vp, or attaining any insight in things that are aboue.

3 Because

Uses.

1

^h *Reu.* 3. 15.

^l *Reuel.* 2.

2

Three benefits of tender affections.

1

2

3

Matth. 13.

Obs. 1.

Matth. 6.

1am. 4. 4.

Obs. 2.

Note

Obs. 3.

Three sorts of things on earth.

Traditions are for three reasons called things on earth.

3 Because these by effect make men more earthly and sensuall : but of these in the former chapter.

The workes of the flesh, and the corruptions of life to bee auoyded, and not affected, are the third sort of things on earth : but of that also afterwards in the second part of the generall duties ; especially in the fifth verse. So that the second sort of things on earth remaineth to be more largely considered, those are profits, honours, pleasures, friends, health, and long life.

There be eight reasons to perswade not to affect earthly things.

The first may be taken from the condition of man on earth. For we are heere but *pilgrims and strangers* ¹, and therefore being but in a strange place to what purpose, should we trouble our selues with more then what will serue our present need, and the rather knowing that when we come into our own country these things will serue vs for no vse. Besides our present lot lieth not in those things : but the *Kingdome of God* and *righteousnesse* is our portion euen in this life, all other things are but cast vpon vs, as additaments.

The second may be taken from the disability of earthly things. For first they cannot so much as fill or satisfie a mans heart. 2 They cannot fence a man against any of the trials of God, when the *houre of tentation comes* ². 3 they cannot all of them *redeeme our soule* ³.

The third reason may be taken from the inconueniences that follow the loue of earthly things. For, first *the cares of the world choake the word*, that it can neuer prosper ⁴. 2 They breede excuses and shifts in mans mindes and alienate by degrees a mans heart from the vse of the meanes ⁵. 3 To seeke after the world is to *sorrow after the world*: for to the most the world is a cause of much sorrow and vexation. 4 *The amity of the world*, as the Apostle sayth, *is the enmity of God* ⁶, and that both actiuelly and passiuelly : for it both makes vs hate God, and it makes God hate vs. Fiftly, the lust after worldly things *fills the world with corruptions and finnes* ⁷. Sixtly, these earthly things thus sinisterly affected, may one day *witnesse against vs* ⁸. Seuenthly many a man is damned and gone to hell, *for minding earthly things* ⁹.

The fourth reason may betaken from the souerainty that God hath ouer all earthly things : and the power hee hath giuen to Christ ouer them ¹⁰, now why should we turmoile our selues with care about these, seeing they are in Gods hand in Christ, to haue them and dispose of them as may be for his glory and our good.

The fifth reason may be taken from the basenes of the nature of all these things : for they are not onely *on the earth*, but *of the earth* : and if they be compared vnto the soule of man, for which wee ought chiefly to prouide, the whole world is not worth one soule : which may appeare both by the price of a soule, and the disproportion between the gaines of the world and the losse of one soule : it is *no profit to winne the whole world and lose a mans own soule* : and besides if the whole world layd on one heape would haue bene a sufficient sacrifice for the redemption of the soule, the Lord Iesus would neuer haue abased himselfe to such a suretiship. But because there could not be found neither in heauen nor earth *any other name or nature by which wee could be saued*, therefore he *humbled himselfe*, and *tooke vpon him the forme of a seruant*, and *was obedient vnto the death euen the death of the crosse*.

The sixth reason may be taken from the example of the Lords worthies, who in all ages haue bene *tried with all kinde of trials* : and *wandered up and downe, in sheepskinnes and goatskinnes, being destitute, afflicted and tormented, wandering up and downe in wilderneses, mountaines and dennes and cames of the earth, whom the world was not worthy of* : all these seeking another country, and *willingly professing, that they expected no abiding place heere*.

Seuenthly it is somewhat to perswade vs, that our Saour Christ profes-

feth

Eight generall reasons to dissuade from affecting things on earth.

¹ Heb. 11. 13.

2

² Rev. 3. 10.

³ Psal. 49.

3

⁴ Math. 13.

⁵ Luk. 14. 17.

⁶ Iam. 4. 4.

⁷ 1 Co. 2. 15.

⁸ 2 Pet. 1. 4.

⁹ Iam. 5. 1. &c.

¹⁰ Phil. 3. 18.

4

¹⁰ Psal. 24. 1.

Mat. 28. 18.

5

Math. 16.

Phil. 2.

6

Heb. 11.

7

eth, of purpose to hinder and interrupt, our rest and ease in the vse of those things : when he sayth that he *came not to send peace* : as knowing that much peace and liking of earthly things was vnprofitable for vs.

Lastly we may be moued by the consideration of the fleeting condition of all earthly things : *riches haue wings* ^a, and the *fashion of this world passeth away*, yea heauen and earth shall passe, the earth with the workes therof shall be burnt vp ^z.

But that we may be the more deeply affected, with the contempt of the world, I will further adde these reasons

- § 1 Of Solomon, the wisest of all sinfull men.
 § 2 Of Christ the wisest of all men.

Solomon in his booke of Ecclesiastes is exceeding plentifull, and indeed not without cause : for such is the strength of the rooted loue of earthly things in many men, that they had neede to be incountred with an armie of reasons and if I single out some of the cheefest out of diuerse chapters, I hope it wil appeare tedious to none, but such as will heare no reason.

In the first chapter, among other things, these may be noted. 1 That after a man hath trauailed to get what he can, how small a portion in comparison of the whole, hath he archiued ? so as he may say to himselfe when he hath done, *What now remaineth to me of all my trauell which I haue suffered under the sunne* ? 2 If a man could get neuer so much, yet he cannot liue to enioy it long. For the elements of which man was made, are more durable then man himselfe : for, *one generation passeth and another cometh, but the earth remaineth still* ^b. The like may be shewed of the aire and water. 3 *All things are full of labor no man can vter it* ^c. And certainly many times earthly things gained, answer not the labor spent about them. 4 Earthly things possessed, will not satisfie, *The eye will not be satisfied with seeing, nor the ear with hearing* ^d. 5 A man can compass nothing that is new, for *there is nothing new under the sunne* ^e. Is there any thing of which one may say behold this is new, and neuer was before ? they haue beene already in the old time that was before vs. 6 The Lord in wonderfull wisdom and righteoufnes, permits in the nature of man, those cares that they may be *trauels to humble and breake the heart of man* ^f. 7 The best of these, will not make a *crooked thing straight* ^g : they will not mend the peruerse manners of men, a man may be and continue vitious for all these things, or for ought they will doe vnto him.

In the second chapter we may obserue these reasons. First, let a man procure vnto himselfe the fullest and fairest vse of all sorts of earthly things : pleasure, laughter, great houses, gardens, orchards, waters, fruit-trees, woods, seruants, cattell, siluer and gold, treasures and musicke, yet all these will not deliuer a man from satiety, loathing and vexation of spirit. So as he may truly say, *there is no profit in them*. 2 In these things there is *one condition to all : it befalleth to the wise man as it doth to the foole* ^h. 3 Let a man excell neuer so much, yet within a short time all will be forgotten. *For all that, that now is, in the dayes to come shall all be forgotten* ⁱ. Fourthly, when thou hast gotten all thou canst together, thou knowest not whether he shall be a wise man or a foole, that shall enioy them after thee ^k. Fifthly to attaine those things men vsually spend their dayes in sorrow, trauaile and grieve, and their hearts take no rest in the night ^l.

In the third chapter these further reasons may be noted. First, all things are swayed with the swinge of their seasons and times. So as nothing is steady, though be borne, and now plant and build, and laugh and daunce, and embrace and fowe and loue and liue in peace : yet there will bee a time to plucke vp, and breake downe, and weepe, and mourne, and cast away, and

hate

^a Prou.

^z 1 Cor. 7. 31.

1 Ioh. 2. 17.

^z 2. Pet. 3. 10.

Solomon's reasons against the loue of earthly things

^a Eccl. 1. 3.

^b 7. 4. 5. 6.

^c 7. 8.

^d 7. 8.

^e 7. 9. 10.

^f 7. 13.

^g 7. 15.

Ch. 1. 1. & 12.

^h 7. 14. 15.

ⁱ 7. 16.

^k 7. 19.

^l 7. 23.

Ch. 3. 7. 1 & 9.

hate, and mourne, and die to. Secondly, though the Lord should set the world in a mans heart, yet he might spend all his daies and neuer know the full nature of these things^m. Thirdly, all things are subiect to Gods vnauoidable disposing. Let man get what he can, yet God will haue the disposing of it: and *whatsoeuer God shall doe, it shall abide, to it can no man adde, and from it can none diminish. And this God will doe, that man may feare him*ⁿ. Fourthly, such is the state of the children of men, that they may loofe all they haue at the very place of iudgement^o. Fifthly, yea the very state of mortified men, in the reason of carnall men; because of these oppressions and vncertainties, seems little better, then the state of beasts^p.

In the fourth Chapter note, first that when a man hath set his heart vpon these earthly things, if euer he loofe them, he is filled almost with vnmedicinal teares and sorrow, so as he would *praise the dead about the lining*, and wish he had neuer been borne. Secondly, they are occasions of a mans enuie^q. Thirdly, the eying of these things, infatuats many a mans heart: so as we may see many a man that hath neither sonne nor daughter, nor brother, and yet there is no end of his trauell, and he hath not the iudgement, to say with himselfe, *for whom doe I trauaile, and defraud my selfe of pleasure.*^r Fourthly, a man may get much with sore trauaile, and liue to see himselfe despised of him for whom he prouideth them: so as they that shall come after him will not reioice in him.

In the fift chapter there are also seauen other reasons. First, these earthly things lead the greatest men into bondage, by dependance. For the *King cannot consist without the tilling of the field*. Secondly, *he that loueth siluer shall not be satisfied with siluer, and he that loueth riches shall be without the fruit thereof*. Thirdly, when goods increase, they are increased also that eate them, and what good commeth to the owners thereof, but the beholding of them with their eies.^s Fourthly, many times the seruant sleepech, when the master can get no sleepe^t. Fifthly, there is an euill sicknesse often seene vnder the sunne, that riches are kept for the owners ruine^v. Sixtly, or else they will perish while the master looketh on^w. Seuenthly, but certaine it is, he can carrie nothing out of the world when he goeth, but must leaue them where he found them.

In the sixt Chapter there are these reasons. First, a man may haue all abundance and yet not haue a heart to vse them and so be worse then an *untimely fruit*. Secondly, what needs all this adoe: for *all is but for the mouth* and nature is content with a litle. And therefore to haue a soule so vn-satiably greedy of hauing, is a prodigious madnesse^x. Thirdly, the hauing of all these things makes not a wise man betrer then a foole: & what wants a poore man, if he know how to carrie himselfe with the wise. Fourthly, all cannot make thee cease to be mortall. *For it is knowne man cannot strine with him that is stronger than he*^y.

In the seauenth Chapter there is this reason. A man may spend all his daies before he can come soundly to know (after many trialls) what is the best vse to put these earthly things to.

And for honor, in the eighth Chapter three things are worthie noting. First, *a man is not Lord of his owne spirit*, to keepe himselfe aliue in his honor^z. Secondly, many men rule to their owne ruine^{aa}. Thirdly, men after death are quickly forgotten. They that come backe from the holy place remembereth them not long. Yea a man may be quickly forgotten in *the City where he hath done right*^{ab}.

And in the ninth Chapter, two reasons more are added. First, no man can know the loue or hatred of God by these things. Secondly, they are not gotten alwaies, by helpe of meanes. For the race is not alwaies to the swift,

m^o. 11.n^o. 14.
n^o. 16.
p^o. 18.

Ch. 4. 1. 2. 3

q^o. 4.r^o. 8.s^o. 15. 16.

Chap. 5. 8.

t^o. 9.u^o. 10.v^o. 11.w^o. 12.x^o. 13.y^o. 13. 14. 15.

Chap. 6. 1.

z^o. 7.aa^o. 7.ab^o. 8.ac^o. 7. 14.ad^o. Chap. 8. 8.ae^o. 9.af^o. 10.

Chap. 9. 1.

nor the battell to the strong, nor riches to men of vnderstanding, nor fauor to the wise: which makes the Atheist and Epicure conclude, that time and chance commeth to all things.

The summe of all that *Salomon* can say is, vanity of vanities all is vanity. And now that we haue heard *Solomon*, let vs in the next place heare a greater than *Salomon*.

Our Sauours
reasons.

Four reasons
against the
care for super-
fluities.

¹ *Mat. 6. 19. 20*

² *v. 21.*

³ *v. 22. 23.*

⁴ *v. 24.*

Eight reasons
against distra-
cting cares
for necessaries

¹ *v. 25.*

² *v. 26.*

³ *v. 27.*

⁴ *v. 30.*

⁵ *v. 32.*

⁶ *v. 32.*

⁷ *v. 33.*

⁸ *v. 34.*

vse.

¹ *Eccles. 12. 13.*

² *1st. 17. 11. 12.*

³ *1. Cor. 7.*

⁴ *30. 31.*

⁵ *Eccles. 4. 6.*

⁶ *Eccles. 2. 24.*

Eccles. 3. 12.

Our Sauour Christ in the sixth of *Mathew*, diuides the care of earthlie things into two sorts. For either men are greedily transported with the desire of getting treasures, that is abundance and superfluities: or else they toile their hearts with distrustfull and distracting cares, about necessaries, as what they shall eat, and what they shall put on. From the first kind of care, he disswades with foure reasons. First, all treasures are subiect either to vanity or violence. Either the moth will eat them, or the theefe will steale them. Secondly, these things bewitch and steale away mens hearts. Thirdly, the minding of these things, darkneth the eie of the soule, with greater darknesse then can be exprest. Fourthly, *a man cannot serue God and riches*.

From the second kind of care he dehorts with eight reasons. First, the life is more worth then meat, and the body than raiment. And if the lord haue giuen the greater why should he not be trusted for the lesse? Secondly, God prouideth for the very foules that haue not such meanes as man hath: and will he not prouide for man? Thirdly, all thy care will not adde one cubit to thy stature, but if thou wouldst sweelt thy heart out, tis God only must increafe thy strength or health. Fourthly, this care is a signe of little faith. Fifthly, tis for Gentiles that know not God nor the couenant of his grace and mercy in Christ, to seeke after these things. Tis a grosse shame for any Christian to be so heathenish. Sixtly, doth not your heavenly father know all that you need? If he be a father, hath he not will? and if he be in heaven, hath he not power to helpe? Seuenthly, you haue a flat promise that if you seeke the kingdome of heaven and the righteousnesse thereof (which should take vp your chiefest care) all these things without such carking, so farre as is needfull shall be cast vpon you. Lastly, hath not euery day his euill? and is not the griefe of the day great enough? why then dost thou distract thy selfe for to morrow assure thy selfe the time to come, will afford thee matter of griefe and trouble enough, thou needst not disquiet thy selfe before hand.

The consideration of all this, as it may be a comfort against all wants and crosses about these base earthly things: so it may greatly reprove those that *burie their talents in this earth*, that is, spend all their gifts about earthly maters. But especially we may hence learne diuerse lessons. And first since we haue heard *Salomons* opinion after long discourse, that all is vanity, we should learne of the same *Salomon* therefore, *to feare God and keepe his commandements for this is the whole of man: and the end of all*. Secondly, let the place of the *Sanctuarie* (where we may get the best things for our soules) be as glorious throne exalted. Thirdly, let vs *vse this world as if we used it not. Let them that reioice be as if they reioiced not, and they that weepe as if they wept not, and they that buy as though they possessed not*. Fourthly, if the lord giue vs but a little portion in these things, let vs esteem his mercy and liue with contentednesse, resoluing that better is a handfull with quietnesse, then two handfulls with labour and vexation of spirit. And fifthly, we may hence be confirmed to take the more liberty to vse these earthly things for our owne ioy and refreshing, they are none of the things the Lord would haue vs with such a doe keepe: but he allowes vs *To eat and drinke and delight our selues with the profit of our labours*. Lastly, we should improue them, and vse them as meanes to doe what good we can with them in this life. I know (saith the wise man) there is nothing good in them but to reioice and do good in his life. And to this end we should

cast

cast our bread euen vpon the waters for after many daies we may find it : and giue our portion to seauen and also to eight. The best vse of these riches, is to be rich in doing good with them.

Thus of the illustration. The confirmation followes,

Verf. 3. For ye are dead and your life is hid with Christ in God.

In this verse and the next the exhortation is confirmed by two motiues. The one taken from the condition of the faithfull in this world : the other taken from the consideration of their estate in the reuelation of the glory of Christ in the last day. The first is in this verse, the later in the next verse.

There are two things in the condition of the faithfull on earth which should make them little to mind earthly things or desire to continue long in the world.

First that in respect of distresses, they are as dead men while they liue. Secondly, that the happinesse they haue (which is the life of their liues) doth not appeare, but is hid with God in Christ.

For ye are dead] The faithfull are dead three waies while they liue. For first they are dead to sinne in respect of mortification. Secondly they are dead to the law, by the body of Christ, in respect of iustification : so as now the faithfull doe no longer waite vpon the law for righteousnesse but vpon a second marriage they haue it from him that was raised from the dead for them.

They are dead to the world, and that in three respects. First, in respect of their owne voluntary forsaking of the world, and their mortifying of earthly desires, ioined with a sence of their owne mortality : so was Paul as a man crucified to the world^b. Secondly, in respect of the worlds account of them. For so soone as men get any true grace and retire themselues from the excesses of the time they are neglected and forgotten as dead men out of mind. Thirdly, in respect of the multitude of afflictions which doe many times ouerwhelme and drowne Christians. It is not vnusuall in scripture to say of men in desperate crosses they are dead men. The Prophet Esay calls the people in captiuity dead men, when he saith, *thy dead men shall liue*^c. The Apottle Paul saith thus, *If we be dead with him we shall liue with him*^d. Which he seems to explaine in the next verse thus, *If we suffer with him we shall also raigne with him*. Thus David saith, *He was as a broken vessell, forgotten as a dead man out of mind*^e. And in another place he saith, *He was brought to the dust of the earth*^f. And in the 88. Psalme he saith, *his soule was full of euills, he was counted among them that goe downe to the pit, free among the dead, like the staine lying in the graue yea he was laid in the lowest pit, in the darknesse, in the graue* &c. I spare to alleadge other scriptures.

The vse may be, to teach vs as to obserue hence what may befall the best man, so in the consideration of our owne estate, to say within our selues as Iob did, *if I haue done wicke die, woe vnto me, and if I haue done righteouslie, I will not liue vp my head, being full of confusion, because I see mine affliction*^h. For though the Lord hath not yet thus ouerwhelmed thee with distresse. yet in as much as he may doe it to thee, as well as to others his deare seruants, it should cause thee to walke humbly before God, and to learne to die to the world, before the world be dead to thee.

Againe, hath misery broken in vpon thee, and preuailed ouer thee, so as thou seemest to be laid in darknesse, as they that haue been dead long agoe : let nor thy spirit be in perplexity in thee : no strange thing is befallen thee : Gods children are but dead men in this world. Remember the time past, and meditate of gods works of old : stretch forth thy hand vnto God, and let thy soule desire after him:

Ecles. 11. 1. 7.

The faithfull
dead three
waies.^a Rom. 7. 4.
^b Gal. 2. 19.^c Gal. 6. 14.^d Esay 26. 19.
^e 2. Tim. 2. 11.^f Psal. 31. 12.
^g Psal. 22. 15.^h Psal. 88. 4. 5. 6

I/25.

ⁱ Iob 10. 15.

Psal. 143.

him: if he shew thee his louing kindnesse thou hast enough: hide thee with the Lord by daily and secret prayer, and he will teach thee his will, and his spirit shall lead thee, and if he see it meet he will bring thy soule out of aduersitie, and execute his righteous iudgement vpon all those that haue oppressed thee. Tis the Lord that quickneth the dead, and calleth things that are not as if they were. Lastly, hath the Lord deliuered thee out of desperate and deadly crosses, then let the vowes of God be vpon thee and render thou his praise, and confesse his name before the sonnes of men.

Your life is hid

The happinelle and spirituall felicity of Christians is hid. And that vsually from the men of the world, and many times from the faithfull.

Their life is hid, from the men of this world. First because God (who is their life^k) is hid from them. Secondly, because the glory of their naturall life is many times buried in the gulphe of outward trouble^l. Thirdly, because the life of grace (which is only brought to light by the Gospell^m) is hid from the perceiuing of the naturall man, whom the God of this world hath blindedⁿ. Fourthly, because the way of holy conuerfation is hid from them. For carnall men are all *strangers from the life of God^o*. It is a narrow way and few there be that find it. Fifthly, because many of the priuiledges of a gracious life are hid from them. As first, the inuolling of a Christian in the booke of life. Secondly, the seale of the *spirit of promise^p*. Thirdly, pardon of sinne. Wicked men perhaps know the faults of Gods children, but not the forgiuenesse of those faults. Fourthly, the power of the meanes. The word is *a saour of life^q*, and hath *spirit and life in it^r*. Yet it is as a *treasure hid in the field*, or a little leauen hid in three peckes of meale^s. Fifthly, comfort in their affliction. Wicked men know their *afflictions* but not their *consolations^t*, they sildome or neuer marke the *glorious issue*, and how God *compasseth them about with ioyfull deliuerance*. And generally we may burst out with the Psalmist, and say, *How great is the goodnesse thou hast laid vp for them that trust in thee^v*. It is great goodnesse, but yet note that he saith it is laid vp. Lastly, in respect of the life of glory the world knowes not Christians. For it doth not yet appeare what they shall be.

Seeing this is so, that the life of Christians is hid from the world: as it should infer the Apostles former exhortation, so it should further teach vs, not to respect nor care for the iudgement, counsell, censures, &c. of carnall men, in the whole or any part of Christian life. For it is hid from them, and they know not of what they speake.

Nay in the second place, sometimes the life of a Christian may be hid from christians also themselues. So as they cannot discern their owne happinelle, especially in some fits of tentation, & sildom or neuer do they fully discern in this world, so much as the glory of their present estate. *Dauid* thought he was cast out of Gods sight^a. And he most mournfully makes his mone in the 77. Psalm, as if he were almost resolued that the Lord would not be mercifull to him. *Jacob* cries out, my way is hid from the Lord^b, and the people somewhat vehemently say, verily thou O God hidest thy selfe; O God the fauour of Israel^k. Which should comfort afflicted christians, since they may here see that it hath been an vsuall distresse of Gods deere seruants, to haue their life hid in God. And withall it may warne vs, let him that now standeth in the refreshings of the comforts of Gods presence, take heed least he fall. But especially it should quicken vs to a desire to be gone and to be in heauen that we might be past all danger.

But least Christians should be discouraged he addeth two comforts. First, it is with Christ. Secondly it is in God.

With Christ.] The life of Christ also was hid, while he liued. For first the glory of his diuinity was couered as it were with a vaile in his flesh. Secondly

Rom. 4.

ⁱ Psal. 56. 1. 2. 3.

Doct.

First, the life of Christians is hid from the world.

^k Deut. 30. 11.

^l 2. Cor. 6. 9.

^m 2. Tim. 1. 10.

ⁿ 2. Cor. 4. 4.

^o Eph. 4. 17.

^p Mat. 7. 14.

^q Esay 4. 4.

^r Phil. 4. 3.

^s 2. Cor. 1. 27.

^t 2. Cor. 2. 14.

^u Job 6.

^v Mat. 13.

^w 2. Cor. 2. 9.

^x Psal. 31. 19.

^y 1. Job. 3. 12.

Yea the life of christians is hid many times from themselues.

^a Psal. 31. 22.

^b Psal. 77.

^c Esay. 40. 27.

^d Esay 46. 15.

Use.

Christ's life was hid, and in what respects.

his outward glory of his life amongst men, was obscured by the many crosses he sustained for our sins^d, so as the world did not owne him, and he was without forme and despised among men. Thirdly, his life was hid in the graue. Fourthly, it was hid in respect of the horrors he felt in his soule, the Lord as it were hiding his louing countenance from him for the time. Fifthly, his glory in Heauen is hid from the world, and the Saints on earth haue but a glimpse of it. All this may comfort vs; seeing nothing can befall vs but what hath befallen our head, and if the world will not acknowledge our glory, and the beauty of the profession of sincerity, it matters not, it could not see the excellency of Christ, when he was on earth.

In God] our life is hid in God either in respect of object, because it principally consists in the vision of God, or causally as God is the first cause to beget it, and still to preserve it: or els with Christ in God, that is, with Christ who incomprehensibly rests in the bosome of the Father. Or lastly, in God that is *apud Deum*, in the power of God, to dispose of it at his pleasure. Which should comfort vs seeing none hath power ouer our life but God, and teach vs to commend our spirits into his hands.

Ver. 4. *When Christ, who is our life, shall appeare, then shall yee also appeare with him in glory.*

These words containe the second motiue to perswade to the meditation of heauenly things: if men would consider of the certaine and glorious appearance of the Lord Iesus Christ, when hee shall come to take account of all the actions of all men, and put an end to all the earthly felicities which man hath with so many inuentions fought: and withall but thinke how vnauailable all earthly things will be at that day, either to deliuer from the terror of the Iudgement, or the horror of the euerlasting misery will certainly follow (if men bee not more carefull to provide for their soules beforehand, by following the study of better things) but especially if men would consider the great gaine and profit, that godlinesse at that day will bring, and the incomparable glory that all heauenly minded Christians shall then bee exalted vnto. The thought of these things daily and truly layd vnto mens hearts would much excite and stirre vp to a constant care of preparing our selues against that day: and would greatly weane vs from the cares and delights in these transitory and earthly things heere below, that will so little auaille the owners in they day of death: and will be of so little vse, in that immortall estate, vnto which after this Iudgement, the godly shall be translated. So that these words offer two things to be intreated of. First, the glorious appearance of Christ. Secondly the glorious appearance of the Christian in the day of Christ.

But before I enter vpon the particular and full discourse of those two glorious appearances, some things may be briefly and generally noted.

1 That the knowledge of those last things, is not a curious or vnprofitable knowledge, but contrariwise ought to be searched after, as exceeding vsefull in the life of man.

2 That the doctrine of the glory of Christ and Christians in that last day, is now but little known or discerned: and that the word *appeare*, imports: so as the fulnesse of Christs Maiesty, or of the Christians glory will not appeare till the very Iudgement day: the better sort know but in part: and the worse sort are so blinded by the diuell, and besotted with sensuality and the loue of earthly things, and withall are so conscious to themselues of the evils they are guilty of, that they haue no desire to discern, or to be taught to know, the doctrine of Christs comming.

3 Those words (*which is our life*) are not to bee altogether passed ouer,

^dEs. 53.7.

Obiectiue.
Causaliiter.

The second motiue is taken from the consideration of the appearance of Christ & the glory of heauenly minded Christians, at the day of Iudgement.

Obs. 1.

Obs. 2.

The Diuell, sensuality and guiltinesse, make many men haue little minde to thinke of the day of Iudgement.

Obs. 3.

Christ is our life.

* Ioh. 14. 6.
 * Ioh. 10. 10.

Uses.

Who may
 truly say and
 professe, that
 Christ is their
 life.

1

2

3

* 1. Pet. 1. 20.
 Six appearan-
 ces of Christ.

* Ioh. 1. 9. 10.

* Ioh. 3. 31. 32.

† Heb. 9. 26.

1. Ioh. 3. 5.

† 1. Joh. 3. 8.

† 1. Tim. 3. 16.

† 1. Cor. 12. 7.

† Eph. 3. 16. 17.

Threefold
 iudgement.

The doctrine
 of the last
 Iudgement
 hath beene 3-
 wayes vrged.

1. Iud. 15.

† Deut. 32.

† Psal. 50.

† Eccl. 11. 9.

† D. n. 7. 13.

† Iohel. 3.

† Mal. 4.

† Matth. 24.

they plainly affirme that Christ is our life, and this is an honor that the Lord challengeth to himselfe: and therefore as he would be acknowledged to bee the way and the truth so also he addeth, *I am the life*^a, and to this end hee came that men in him might haue life^b. And with great reason, is Christ sayd to be our life, for he formed vs at first when we were not: and quickned vs when we were dead, and hath prouided a better life for vs, and doth preserue vs vnto eternall life and daily renew life and power in the hearts of his people, and will raise our bodies at the last day. The consideration heereof may both teach vs and trie vs, it may teach vs, as to acknowledge that we haue receiued life from Christ, so to dedicate what remaineth of our life to the honour and seruice of him, that is the Authour and sole Lord of our liues: and withall to runne vnto him for the daily preseruacion and renewing of life and louelinese in vs. And it may trie too. For till we can trulie say out of feeling and experience, Christ is the life of our liues, we shall hardly finde reason of comfortable hope in our appearance before him at the last day. And they onely may truly professe that Christ is thier life, that first can liue by the faith of Christ, accounting themselues to haue enough if they may see comfort in Gods promises made in Christ, and feele the ioyfull fruits of Christs fauour and presence, howsoeuer it goe with them for outward things. Secondly, that doe continually sacrifice and deuote vnto Christ, their best desires and endeauours, and that with resolution to cleaue to his seruice all the dayes of their life. And thirdly, that can bewaile his absence, or displeasure as the most bitter crosse: so as they could feele and out of affection say, of such times and such a condition, that the true life of their life was absent or remooued from them.

Now I come to the appearance of Christ. I haue not heere to doe with the appearance of Christ as it is considered in the fore ordination of God before the foundation of the world: but of the accomplishment of it, and so Christs appearance is of diuerse kindes. For first, he hath appeared vnto the whole world: as *the true light, that made the world, and lightneth euery man that cometh into the world*^d, and thus he appeared in the light of nature. Secondly he appeares to the whole Church, consisting both of good and bad, by the generall light of doctrine and Scripture, but *many receiue not his testimony*^e. Thirdly he hath appeared corporally, *in the daies of his flesh, once in the end of the world to put away sinne by the sacrifice of himselfe*^f, and to dissolve the worke of the diuell^g then was fulfilled that *great mystery, God was manifested in the flesh*^h. Fourthly, he hath and doth daily appeare in the hearts of all the faithfull, by the manifestation of the spirit of grace, ⁱwhereby hee doth not onely shine, but also dwell in them^k. Fifthly he hath and doth appeare, in the day of death, by the ministry of his angels, to translate the blessed soules to their place of peace, rest and ioy. And lastly hee shall appeare in the end of the world in glorious Maiesty, to iudge all men and Angels, and this is the appearance here mentioned.

There is noted to be a threefold Iudgement. The *first Iudgement* and that was accomplished on man and Angels at their first fall, then there is a *middle Iudgement*: and so God iudgeth the wicked and the righteous euery day. And there is a *last Iudgement*, and that is this Iudgement about which Christ is heere sayd, to appeare.

The doctrine of the last Iudgement is in a manner onely to bee found in the Church. They were darke and vncertaine things, the Philosopher could see by the light of nature. And the Lords messengers haue in all ages from the first beginning till now, mightily vrged the terror of this day, to awaken the secure worlde. *Enoch* prophesied of it^l, so did *Moses*^m and *Danid*ⁿ and *Solomon*^o and *Daniel*^p, and *Joel*^q, and *Malachie*^r, so did Christ himselfe^s, and

and *Paul*^c, and *Peter*^v, and *John*^s, and *Jude*^x. Neither is the assurance of the Iudgement to come warranted by the words of Gods seruants, onely but the Lord hath left many works of his owne, as pledges that he will once at length for all iudge the whole world for sin. The drowning of the old world, the burning of Sodome, & the destruction of Ierusalem^y, were assured foretokens, that the Lord would not put vp the infinite iniquities of the world, but will most seuerely punish for sinne: the pleading of the conscience^z foretels a iudgement to come, the sentence of death pronounced in Paradise, and renewed with such terror on Sinay, did evidently assure that God meant to call men to an account. The lesser Iudgements in this life, are but foretypes of that last and greatest Iudgement to come. And lastly, the dragging of men out of the world by death is nothiug else but an Alarm to Iudgement

Yet as there is a necessary vse of the knowledge of this dreadfull and glorious doctrine. So there is a restraint to be layd vpon vs: this is one of the things wherein we must be wise to sobriety^a. We must repress the itching of our eares, and be content to be ignorant of what is not reuealed, this is a doctrine to be inquired into more for vse of life, then to feede the curiosity of contemplation.

Concerning the Iudgement to come, if any aske *Who shall iudge?* I answer, that in respect of *authority*, the whole trinity shall iudge: but in respect of the *execution* of that Authority, Christ onely shall iudge, and that as man^b, it is true that the Apostles and the Saints are sayd to iudge the tribes of Israel and the world: but they ony iudge as *assessors*, that is, they shall sit as it were on the bench with our Sauiour Christ, when he iudgeth.

And if any aske in the second place, *Whom Christ shall iudge?* I answer: hee shall iudge the *euill Angels*: for they are reserved in everlasting chaines, vnder darkness, vnto the iudgement of the great day. He shall iudge also the *man of sinne*, euen the great Antichrist, that hath made such hauocke in the Church, and seduced the nations with the wine of his fornications: euen *him shall he consume with the brightnesse of his comming*^d. He shall iudge also *all reprobates*, men women and children, of all ages nations and conditions: for though he shall not know them^e in respect of approbation, yet he shall iudge them, and make them vnderstand he knew their transgressions. Further he shall iudge the *very Elect*, though it shall be with a different Iudgement. For we must all appeare before the *tribunall seat of Christ*, that euery one may receive the things which are done in his body^f. Lastly, in some sence it may be sayd, he shall iudge the whole world: for the heauens and the earth that now are, are kept (by the word of God) & reserved vnto fire against the day of condemnation, and of the destruction of vngodly mens, and the Apostle *Paul* sayth, that the feruent desire of the creature (made subiect to vanity by man) waiteth for this reuelation of the finnes of God at the last iudgement: for they are subdued vnder hope and shall at that day by the sentence of Christ, be deliuered from the bondage of corruption into the glorious liberty of the sonnes of God^h.

Thirdly, if any aske where this iudgement shall be? I answer, that seeing the Lord hath not determined it, it is curious to enquire, and more curious to assigne the very place: as some haue that wrote it, should be in the valley of *Iehosaphat*: or as others would haue it, on Mount *Sion*, whence he ascended. This we know it shall bee neere the earth, in the clouds of Heauen, where Christs throne shall be set, and further then this we need not enquire.

There haue bene also many opinions about the time when it should be. Some thought, that as the world was sixe dayes in creating and then the Sabaoth of rest came. So the world should last 6000. yeares (reckoning a 1000. yeares as one day) and then should come the eternall Sabaoth. Others distribute the times thus, 2000. yeere before the Law, 2000. yeeres vnder

^c 2 Thes. 1.
^a 2. Pet. 3.
* Reuel.
^x Iud. 6.
^y Mat. 24.
^z Rom. 2. 15. 16.

Be wise to sobriety.
^a Rom. 12. 3.

Who shall iudge.
^b Mat. 17. 31.

Who shall be iudged?
^c Iud. 6.
2. Pet. 2. 4.

^d 2. Thes. 2. 8.

^e Mat. 7. 22.
^f 25. 12.

^g 2. Cor. 5. 10.

^h 2. Pet. 3.

ⁱ Rom. 8. 19.
20. 21.
Where shall it bee?

1. Thes. 4. 17.

When shall the day of iudgement bee?

the law, and 2000. yeers after the law, and then comes the iudgement. Others thought the world would last after Christ, so long as it was to the flood from the creation, and that was as they say, 1656. yeers. Others thought it should be as long to the iudgement after Christ, as it was from *Moses* to Christ, and that should be 1582. yeers. this experience hath proued false. Other say Christ liued 33. yeeres, and the world should continue for 33. Iubilies after Christ. What can be said of all or the most of these opinions and such like, but euen this, that they are the blind fancies of men. For is there not a plaine restraint laid vpon men, in this question, when the Lord Iesus said, *it is not for you to know the times and seasons, which the father hath put in his owne power¹. And of that day and hower knoweth no man no not the Angells of heauen: but my father only²*. And the Euangelist *S. Marke* addeth, *that the sonne of man himselfe knoweth not the day and hower*. Not that simply Christ is ignorant of the time of the last iudgement, but he was said not to know, because he kept it from our knowledge. Or else he knew it not as he was man, or rather in his estate of humilisation, and in his humane nature. he did not precisely know it. But that hinders not but that in his estate of exaltation, as he is now in heauen, and hath all power and iudgement committed vnto him. he may and doth fully vnderstand it.

But letting these things passe, the principall things for vs to be informed in is concerning the day of iudgement, and this last appearance of our Lord and Sauour Iesus Christ, are these three. First the *signes* of his comming. Secondly, how or the *forme* of the iudgement it selfe, when he doth come. And lastly, the *use* we should in the meane while make of the doctrine of the last iudgement.

For our better remembrance, the *signes* of Christs comming to iudgement, may be briefly reduced into this Catalogue.

Some signes goe before, and are fulfilled before he appeare. Some signes are conioined with his appearing. The signes going before, are more remote or more neere. The more remote signes are these. First, the vniuersall preaching of the Gospell, to all nations, Gentiles as well as Iewes. Before the end come saith our Sauour, *This Gospell of the kingdome shall be preached throughout the whole world for a witnesse to all nations*.¹ Secondly, most cruell persecution: *Euen such tribulation as was not from the beginning of the world^m*. Thirdly, a *generall falling away or apostasie* of the Churches in *Antichristⁿ*. Fourthly, *warres and rumors of warres famine, pestilence, and earthquakes in diuerse places*. Fifthly, *false Prophets and false Christs*, which shall deceiue many^o. The signes more neere are, First the preaching againe of the *euerslasting Gospell*.^p Secondly, the detection and fall of *Antichrist*, and the spirituall *Babell^q*. Thirdly, the calling of the Iewes, *after the fulnesse of the Gentiles is come in^r*. Fourthly, coldnesse and security in the world, as in the daies of *Noah^s*. Fifthly, *the shaking of the powers of heauen, the darkning of the Sunne and Moone, and the falling of the starres, &c^t*. The signes conioined, are especially two. First, *the wailling of all the kindreds of the earth*. Secondly, *the signe of the sonne of man^u*. Which what it shall be I cannot describe.

And thus we are come to the very time and execution of the iudgement. And therein consider. First, the preparation. Secondly, the iudgement it selfe. Thirdly, the consequents of the iudgement.

The preparation is two fold. First, of the Iudge. Secondly, of the iudged. Vnto the preparation of the Iudge, may be referred these things. First, his *commission* or that singular *power* given him of the father to execute iudgement vpon all the world^x. And this shall be then made manifest to all men. Secondly, the *cloathing* of the humane nature with a most peculiar and vnsearchable maiesty and *glory*, most liuely expressing and resembling the forme and brightnesse of the father^y. Thirdly, the attendance of thousand thousands of holy

¹ Act. 1.7.² Mat. 24.36.

Mark. 13.32.

How it is that the sonne is said to be ignorant of the day of iudgement.

The signes of the day of iudgement.

¹ Mat. 24.14.^m Mat. 24.9.

10.21.9.

^{a.2} Thes. 2.23.^o Mat. 24.11.24^p Reuel. 14.6.^q Reuel. 14.8.^r Rom. 11.25.26^s Mat. 24.37.^t Mark. 13.4^u Mat. 24.30.

The forme of the iudgemēt.

The preparation of the Iudge.

^x Ioh. 5.22.

Mat. 24.30.

^y Mat. 16.71.

holy Angels, in the perfections of their splendor^r. Fourthly, the choice of a place in the clouds of heauen where he will sit. Fifthly, the erecting of a most glorious white throne • which what it shall be who can vtter? yet without question it shall visibly then appeare. And thus of the preparation of the Iudge.

The Iudged, shall be prepared foure waies. First, by citation. Secondly, by resurrection. Thirdly, by collection. Fourthly, by separation. First they shall be cited to appeare. The word is three times cited. First, by the Prophets and fathers before Christ. Secondly, by the Apostles, and ministers of the Gospell since Christ. And the last fummons is this here meant, which shall be performed by a *shoute from heauen*, and the *voice of the last trumpe*. And this shall be the *voice of Christ the Archangell of God*, and ministred by Angells. For that it shall be Christs voice is plaine, *the dead shall heare his voice*, as he saith in *Iohn^a*. And the Lord himselfe shall descend from heauen with a *shoute*, with the *voice of the Archangell*, and with the *trumpe of God^b*. That the ministry of Angells shall be vsed, is manifest by the Euangelist *S. Matthew*, who reporteth Christs words thus. *And he shall send his Angells with a great sound of a trumpe^c*.

Secondly, vpon this voice shall a resurrection follow which may bee two waies considered. First, euery man in his owne body, *whether he hath done good or euill*, shall reuiue, and rise vp out of the graue, or other places of the earth or sea or aire,^d without any losse of any part, that so euery man may in his very body receiue what he hath done, whether good or euill? Secondly, the liuing shall be *all changed in a moment, in the twinkling of an eye, at the last trumpe^e*. And this change shall be in stead of death, and a kind of resurrection. Not a change of substance but of qualities. *Our corruptible shall put on incorruption.*

Thirdly, then shall the Angells gather and collect and bring into one place, from the foure winds of heauen, that is from all the foure parts of the world, all that are quicke or dead, now raised or changed elect,^h or reprobareⁱ and such is the r power, that they will be able to driue in, the mightiest, wickedest, vnwillingest, yea though they were neuer so many millions of them.

Lastly, when they are thus brought together, there shall be made a *separation*. For the sheepe, Gods elect, shall all be put on Christs right hand. And the reprobate or goates, shall be compelled to his left hand^k. And thus of the preparation. The iudgement it selfe followeth.

In the iudgement it selfe I consider three things. First, by what law man shall be tried and iudged. Secondly, by what euidence. Thirdly, what the sentence shall be.

For the first the Gentiles shall be iudged by the law of nature. The vnbelieuing Christians in the visible Church shall be iudged by the word of law, writ, or preached to them. According to that of the Apostle: *they that haue sinned without the law shall perish without the law: and they that haue sinned under the law, shall be iudged by the law^l*. And our sauour saith, *He that refuseth me and receiueth not my words, hath one that iudgeth him: the word that I haue spoken it shall iudge him in the last day^m*. And the faithfull shall be iudged by the Gospell euen by all those comforts and promises contained in, or belonging to the couenant of grace, applied to them in this life, and must fully then bee confirmed, and accomplished. For the sentence at the last day shall be but a more manifest declaration of that iudgement the Lord in this life, most an end by his word hath past vpon man.

For the second, the euidence shall be giuen in principally by the opening of three bookes. The one is the *booke of conscience*, and the other *the booke of lifeⁿ*, and the third the *booke of Gods remembrance^o*. The *booke of conscience^p*, is that word which is kept within euery man, of all sorts of actions. And that

^a *Dan. 7. 10.*
^b *Mat. 25. 31.*
^c *Reuel. 20. 11.*

The preparation of the iudged. First, by citation.

^a *Iob. 5. 28.*

^b *1. Thes. 4. 16.*

^c *Mat. 24. 31.*
Secondly, by resurrection.

^d *Reuel. 20. 13.*
^e *2. Cor. 5. 5. 3.*

^f *1 Cor. 15. 52.*

^g *1. Cor. 15. 53.*

Thirdly, by collection.

^h *Mat. 24. 31.*
ⁱ *Mat. 25. 32.*

Fourthly, by separation.

^k *Mat. 25. 32.*

The iudgement it selfe.

First, by what law man shall be tried.

^l *Rom. 2. 12.*

^m *Iob. 12. 48.*

Secondly, by what euidence man shall be iudged.

ⁿ *Reuel. 20. 12.*

^o *Mal. 3. 16.*

^p *Reuel. 20. 12.*

conscience

conscience may at that day giue in fuller euidence, it is certaine that after the resurrection, it shall be almost infinitely extended by the power of God to expresse this last testimony both in the good and in the euill. *The booke of life* is Gods sacred and eternall record of all those persons that were foreordained into life, of all ages and nations. *The booke of remembrance* will exactly expresse without all failing or mistaking, all the inclinations, thoughts, affections, words and deeds, with all circumstances, or occasions and whatsoever else, may illustrate either the goodnesse of good men, or the transgression of the wicked.

For the third. The sentence will be vpon either the godly or the wicked. The sentence vpon the godly will containe, first, the opening of Gods eternall counsell, and his vnsearchable loue, wherein he hath resolved and begun to declare his will, to blesse euery one of the elect^a. Secondly, a manifestation of all the righteousnesse, desired, thought vpon, spoken or done, by the godly^b and that with such feruency of affection in Christ, that he will see and remember nothing but goodnesse in good men^c. Thirdly, a finall and generall absolving and redeeming of them, from the guilt and power of all sinne, from the beginning of the world, in *Adam* or themselves. So as there shall neuer be either sinne in them, or accusation of sinne against them. Fourthly, ordination to glory, by appointing euery one of them to inherit the kingdome prepared for them before the foundation of the world. Contrariwise the sentence of the wicked shall containe. First, a declaration of Gods eternall and iust hatred of them^d. Secondly, a full manifestation and ripping vp, before all men and Angels, of all their sinnes both of nature and action, both against God or men, or their owne bodies and soules, secret and open of what kind soeuer^e. Thirdly, a most terrible denunciation of Gods eternall curse and horrible ordination to those eternal torments prepared for them, together with the diuell and his Angels.

Hitherto of the iudgement it selfe. The consequents of the iudgement follow. And they are five. First, *the firing of the world*: that is the dissolution of the world by a wonderfull fire that shall inclose all, so as the world shall not appeare, till it be renewed againe, and come out of that fire as out of a fornace, for as the Apostle *Peter* saith. *The heauens being on fire shall passe away and be dissolved with a noise, and the elements shall melt with heat, and the earth with the works thereof shall be burnt vp*. And there shall be then, *new heauens*, and *new earth*, that is as it were a new refined^f. And the Apostle *John* saith, the heauens and the earth shall flie away from the face of him that sitteth on the throne^g.

The second consequent shall be *the chasing of the wicked to hell*: execution being speedily and fearefully done vpon them, with all horror and hast by the Angels.

The third shall be *the libertie of the creatures*. I meane the rest of the creatures besides men and Angels. But because this is a point somewhat obscure, I will endeaour in a few words to resolue a doubt or two. *Que.* First, how are the creatures now in bondage that they shall need then any liberty. *Ans.* They are in bondage in diuerse respects. For first they are fraile and corruptible, and so in bondage to corruption. Secondly, they are subiect to confusions and inconstancy: as may appeare by the almost infinit mutations, in the aire, earth, seas, fire. Thirdly, they are now forced to serue wicked men. The sunne shines vpon the vniust as well as the iust. The heauen makes fruitfull with her shewers and influence, the field of the wicked as well as the iust. The earth is driuen to feed and to receiue into hir bosome, the vngodly as well as the godly. And this is a bondage. Fourthly, the visible creatures are Gods great booke to proclaime the inuisible things of God: now they stand alwaies ready and reading too, and men will not learn by them. And so these good masters lose

all

What the sentence will containe.

^a *Mat.* 25. 34.

^b *2. Cor.* 5. 10.

^c *Mat.* 5. 34. to 41.

^d *1. Cor.* 1. 30.

^e *Mat.* 25. 41.

^f *Rom.* 2. 15.

^g *2. Cor.* 5. 10.

^h *2. Pet.* 3. 10.

ⁱ *Reuel.* 20. 11.

^j *21. 1.*

Rom. 8. 19. to 23.

Que. 1.

Ans.

The creatures in bondage in seuen respects.

1

2

3

4

all their labour, and this is a bondage to bee tied to teach such as will not learne. Fifthly, the creature is made not onely the instrument, but many times the subiect of mans punishment for his sinnes. As the earth is made iron, and the heauens brasse for mans sake, and this is a great bondage. Sixthly, the creature intends immortality, which while it failes of in the dying or expiring of the particulars of euery sort, it would supply for the preservation at least of the kindes, by a perenniall substitution of new particulars in euery kinde: and yet loseth all this labour, because all things must be dissolved, and must be restored by another way knowen to God and not now to nature. But especially the creatures may be sayd to be in bondage, because since the fall, the more illustrious instincts and vigors of the most of the creatures are darkned, decayed, dulled and distempred in them. Oh but might some one say, how can this bondage be ascribed vnto the heauens? *Sol.* The heauens are not so perfect but they may admit enlargement of their excellency. Besides they serue now promiscuously to the vse of bad as well as good, neither are the very heauens without their feebleness, and the manifest effects of fainting old age. And therefore by a *prosopopeia* they may be sayd to groane together with the rest of the creatures vnder the common burthen and vanity vnto which they are subdued. It is obserued that since the dayes of *Ptolomey* the sunne runnes neerer the earth by 9976. Germane miles, and therefore the heauens haue not kept their first perfection.

Ob.
Sol.

Ob. But how can this vanity or bondage bee in any sence ascribed to the Angels. *Sol.* There is no necessity to include the Angels in the number of the groaning creatures. And yet it will bee easie to shew that they sustaine a kinde of bondage: for they are now made to serue earthly things, men haue their Angels to attend on them. And it is thought they haue a kinde of regency or presidency either ouer nations or in moouing the orbes of Heauen. Besides they are put to inflict punishments on wicked men as on Sodom. Further they performe seruice sometimes not attaining their owne ends. And lastly comparatiuely, at least their felicity in the creation was not so absolute as it shall be in Christ: for if his comming adde not vnto them a more excellent condition of nature, yet out of all question it addes a fuller measure both of knowledge and ioy.

Ob.
Sol.

Q. 2. But what shall the creatures haue in the day of Christ they haue not now. *Ans.* First, they shall haue freed once from all the former bondage and vanity. Secondly, they shall bee deliuered into the liberty of the sonnes of God: that is they shall haue a most excellent estate, when the children of God are glorified. Wherein the Lord shewes his Iustice, in that the creature shall haue restitution for what is lost by man. *Ob.* But shall there be a resurrection of creatures as well as men. *Sol.* No, for this restitution shall be made *in specie*, not in *individuo*. 1. Not to euery particular of euery kind or sort: But to the sort or kinde of all creatures: and that shall be done to the creatures then found in their seuerall sorts.

Q. 2.
Ans.

Ob.

Sol.

The fourth consequent of the Iudgement, shall be the possession of the glory of Christians appointed by the sentence of the Iudge but of this afterwards in the end of this verse.

The fift consequent of Iudgement, shall be the deliuering vp of the Kingdome to the Father: and so the laying downe of Christs office. For when Christ hath finally and fully subdued Sathan, death and wicked men, and hath fully reconciled the elect to God, then will there be no word of any such gouernement in Heauen as was on earth. He shall not neede any longer to rule them, either by ciuill Magistrates, or by his need and discipline, or by any other way, which onely did agree to the times of the Churches warfare and pilgrimage: but he shall neuer cease to liue and triumph with them, in all
perfections

perfections of happy contentment and glory. Thus of the consequents of Iudgement. And thus also of the doctrine of Christs last appearance. The vses follow.

The vses.

The consideration of the doctrine of the last Iudgement, may serue for three principall vses, First, for terrour. Secondly, for comfort. Thirdly, for instruction.

First this is iustly a wonderfull terrible doctrine to wicked men, that heape vp wrath against this day of wrath, and by their wilfull impenitency prouoke this glorious Iudge. How can it but be terrible? when the holy Ghost giues warning that the Lord Iesus will then shew himselfe from Heauen, with his mighty Angels, in flaming fire to render vengeance on all those that knowe not God and haue not obeyed the Gospell: How can it bee but terrible? when wicked men shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power? how can it but be terrible? when they shall feele their conscience exquisitely griping them, and gnawing vpon them, and when they shall see the diuels to torment them, and hell to deuoure them: when they shall see the world burning about them, and the good Angels forcing them away, and all both men and Angels applauding their Iudgement, and knowing all their sinnes: they must not thinke that the Iudge will deale then as he doth now. Now he iudgeth them secretly euery day, but it is many times insensibly, or with lesse plagues: but then hee will most openly poure vpon them the full vials of his wrath. Heere they are iudged that they may be amended, but there their iudgement shall be that they may be confounded: for there will be no place of repentance. Deceiue not thy selfe, Christ will not come the second time as he came the first: he came then to be iudged, but now to iudge, he shall then be seene with terror that was before looked vpon with contempt: he shewed his patience in his first comming, but now he will shew his power: he appeared then in the form of a seruant, but now he will appear in the forme of a King, greater then all kings. Then hee professed not to iudge any man, but now hee proclaimeth hee will iudge all men. It was commonly thought if any man saw God he should die: alas, alas, how then shall these wofull wretches doe, that must see him in the vnutterable fiercenesse of his irefull indignation? if the powers of heauen shall be shaken at his pleasure, oh how shall the miserable heart of the guilty sinner be rent into a 1000. peeces, with vnmedicinable sorrowes? if *Felix* tremble to heare tell of iudgement, what will poore *Felix* doe, when he must feele iudgement, both in the sentence and execution? if the word of Christ on earth had such power as it had in the garden, to strike stubborne hearted men to the earth, what power (thinke we) will it haue when he speaks as the Lord from Heauen? When *Ezechiel*, *Daniel*, and the Apostle *Iohn*, and others sawe but one Angell, in a lesse manifestation of his glorie, comming as a Messenger of good tydings, they fall downe, and are full of singular feare: if the sight of one Angell bee so terrible, what will the sight of all the thousand thousands of Angels be? especially when they come clothed with all their brightnes of glory? and if good men that had good consciences were so frighted, what shall become of euill men with their euill consciences? and if the messengers of good tydings doe so amaze, how shall the executioners of a most terrible sentence, compasse them about with confusion both of face and heart? if the drowning of the old world, the burning of Sodome, the opening of the earth to swallow vp *Dathan* and *Abiram*, and such like iudgments, haue so much horrour in them: how then can any tongue expresse or heart now conceiue, the horror of this day when all the millions of wicked men shall be deliuered vp to those eternall and remediless torments? if it bee such a shame to doe penance for one fault, in one congregation, where men will

pray for the offendour. What a shame will it be when all thy faults, shall be discovered, before all the whole world, without all hope of pittie or helpe?

Nor is it possible for them to escape this fearful Iudgement; the Iudge will not be vnconstant, nor will he take reward, he will not be ouerlayd with confusion of busineses, he will no way be corrupted in iudgement. Not to appeare is impossible and to appeare is intollerable. heere will be no respect of persons, nor will the Iudge care how it be taken, nor will he be deceiued with colours and circumstances. He hath tarried so long, he cannot be charged with rashnesse, nor can there be a hiding of any particulars from him. Euery inclination, thought, desire, word and worke shall surely come to Iudgement. And lastly, there can be no impediment to hinder execution.

But heere a question may arise, *Viz.* Who are they that are in danger heerof? I answer: All impenitent sinners. But yet there are some kinde of sinners that are expressly named in Scripture. and therefore if thou bee any of that number, prevent thine owne ruine by repentance, or else thou shalt certainly perish. I vndertake not to reckon all: it shall suffice to mention some of the chiefe sinners, that Christ will be sure to remember at that day. The Beast and the false Prophet and all that worship his Image and renew his marke, shall then be cast aliue into the lake that burnes with fire and brimstone^a. False teachers which priuily bring in damnable heresies, or speake euill of the way of truth, haue their condemnation long since determined and agreed vpon^b. All Atheists that make a mocke of religion & the coming of Christ, shall haue a principall portion of the fierce fury of Christ^c. All couetous worldlings, and greedy rich men, shall then be in a wofull case. For the very rust of their cankerd gold and siluer shall witnesse against them, and shall eat their flesh as it were fire^d. All mercilesse men, shall then haue iudgement without mercy^e. All whoremongers and adulterers and all that defile the flesh God will be sure to iudge^f. a fearefull looking for of Iudgement and violent fire shall denoure all those Apostataes, that sinne willingly after they haue receiued and acknowledged the truth^g. How sure doe ye suppose shall his punishment be that doth despight the spirit of grace by which he was sanctified^h, all those that haue troubled Gods seruants shall beare their condemnation whosoeuer they beⁱ. O man thou art inexcusable that iudgest another man, wherein thou art guilty thy selfe, For the Iudgement of God must needs be in truth against such as commit such things^k, especially if men grow masterlike in censuring, it will increase to greater condemnation^l. all gotes, or vnruely Christians, that will not be kept within Gods fence, that is will not be ruled by Gods ordinances and ministers, shall be separate in that day from Gods sheepe, and as a people accursed to be cast into an vnauoidable fellowship with the diuell and his angels^m, all hypocrites, that say and doe not, or doe all their worke to be seene of men; and take Gods couenant into their mouthes & hate to be reformed how shall they escape the damnation to come? ⁿ all wicked men with their scant measure and deceitfull waights, and wicked ballances, shall neuer be iustified in the day of the Lord. ^o what shall I say, it were too long to procede to reckon all: and it is a short labour to conclude with the Apostle: no wantons, nor drunkards nor railers, nor extortiouers, nor thecues, nor wrathfull persons, nor gluttons, nor idolaters, nor iesters, nor filthy talkers, nor fearfull persons nor liars, nor any that louelies, shall be able to stand in the day of Christ, but shall be shut out of the Kingdome of Heauen, and cast into the lake that burneth with fire and brimstone. And thus of these for terror.

Secondly, vpon the meditation of this last iudgement diuerse lessons for our instruction are enforced. First, it should restraints vncharitable iudging and censuring one of another, for lesse matters especially for things indifferent. *Who art thou that iudgest another mans seruant? he standeth or falleth to his owne master*

Que. I.
Ans.

^a *Reu. 20. 21.*

^b *2. Pet. 2. 1. 2. 3.*

^c *2. Pet. 3. 3.*

&c.

^d *Iam. 5. 3.*

^e *Iam. 2. 13.*

^f *Heb. 13. 4.*

^g *Heb. 10. 27.*

^h *Heb. 10. 29.*

ⁱ *Gal. 5. 10.*

^k *Rom. 2. 1. 2. 3.*

^l *Iam. 3. 1.*

^m *Mat. 25.*

ⁿ *Psal. 50.*

Mat. 6. & 23.

^o *Mich. 6. 10.*

11.

Vse 2.

master. *Christ is the Lord of quicke and dead.* And therefore why dost thou condemne thy brother? or why dost thou despise thy brother? for we shall all appeare before the iudgement seat of Christ. In as much as the Lord Iesus Christ, will iudge the secrets of all hearts, and giue a iust triall to the actions of all men, why should we foretell his iudgement, or in doubtfull matters, arrogate to our selues this honor of Christ? if we could consider that we shall then euery one giue accounts vnto God for himselfe, we should find worke enough to doe to looketo our owne score. Let vs not therefore brethren iudge one another any more. Secondly, are there any matters of difference amongst vs? let the saints iudge them and end them: God will be contented to put his cause to them, at the last day (for we know the Saints shall iudge the world) and therefore why should we refuse their arbitration? Thirdly, it should order and moderate our sorrowes for our dead friends. We should not sorrow as people without hope: seeing we beleue that all that sleepe in Iesus, God will bring with him. We shall meet together againe in that day, and afterwards liue with the Lord together for euer. And therefore we should comfort one another with these words. Fourthly, this summons to iudgement, giues a dreadfull warning and admonition to the world, euen to all men euery where to repent. Inasmuch as God hath appointed a day wherein he will iudge the world in right conscience, by the man whom he hath appointed, wherof he hath giuen an assurance in that he raised him from the dead: Woe will be vnto vs, if that day come vpon vs vnawares, before we haue made our peace, and humbled our selues before God, and by vnfeigned repentance turned from all our euill waies. It is an vnsearchable compassion, that God shewes, when he offers vs this mercie, that if we will iudge our selues we shall not be iudged of the Lord in that day: And it will on the other side excessiuely incense his wrath, when hauing such grace offered, we neglect it, and death and iudgement find our sinnes, both vnremitted on Gods part, and vnrepented on ours. Fifthly, Seeing all these things must be dissolued, how should it fire vs, and daily quicken our dead and drowsie spirits, to a constant care of all possible holy conuersation and godlinesse, vnles we would discouer our selues either to be Atheists, that mocke at the iudgement to come, or men giuen to a spirit of slumber, that in soule sleepe it out, and will not consider our latter end.

Seing we are all Gods stewards, let vs arme our selues as they that must then giue accounts of our stewardship. And since we haue all receiued some of Gods talents, and gifts in our seuerall places, let vs be carefull to approue our selues to be good seruants and faithfull, such as can returne them with advantage, least the pertuion of the seruât that hid his masters talents in the earth, fall vpon vs. Lastly since the day of iudgement is the day of our full and final redemption, and since he shall come as a thiefe in the night, euen in the hower that we thinke not: let vs therefore watch, and be ready, alwaies carefull and diligent, sighing and groaning, longing and praying, hastning to and looking for this glorious appearance and reuelation of our Lord and Sauiour Iesus Christ.

Thirdly, this may be a singular comfort to all mortified and penitent christians: they may lift vp their heads, and reioice with ioy vnspcakable and glorious. For the Lord shall then come to be glorified in his saints and made manehou in all them that beleue. Ob. But the terror of the day may amaze a christian. Sol. There is no sparke of terror in this doctrine to a godly mind. For what should he feare? if he either consider the fauour of the iudge or the manner of the iudgement. For the Iudge is he that hath bene all this while their advocate, to plead their suits by making intercession for them. And therefore when he comes to sit in iudgement, he cannot goe against his owne pleading. He is their brother, and carries a most brotherly affection: and will he condemne his owne brethren? he is their head, and hath performed all the offices

1. Cor. 4. 5.

Rom. 14. 12. 13

1. Cor. 6. 2.

1. Thes. 4. 13.
14. 17. 18.

1. Act. 17. 32.

1. Cor. 11. 34.

2. Pet. 3. 12.

Mat. 24. 44.

Reuel. 22.

2. Pet. 3.

Ise 3.

Ob.

Sol.

2. Thes. 2. 10.

1. Ioh. 2. 1.

of a head vnto them, and can he then faile them, when they haue most need of him? nay it is he that hath been iudged for vs on earth, and will he iudge against vs in heauen? what shall I say: he died for vs to shew his vndoubted loue, euen that he might redeeme vs as a peculiar people to God, and will he faile vs in the last act, when he should once for all accomplish his redemption for vs? besides he hath already promised to acquite vs in that day, and it hath been often confirmed both in the word and the sacraments and praier: he hath left many pledges of his loue with vs, and therefore it were shamefull vnbeliefe to doubt his terror. What though he be terrible to wicked men? yet by iudging in seuerity he hath not nor cannot loofe the goodnesse of his own mercy: what should we feare him iudging in his power, when we haue felt saluation in his name? besides the manner of the iudgement shalbe in all righteousnesse and mercy. Thou shalt not be wronged by false witnessses, nor shalt thou be iudged by common fame or outward appearance: the iudge will not be transported with passion or spleen, nor will he condemne thee to fatishe the people: and besides there shall be nothing remembered but what good thou hast fought or done. And not the least goodnesse but it shall be found to honor and praife at that day. And if it were such a fauour to a base subiect if the King should take notice of him to loue him and should in an open Parliament before all the Lords and commons make a long speech in the particular praifes of such a subiect: what shall it be, when the Lord Iesus, in a greater assembly then euer was since the world stood, shall particularly declare Gods euerlasting loue to them, and recite the praifes (with his owne mouth) of all that hath been good, in thy thoughts, affections, words or works throughout all thy life, or in thy death? especially if thou adde the singular glory he will then adiudge thee too, by an irreuocable sentence. And so we come to the second appearance, viz. the appearance of christians in glory.

Then shall ye also appeare with him in glory.

The glory that shall then be conferred vpon Christians may be considered either in their bodies or in their soules or both. The glory of their bodies after the resurrection is threefold. For first they shall be *immortall*, that is in such a condition as they can neuer die againe or returne to dust. For *this mortall then shall put on immortallitie*. Secondly, they shall be *incorruptible*. That is not only free from *putrefaction*, but also from all weaknesse, both of *infirmities* and *deformities*. For *though it be sowne in weaknesse, yet it shall be raised in power, though it be sowne in dishonor and corruption, yet it shall be raised in honor and incorruption*. Thirdly, they shall be *spirituall* not that our bodies shall vanish into ghosts or spirits: but because they shall be at that day so admirably glorified and perfected, that by the mighty working of Gods spirit, they shall be as able to liue without sleep, meat, marriage or the like, as now the Angells in heauen are: and besides they shall be so admirably light and agile, and swift, that they shall be able to go abroad with vnconceivable speed, in the aire or heuens, as now they can goe surely on the earth. The glory vpon the soule, shall be the wonderfull perfection of Gods image in all the faculties of it. Then shall we know the secrets of heauen and earth. And then shall our memories will and affections be after an vnexpressible manner, made conformable vnto God. The glory vpon both soule and body, shall be those riuers of ioies and pleasures for euer more. And thus shall the man be glorified that feareth the Lord.

The consideration of this glory, may serue for diuerse vses. First let vs all pray vnro God, vpon the knees of our hearts, from day to day, that as he is *the father of glory*, so he would giue vnto vs *the spirit of reuelation*, that the eyes of our vnderstanding might be enlightned, to know in som comfortable measure, and that we might be able with more life & affection, to meditate *of the exceeding*

The glory of Christians, first in their bodies.

* 1. Cor. 15. 53.

1. Cor. 15. 42
43.

* 1. Cor. 15. 44.

^aEph. 1. 17. 18.

^fRom. 5. 2. 3. 4.

^g2. Tim. 2. 3.

^h1. Pet. 1. 6.

ⁱRom. 8. 18.

^jRom. 5. 2.

^k1. Pet. 1. 7.

^lMat. 16. 34.
vlt.

^mMark 10. 37. &c.

ⁿ2. Tim. 2. 12.

^o1. Pet. 4. 13. 14.

^pRom. 1. 5. 7.

What we
mult doe that
we may be
assured of the
glory of
heauen.

^q1. Ioh. 3. 3.

^r1. Cor. 11. 34.

^sHof. 14. 3.

^tHeb. 11. 1.

^u1. Pet. 1. 7.

^vIoh. 3. 18.

ding riches of this glory^a and inheritance to come. Our hearts are naturally herein exceeding both dull and blind: maruellous vnable with delight and constancie to thinke of these eternall felicities: and this comes to passe by the spirituall working of sathan, and the deceitfulnesse of sinne, and too much employment and care about earthly things. But a christian that hath *so high a calling*, and hopes for such a glorious end, should not allow himselfe in that deadnesse of heart: but as he gaineth sence by praier in other gifts of grace, so should he striue with importunity and constancy, wrastring with God, without intermission, so as no day should passe him, but he would remember this suit vnto God, till he could get some comfortable ability, to meditate of this excelleng estate of endlesse glory. Secondly, this should make vs to be *patient in tribulation*^b, and without murmuring or grieuing, *to endure hardnesse*^c, and temptations in this world. For they are but for a season, though they be neuer so manifold or great: *and the afflictions of this present life are not worthy of the glory to be renewed*^d. though we might be dismaied while we looke vpon our crosses, and reproaches, and manifold trialls, yet if the Lord let vs *haue accessse vnto his grace*, to be able soundly to thinke of the glory to come, we may stand with confidence, vnappalled, and with vnutterable ioy, looke vnto the glory we shall shortly enjoy, *when the trial of our faith being more precious then the gold that perisheth shall be found vnto honor and praise through the reuelation of Iesus Christ*. Yea what were it to loose, (not some of our credits, or our goods) but euen our liues: seeing we are sure to find them againe with more then a hundred fold aduantage, at the time when Christ shall come in the glory of his father, *to giue vnto all men according to their deeds*. Besides we must know that there is no talking of sitting at Christs hand, in glory, till we haue asked our selues this question, *whether we can drinke of the cup he dranke of, and be baptized with the baptisme he is baptized with*^e. And then if we can suffer with him we shall raighe with him: ^b and shall be glad and reioice with exceeding ioy when his glory shall appeare. And in the meane while *the spirit of glory and of God resteth on you*^f.

Thirdly, seeing Christ will receiue Christians into such glory, it should teach vs to *receiue one another*^g, into both our hearts and houses. Why shouldst thou be ashamed or thinke it much with all loue and bounty, and bowells of affection to entertaine and welcome, the heires of such eternall glory? Oh if thou couldst but now see but for a moment, how Christ doth vse the soules of the righteous in heauen, or will vse both body and soule at the last day, thou wouldst for euer, honor them whom Christ doth so glorifie, and make them now thy only companions, whom thou shouldst see to be appointed to liue in such felicity for euer.

Fourthly, the thought of this glory, should win vs to a care to be such as may be capable of it. *Qu.* What must we doe that we may haue comfort, that we are the men shall partake of this glory, and speed well in the day of Iesus Christ? *Ans.* First, *Every one that would haue this hope must purge himselfe as Christ is pure*^h: we must be much in the duties of mortification. *For no vnclane person can enter into the kingdome of glory*. And vnclane we are all, till we bewashed in the blood of Christ by iustification, and bathed in teares of true repentance by mortification. It hath been obserued before, that *if we would not haue the Lord to iudge vs, we must iudge our selues*ⁱ. And if we would not haue Christ to take vnto him words against our soules, we must take vnto vs words against our sinnes to confesse and bewaile them in secret. Secondly, we must labour for the assurance of faith. *Tis faith that is the euidence of the things not seene*^j. *Tis faith that shall be found to honor and praise in the reuelation of Iesus Christ*, *It is faith to which the promise of eternall life is made*^k. Thirdly, we should labour to get vnto our selues the benefit of a powerfull preaching ministry, for thereby our hearts may be wonderfully stirred vp to see the glory of sincerity.

cerity on earth, and it will open a wide dore to behold as in a mirror the glory to come with an open face, changing us into the same image from glory to glory by the spirit of God. I say not that this is of absolute necessity as the former are, but it is of wonderful expediency. Fourthly, we must be circumspect and watchfull, in speciall manner attending to our owne hearts that we be not at any time oppressed with the cares of this life, or voluptuous living¹, if euer we would be able to stand in the day of iudgement, and escape the fearefull things that are to come: especially we must looke to our selues in these things least that day come vpon vs at vnawares. Fifthly, Doe we looke for the mercy of our Lord Iesus Christ into eternall life? then we must (as the Apostle Iude sheweth) edifie our selues in our most holy faith, praying in the holy Ghost, and keepe our selues in the loue of God, we must be afraid of whatsoeuer may estrange the Lord from vs, or any way darken the sence of his loue. For we may be assured, if we haue his fauour and walke before him in the sence of it, we shall haue glory when we die. Likewise, praying in the holy Ghost, with constancy and frequency doth maruellouslie enrich a Christian, both with the first fruits of glory, euen glorious ioy on earth, and with the assurance of fulnesse of glory in heauen. Sixtly, the Apostle John seemes to say if loue be perfect in vs, we shall haue boldnesse in the day of iudgement². As if he would import, that to be inwardly and affectionately acquainted with Christians on earth, is a notable meanes to procure vs gracious entertainment with Christ in heauen: especially if we perfect our loue, and grow to some Christian ripenesse in the practise of the duties of loue in a profitable fellowship in the Gospell. It is good discretion, to grow as great as we can with Christians, that so we may winne the fauour of Christ. Lastly, the Apostle Paul shewes in the second to the Romanes, that they that seek glory and honor and immortality, and euerlasting life, must be patient in well doing. For they shall be rewarded according to their works. And to euery man that doth good, shall be honor and glory, and power, to the Iew first and also to the Grecian³. For all that haue any tydings of saluation in the Gospell, or looke for that blessed hope and appearing of that glory of the mighty God, must liue soberly, righteously and godly in this present world. Without holnesse no man shall see God⁴. And therefore wee should be abundant in the worke of the Lord, forasmuch as we know, that our labour shall not be in vaine in the Lord⁵. And thus far of the glorious appearance both of Christ and Christians. And thus also of the first rule of life, namely the meditation of heauenly things.

¹ Luk 21. 34.
36.

² Iud. 20. 21.

³ 1. Ioh. 4. 17.

⁴ Rom. 2. 6.
7. 10.

⁵ Tit. 2. 11.
12. 13.

⁶ Heb. 12. 14.
⁷ 1. Cor. 15. 58.

Verse 5. Mortifie therefore your members which are on earth, fornication, uncleannesse, the inordinate affection, euill concupiscence, and conetousnesse, which is idolatrie.

These words with those that follow to the tenth verse, containe the second principall rule of holy life, and that is the mortification of euill. These euills to be mortified are of two sorts, for either they are vices that concerne our selues most, or else they are iniuries, that concerne the hurt of others also. Of the mortification of vices he intreats v. 5. 6. 7. of the mortification of iniuries he intreats, v. 8. 9.

In the first part viz. the exhortation to the mortifying of vices, I consider first, the matter about which he deales, and the reasons. The matter is in verse 5. and the reasons v. 6. 7.

In the fifth verse there are two things. First the preposition of mortification, in these words *mortifie therefore your members that are on earth*. Secondly, a catalogue of vices to be mortified, or the enumeration of certaine speciall sinnes a Christian should bewarefull to keep himselfe from, viz. fornication, uncleannes,

The deuision
of this part of
the Chapter.

Diuisiōn of
the verse.

The necessity
of mortifica-
tion.

1

Gal. 5. 19.

2

Mat. 15. 19.

1. Tim. 1. 9. 10

Ioh 3. 2. 3.

3

Ier. 23. 9.

Mal. 3. 7.

1. Cor. 6. 9.

Eph. 5. 6.

The generall consideration of the whole exhortation to mortification, should imprint this deeply in our hearts, that vnlesse we doe repent of those sinnes haue been in our natures and liues and be carefull to flee from the corruptions that are in the world, we shall neuer haue comfort that we are accepted with God. We should bring to the particular opening of all the verses, a mind resolued of the generall. And to quicken vs a little the more, to the respect of this doctrine, and to enforce the care of parting with our sinnes, I will briefly touch by the way some few reasons, why we should be willing to entertaine all counsell that might shew vs any course to get rid of sinne. First, our vices are the fruits of our corrupted nature. They arise not from any noble or diuine instinct but are the effects of base flesh in vs. And we should carry the thoughts of it in our minds, when we are inclined or tempted to vice: we should say within our selues, this euill proceeds not from any thing that might declare greatnesse, or true spirit in a man: what is passion or lust or couetousnesse, but the base worke of the filthy degenerated flesh? Secondly, our vices are the only things that defile vs, and make vs loathsome before God and men. Tis not meane cloathes, or a deformed body, or a poore house, or homely fare, or any such thing that makes a man truly contemptible: no, no, it is only sinne can defile: and bring that which is true contempt. Thirdly, the bond and forfeiture of the law or couenant of works lieth vpon the backe of euery man that liues in sinne without repentance. For the law is giuen to the lawlesse and disobedient (as the Apostle shewes) to vngodly and sinners, to whoremongers, and liars, and to all that liue in any sinne contrary to wholesome doctrine. Fourthly, are not strange punishments to the workers of iniquity? is not destruction to the wicked? what portion can they haue of God from aboue? and what inheritance from the almighty from on-hie? the hearts of holy men that haue considered the fearefull terrors of God denounced in scripture against the vices of men, haue euē broke within them, and their bones haue shaken, for the presence of the Lord, and for his holy word. Fifthly, Christ will be a swift wnesse against all fearelesse and carelesse men, that being guilty of these vices or the like, make not speed to breake them of by repentance. Lastly, know ye not that the vnrigh- teous shall not enter into the kingdome of heauen? be not deceined for these things the wrath of God commeth vpon the children of disobedience. Now I come to the words particularly.

Therefore] This word caries this exhortation to something before. If it be referred to our rising with Christ, v. 1. then it notes that we can neuer haue our part in Christs resurrection, till we feele the vertue of his death killing sinne in vs. If it be referred to the meditation of heauenly things, then it notes that we can neuer set our affections on things that are aboue, till we haue mortified our members that are on earth. The corruption of our natures and liues are the cause of such disability to contemplate of or affect heauenly things. And as any are more sinfull they are more vnable thereunto. If the word be referred to the appearance of Christ in the former verse, then it imports that mortification is of great necessity vnto our preparation to the last iudgement, and will be of great request in the day of Christ.

Mortifie] To mortifie is to kill, or to apply that which will make dead. The Lord workes in matters of grace, in the iudgement of flesh and blood by contraries. Men must be poore, if they would haue a kingdome, men must sorrow if they would be comforted. Men must serue if they would be free. And here, men must die if they would liue. Gods thoughts are not as mans, but his waies are higher than mans waies, as the heauens are higher than the earth. Which may teach vs as to liue by faith, so not to trust the iudgement of the world or the flesh in the things of God.

But the manifest doctrine from this word is this, that true repentance hath

in

God works
by contraries.

Mat. 5. 3. 4.

Ioh 8.

Esay 55. 10.

in it the mortification of sinne. And so it implies diuerse things. First, that we must not let sinne alone till it die it selfe, but we must kill sinne while it might yet liue. It is no repentance to leaue sinne when it leaueth vs : or to giue it ouer when we can commit it no longer. Secondly, that true repentance makes a great alteration in a man. Thirdly, that it hath in it, paine and sorrow. men vse not to die ordinarily without much paine, and sure it is sinne, hath a strong heart, it is not soon killed : it is onething to sleep, another thing to die: many men with lesse ado get sinne asleepe, that it doth not so stirre in them, but alas, there must be more ado to get it dead, by true mortification. Fourthly, true repentance extinguisheth the power of sinne and the vigour of it. It makes it like a dead corps, that neither it stirs it selfe, nor will be stirred, by occasions, perswasions commandements or stioaks. It is a wonderfull testimony of sound mortification when we haue gotten our old corruption to this passe: and constancy in prayer and hearing and daily confession and sorrow for sin will bring it to be thus with vs: especially if we striue with God and be earnest with spirituall importunity, watching the way of our owne hearts, to wound sinne so soone as we see it beginne to stirre. Yet I would not be mistaken as if I meant that a Christian could attaine such a victory ouer sinne, that it should not bee in him at all, nor that hee should euer bee stirred with the temptations or entisements or occasions of euill. But my meaning is, that in some measure and in the most sinnes a Christian doth finde it so, and in euery sinne his desire and endeauour is daily to haue it so. And his desire is not without some happy successe, so as sinne dieth or lieth a dying every day.

But heere a question may arise : Did not the Apostle grant they were dead before, and if they were dead to the world, they were without question dead to sinne also, how then doth he speake to them to mortifie sinne, doth it not imply they had not bene mortified before ? I answer, the Apostle may well vse this exhortation for diuerse reasons. First, many of them perhaps were dead but in appearance: they professed mortification but were not mortified. Secondly, it might be some of them had begun to vse some exercises of mortification, but had not finished their mortification: sure it is, and we may see it by daily experience, that many being wonne by the word, and smitten with remorse, haue sometimes the pangs of sorrow for their sinnes, but quickly are a weary of seeking sorrow in secret for sinne : they giue ouer, before they haue soundly and sufficiently humbled their soules. But may some one say, how long should we continue our sorrowes, or how long should we iudge our selues in secret for our sinnes ? I answer: thou must not giue ouer thy sorrowes. First, till the *body of sin be destroyed*. That is till that generall frame of sinfulness be dissolued till I say thou haue set some order in thy heart and life, so as the most sinnes thou diddest before liue in, be reformed. Secondly, it were expedient thou shouldst still seeke to humble thy soule, till thou couldst get as much tendernesse in bewailing thy sinnes, as thou wert wont to haue in grieuing for crosses, till thou couldst moune as freshly for *peircing Gods sonne as for losing thine owne sonne* ^d. Thirdly, thou must sorrow till thou finde the power of the most beloued and rooted sinnes to bee in some measure weakened and abated. Fourthly, thou doest not well to giue thy sorrowes ouer, till thou finde the *testimony of Iesuu* in thy hart, that is till God answer thy mournfull requests of pardon, with some ioyes in the holy Ghost, and the dewes of heauenly refreshings. But will some one say, must we lay all aside and do nothing else bur sorrow till we can finde all those things. *Ans.* I mean not that men should neglect their callings all this while, or that they should carry an outward countenance of sorrowing before others, or that they should all this while afflict their hearts with discontentment or the like. For when the Apostle, willes men to pray alwayes, he means not that they should doe nothing

Note

Note.

Que.

I. Ans.

Que.

Ans.

We must continue sorrowing till wee finde ioure things.
Rom. 6.
^d Zach. 12. 10.

Que.

Ans.

What it is to
sorrow con-
tinually?

1 *Iam. 4. 9.*

2 *Esa. 22. 12.*

Why finnes
are called
members?

3 *Mat. 5. 29.*
4 *&c.*

Difference
betweene sin
in the godly
and in the
wicked.

but pray. But he would haue them to keepe a set course of praying euery day and besides to watch to all the extraordinary occasions or opportunities of prayer, which being done a Christian may be truly sayd to pray continually: though otherwise he follow his calling diligently. The like I say of sorrowing alwayes. But that I may expresse my meaning distinctly. I thinke, till thou canst attaine the former things thou must obserue these rules. First, thou must lay aside thy recreations and carnall reioicings, for this the Apostle *Iames* imports when he sayth, *Let your laughter be turned into heauinesse, and your ioy into mourning*^e. Secondly, thou must begge sorrow at Gods hand euery day constantly in the times set apart for prayer, till the Lord giue thee rest to thy soule by granting the things before mentioned. Thirdly, thou must not neglect the times of speciall fasting and humiliation, if the Lord call thereunto^f. Lastly thou must vse speciall sobrietie in the restraint of thy liberty in earthly things, and be watchfull to make vse of all opportunities of softning thy hart. These things being obserued thou mayst seeme vnto men not to sorrow, and mayst follow thy calling seriously, and yet be truly sayd to sorrow alwayes. Thus of the second reason why the Apostle exhorts still to mortification.

Thirdly, the dearest and humblest seruants of God, may be called vpon to mortifie their members that are on earth, though they haue truly and soundly repented of sinne before, by reason of the euils of euery day, with daily and a fresh euen after calling breake out in their hearts and liues: and for which they must still renew their repentance. For their first repentance onely deli- uers them from finnes past: they must renew their mortification, as their cor- ruptions are renewed.

Members] It is certaine by members on earth, the Apostle meanes sinne, and that filie. For first, actuall finnes in relation to originall sinne, are as so many members that grow from it. Secondly, by a *Metonimie* of the subiect, sinne may be called our members, because it is brought into action by the helpe and seruice of our members. Thirdly, if the Apostle had spoken to wicked men, hee might well haue called sin their members, because they loue sinne as they loue their members: and therefore to take away their sinne, is to pull out their eies, or to cut of their hand or feete, as our Sauiour shewes *8*. Fourthly, finnes in the *Colossians* and so in all the faithfull, may be here called members comparatiuely, with the bodie of sinne mentioned *Col. 2. 20*. as if the Apostle should say, the bodie of sinne is already cast off and destroyed in you by your former repentance, but yet there remaines some limmes of sinne, some members of it, these resist: and in this sence we may here note a liuely difference betweene sinne in wicked men and sinne in godly men. For in wicked men there is the whole body of finnes, that is all their sinne, vnre- mitted and vnrepented. But in godly men, the body of sinne, euen the greater number of their finnes they haue abandoned: onely some few members of their sins remaine, which euery day molest them. But before I passe from these words, two things are further to be not ed. First, that he saith, *your members*. Secondly, he addeth *which are on earth*.

Your] the Apostle sayth well your members: for indeed properlie our sins are our owne, and nothing else.

Which are on earth] they are also well sayd to be on earth: because they are signes of the earthly man, and because they tend onely to earthly pleasures and contentments, and because men with these vnrepented of, are not admit- ted into Heauen.

Thus of the generall proposition. Now followes the catalogue of finnes to be mortified: before I enter vpon the particular consideration of them, some- thing may be learned from the Apostles order, First, he reacheth men to re- forme their owne personall vices & then orders them for mortifications of in- juries

injuries to other men : sure it is, that every filthy person, will bee an iniurious person : and till men repent of their lusts and other such like personall corruptions they will neuer cease to be iniurious to other men. And ordinarily, men that are notable for malice, or blasphemy that is cursed speaking, and such like sinnes as the Apostle after names, they are exceeding vitious persons otherwayes. Instance but in such as reproach Gods seruants : marke it both in citie and country, who are they that raise and vent all slanders and strange reports, concerning such as preach or professe the Gospell of Iesus Christ in the truth and sincerity of it : I say marke them particularly : for my owne part, in my litle obseruation, I haue found them alwayes, either to bee papists or superstitious persons, or drunkards, or notable whore-masters and filthy persons, or people guilty of other notable crimes, indeed sometimes their abominations are not so commonly and publikely discourfed of, because either they are men of greater place, or else their vices are more couered ouer and gilded with cunning pretences : yet seldome fals it out, but their wickednesse is commonly knowen : and many times Gods children that are vniuistly rouched, could vpon sufficient grounds detect strange abominations in their aduersaries. and this was vnto *Dauid* vsually a strong argument of comfort, that his aduersaries were men whom he knew to be workers of iniquity. And thus much from the order of these catalogues.

The sinnes heere reckoned vp, are sinnes either against the seueuth commandement, *Viz. fornication, uncleannesse, inordinate affections*, or against the tenth commandement, *euill concupiscence* : or against the first commandement couetousnesse which is idolatry.

First of the sinnes against the seuenth commandement : I might heere obserue, in that they are placed in the first place, that God would haue Christians to be especially carefull to preserue their chastitie. For this is one thing principall in the will of God concerning our sanctification, that we should abstaine from fornications^h, and that every one should know how to possesse his vessell in holinesse and honour. And to this end hath the Lord giuen vs so many precious promises, that we might resolue to cleanse our selues from all filthinesse both of flesh and spiritⁱ, now in the handling of these sinnes against the seuenth commandement heere mentioned I will keep this order. First, I will particularly entreat of the nature and effects of each of these three sinnes, and generally make vse of all together, and therein shew the remedies against all sins of vncleanenes.

Fornication] There is fornication in title onely, as when victualers were called by the name of Harlots. Secondly, there is a metaphoricall kinde of fornication, or allegoricall. So wicked men are sayd to bee bastards^k, and the Iewes were borne of fornication^l. Thirdly, there is spirituall fornication : and so idolatry is fornication, and so vsually tearmed, both by the Prophet *Hosea*, and the Apostle in the Reuelation. Lastly, there is corporall fornication : and that sometimes notes whoredome in the generall, and somtimes it notes that filthinesse that is committed actually by vnmarried persons : and this later kinde of filthinesse was exceeding common among the Gentiles, in all nations, especially where it was committed, with such as professed to be whores. And so it was an effect of that horrible blindness into which the nations fell, vpon their idolatry : But I suppose it may be heere taken for all Adulterie and whoredome. And then I come to the reasons which may be collected against this sinne, out of severall Scriptures : and generally it is woorthy the noting, that euer the more the world lessens the hatefulnesse of this sinne, the more the holy Ghost aggravates it it : as heere it is set in the forefront that the first and greatest blowes of confession and prayer might light vpon it. But I come to the particular reasons against fornication.

3. It defiles a man^m worse then any leprosie : it is filthinesse in a high degree of hatefulnesse.

Vicious persons will be iniurious persons.

Note.

^h 1. *Thef. 4. 34.*

ⁱ 2. *Cor. 7. 1.*

^k *Heb. 12.*
^l *Hof. 1.*

Reasons against whoredome.

^m *Mat. 15.*

2.. It

2. It makes a man or woman, vnmeet and vnworthy all Christian society. as the Apostle shewes, if any that is called a brother be a fornicator, with such a one eat not ⁿ.

3. It is one of the manifest workes of the flesh ^o.

4. It is so hatefull that it ought not once to be named among Christians.

5. It brings with it horrible dishonour. *If a theefe steale to satisfie his soule, because he is hungry, men doe not so despise him: but he that committeth adulterie with a woman is destitute of vnderstanding: He shall finde a wound and dishonor and his reproach shall neuer be put away* ^q. It is better be buried in a deepe ditch, then to liue with a whore ^r.

6. It vtterly makes shipwracke of innocency and honesty. *A man may as well take fire in his bosome, and his clothes not be burnt: or goe upon coales and his feet not be burnt, as goe into his neighbours wife, and be innocent* ^s, the strange woman, encreaseth transgressours amongst men ^t. Tis impossible to bee adulterous and honest.

7. Tis a sinne of which a man or woman can hardly repent, for *whoredome and wine* as the Prophet notes *take away their heart* ^a. The *guests of the strange woman* are the most of them in hell ^b, for the wise man further auoucheth, *surely her house tendeth to death and her pathes vnto the dead* ^c.

8. It will bring Gods curse vpon a mans estate: many a man is brought to a morsell of bread by it ^d. Yea it may bring a man into almost all euill in the midst of the congregation ^e, for fornication is a fire that will deuour to destruction ^g, and root out all a mans increase ^f, and therefore to be accounted a wickednesse and iniquity to bee condemned.

9. By this sinne a man may make his house a very stewes: the Lord may iustly plague his filthinesse, in his terrible wrath, suffering his wife, children, or seruants also to defile his house with like abominations.

10. If it were not otherwise hatefull, yet this is sure it will destroy a mans soule ^g.

Lastly the Apostle Paul in the first Epistle to the Corinthians and the sixth chapter, hath diuerse reasons against this sinne ^h. First, the *body was made for the Lord* as well as the soule ⁱ. Secondly, the body shall be raised at the last day to an incorruptible estate ^k. Thirdly, *our bodies are the members of Christ* ^l. Fourthly, *he that completh himselfe with an Harlot, is one body with an Harlot* ^m. Fifthly, *this is a sin in a speciall fence against our owne bodies* ⁿ. Sixthly, the *body is the temple of the holy Ghost* ^o. Finally, the *body is bought with a price* and therefore is not our owne.

These reasons should effectually perswade with Christian mindes, to abhorre and auoyd this wretched sinne: and those that are guiltie of it, should make haste by sound repentance to seeke forgiuenesse, hauing their soules washed in the blood of Christ: for howsoeuer for the present they liue securely through the *methods* of Sathan, and the *deceitfulnesse* of sinne, yet may they be brought into the midst almost of all euils before they be aware ^p. Let them assure themselves that the end will be bitter as wormewood, and sharpe, as a two edged sword ^q, for he that followeth a strange woman, is as an *oxe that goeth to the slaughter, and as a foole to the stocks for correction: till a dart strike through his liver, as a bird hasteth to the snare, not knowing that he is in danger* ^r, for if the filthy person could escape all manner of Iudgement from men, yet it is certaine that *whoremongers and adulterers God will iudge* ^s, but because God for a time holdeth his tongue, therefore they *thinke God is like them: but certainly the time hasteth, when the Lord will set all their filthinesse in order before them, and if they consider not, he will cease vpon them when no man shall deliuer them* ^t: especially they are assured to lose the Kingdome of Heauen, and to feele the smart of Gods eternall wrath, *in the lake that burneth with fire and brimstone* ^u: neither let them

ⁿ Cor. 5. 9.

^o Gal. 5.

^p Eph. 5. 4.

^q Prou. 6. 33.

^r Prou. 23. 27.

^s Prou. 6. 27. 29.

^t Prou. 23. 28.

^a Hos. 4. 11.

^b Prou. 9. 11.

^c Prou. 18.

^d Prou. 6. 26.

^e Prou. 6. 26.

^f Job. 31. 11. 12.

^g Prou. 6. 32.

^h 1. Cor. 6.

ⁱ v. 13.

^k v. 14.

^l v. 15.

^m v. 16.

ⁿ v. 18.

^o v. 19.

^p Prou. 5. 14.

^q Prou. 5. 4.

^r Pro. 7. 22. 23.

^s Heb. 13. 4.

^t 1. Cor. 6. 9.

^u 1. Cor. 6. 9.

Eph. 5. 5.

Rev. 21. 8. &

22. 15.

them applaud themselves in their secrecy, for God can detect them, and bring vpon them the terrors of the shadow of death, when they see they are known *, the heauens may declare their wickednesse, and the earth rise against them. * and the fire not blown may deuoure them.

* Job. 24. 15. 17
* Job. 20. 26.

Neither let any nurse themselves in security in this sinne. vnder pretence that they purpose to repent heereafter : for they that goe to a strange woman seldom returne againe : neither take they hold of the way of life ¹, for whoredome takes away their hearts ². If they reple that David did commit adultery and yet did returne ? I answer, it is true, of many thousand adulterers, one David did returne, but why mayest thou not feare thou shouldst perish with the multitude, did not returne ? besides when thou canst shew once Davids exquisite sorrowes and teares, I will beleue thy interest in the application of Davids example.

¹ Prou. 2. 18.
² Hof. 4. 11.

Uncleannesse] by vncleannesse heere I suppose is meant all externall pollutions or filthineses, besides whoredome. As first with diuels, and that either sleeping, by filthy dreams, or waking as is reported of some witches. Secondly with beasts and this is *buggery*. Thirdly, with men, and that is *Sodomitic*. Fourthly, with our owne kindred, and that is incest. Fifthly, with more wiues then one and that is *Poligamie*. Sixthly with ones owne wife, by the intemperate or intempestiue vse of the marriage bed, as in the time of separation. Seuenthly, with a mans owne selfe, as was *Onans sinne*, or in like filthinesse, though not for the same end. These as the *Gentiles walke in the vanitie of their minds, their cogitations are darkened, they are strangers from the life of God, through their ignorance and hardnesse of heart, being for the most part, past feeling, and many of them deliuered up to a reprobate sence*, as a scourge of other sinnes and and foule vices, which abound in them, these are the shame of our assemblies: and many times visited with secret and horrible Iudgements.

Seuen Kindes of vncleannesse, besides whoredome.

Inordinate affection] the originall word, notes internall vncleannesse especially the burning and flaming of lust though it neuer come to action, or the daily passions of lust, which arise out of such a softnesse or effeminatenesse of minde, as is carried and fired with euery occasion, or temptation : this is *the lust of concupiscence* ², and howsoeuer the world little cares for this euill, yet let true Christians strue to keep their hearts pure and cleane from it, for they were as good haue a burning fire in them ^b. Secondly, those lusts fight against the soule ^c, they wound and pierce the conscience. Thirdly, the diuell begins the frame of his worke in these : hee desires no more liberty, then to be allowed to beget these lusts in the hart. He is not called *the father of lusts* ^d, for nothing : he can by these inordinate thoughts and affections, erect vnto himselfe such *strong holds*, ^e was nothing but the mighty power of God, can cast downe. Fourthly, the Apostle sayth, lust is *foolish, and noysome and drownes men in perdition* ^f. Fifthly, they hinder the efficacy of the word: that is the reason why diuers men & women, are euer learning & are neuer able to come to the knowledge of the truth ? euen this, they are carried about with diuerse lusts. Sixthly, they greatly purge vpon faith and hope : they hinder or weaken the trust on the grace of God brought vs by Iesus Christ : and therefore the Apostle Peter counsels Christians *not to fashion themselves according to the lusts of their former ignorance* ^g. Seuenthly those monstrous crimes mentioned in the first to the Romans, grow originally from these lusts ^h.

Eph. 4. 17.
R. m. 1. 24. 16.
27 29. & c.

Παῖδες.

^a 1. Thess. 4. 5.

^b 1. Cor. 7. 9.
^c 1. Pet. 2. 12.

^d Job. 8. 44.
^e 2. Cor. 10. 5.
^f Tim. 6. 9.

^g 1. Pet. 1. 13.

^h Rom. 1. 24.
Iffes.

The vices of all these together, now follow. And first we may hence see great cause of thankfulness, if the Lord haue deliuered vs and kept vs from these monstrous abominations, and especially if the Lord haue made vs sincere to looke to and pray against, and in some happy measure to get victory ouer those base lusts of the heart and euill thoughts: if there were nothing else to breake the pride of our natures, this should; to consider seriously what monstrous

Remedies a-
gainst vn-
cleannesse.
The first sort
of remedies.

1. Cor. 7. 9.

Prov. 5. 15. &
21.

1. Cor. 6. 9. 11.

The second
sort of reme-
dies.

Prov. 3. 1. 3. 4.
11. 12. 16. 17.

1. Sal. 119. 9.

1. Joh. 2. 14.

Ecl. 11. 17.
with 12. 1.

1. Cor. 10. 6.
8. 11.

monstrous diuelish filthinesse, Sathan hath wrought others too, and if God should leaue vs, might bring the best of vs to. But especially this should teach vs to vse all possible remedies against these or any of these vncleanneses.

The remedies are of two sorts. First, for such as haue bene guilty of any of the former vncleanneses. Secondly, for such as would preserue themselves against them, that they might not be defiled with them. There are two principall remedies for the vncleane person. The first is marriage or the right vse of it, if it be in single persons, they must remember the Apostles words, *it is better to marrie then to burne*^k, and if they be married, they must know, that the loue of their husbands or wiues, is the speciall helpe to driue away these impure pollutions: for such is the counsell of the holy Ghost in the fifth of the Prouerbes to them that are infected with these vicious and predominant inclinations^k, and if they finde (as it is certaine euery vncleane person doth finde) want of loue to their owne husbands or wiues, then must they begge affection of God by daily and earnest prayer. But in the second place vncleane persons must know that marriage alone will not serue turne, but they must adde repentance: for lamentable experience shewes, that marriage without repentance abates not the power of lust. And therefore such as would deliuer their soules from the vengeance to come due vnto them, for vncleannesse whether inward or outward, must seeke to God and with many prayers and reares begge pardon: they must bee washed from filthinesse by the blood of Christ, and the teares of true repentance. Neither let men deceiue themselves a little sorrow will not serue turne for these pollutions, and therefore the Apostle vseth the word *washed*^l, to note the repentance of the Corinthians from these and such like sinnes. Now there can be no washing without water, neither will a drop or two serue turne.

Secondly, that those that are not guilty may be preserued against vncleannesse, these things are of great vse and profit. First, the word of God and the sound knowledge of it, for sayth the Lord in the second of Prouerbs: *If thou wilt receiue my words, and hide my commandements within thee: if thou callest after knowledge and criest for understanding if thou seekest her as siluer, and searchest for her as for treasures, then shall counsell & understanding preserue thee, & deliuer thee from the euill way and from the strange woman, which flattereth with her words, and forsaketh the guide of her youth, and forgetteth the covenant of her God.* and heereunto agreeth *Dauid*: for propounding this question, *by what meanes a young man might cleanse his heart*, hee answereth, *by taking heed to the word*^m. So Saint *John* speaking to the young men, sayth, *the word of God abideth in you, and ye haue overcome the wicked one*ⁿ.

Secondly, meditation is another great preseruatiue: wouldst thou remoue wickednesse from thy flesh, euen all the vanities of youth? then thou must *remember thy creator in the dayes of thy youth*^o. Thou must much and often think of the Lord God, that made thee, not that thou shouldst wallow in the mire of these swinish pollutions. Besides it is profitable to force thy hart to the often meditation of thine owne mortality: that the thoughts of thy death, may be a kind of death to thy lusts: this the Apostle *Peter* implies, when he sayth, *as strangers and pilgrims abstaine from fleshy lusts*: manifestly importing, that if we did seriously thinke that we are heere but strangers and pilgrims, it would tame the violence of these hatefull lusts. Also we should much ponder vpon the examples of such as haue sinned, and the Lord hath fearfully visited them both for and in their sinne, for all those things came vnto them for *ensamples and were writen to admonish vs upon whom the ends of the world are come*^p.

The third preseruatiue, is daily, earnest and constant prayer vnto God against them. And if we feele the beginning to rise in vs, we should labour for speciall sorrowes, euen with griefe of heart to racke and crucifie them. Lust

will

will not vsually out of the soule if it get any footing, till it be fired out with confession and godly sorrow. And therefore the Apostle vseth the phrafe of *crucifying the lusts of the flesh*. And that praier is a remedy the Apostles ownly practise shewes, for when *sathan buffeted him, he praied vnto God,* and that *trice,* that he might get the temptation to *depart from him*.

⁹Gal. 5. 24.

²Cor. 12. 9. 9.

The fourth preferuatiue, is to *walke in loue*. I meane christian loue to Gods children: and such a loue, as hath both affection and society, and spirituall imploiment in the furtherance of the Gospell. When the Apostle would charge the Ephesians to auoid fornication and all vncleannesse, he doth first aduise them, and that seriously, to *walke in loue*? as knowing that the exercise of true christian loue, breeds such contentment, and desire of holinesse, that it mightily fenceth the heart against all base lusts whatsoeuer. For they cannot stand together: and vsually such as are withdrawne by concupiscence are likewise withdrawne from all profitable fellowship with Gods children.

¹Eph. 5. 2. 3.

The fift preferuatiue is, *watchfulnesse*, in the daily obseruing of the first motions of lust, and in carefulnesse in directing the heart into Gods presence, deuoring in our couenants and desires our thoughts and affections to God. Thus *Salomon*, when he would giue direction against the whorish woman, aduiseith *My sonne giue me thy heart and let thine eyes delight in my waies*.

⁷Prou. 23. 26.

²⁷.
The causes
and occasions
of lust.

¹Ezech. 46. 49

The last preferuatiue is, to auoide the causes and occasions of lust and vncleannesse. The first is *idlenesse*. This was one of the causes of the detested vncleannesse of *Sodom*, as the Prophet *Ezechiel* shewes. And contrariwise diligence in our callings is a notable helpe to keep out inordinate desires, and vain thoughts, and commonly persons ouertaken with vncleannesse abound with idlenesse. The second is, *fulnesse of bread*, that is, by a synechdoche, exesse in meats and drinks, either for the measure or daintinesse of them.

¹Cor. 9. 27.

And contrariwise, to *beate downe downe our bodiers*, either by abstinence, or sobriety in the vse of the creatures, is a notable meanes to quench and abate those flames if they be risen, and to keep them also from that speciall aptnesse to rise. The third is, the high estimation of earthly things, and the too great liking of them: for this loue secretly brings in lust. Thus the Apostle to *Timothy* saies, *that the loue of money and riches, breeds noisome lusts*, which in short time *drowne man in perdition*. The like may be said of the estimation and too much viewing of apparell, beauty, &c. The fourth is ignorance and hardnes of hart. For thus it was in those the Apostle mentions in the fourth to the *Ephesians*.

¹Tim. 6. 9.

That *greedinesse* to defile themselues with all sorts of *vncleannesse* arose and increased in them by reason of the *insensiblenesse* of the heart, and the *blindnesse* and emptinesse of their minds. And on the other side lust cannot get such a head, so long as any sound measure of knowledge is stirring in the mind, or tendernesse remaines in the heart, lust desires both a darke house and a darke mind. The fift is *euill company*. And therefore the holy Ghost giues this rule to those that would not be ensnared with the strange woman, *walke thou in the way of good men and keepe the way of the righteous*. The last is *care for the flesh*. It is the liberty men take not only to feed themselues in contemplatiue wickednesse, but also to plod and cast about how to satisfie & fulfil their lusts, that doth so much confirme them in the custome of vncleannesse. And therefore the Apostles counsell is, *take not care to fulfill the lusts of the flesh*.

²Eph. 4. 17. 18.

¹Prou. 3. 26.

¹Rom. 13. 14.

Thus farre of the sinnes of the seuenth commandement. The sinne against the tenth commandement followes.

Euill concupiscence] This vice containes all sorts of euill thoughts and inclinations and desires, after any kind of pleasure, profit, honor, but especially lustfull inclinations or thoughts. And it differs from inordinate affection, because inordinate affection hath in it principally the burning of lust and a kind of effeminatenesse, the soule being overcome and intrhalled with the power of

How euill
concupiscence
differs from
inordinate
affection.

There is a
threefold
good con-
cupifcence.

of luft. Now I thinke this concupifcence notes, luft as it is in inclination or euil motion, before it come to that high degree of flaming, or consent: and it is well called *euill concupifcence* for there is a good concupifcence, both naturall and ciuill and spirituall. Naturall, after meate, sleepe, procreation, &c. ciuill, which is an ordinate desire after lawfull profits and pleasures. Spirituall, and that is a luft for and after heavenly things. And so the spirit luft against the flesh.

Now that we may know the Apostle hath great reason, to counsell men to mortifie euill thoughts though they neuer come to consent: these reasons may shew. First, concupifcence in the very inclination and first thoughts is a breeder, it is the mother of all sorts of wickednesse, if it be not betimes killed in the conception. The Apostle *Iames* shewes, that concupifcence will be quickly *enticed*, yea it will *entice* and *draw away* a man, though from without it be allured with no object. And when it hath drawne a man aside, it will *conceiue*, and breed with very *contemplatiue pleasures*, and when it hath conceiued, and lien in the wombe of the minde, and laine there nourished from time to time, vnlesse God shew the greater mercy, it will *bring forth* bring forth I say a birth of some notable externall euill action, and when it hath gone so far, like an impudent heldame, it will egge on still vnto the finishing of sinne, by custome in the practise, and so indeed (of it selfe) it will neuer leaue, till it hath brought foorth (as a second birth) death, and that both spirituall and eternall death, and sometimes a temporall death too. Secondly, if these lusts goe no further then the inward man, yet sinne may raigue euen in these. There may be a world of wickednesse in a man, though he neuer speake filthy words, or commit filthy action. There is a *conuersing with the very inward lusts of the flesh*, which may proue a man to be meerly carnall and without grace, as well as outward euill life. Thirdly, this secret concupifcence may be a notable hinderance to all holy dutie. This was that the Apostle so bitterly cries out against in the sequenth to the Romanes. This was it, that rebelled so against the law of his mind: and when he would doe any good, it would be present to hinder it. This is it whereby the *flesh* makes war and daily *fights against the spirit*, tis *the lust after other things, that enters into mans hart and choakes the word and makes it vnfuitfull*. What is the reason why many pray and speed not? *is it not by reason of their lusts that fight in their members?* *Qu.* But is there any man that is wholly freed from these? *Ans.* There is not. Euery man hath in him diuerse kinds of euill thoughts: but yet there is great difference: for then is a mans estate dangerous, when these lusts and euill thoughts, are *obeyed*, *serued*, *fulfilled*, and *cared for*. For those are the termes by which the power of them in wicked men, are exprest, but so they are not in a child of God, that walkes before God in vprightnesse. The consideration of all this may break the harts of *ciuill honest men*. For hence they may see that god meanes to take account of their inward euill thoughts. And that if very concupifcence be not mortified, it may destroy their soules: though they be neuer so free from outward enormities of life. *Paul* while he was carnall, was vnrebukeable for outward conuerfation, but when the lay shewed him his lusts and euill thoughts, he then saw all was in vaine.

And couetousnesse which is idolatry] Now followeth the sinne against the first commandement. And it is described both in it selfe and in relation to God. In it selfe it is couetousnesse: and in relation to God, it is idolatry.

Couetousnesse is a spirituall disease in the heart of man, flowing from nature, corrupted, and insared by sathan, and the world, inclining the soule to an inmoderate and confident (yet vaine) care after earthly things, for our owne priuate good, to the singular detriment of the soule. Couetousnesse I call a *disease*: for it is such a priuation of good, as hath not only want of vertue and

happinesse,

Iam. 1. 14. 15.

Eph. 2. 3.

Rom. 7.

Gal. 5. 17.

Mar. 4. 19.

Iaus. 4. 1. 3. 4.

Rom. 6. 11.

Tit. 3. 3.

Eph. 2. 3.

Rom. 13. 13.

Rom. 7. 7.

What coue-
tousnesse is.

happinesse, but a position of euill in it, to be shunned more then any disease. for as the text saith, it is an euill sicknesse. And this disease is *spirituall*, and therefore it is hard to be cured. No medicine can helpe it, but the blood of Christ. It is not felt by the most, but hated only in the name of it. The subiect where this disease is, is *the heart of man*. For there is the seat or pallace of this vice. And therefore *S. Mark*^b addes covetousnesse to those vices *Saint Mathew* had said did defile a man. The internall efficient mouing cause of this euill, is *nature corrupted*. Tis a sinne euery man had need to looke too: for mans nature is stirred with it. It is an vniuersall *quere*, *who will shew vs any good?* and yet I say *corrupted nature*, for nature of it selfe is content with a little: it is corruption that hath bred this disease. The externall efficient causes, are the diuell snaring and the world tempting. The forme of this euill is, an inclination to the immoderate and confident care of earthly things. I say *inclining the soule*, to take in the lowest degree of covetousnesse. For some haue their hearts exercised in it, and wholly taken vp with it: their eies and their hearts, and their tongues, are full of it. Now others are only secretly drawne away with it, and daily infected with the inclinations to it. I adde, *moderate and confident care* because honest labour or some desire after earthly things are not condemned. Only two things constitute this vice. First, want of moderation, either in the matter, when nothing will be enough to satisfie their hauing, or in the measure of the care, when it is a distracting, vexing continuall care, that engrosseth in a manner all the thoughts and desires of a man. Secondly, carnall confidence, when man placeth his felicity and chiefest stay and trust in the things he either possesseth or hopeth for. I adde, *yet vaine*, because let the covetous person, bestow neuer so much care, or attaine to neuer so much successe of his cares, yet as *Salomon* saith, *He that loneth siluer shall not be satisfied with siluer, and he that loneth riches, shall be without the fruit thereof*^k. And after all his trauaile, his riches may perishe whiles he looks on, or if they were more sure to continue, yet he shall not continue with them himselfe. For as he came forth of his mothers belly he shall returne naked, so goe as he came, and shall beare nothing away of his labour, which he hath caused to passe by his hand. In all points as he came so shall he goe, and then what profit hath he that he hath trauailed for the wind. The object of this care and desire, is *earthly things*. For if it were a covetousnesse or desire of the best things, or spirituall gifts, that were both commended and commanded. These words *for his owne private good*, note the end of the covetous mans care. For if all this care for earthly things, were for Gods glory or the good of the Church, it might be allowed. And I say for his good, because that he propounds to himselfe, though many times, when he hath gotten much together, the Lord will not let him haue the vse of it. Note the best thing in the description, is the effect of covetousnesse, and that is *the singular detriment of the soule*, which may appeare diuersly. For first covetousnesse doth infatuate and befot the mind of man, that it cannot vnderstand. The Prophet *Esay* saith of those *dumb and greedy dogs*, that they could not vnderstand: and he giueth the reason. For (saith he) *they all looke to their owne way, euery one for his aduantage and for his owne purpose and profit*^m. And *Salomon* seems to say that if covetousnesse be in the heart of a Prince, it will make him destitute of vnderstandingⁿ. And it is certaine (marke it) worldly minded persons are the most dull, and incapable persons in spirituall things, almost of all other sorts of men. For though they would get a little vnderstanding while they are hearing, yet the cares of life presently choakes all. Secondly, covetousnesse *pioreth the soule through with many a sorrow*^o. The covetous person is seldom or neuer free, from one notable vexation or other. His heart is troubled, and he will trouble his house also. As *Salomon* saith *he that is greedy of gaine troubleth his owne house*^p. All is continually in a tumult, of hast and hurry, what with la-

^b Mark 7. 22.ⁱ Psal. 4. 7.^k Eccl. 5. 9.

24

25

^l 1. Cor. 14. 1.
The effects of
covetousnesse.^m Esay 56. 11.

12.

ⁿ Prov. 28. 16.^o 1. Tim. 6. 10^p Prov. 15. 27.

2 1. Tim. 6. 9.

bour, and what with passion and contention, the covetous man and his household neuer liue at hearts ease and rest. Thirdly, covetousnesse *and the desire to be rich* bring into the soule, a wonderful number of temptations and noisome lusts, enough to *damne him*, if he had no other sinnes. Fourthly, it is here added that covetousnesse is idolatry: it makes a man an idolater. Mammon is the idoll, and the worldling is the Priest that sacrificeth to mammon. Now the covetous man serues his mammon, with a twofold worship. For with inward worship, he loues, desires, delights in, and trusts in his wealth. And for his outward seruice, he spends all his time vpon his idoll, either in gathering or keeping, or increasing, or honoring it. Lastly what should I number particulars? *covetousnesse?* why the Apostle saith, *it is the root of all euills*. For there is almost no kind of sinne but the sap of covetousnesse will nourish it. If the Lord had but the ripping vp of the heart and life of a covetous person, and would describe his vices before vs, oh what swarme of all sorts of euills could the Lord find out? well, let vs be assured of this generall, that howsoeuer covetous persons may colour matters yet indeed they are wonderfull vicious persons. Neither are their sinnes the fewer or lesser, because they discern them not: for the dust of earthly profits, hath put out their eies, they cannot see nor discern, as was before shewed.

The signes of
a covetous
man.

Qu. But who is covetous? for all men while they cry out against the sinne, deny that they are covetous. Tis rare to find any covetous person, that will confesse that he is covetous. And therefore for answer hereunto, it will not be amisse out of the word of God to shew the signes of a covetous man.

The first signe of a covetous man, is the desire to haue the sabbath ouer, that he might be at his worldly affaires. A covetous man thinks all the time set apart for Gods seruice exceeding tedious and long. And he hath a great inward boiling of desire to haue such times and imployments past. The sabbath is wonderfull burthen some to a worldly mind, especially if he be restrained from worldly imployments. The Prophet *Amos* bringeth in the covetous man of his time, saying thus in the discontentment of their hearts, *when will the new Moone be gone that we may sell corne, and the sabbath that we may sell forth wheat?*

From 28. 16.
1. Thes. 4. 6.

The second signe of covetousnesse, is oppression and fraud. When men to compass gaine, care not how they vex and racke the poore or such as liue vnder them: or in buying or selling (out of greedinesse of gaine) circumuent and pill, and defraud others, by customary lying, or false waights, measures, or ballances, or any other fraudulent course: This is an euill covetousnesse. Vsurie also, that is a desire to increase riches by interest, is a palpable signe of covetousnesse, especially in these times, when the sinne of vsurie is so vniuersally condemned: for if men were not besotted with the loue of riches, they would not dare to liue in such a damned sinne, but I thinke all men easily know that vsurers are covetous and therefore I need not proue it.

From 12. 15.
21. 22.

The third signe of covetousnesse, is greedy, and distracting care. I meane such a care as deuoures a mans thoughts, that euery day will keepe possession in a mans soule, and runne in his mind continually, both sleeping and waking. Plodding and carking cares, and this may be discerned by comparing these cares with our care for eternall things. When we haue more care for this world then for heauē, we need go no further, but resolue vpon it, covetousnesse hath deceiued vs. Neither doe I meane that they only are covetous, that immoderately disquiet themselues with continuall cares for getting of treasures and the superfluities of abundance. For it is sure that covetousnesse may be in vs in a high degree, though our cares be but about things that are necessarie, as about the things we must eat or put on. As the comparing of the 15. verse of Luk. 12. with v. 21. 22. wil shew. Now the care for necessaries, is not simply forbidden

Luke 12. 15.
21. 22.

bidden

bidden, because we are bound to use the meanes with diligence and carefulnesse: but the care that is a signe of covetousnesse, may be discerned by the very termes the Euangelist Saint Luke useth to describe it by. For in the 22 verse, our sauour saith, *take no thought for your life, &c.* and by taking thought he notes a perplexed inward sorrowfull and fearefull care about life and the things thereof. And verse 26, he saith, *why take ye thought for the raiment?* as if he would haue vs note that it is a property of covetous cares, to be deeply drowned in perplexity, euen about trifles, and small matters: and surely we may obserue worldly minded people, and one would wonder to see how they vex and disquiet themselves, about euery meane occasion, especiall if there be the least colour of any profit or losse towards. A gaine, our Sauour vpbraideth those that are caried with those cares, that they haue but *a little faith*: whereby he shewes that then our cares are faulty and arise from the infection of covetousnesse, when they are raised by vnbeliefe and mistrustfulnesse of Gods prouidence, or promise. Lastly in the 29. verse, our Sauour saith thus, *Therefore aske, not what ye shall eate or what ye shall drinke, neither stand in doubt,* or as you may see it rendred in the margent, *neither make discourses in the aire:* and by these last words he notes another property of a covetous person, and that is when he hath his head tossed with cares or feares, either about the compassing of his profits or preventing of losses, &c. he is so full of words and manie questions, what he shall doe, and how he shall auoide such and such a losse, that he hath neuer done, either mooting himselfe, or consulting to no purpose, in things that either cannot be done, or not otherwise, &c. Or it may note this endlesse framing of proiects for the compassing of his desires. Thus of the signes. Yet notwithstanding these signes, I must needs confesse that covetousnesse is not easily discerned, both because it is an inward distrust in the spirit of a man, and also because their comes to this vice vsually *fained words*, to hide it from the view of others, or subtile thoughts and euasions to blindfold the conscience within, and besides it is the nature of this sinne quickly to darken the discerning of the mind, and therefore I thinke covetousnesse in the most, may be well called *coloured covetousnesse*: it is so on both sides masked.

The vse of all should be to teach vs, as the author to the Hebrewes saith, *to haue our conuersation without covetousnesse, and to be content with the things we haue*, resting stedfastly vpon the promise of God, *I will not faile thee nor forsake thee*. And to this end we should pray as *Dauid* did, that God would incline our hearts to his testimonies and not to covetousnesse.

Qu. But what are the best remedies or preseruatiues against covetousnesse.
Ans. There are these things among the rest that are of great vse to preserue vs from covetousnesse, or to weaken the power of it.

The first is that which I mentioned before, viz. praier to God daily that he would incline our hearts to his testimonies, that so we might haue our minds drawne away from the cares of covetousnesse.

The second is meditation. And there are diuerse things which being seriouliethought of, may preuaile against the perplexed cares of covetousnesse. As first example, and that either of godly men, and the holiest worthies of the Lord, that in all ages, haue *willingly confessed themselves to be strangers and pilgrims, looking for a city in another country, having a foundation whose builder and maker is God*, or else of wicked men. For it is so base a vice that it should be found in none but Gentiles, that know neither Gods promise nor prouidence: and sure it is found in none but vngodly men, *that are strangers from the covenants of promise*. Secondly, *the nature of man*. For consider, the soule of man is a celestiall thing and diuine, and hath nothing from the earth. And the body of man is erected, with a face towards heauen and the whole earth is vnder mans feet, and hath its name from treading vpon it: to

7.22.

7.26.

7.28.

7.29.

METH. 5. DE.

2. Pet. 2. 3.

1. The. 2. 5.

Heb. 13. 5.

Αζιλιεργους

Not without

mony but

without the

loue of it.

Psal. 119.

Preseruatiue

or remedies

against cu-

uetousnesse.

1

2

Heb. 11. 9. 10

1 Math. 6.

Terra a se-

rendo.

*Non plus satia-
bitur cor homi-
nis aut quàm
corpus aut.*

Luke 12.30.

Prov. 29.33.

21. Tim. 6. 8.

^b Psal. 16.

^c Gen. 15. 1.

note that man should walke on it with his feet, not dote on it with his heart. Thirdly the nature of covetousnesse: it will neuer be satisfied, and how should it? for the desire of the covetous is not naturall, but against nature. Naturall desires are finite, but vnnaturall desires find no end. And therefore cannot be filled with the finite things of the world. Besides earthly things are vaine and empty. Now the vessell that is only full of wind is empty still for all that: So is the mind of the covetous. His heart will be no more filled or satisfied with gold then his body with wind. Hereupon it is that a covetous man is alwaies poore, and hath not what he hath. But hath his wealth as the prisoner hath his fetters, viz. to intrhall him. Fourthly, the nature promise and prouidence of God. He is a *heauenly father*², is he a *father*? why then do we doubt of his willingnesse to helpe vs? and is he a *heauenly father*? why then doe we question his allsufficiencie to prouide what we need? besides hath he giuen vs life and will he not giue vs food to preferue life? doth he daily prouide for thousand thousands of foules, that are base creatures? and will he not prouide for man, whom he created after his owne image, and made him Lord of all creatures? doth he cloath the grasse of the field, which is to day and to morrow is cut downe, and will he not cloath man? oh the weaknesse of our faith. Besides is not the Lord engaged by promise, *neuer to leaue us nor forsake us*? Fifthly, the condition of the covetous. *All his care cannot adde a cubit to his stature*. And besides *the poore and the usurer meet together*, in many things. One God made them both. One sunne lights them both. One heauen covers them both, and one graue of earth shall hold them both. Sixtly, the gaine of godlinesse, it is betrer thrift to couet after godlinesse. *For it hath the promises of this life and the life to come*^a. And who can count the gaine of godlinesse? seeing *God is the godly mans portion*^b, and *his exceeding great reward*^c.

The third preferuatiue is the daily practise of piety. If we would seeke the kingdome of God first, both in the first part of our life, and in the first part of euery day of our life, as well in our houses as in Gods house, these religious duties constantly performed, would be a great and continuall helpe against worldly cares: they would cleanse our hearts of them, and daily prepare our hearts against them. But how can it be otherwise with a man then it is? they must needs liue and die the drudges of the world, seeing they haue no more care of holy duties at home or abroad, they liue like swine without all care of any thing, but rooting in the earth.

The fourth preferuatiue, is the due preparation for Christs second coming. For when our sauour Christ had dehorted men from the cares of this life, he adioines this exhortation: *let your loines be girded about: and your lightes burning, and ye your selues like vnto them that waite for their master, when he will returne from the wedding, that when he cometh and knocketh they may open vnto him immediately: blessed are those seruants whom the Lord when he cometh shall find making, &c.* One great reason why covetous men doe so securely continue in the immoderate cares for this world, is because they do so little think of death and iudgement. Whereas on the other side Christians doe with some ease withdraw their hearts from the world, when they haue inured themselues to die daily by the constant remembrance of their latter end, and by holding fast the euidence of faith and hope, waiting when Christ will call for them.

The fift preferuatiue, is to shunne the meanes and occasions of covetousnesse. And to this end it is good not to conuerse much with covetous persons, or to get our selues liberty to conceiue the hope of any long prosperity, and rest in the world: and generally we should labour to obserue our owne hearts and other mens liues and what we find to be a meanes to kindle or inflame covetous desires, that we should auoide and betimes set against it, or mortifie it.

And

And thus farre of couetousnesse, and thus also of the catalogue of sinnes from which he doth disswade. Thereasons follow.

Ver. 6. *For the which things sake the wrath of God commeth on the the children of disobedience.*

Ver. 7. *Wherein ye also walked once when he lived in them.*

These words containe two reasons to enforce the exhortation in the former verse. Thone is taken from the euill effects of the former sinnes. ver. 6. The other is taken from their owne experience, while they liued in the estate of corruption ver. 7. in laying downe the reason from the effect, two things are to benoted. First, what sinne brings, viz. *the wrath of God*. Secondly, vpon whom, viz. vpon the children of disobedience.

Before I come to intreat of the wrath of God a part, I consider of it as it stands in coherence with the former reason. For in these words we are assured that man liuing and continuing in filthinesse, and couetousnesse shall not escape Gods wrath. For they incurre both his hatred and his plagues, both which are signified by the word wrath. And if any aske what plagues filthy persons and couetous persons shall feele? I answer briefly and distinctly, that neither of them shall scape Gods wrath, as the Scriptures plentifully shew. The filthy person brings vpon himselfe Gods curse *temporall, corporall, spirituall* and *eternall*: *temporall*, for whoredome and any kinde of vncleanenesse, brings vpon men many temporall plagues in their estate, the fire of Gods iudgements consuming many times their whole increase as hath beene shewed before. *Corporall*, for God many times meetes with the sinnes of the bodie, by iudgements vpon the body: so that many filthie persons *after they haue consumed their flesh and their body*, by loathsome diseases which follow this sinne, in the end, say with the foolish young man, *Oh how haue I hated instruction, and despised correction* ^d? *now I am brought almost into all euill in the midst of the assembly*. *Spirituall*, for vncleanenesse breeds in many a reprobate sence ^e and finall impenitency. Many also for their filthinesse are pursued with secret and fearefull terrors of conscience, and sometimes frensie, and desperate perturbations. *Eternall*, for the adulterer destroyes his owne soule, and is shut out of the Kingdome of Heauen. As hath beene also before declared.

Neither let the couetous person, thinke he shall speed any better. For God hates him wonderfully: and therefore the Prophet *Ezechiel* sayth, that the Lord *smites his fists* ^f at the couetous: which is a borrowed phrase to expresse most bitter and sharpe threatnings. Now least the people should object that those were but great words, the Lord would not do so, they would deale well enough with the Lord. He preuenteth it, and sayth, *can thy heart endure or can shine hands be strong in the dayes that I shall haue to doe with them? I the Lord haue spoken it, and will doe it*. Let couetous persons, without further enquiry assure themselues that couetousnesse is a maine cause of all the euils are vpon them or theirs, and besides they may be ascertained, that all the seruice they doe to God is abhorred and meere lost labour: *it were to no purpose if they would bring him incense from Sheba, and sweet calamus from a farre country: their burnt offerings would not be pleasant, nor their sacrifices sweet vnto him* ^g. *Ob*. But couetous persons are of most men so well furnished, that there is not that means to bring them to any great hurt. *Sol*. The Prophet shewes that *God can lay a stumbling blocke before them, and father and sonne together may fall vpon it, and neighbour and friend may perish together* ^h. The Lord hath means enough when men little thinke of it, to bring downe rebellious sinners. *Ob*. But we see couetous persons and wealthy worldlings scape the best & longest of many others. *Sol*. The Prophet *Amos* sayth, *the Lord hath sworne by the excellency of*

Gods wrath
vpon vnclean
persons.

^d *Prov.* 5. 11.
12.
^e *Rom.* 1. 24.
29. & c.

^f *Ezech.* 22. 13.

^g *v.* 14.

^h *Ier.* 6. 13. 20.

ⁱ *Ier.* 6. 21.

Amos. 8. 5 & 7.

* *Mat.* 2. 10.

¹ *Iob.* 27. 8.

^m *Prou.* 18. 16.

ⁿ *Ier.* 17. 11.

• *Luk.* 12. 16.

Iustice in
God confide-
ted 4. waies.

^p *Rom.* 9. 13. 14

^q *1. Tim.* 4. 14.

Mat. 5. 45.

Anger is pro-
perly in God.

Wrath diuer
ly interpreted

^r *Iob.* 3. vlt.

^s *Hos.* 11. 9.

^t *Rom.* 3. 5.

ⁿ *Iob.* 3. vlt.

* *Luk.* 21. 23.

* *Rom.* 1. 17.

^y *Mat.* 3. 7.

Rom. 2. 5.

The fearefull
greatnesse of
Gods wrath
shewed.

Iacob, will neuer forget any of their works. Though the Lord may deferre, yet certainly he will neuer forget: and therefore they are not a jot the better for scaping so long. But howsoeuer they might escape outward iudgements, yet they may beinfallibly sure they have sinned against their owne soules^k, and that they shall know in the day of their death: their riches shall not then profit them, when the Lord taketh away their soule^l, he that is a great oppressour shall not prolong his dayes^m, for he that getteth riches and not by right shall leaue them in the midst of his dayes, and at his end shall be a fooleⁿ. How horrible then shall that voice be, *Thou foole this night shall thy soule be taken from thee*^o? and thus far of these words as they concerne the coherence with the former words, now I consider them as they are in themselues. And first of the wrath of God.

Wrath of God] It is apparant that wrath in God, belongs to his Iustice. And Iustice may be considered as it flowes from God foure wayes. First, as he is a free Lord of all. And so his decrees are iust^p. Secondly, as he is God of all: and so the common works of preserving both good & bad, are iust^q. Thirdly, as a father in Christ: & so by an excellency, he is the God of beleeuers: and thus he is iust, in performing his promises, & intusing his grace, and in bestowing the Iustice of his sonne. Fourthly, as Iudge of the world, and so his Iustice is not onely distributive, but correctiue. And vnto this Iustice, doth wrath belong.

Anger in man^s is a perturbation or passion in his heart: and therefore it hath troubled Diuines to conceiue how anger should bein the most pure happy and bountifull nature of God, And the rather seeing affections are not properly in God. Neither is their declaration full enough, that say it is giuen to God improperly and by anthropathie: for I am of their opinion that thinke anger is properly in God. First, in such a manner as agrees to the nature of God that is in a mannerto vs vnconceiueable. Secondly, in such a fence as is reuealed in Scripture.

The wrath of God in Scripture is taken, sometimes for his iust decree and purpose to reuenge^t, sometimes for commination or threatning to punish. So some thinke it is to be taken in those words of the Prophet *Hosea*. *I will not do according to the fiercenes of my wrath*^u that is according to my grieuous threatnings. Sometimes it is taken for the effects or punishments themselues, as in the Epistle to the Romans, is God vnrightheous which bringeth wrath? ^v it is well rendered, which punisheth.

The wrath of God is distinguished, by diuerse degrees, and so hath diuerse names: for there is *wrath present*, and *wrath to come*. *Present wrath*, is the anger of God in this present life, and is either *impending* or *powred out*, *wrath impending*, is the anger of God hanging ouer mens heads, ready to be manifested in his iudgements: and so wrath hangs in the nature of God, and in the threatnings of his word, and in the possibilities of the creatures. *Wrath powred out* is the iudgement of God fallen vpon men for their sinnes by which they prouoked God, and so there was great *wrath vpon the people*^{*} in the destruction of *Ierusalem*: and thus he reuealeth his wrath from *Heauen vpon the vnrightheousnesse of men*^x. *Wrath to come*^y, is that fearefull misery to be declared vpon the soule of the impnitent at his death and vpon soule and body at the day of iudgement, in the euerlasting perdition of both:

But that we may be yet more profitablie touched with the meditation of this point, I propound sixethings concerning Gods wrath further to be considered. First, the fearefulnesse of it. Secondly, what it is that works or brings this wrath vpon vs. Thirdly, the signes: to know Gods wrath. Fourthly, the meanes to pacifeit, Fifthly, the signes of wrath pacified. And lastly, the vses of all.

For the first. The fearefulnesse and greatnesse of Gods wrath or anger for sinne, may appeare three wayes. First, by Scripture. Secondly, by similitude.

Thirdly,

Thirdly, by example. That Gods anger for sinne is exceeding terrible and fearefull, I will shew by one place of Scripture onely, and that is the first of *Nahum* the Prophet: for he sayth, *God is iacalou, and the Lord reuengeth, the Lord reuengeth*: where the repetition shewes the certainty of it, that God will be as sure to reuenge as euer the sinner was to sinne: but this is more confirmed, when he sayth, *he is the Lord of anger*: as if he would impart that his anger is his essence, as if he were all made of anger: and that he is the authour of all the iust anger that is in the world: and if the drops of anger in great men haue such terror in it, what is the maine Ocean of anger which is in God himselfe? and to assure vs yet further of the terrour of his wrath, he addeth, *the Lord will take vengeance on his aduersaries*, which signifieth that the Lord will account of impenitent sinners, as a man accounts of his worst enemies, and therefore the Lord will shew his displeasure to the vttermost of their deserts and his Iustice. And therefore if any doe object, that they see it otherwise for the plagues of wicked men are not so many nor so great as their sinnes, he answereth that and sayth, that the Lord, *reserueth wrath for his enemies*: he hath not inflicted vpon them all they shall haue: there is the greatest part behinde: the full vials of his fury are not yet poured out. And if any should reply, that they haue obserued, that wicked men haue prospered long and scaped for a great while, without any punishments to speake of, The Prophet answereth that, and sayth that *the Lord is slow to anger*, that is hee is many times long before he manifests his great displeasure, but *he is great in power*, that is hee is of singular fiercenes and vnresistableness, when he doth enter into Iudgement, he will not faile, nor be hindered, and if any would hope that God would change his minde, that also is preuented, the Prophet auouching it confidently, that *he will not surely cleere the wicked*. And this is the more certaine, because of the dreadfull meanes that the Lord hath to declare his anger. *His way is in the whirlewinde and in the storme, and the cloudes are the dust of his feet*, the meaning is, that God hath wayes to execute his Iudgement, wayes I say that are vnresistable (for who can stay a whirlewinde) and terrible, like the storme, plagues falling thicke and threefold, like the drops of the tempest, and in the meanes the Lord can runne like a Giant, running feircely and raising the dust with his feet. And to this giue all the creatures witness. *He rebuketh the sea and it drieth, Bashan is wasted and Carmell & the stoure of Lebanon is wasted. The mountains tremble before him and the hills melt, and the earth is burnt at his sight, yea the world and all that dwell therein*. And therefore *who can stand before his wrath? or who can abide the fiercenesse of his wrath? his wrath is powred out like fire and the rockes are broken by him*.

The wrath of God (to shew the exquisite and intollerable, and remediless paine that wicked men feele when they beare it) is compared to a consuming fire, and to note the infinitenesse of it, God himselfe is sayd to be a *consuming fire*². *Moses* also sayth that the fire that is kindled in Gods wrath, shall burne to the bottome of hell, and it were able to consume the earth with her increase, and set on fire the foundation of the mountaines³.

Thirdly who can thinke the anger of God, nor to be infinitely terrible, that can but seriously consider these examples and presidents of it. First, Gods reprobating, or foredamning of millions of men. Secondly, the sinne of *Adam*, pursued with such vnconceivable iudgements vpon him and his name. Thirdly the drowning of the old world, the burning of *Sadome*, the opening of the earth to swallow vp the rebellious, the sea swallowing vp *Pharaoh* and his hoast. Fourthly, the forlorne estate of the Gentiles, not looked after, for many hundred yeces. Fifthly, the Iewes (somtimes the onely people to whom the Lord drew neere) now made a curse, and astonishment, and a hissing, throughout the earth. Sixthly, the torments which Christ himselfe endured, when

First by Scripture.
Nahum. 1.2.3
4.5.6.

Ob.
Sol.

Ob.
Sol.

Ob.
Sol.

Secondly by similitude.

² *Heb. 12.29.*
Deut. 4.24.

³ *Deut. 32.22.*
Thirdly by example.

when he was but surety for sinners. Scuenthly, what are warres, famines, pestilences, diseases, seditions, heresies, and the infinite molestations in the life of man, but so many euident proofes of wonderfull anger in God. Eightly, the testimonies of afflicted consciences bee liuely in this point. When but a drop of anger lights vpon the soule of man in this world, how vnable is he to sustain his spirit? what floods of teares flow from his wounded heart? Lastly, the burning of the world and the flames of hell shall one day make full proofe of Gods anger. And thus of the first poynt.

How wrath is brought vpon vs.

Reu. 19. 15.
Esay. 11. 3.
Ex. 17. 16.
ap. 17. Rom. 13. 4.

The signes of Gods anger.

Signes of publike anger.

For the second, wrath is wrought or brought vpon vs foure wayes. First, the Law workes wrath: for being transgressed, it breedes displeasure, pleads for iudgement, records sinne, and presents it in Gods sight. Secondly, Christ in the ministry of the word, applies wrath, or discouers Gods indignation: and so he is sayd to *smite and slay the wicked*^b. Thirdly, the Magistrate is a *re- uenger* in executing Gods wrath^c. Fourthly, wrath is brought vpon vs, by Gods army: the creatures are Gods warriours: they fight for the Lord against sinners: and are speedily and vnresistably armed when God is pleased to raise them.

Thirdly concerning the signes of Gods anger: wee must vnderstand, that Gods eternall anger towards other men in particular, cannot be knowen, nor his temporall anger by any ordinary way of certainty, except it be extraordinarily by reuelation as to the Prophets or Apostles. For by outward things we cannot know Gods loue or hatred to particular persons, onely Gods publike anger to publike states may be knowen: and so may his priuate anger to our selues in speciall.

There are three signes to know Gods publike anger. 1. *The prediction of his Ministers*: as extraordinarily the Prophets from vision or reuelation did foretell the Iudgements to ensue: and ordinarily wrath may bee knowen by the comminations of faithfull Preachers: for when vpon obseruation of threatnings in the Law made to such sinnes as then abound, they doe with one consent in many places, with instance and confidence giue warning of plagues to ensue: it is time for the world to awaken: for the Lords secrets are with his seruants. And he will make good their righteous threatnings. Secondly, *The signes in Heauen or earth or sea*: prodigious sights, or signes in the sunne or moone or commets, or strange birthes, or the extraordinary raging of the seas and such like. Thirdly, *publike plagues* are both signes of wrath present, and withall they giue warning of greater wrath to come if we doe not repent. Such are famine, warre, pestilence, and other raging diseases, the death of great Princes, and the sudden and common death of the best men, these all foretell euill to come, as wee may know fire, so may wee know Gods anger: we know fire, either by the report of men worthy to bee credited, or by the smoake, or by the flame beginning to breake out. And so may discern Gods wrath: either by the relation of his Ambassadors that are faithfull men, or by the smoake of prodigies or wonders in Heauen and earth. or else by the flame of Iudgements already begunne, and thus of the signes of Gods publike anger.

Signes of priuate anger.

^d Ezeh. 9.

The signes of Gods anger to a particular man are such as these. First, if a man haue not the markes of a childe of God vpon him: for whom God loues and is not angry with, they are marked with peculiar graces as indelibly as they were marked in *Ezechiel* with the letter *tan*^d. Secondly, if he finde himselfe directly vnder the threatnings of Gods word. Thirdly, if there bee no effectuall working of the spirit of grace in the vse of the meanes, it is a plaine signe of Gods anger, when a man heares the word powerfully preached, and reads and prayes, without all affection or life, and is so constantly. For if the Lord were pleased, he would shewe himselfe in the vse of the meanes

of communion with him. Fourthly, a man may gather something by his crosses: for if he finde a sting in them that God fights against him in them, so as they pierce and vex and disquiet his soule with perplexity, but especially, if he finde his heart also closed with hardnesse, so as hee doe not call when the Lord bindeth him, this is in all likelihood, not onely a signe of wrath, but that the wrath encreaseth^c this is the rod of indignation. Fifthly, if a man liue in some finnes, they are manifest signes of wrath, as persecution^f, whoredome^g, hatred of the brethren^h, with holding the truth in vnrightrousnesseⁱ, couetousnesse and uncleannesse^k, and generally all finnes contained in any of the catalogues, against which the Lord denounceth his Iudgements in seuerall Scriptures. Lastly, sometimes Gods anger is felt in the terrours and paine of the conscience, the Lord making some men to feele the edge of his axe, and fighting against them with his terrours. Now wherefoeuer these are felt by a soule that hath not bene truely humbled for sinne, they are assured pledges and beginnings of Gods wrath from Heauen.

Hitherto of the greatnesse, meanes, and signes of Gods anger. Now of the way to pacifie Gods anger when it is perceiued. Gods *Publike anger* is pacified and stayed: First, by the prayers and fastings of the righteous. And therefore it is the Prophet *Ioels* counsell, that if they would haue the Lord, repent him of the euill and returne and leaue a blessing behinde him, they must sanctifie a fast and call a solemn assembly¹. Secondly, by the seuer execution of Iustice by Magistrates, vpon notorious offendours, and thus *Phineas* stayd the plague^m. Thirdly, by the generall repentance of the people, and thus Gods anger towards *Nineue* was pacifiedⁿ. Fourthly, and especially, by the intercession of Christ intreating for a citie or nation. So was *Ierusalem* deliuered out of captiuity, as the Prophet *Zacharie* declares. *Zach. 1. 12.*

Concerning the pacifying of Gods anger to particular persons, I will first consider what will not pacifie it, and then what will pacifie it. For the first, no multitude of gifts can deliuer thee^o, and the most mighty helps cannot cause the Lord to withdraw his anger^p, it will not auaille thee to come before the Lord with burnt offerings and with calues of a yeere old: The Lord will not be pleased with thousands of rammes or with ten thousand riuers of oyle. Nor will the sonne of thy body make an atonement from the finnes of thy soule^q, to cry Lord, Lord, at home^r, or the Temple of the Lord, the Temple of the Lord abroad, will not a whit abate of his fierce anger, and as little will it auaille to build Churches, mend high wayes, erect tombes for dead Prophets, or the like workes of labour or cost.

Now for the affirmatiue, if we speake properly, nothing will quench Gods anger but the blood of Christ. For hee is the propitiation for our sinne^t. Yet in some respects, and as meanes the Lord doth appoint vnto vs, that we might be capable of reconciliation, these things are available. First, the duties of mortification, as confession of sinne, and iudging of our selues, and examining of our hearts and liues. If we acknowledge our finnes he is faythfull and iust to forgive vs our finnesⁿ, and if we iudge our selues the Lord will giue ouer iudging vs^{*}, if disobedient *Israel* will returne and know his iniquities, the Lord will not let his wrath fall vpon him^x, godly sorrow also is verie available to quench wrath. If *Ierusalem* will wash her heart she shall be sauely, she Lord will heare the voyce of our weeping^z. prayer also is of great vse and force, for the Lord is a God that heareth prayer^a, and the Prophet *Zephaniah* sheweth that if the people can learne a language once, to call vpon the name of the Lord^b in the sincerity of their hearts he will not poure vpon them that fierce wrath, which shall certainly fall vpon all the families that call not vpon his name.

Secondly, faith in the blood of Christ, procureth reconciliation and forgiveness of the finnes that are past through the patience of God^c, especially the worke of faith

^c Job. 36. 13.
¹ 1. Thes. 2. 16.
^g Prou. 2. 2. 14.
^h 1. Iohn.
¹ Rom. 1. 18.
^k Eph. 5. 35.

How publike
wrath is paci-
fied.

¹ Ioel. 2. 13. 14.
 &c.

^m Num. 25. 1.
ⁿ Ionah. 3.

Zach. 1. 12.
 How priuate
wrath is paci-
fied.
^o Job. 36. 18.
^p Job. 36. 18.

^q Mich. 6. 6. 7.
^r Matth. 7.
^s Jer. 7.

^t Joh. 2. 1.
^u Rom. 5. 9.

^v 1. Ioh. 1. 9.
^w 1. Cor. 31. 34.
^x Jer. 3. 12. 13.

^y Jer. 4. 14.

^a Psal. 6. 8.
^b Psal. 65. 2.
^c Zeph. 3. 9.

^c Rom. 3. 25.

faith, whereby a Christian perceiuing Gods anger, and encouraged with the support of Gods couenant and promise in Christ, doth in all tendernesse of heart, importune Gods free mercy, and wrestle and striue with importunity, casting himselfe vpon Christ for shelter, and seriously setting himselfe against euery iniquity, euen because there is hope.

How we may know that God is pacified?

4 Psal. 85. 8.

Use.

1. Hef. 8. 5.
2. Esay. 23. 22.

4 Psal. 90. 11.

1. Theff. 5. 8. 9.
Heb. 3. 11. 12.

The children of disobedience.

Disobedient men.

Disobedient children.

Filiij infimul-
tis apus
Filiij increduli-
tatis.
Filiij inobedi-
entiae.

Finally, we may discern that God is pacified diuerseways. First, by *induction* from the practise of the former rules: for if we doe what God requires, we may conclude and inferre, we shall receiue what God promiseth. Secondly, it may be perceiued by Gods *presence in the meanes*. If we finde our hearts vnloosed, and the passages of the meanes againe opened, that is a comfortable testimony that the Lord is returned. Thirdly, it may be perceiued by the *uirtue of the spirit of Adoption, speaking peace* to our consciences, and with vnutterable ioyes quieting and satisfying our hearts.

The use followeth. And first the doctrine of Gods wrath may greatly humble and astonish impenitent sinners. *Is the anger of the Lord kindled against thee? how long then wilt thou be without innocency? be not a mocker least thy bonds encrease* art thou an vncleane person, a railer, a drunkard, an vsurer, a swearer, a liar, a profaner of Gods Saboathes, a voluptuous epicure, a carnall worldling, or the like, be not deceiued, nor let any deceiue thee with vaine words, crying peace, peace, dawbing with vntempered mortar, for assuredly, the wrath of God for these things cometh vpon the children of disobedience. And *who knows the power of his wrath?* Secondly seeing Gods wrath is so exceeding terrible and fierce, blessed are all they that are deliuered from it in Iesus Christ. Wee should be stirred vp to constant thankfulness, because the Lord hath *forgiuen vs the punishment of our sinnes*, so as now *there is no condemnation to vs*, being in Christ Iesus. Lastly, seeing the Lords anger is so dreadfull we should all learne to walke before him, in all vprightnesse and feare and trembling, fencing our selues with the breast-plate of faith and the helmet of hope, being in all things sober and watchfull, taking heed to our selues that we be not hardened through the deceitfulness of sinne. And thus of the wrath of God.

The second maine thing in this verse to be considered of, is the persons vpon whom it falls, viz. *the children of disobedience*. And by children of disobedience he meaneth generally wicked and vnregenerate men. Now wicked men are of two sorts. Some are cleere out of the Church: and haue bene branded in severall ages with severall tearmes of distinction: as now the infidels, and before, all the vncircumcised Gentiles. Before the flood they were called *sonnes of men*. Now others are in the Church: and are children of God, by creation, generall vocation, and externall profession: but indeede are wicked and prophane *Esau*. The former sort, were *disobedient men*: and the later are *disobedient children*. And these disobedient children in the Church are of two sorts. For some will not be tied to liue in their fathers house: but that they may the more securly sinne and wallowe in all filthy abominations, they shunne Gods house for the most part, and liue without any conscionable subiection to any ministry. Such was the prodigall sonne, and such are our common swearers, drunkards, and vncleane persons: nay they goe further, for they speake euill of their fathers house, and *slander their owne mothers sons*. Now the other sort, liue in their fathers, they come to heare, and receiue the sacraments, they are there at bed and bord, but yet they will doe what they list. They will not be persuaded by the word, spirit, or seruants of God. And so they are *children of unperswadableness*, they will not beleue their fathers threatnings or promises, and so they are *children of incredulity*: they will not conforme themselues to their fathers will and so are called *children of disobedience*.

Now the estate of both these sorts of disobedient children, is, that the fearful wrath of God is vpon them: no father can so plague and cast off a wicked sonne as they are sure to be plagued and cast off of God. As they are *children of disobedience* by their owne stubbornesse, so are they *children of wrath* by Gods iustice. And if they continue thus, they may proue *children of perdition*.

Qu. But how may the children of disobedience be knowen? *Ans.* We may gather signes either from the consideration of these words or from other scriptures. From these words two waies: first he is a child of disobedience, that is led and ruled, and hath all his thoughts and affections and his actions, as it were framed and begotten and nursed vp, by the corruption of his nature arising from the disobedience of the *first man*, or by the temptations of sathan the *Prince of all darknesse and disobedience*. It is one thing to sinne by infirmity, to fall by occasion into a sinne, and another thing to be led and ruled, and to frame ones life and imploiment after the rules and proiects that are hatched by the flesh or sathan. To be a child to sinne, that is to be ruled and mastered and led by it, to be as it were at the command of lust and corruption, that is not in a child of God standing in vprightnesse. Secondly, the word here rendred disobedience, imports vnteachablenesse: such a disobedience as is wilfull: when a man sinnes and will sinne, and will not be *perswaded* either by Gods words or Gods spirit, or Gods people, that would aduise or admonish him. To be of an incurable or inteachable disposition, is a ranke signe of a child of disobedience.

Further if we marke the coherence, in the second Chapter of the Epistle to the Ephesians, v. 2. compared with the first, we may easily discern, that a child of disobedience *is dead in trespasses and finnes*. His soule can lie at rest, though he be guilty of neuer so many finnes. Cast a mountaine on a dead man and he will not complaine or aile any thing: and sure it is a notable signe of a child of disobedience, to be guilty of a multitude of finnes and yet to be senselesse vnder them: to be able to goe from day to day and week to weeke, and month to month, and neuer to aile any thing, for any sound remorse he finds for his sinne. Especially when men are at that passe that the Prophet *Jeremie* complained of, *that though God strike them yet they are not grieved: yea though the Lord consume them, they refuse to receive correction, and make their faces harder then a rocke, refusing to returne*.

Qu. But may not the wrath of God come vpon his owne children. Is God neuer angry with his owne seruants? *Ans.* God may be angry with his owne people. For when the Prophet *Dauid* saith, *his anger endureth but a moment*^k, he implies that God then will be angry. And in the 89. Psalm, though the Lord saith *he will not take away his goodnesse and his mercie*, yet if they keep not his law, he saith expressly, *he will visit their transgression with the rod, and their iniquitie with stripes*^l. And thus he is angry with them sometimes for their *conuetousnesse*^m, sometimes for their carelesse worship,ⁿ sometimes for vnrworthy receiuing,^o sometimes for their losse of their first loue^p; but generally euery grosse sinne angers God, by whomsoever it be committed. But yet there is great difference between Gods anger towards his owne children, and that wrath that commeth vpon the children of disobedience, and that principally in three things. First, wrath comming vpon the faithfull is not eternall, but temporary and in this life only. For they are *deliuered from the wrath to come*^q, for there is no condemnation to them that are in Christ Iesus; they are already past from death to life. But so are not wicked men. For God is so angry with them in this life, that his anger may continue for euer, and not be extinguished in their very death. And not only so, but Gods anger with his own children euen in this life is not for all their daies, but only a very short time of their life. For as *Dauid* saith, *his anger endureth but a moment: weeping may endure*

Que.

Ans.

The marks of a child of disobedience.

Amv. 21. 22.

^l *1. Cor. 5. 3.*

Whether wrath may not come vpon Gods children as well as the children of disobedience.

^k *Psal. 30. 5.*

^l *Psal. 89. 32. 33*

^m *Esay 55. 17.*

ⁿ *Esay 64. 5. 7.*

^o *1. Cor. 11.*

^p *Ren. 2.*

^q *1. Thes. 1. 10.*

^r *Psal. 30. 5.*

endure

*dure for a night, but ioy commeth in the morning^r. And in another place he ſaith he will not alwaies chide, neither wil he keepe his anger for ener^d. And the Lord witneſſeth by the Prophet *Eſay*, that he forſaketh but for a ſmall moment, he hideth his face in a little wrath, but he haſh mercy with everlaſting kindeſſe^r. When a child of God falleth he is ſure he ſhall riſe^a: but it is not ſo with the vngodly. Secondly, as Gods wrath differs in the continuance, ſo it differs in the meaſure: it is milder towards his children, then it is towards the children of diſobedienc. Which appeares to be ſo two waies. For firſt Gods anger as it is manifeſted in outward iudgements vpon his owne people, is euer proportioned to their ſtrength: he doth not conſider what their ſinne deſerues, but what their ſpirits are able to ſuſtaine. *He will not ſuffer them to be tempted aboue that which they are able, but will giue iſſue with the temptation that they may be able to beare it^r*. And the Prophet *Eſay* ſheweth that the Lord hath great care leaſt by contending ouer long with his people, *the ſpirit ſhould faile, and the ſoule which he hath made^y*. And the Prophet *Dauid* ſhewes, that God deales not with his people after their ſins nor rewards them after their iniquities, *But as a father pittieſh his children ſo the Lord pittieſh them that feare him^r*. But now with the wicked it is much otherwiſe. For the Lord neuer aſkes what ſtrength they haue to beare it, or how they will take it, but what ſinne they haue committed, and how they haue deſerued it. Beſides the affection of Gods children are ſweetned with many mercies: for though the Lord be angry for their ſinne, yet if they will ſeeke God, and work righteouſneſſe, they may hold out to beare the croſſe, for the Lord will meet them in the uſe of the meanes, to the great eaſe and ioy of their hearts. Excellently ſpeaketh the Prophet *Dauid* vnto the Lord acknowledging this point, when he ſaid, *Thou anſweſt them O Lord, our God thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inuention^r*. And the Prophet *Micah* ſeemeth to ſay, that while Gods people ſit in darkneſſe yet the Lord can be a light vnto them^b. *For their God will heare them*. And herein alſo the Lord referueth his mercies from the wicked. So as when they fall, they haue no aſſurance of riſing, nor is the Lord carefull to lighten their darkneſſe: I meane they haue no promiſe for it. For if the Lord ſhew them fauour, if they repent not, it will make them more vnexcusable, and their iudgement the heauier. Thirdly it differs in the end. For the end of Gods wrath on his owne ſeruants, is their good and ſaluation. *They are iudged that they might not periſh with the world^s*. And they are whipped by the father of ſpirits that they may bring forth the quiet fruit of righteouſneſſe^d. In a word Gods iudgements are as medicines to heale them. But on the other ſide wicked men are *vellſſels of wrath*, and all tends to the fitting of them to deſtruction. The Lord comes not to them to *erie*, but to *conſume*, not to better them, but for their wilfull impenitency, to declare his iuſtice vpon them. All theſe their differences are notably expreſt by the prophet *Eſay*, in his 27. and 28. Chapter. For he ſheweth that the Lord is a carefull and wiſe husbandman, and the husbandman in nature hath this diſcretion, that he ſhould not plow all day to ſow^r: ſo is it with the Lord, hee doth not continue ſtill plowing with long furrowes vpon the backes of the righteous. When he hath plowed vp the fallow ground of their hearts, he will not ſtill goe ouer them, to breake the clods that remaine: but hauing once made himſelfe a furrow, he will ſow and not plow. And for the ſecond, the Prophet ſeriously expoſtulateth with ſuch as ſhould any way incline to think, that the wicked and the godly were ſmitten alike. *Hath he ſmitten him* (ſaith the Prophet) *as he ſmote thoſe that ſmote him^r*? as if he ſhould aſke, hath the Lord plagued Iſrael, as he plagued thoſe that were enemies vnto Iſrael? and then he ſhewes this difference: that when the Lord came to viſit Iſrael, he contended with him, *in meaſure*, and ſmote him *in his bunches*: whereas when God ſmites at a wicked man, he ſmires at the root, and after many blowes he will continually*

^a Pſal. 103. 9.^b Eſay 54. 7. 8.^c Mich. 7. 8.^d 1. Cor. 10. 13.^e Iſay 57. 16.^f Pſal. 103. 10.

14.

^g Eſay 64. 5.^h Pſal. 99. 8.ⁱ Mich. 7. 7. 8.^j 1. Cor. 11. 32.^k Heb. 12. 11.^l Iſay 28. 24.^m Eſay 27. 7.

7. 8.

ly haue him downe. And for the least difference, the Prophet shewes further, that *by this shall the iniquity of Iacob be purged, and this is all fruit, to take away his sinne*: As if he would plainly affirme, that God meant so to cast Irael into the furnace, as nothing should be left, but the drosse, his purpose was therefore to afflict him that he might medicine him against his sinne. And thus of the sixt verse.

h Verf. 9.

Verse 7. *In which ye also walked sometime when ye liued in them.*

These words containe the second reason to inforce the mortification of vice, and it is taken from their owne experience: as if he would say, ye haue liued a long time in these corruptions & finnes, & therefore it is sufficient that you haue spent the time past in these lusts of the Gentiles, it is high time now to abandon them: besides you should remember the misery you liued in by reason of sinne, and from thence learne to confirme your selues in a constant course of resisting and striuing against the occasions and beginnings of those finnes.

From the coherence and the generall consideration of the whole verse diuerse things may be briefly noted. First, that the knowledge and meditation of a mans misery by nature is a good medicine to kill lust and couetousnesse: The Apostle like a wise phyfition, vseth here the counsell hereunto as a principall part of his direction. For in that he puts them in mind of it, it shewes that they should mind it by themselues much more. For not only it will shew that these finnes did then abound, but the very thought of such a wofull estate will beate downe & kill by degrees the vitious inclinations of nature vnto such finnes. Secondly, in that the Colossians can beare it to be told of their finnes past, it giues vs occasion to take notice of this for a truth: that where a man hath soundly repented of any sinne, he can easily beare it, to be touched with the remembrance of it, and with lowlinesse doth endure the needfull discourse concerning it. It is a notable testimony that a man hath not truly repented of sinne, when he is so impatient and vnquiet in the mention or remembrance of sinne. If a man haue a wounded arme, while it is vncured, the least touch of it, makes a man start and crie out: but when it is whole, you may gripe it hard and yet he aileth nothing at all. So is it with our consciences in matters of sinne. They are but in a miserable case that rage and fret and reuile when the finnes they haue liued in are by publike doctrine disgraced, or threatened. But may some one say, to what end doth the Apostle so often put them in mind of their sinfulness and misery past? I answer, he doth it for great reasons. For the more men thinke of their misery by nature, the more it quickeneth to a fence and admiration of Gods mercy that hath drawn them out of such a wretched estate. Besides it is a notable meanes to keepe a Christian humble, and to make him watchfull ouer a nature that by lamentable experience hath been so prone to sinne: and it serues to stir vp Christians to a more eager desire and diligence in vsing the meanes to aduantage them in knowledge and grace. Tis now time, to redeeme the time, that hath been so long lost. And it will make a child of God industrious in Gods work, seeing he hath spent so much time in the seruice of the diuell, the world and the flesh. And further it helps a man to some measure of patience and meeknesse and compassion, in dealing with the finnes of other men, considering that he himselfe hath been *vnwise, disobedient, seruing the lusts and diuerse pleasures, &c.* And lastly (as was before noted) it serues to kill the daily lusts that may bud and sprout out after calling.

Observations from the coherence.

Simile.

The profit of remembering our misery by nature.

How farre priuate men may meddle with the former finnes of others.

Now concerning the remembering of the finnes of others, we must know the Apostle had a warrant by his calling and commission to rehearse the sins

of others. For Gods ministers are enioined to shew Gods people their finnes. But a like liberty is not lawfull to euery priuate man. Priuate men may remember others of their estate past, if it may stir them vp to thankfulness, or if it may further them in humiliation for new offences, or they may exhort one another, least any be deceiued by sinne, and so for preuention of corruptions vnto which they are by nature prone: or in some speciall cases to cleare Gods iustice against hard hearted sinners otherwise it is a vile and sinful course to be raking into the liues of others: but especially to be grating vpon the faults past of penitent sinners. Where God hath pardoned, what hath man to doe to impute? And thus of the coherence and generall consideration of the words.

This verse containes two specialties of their misery by nature. First, their continuance in sinne, in that he saith *ye walked*. Secondly, their delight in sinne, in that he saith *ye liued in them*, that is it was the life of your life.

In which] That is in which finnes: and so it teacheth vs, that we should be more troubled for sinne then for crosses. For he doth not say, in which miseries or iudgements but in which finnes and corruptions. As any are more spirituall, sinne is their greatest sorrow: and as any are more carnall they are more troubled with crosses.

Ye] A man can neuer be soundly and profitably humbled, till he mind his owne finnes. The knowledge of sinne that is *transient* is dangerous, as we may see in the Pharisee. The more he knowes by the Publican, the prouder he is in himselfe, but the knowledge that is *reflexed* is profitable. And therefore the publican that troubled himselfe about his owne sinne, *went home more iustified than the other*. And therefore the Apostle here tells not of the misery of other men, but expressly guides them to the consideration of their owne misery. This should teach vs without shifting or delay to search and trie our owne waies, and to grow skillfull in recounting the euills of our owne liues. The true knowledge of our selues, is a great step in a holy life. Tis that the most of vs neuer attaine to. And yet it is of singular vse; it would make vs humble in our selues, compassionate towards others, easie to be admonished, tender hearted in Gods worship, more apt to godly sorrow, and of great ripeness and dexterity of knowledge in cases of conscience.

Also] Sinne is a poison that ouerflows all sorts of men. This also takes in rich men and great men, and learned men, and old men, and the ciuill sort of men. There is no estate calling or condition of men, nor sexe, or nation, but they haue been infected with this plague. It hath runne ouer the whole earth. And therefore it should humble rich men, and learned men, and all sorts of men. Looke not at thy wealth, or thy wit, or thy learning, or thy nobility, or thy fame amongst men, looke at thy filthy nature: thou hast now, or thou hast had the plague vpon thy soule: and as wise and learned and rich and ciuill and noble, as thou, haue died of this sicknesse, and are in hell

Walked] This word, notes not only inclination to sinne, but action: not only words but practise and in practise, not only a falling by infirmity, but continuance and progresse in sinne. *To walke in sinne*, is to proceed in sinne from one kind to another, and from one sinne to another, and to lie and dwell in sinne. And this is the wretched condition and thraldome of euery one by nature, thus hard is it to giue ouer sinne, and were it not for the great mercy of God, thus would all men continue.

Qu. But what should be the reason that men continue so long in sin, and are so loth to get out of this miserable path? *Ans.* The soule by nature is dead in sinne. And all flesh is couered with a vaile of blindness. And sathan the Prince of darkness, works effectually in the children of disobedience: besides the course and custome of the world, that lies in wickednesse, much hardens

and

Why men liue
so long in sin.
i Ephes. 1. 2.
* Esay. 25. 3.
1. 1. Ioh. 5. 18.
Ephes. 2. 2.

and confirms the sinner, and the minde and will of the flesh is stubborne. And withall euery wicked man is a great student. He deuifeth and imagineth and forecalleth how to find out waies, to set himself in a way that is not good. And many times God in his fearefull iudgement, deliuers many a man vp to a spirituall lethargie and slumber, and reprobate mind, *that hearing he may heare, and not vnderstand, and seeing he may see and not perceiue, hauing his hart false, and his eares dull, and his eyes closed vp, least he should be conuerted and humbled^m.*

m Act: 28. 27.

The vse may be to teach vs to enlarge our hearts in the sence of Gods goodnesse that hath deliuered vs from an estate that was in it selfe so fearefull. Especially it may comfort vs against our infirmities: that howsoeuer we faile by occasion, yet by Gods mercy we do not walke in sinne. We proceed not from degree to degree, and from sinne to sinne: it is a happy time with a Christian, when he getteth victory ouer his sinnes, so as at least by degrees he gets downe the power of them. And on the other side they are in a wofull estate, that haue their corruptions growing vpon them both for power and number and continuance. O woe will be vnto them when the master shall come and find them so doing. And thus of the first specialty.

The second is, *Ye liued in them.*] That is ye set the delight of your hearts vpon them. Sinne was the life of your liues. None many times more liuely and in greater iollity, then such as are in greatest danger of Gods wrath: and so cursedly vile is mans euill disposition, that as many men are the more sinfull they are the more secure, and full of *carnall liuelinesse*. Who more frolicke, then our drunkard swaggerers, swearers, abhominable filthy person? (yea, they carie themselves, as if they had found out a life of excellency and contentment about all other men: and yet are buried in the ditches of monstrous wickednesse, and are descending swiftly to their owne place, halting to the vengeance to come. Many times the holiest men are most peniue, and the vilest men, most liuely.

The wickedest men many times most liuely.

Liued] There is a fourefold life of men. The life of nature, the life of corruption, the life of grace, and the life of glory. The first life *Adam* liued before his fall. The last, the blessed liue in heauen. The third the godly liue after their conuersion on earth, and the second, is the life of all the vnregenerate. Sinne is aliue. It hath a liuing being in the vnconuerted sinner. It is a monster ingendred in the heart of man, by coniunction with sathan, seating his seuerall limbs in the seuerall faculties of the soule. Now it will not be amisse to consider how we may know when this monster is aliue and when he is dead. Sinne may be knowen to be aliue, first by the flaming desires of the heart and thoughts of the mind, inordinately bent vpon things forbidden. Secondly, by the command and authority it holds ouer all the faculties and powers of the soule, and body, vsing them as seruants and executioners of the lusts of the flesh. Thirdly, by the contentment men place in knowen euills. Fourthly, by customary practise. And lastly, if this monster by the deceitfull working of Sathan should liue still for a time, (as many times it doth euen in the worst men) yet there is a way to trie whether it be a liue or no. For bring it to the law, and it will presently reuiue. If it be prickéd and pearced with the terrors and reproofes of a sound application, it will shew it selfe, by vnquietnesse, and vnruely distempers. And on the other side it is certaine sinne is dead, if thy flaming desires to euill, be quenched. Secondly, if the command ouer the faculties of the soule, be ceased. Thirdly, if a man seeke and place his chiefe contentment in spirituall things. Fourthly, if the customarie practise of euill be broken of and dissolued, and lastly if the hart will abide the searching and sound application of the law.

a fourefold life.

How we may know when sinne is aliue,

and when it is dead.

In them] So wretchedly is the vnregenerate heart of man composed, that he

doth not only liue and sinne, but he liues in sinne, and with sinne, and by sinne too. He *lines in sinne*, because he is drowned vnder the power and guilt of sinne. He liues, *with sinne* because he is not a guesst only, but a sojourner also with his sinne. Sinne keeps the house and the sinne is at bed and boord there. And he *lines by sinne to*, for most sinners cannot contriue how to liue without them. The lecher cannot liue without his mistris, & the vsurer cannot liue without his gaine, and so of the rest. All these are wofull circumstances of euill, and doe maruellously decipher out a soule that feeles not the life of Iesus Christ in him, and they impart also a further misery. It is easie to commit sinne, but it is not easie to be rid of sinne, a man may also quickly forget his sinne, but he shall not so quickly forgoe his sinne, for howsoeuer by Gods singular patience, he liues, for all his sinne, yet by the singular wretchednesse of his condition, all his sinnes, will liue with him, they are not transient, but so long as he liues, his sinne will liue with him, yea it will goe with him too when hee dies, if it be not preuented with speedy repentance.

The vse also of all this may be to teach conuerted Christians, that are deliuered from this wofull misery, *to walke as children of the light: hauing their fruit in all goodnesse and righteousnesse and truth: hauing no further fellowship with the unfruitfull workes of darkenesse*, seeing all is now *made manifest by the light*: yea they should strue to expresse as much life of contentment in the works of new life and light, as before they euer felt in the pannes of sinne and darkenesse, and if wicked men walke on with such vnwearied resolutions and endeauours in such a dangerous estate, how should Christians bee stird to all possible constancy in welldoing, seeing they are sure that all that walke vprightly walke safely. Thus of the seuenth verse.

Ver. 8. *But now put ye away euen all these things, anger, wrath, malice, cursed speaking, filthy speaking out of your mouth.*

Hitherto of the mortification of *vices* especially against a mans selfe. Now follows the mortification of *Iniuries*. And therein I consider, first the exhortation it selfe in the eighth verse and a part of the ninth. Secondly, the reasons ver. 9. 10. 11. in the exhortation I consider: first the charge, *put away euen all these things*, secondly the catalogue of iniuries, to be put away and mortified, anger, wrath, malice &c.

From the coherence, in that the Apostle fastens this branch of the exhortation vpon the remembrance of their misery in the former verse, it shewes, that the meditation of our misery is as good to kill or beat downe the power of rage and strong passions and distempers as it hath bene shewed to bee good to kill lust and couetousnesse. When you see men or women of heedy passions and violent affections, fall into affliction of conscience, then imagine they will hurie off their natures, and grow more calme and meeke, but till then sel-dome doe any mend, or not for any long time.

Now] That is in the time of grace: and so it giues vs occasion to consider that grace yeelds no liberty to sinne. Now that thou hast receiued the true grace of God, there is no time left, for passion, fretting, cursed speaking, or filthy speaking or lying or any such iniurious euills. Grace enioines vs to take leaue of our old affections and our owne peruerse courses. Many such things as before thy conuersion might in some respects bene more borne withall, must now be left: for the conuerted Christian must liue circumspectly, & precisely, watching in all things, and walking wisely both at home and abroad, he must part with his old humours and peruerse qualities, and therefore their condemnation sleepe not, that *turne the grace of God into wantonnesse*.

Put away] Sinne is not truly repented of till it be put away. Now sinne is

put

^a Ephes. 5. 8. 9.
11. 13.

Jud. 4.
How sinne is
put away.

• Math. 7. 18.
19.

put away two wayes. First, by Iustification, and so God puts away our sinnes for when God pardoneth iniquity, he casteth it away and neuer sees it or remembers it more°. Secondly, by sanctification, and so we must put away our sinnes. We must put away or pull downe sinne as the rebell puts downe his weapons, when he seekes the seruice of his Prince, or we must deale with our sinnes as God deales with the mighty, that is we must put them downe *from their seats*: if we cannot destroy them from liuing, yet we may disturbe them sitting, or raigning, or resting in vs, or we must put them away as the wronged husband doth his filthy wife. We must diuorce our sinnes that by couenant they should neuer be ours more. We will neuer loue them, and let them sleep in our bosome, and dwell with vs, and be familiar with our natures, as they haue beene. Now we put away sinne three wayes; First by confessing them to God. Secondly, by godly sorrow, washing the stain and filth of them from off our hearts. Thirdly, by renouncing and forsaking the practise of them, all are here intended, but the last principally, and this we must know will not be done with ease; if it be truly and soundly done. The Prophet *Micah* meanes something when he sayth of the Lord, he *will subdue our iniquities*, and then after sayth, he *will cast them away into the deptes of the sea* P. Must God subdue if he cast away: then man must bee sure of it, that hee must labour seriously the subduing of h's sinne before hee can haue any comfort or successe in putting them away. Sinnes are like an army of rebels, that will not be vanquished without some adoe.

All these things In the originall it may be read, all things: it is true that God many times puts his seruants to it, euen to deny and put away all things, they must *deny themselves* 9, and their credits, yea and their liues too^r if need bee, they must deny the world, and their profits and pleasures^f. Yea they must denie and forsake, and (which is more) rather then leaue Christ and the sincerity of the Gospell, they must hate father and mother, wife and children, and brethren and sisters, or else they cannot be Christs disciples. But I restrain the sence as it is heere vnto sinnes onely. And so it notes that euery man that will truly repent, must resolute to part with all sins aswell as one: hee must desire and endeaour to hate and put away euery sinne, aswell the sinnes haue been named as the sinnes are to be named. As we would haue God *to receive vs graciously, and take away all iniquity*^t aswell as one, so wee must resolute sincerely to put away euery sinne aswell as one. If the Lord should leaue one sinne vnforgiuen, it might be enough to condemne vs, and so if wee leaue but one sinne, that we haue no desire nor will to repent of, that one sinne would plead against vs, that we had not truly repented of the rest. If we marke the true catalogue of sinnes, which heere followeth, it shewes that wee must forsake all sorts of sinnes aswell as one. For we must forsake and put away inward sinnes aswell as outward, for he sayth put away *anger and wrath*: wee must put away lesser sinnes aswell as greater, for he saith put away filthie speaking, aswell as before he had sayd mortifie fornication and vncleanness. Now that we may be encouraged to this sincerity in forsaking all sinne aswell as one, wee may consider diuerse motiues. First, Christ suffered, for all sinnes aswell as one: and therefore we should arme our selues with the same minde, in suffering in our flesh to cease from sinne^u indefinitely, that is from all sinne. Secondly, we would haue God grant all our requests and not leaue one out. Nay we haue a promise that we shall obtaine what soeuer we aske in Christs name^{*}, and therefore it is reason, when God calls for the repentance of all our sinnes, we should doe it, and not leaue one out. Thirdly, *Christ is all in all things, and filleth all in all things*,^x and therefore it is as easie for thee if thy heart bee right to receiue and procure from Christ, vertue and strength against euery sinne as well as against any sinne. 4. *This is all fruit* y, euen the taking away of euery sinne, what pleasure or profit

o Mich. 7. 18.
19

p Mich. 7. 19.

τὰ πάντα.

q Luk. 9. 24.
r Math. 10. 39.
s Joh. 2. 16. 17
A man neuer truly repents, till he endeaour to be rid of all sin.

t Hof. 14. 3.

Motiues:

u 1. Pet. 4. 1.

* Mark. 11. 24.

x Col. 3. 11.
Eph. 1. 23.

y Esay 27. 11.

foeuer they might bring to vs. When God lookes for signes and markes of truth and vprightnesse, this fruit of true desire to repent, is all finite: it is wonderfully liked of God, and if he may finde this heart and desire in vs, hee accounts it in steede of all other things. 5. Christians are made partakers of *euerie heavenly gift, euen euery spirituall blessing in heavenly things*². Men as they would put on euery grace, so they must put of euery sinne. Lastly, *God will shew vs all his good*^a, *he will with-hold from vs nothing that may be good for vs*^b, euen till he giue vs prooffe of his glorie in euerie diuine attribute, And why then should not we by serious and sound confession strue euen to shew him all our euill, that we might obtaine pardon for them and strength against them? but if none of these reasons may perswade with vs to be vpright and sincere, then let vs know, that though we fauour and hide and extenuate our sinnes, yet the time will come when all shall bee naked and manifest before God, euen all the sinnes that are found vpon vs. And therefore it were better to confesse them now, that God might not charge them vpon vs then, and to forsake them now, that being washed from them by repentance, and iustified from them by the spirit of the Lord Jesus, we may then be accepted as if wee had neuer committed them. Q. But can a Christian put away all his sinnes in this life. Answ. He may, and I will shew you how by a distribution. 1. Vn-willing defects, as belonging to originall sinnes are pardoned the first moment of conuersion. 2. Sinnes of ignorance are removed by generall repentance, and by the daily sacrifice. 3. Sinnes not loued, nor rooted are done away, by an absolute forsaking of them. He that will continue any longer in sinnes that bring him no profit nor pleasure, and such euils as he hath power to leaue if he will, if these be not giuen absolutely ouer it is to no purpose for a man to talke of repentance. 4. Particular sinnes that a man hath greatly loued, they are put away by serious and distinct labour in praier, and sensible sorrow and griefe of heart for them. For lesse then this will not suffice for particular beloued sinnes. Now lastly there will remaine certaine remnants of some sins, that haue rootes in our corrupted dispositions, euen after the first repentance. Now these are said in Gods acceptation to be put away, when a man prayes against them and mournes ouer them, and daily iudgerh himselfe for them: and so they may be in his nature and yet be truly, though not perfectly put away. And thus of the generall charge. The catalogue followes. And the sinnes are either sinnes of the heart or sinnes of the tongue. The sinnes of the heart are *anger wrath, malice*. The sinnes of the tongue are, blaspheming or cursed speaking, filthy speaking and lying. First of the sinnes of the heart.

Anger, wrath] I suppose these words expresse one and the same sinne: it may be the two words import two degrees of anger. For there is inward fretting, without wordes or signes: and there is open anger a signified passion, that discouers it selfe by outward shewes. both are iustly condemned.

Anger may be considered, 1. as indifferent. 2. As laudable. 3. As a vice. Anger is a naturall passion, and so in it selfe neither good nor euill, as it is a sense with dislike of iniurie. So *Adam* might haue conceiued anger against the serpent. The reason of the stoicks, that condemne anger as a naturall passion, for euill, because it is a perturbation, is without reason. For all perturbation is not euil, but vniust perturbation only: for *Christ* was angrie and vexed, and grieuouslie troubled, as at the death of *Lazarus*: and yet he was without sinne.

Now for the second, anger may be considered as laudable and good: for that there is such an anger I will not stand vpon the distinction of the schoolemen, that there is *anger of zeale* and *anger of vice*: the Scripture manifestly shewes there may be good anger. The Apostle saith, *be angrie and sinne not*^c. And *Salomon* saith, *Anger is better then laughter*^d, and the Euangelist saith

^a 1. Cor. 1. 7.

Ephes. 1. 3.

^b Exod. 33. 19.

& 34. 6. 7.

^c Psal. 84. 11.

Quæst.

Answ.

Anger indifferent.

Laudable anger.

Ira per zelum.

Ira per vicium.

^a Ephes. 4. 26.

^d Eccles. 7. 3.

our Saviour *looked about upon them angerly*^c, and Saint Mathew saith; he that is angrie with his brother, *without a cause*^e; as if he would acknowledge a iust anger, when there was a iust cause of anger. Now this good anger, is a godly passion of iust zeale, of iustice, conceived against sinne in our selues or others, that desireth iust reuenge, to the sauing of the person, appealing of Gods anger, or the promoting of the kingdome of Christ. I say, it is a godly passion. For there are two sorts of naturall passions. Some are so euill they can neuer be good, as enuie. Some are so naturall, as they may be either good or euill as they agree or disagree with the law of God, and such is anger. I say *iust zeale*, for I know that euerie zeale hath not alwaies either good cause or good effect. I adde *against sinne*, because it must not be our indignation at the person. And wee may bee angrie and vexed at our owne sinnes as *Paul* was ^g aswell as at the sinnes of others. And *reuenge* also is the end of anger: for so may a Christian be reuenged on himselfe as a fruite of godlie sorrow^h, as also he may desire the iust reuenge of the magistrate vpon others, the end must be to *saue the person*, not to expresse our spleenes, and to *appoint Gods anger*, as *Phineas* did, and others of Gods seruants, and lastly to promote Christs kingdome, by sauing a soule from sinneⁱ. But it is vicious anger is here ment.

Vicious anger, hath her degrees. For there is 1. the offence a greife of the heart, it may be this is that the *Apostle* hath *Ephes. 4. 31.* and is translated, bitterneffe. 2. Inflamed anger, or the inward working of this bitterneffe, or vexation, or offence or greife. 3. Outward rage, neither are all men of one fit in their anger. For some are quickly angrie and quickly appeased: some are slow to anger and slow from anger. Some are quickly inflamed, but slowly pacified. The best is, slowly to kindle and quickly to bee satisfied, but all are naught.

Now concerning vicious anget, I propound 2. things principally to be considered. 1. *Reasons.* 2. *Remedies against it.* Now for the first, There are diuers things might perswade a Christian to make conscience of the mortification of anger and frowardnesse. 1. *The commandement of God*, which is expresse, be not hastie in thy spirit to be angrie, as *Salomon* recordeth it in the 7. of *Ecclesiastes*^k, 2. The praises the Lord giues to men that can bridle their anger, and the disgraces the holy Ghost casts vpon impatient persons, As *Prouerb. 14. 29.* *He that is slow to wrath is of great understanding: but he that is hastie of spirit exalteth folly.* And againe, *Prouerb. 19. 11.* *It is the discretion of a man to deferre his anger, it is his glorie to passe ouer a transgression.* And againe *Prouerb. 12. 8.* *A man shall be commended according to his wisdom, but he that is of a peruerse heart shall be despised.* And in the place of *Ecclesiastes* before alleaged, he saith, *Anger resteth in the bosome of fooles.* 3. *The nature of euill anger.* What is anger, but the furie of the vncleane spirit, the madnesse of the soule, the vnrest of all the faculties, a very beast, within the heart of man, 4. *The effects of anger.* Which may be considered, either more generally or more particularly. And the particular euill effects are either internall or externall. The internall effects are such as these. 1. It blindes the minde, the iust anger troubles the minde, but vniust anger blindes it. 2. *It looseth the bowels of pietie, & mercie, especially from the persons.* A man hath no affections neither for duties of pietie nor of mercy. 3. *It greiueth the spirit of God*^l. 4. *It lets in the Diuell into a mans heart*^m. The externall effects are these. 1. *It will interrupt praier*, as the *Apostle Peter* intimats, if there be frowardnesse through indiscretion or contempt in the familie, that will interrupt praier, and worke a negligence in Gods worshipⁿ. And therefore it is one thing the *Apostle Paul* expressly requires, wee should looke to concerning praier, namely, *That men pray as without doubling, so without wrath*^o. 2. It is a great

^c Mark 3. 5
^e ier. Math. 5

^{22.}
What good
angoris.

^g Rom. 7.

^h 2. Cor. 7. 10.

ⁱ 1. Tim. 5. vlt.

Vicious angor
7741a.

^k Eccles. 7. 11.

^l Ephes. 4. 30.

31.

^m Ephes. 4. 17.

ⁿ 1. Pet. 3. 7.

^o 1. Tim. 2. 8

great hinderance to the profit of hearing, and therefore it is one of the Apostle James his rules, that if we would profit by the word, we should be *slow to wrath*^p.
 3. It doth notably shame a man, and discouer and blaze abroad his folly, for as Salomon obserueth, *he that is of a hasty minde exalteth folly*^q: and in the 12. chapter and 16. verse, he saith, *a foole in a day may be knowne by his anger*. 4. Anger disables a man for societie: for it is Gods commandement, or aduise, that we should *make no friendship with an angry man, nor goe with a furious man*: and as for other reasons, *least we learne his wayes, and receiue destruction to our owne soules*^r. And in generall, anger is the doore or gate of vice, and therefore David in the 37. Psalme, saith, *Cease from anger, leane of wrath, fret not thy selfe also to do euill*^s, as if he would imply, that to abound in anger, is to abound in sinne: and it cannot be, but a man must be guilty of much sinne, that liues in fretting and passion, and inward vnrest; and Salomon saith plainly, *that a furious man aboundeth in transgressions*^t. besides anger brings Gods curse vpon a man, as it is in Iob, *anger slayeth the foolish*^u, it bringeth many times great and sudden iudgments, and as Salomon obserues, *a man of great wrath, shall suffer punishment, and if thou deliuer him, yet thou must doe it againe*^{*}. Hence it is, that our Sauour Christ, denounceth iudgment both temporall and eternall against vnauided anger in the fifth of Mathew^x. And this of the reasons.

The remedies against anger are of two sorts. I. there are remedies for anger in our selues. II. there are remedies for anger in others.

There are diuers things are good to repress and subdue, and mortifie anger in our selues. 1. from the coherence of these words with the former verse, it appeares, that the serious and frequent meditation of our miserie, is a good meanes to cut downe the power and vnrulinesse of our passions. 2. Sauiug knowledge will make a man *peaceable, gentle, easie to be intreated*^y, and the true reason why there is so much passion many times in the heart, is, because their is so little knowledge in the head. for passion and folly are twins.

Thirdly, to preuent anger, or to restrain it, it is good to take heed of *medling with the strife that belongs not to vs*. But carefully to mind and meddle with our owne businesse^a, especially we should take heed of medling with foolish and indiscreet persons, *for he that contendeth with the foolish, whether he rage or laugh, there is no rest*^b. Fourthly, we must not *giue place to wrath*^c, nor let it haue a vent by sudden, and vnauided words, or by suffering our affections to increase in swelling and desire of reuenge: we should silence our passions, and resolute to suspect and restrain our words. Anger smothered will languish, but ler out will flame vnto further mischief. Fifthly, we should diuert the course of our anger, and spend the heate of our affections vpon our owne sinnes, and it were good to get into our heads a catalogue of some of our chiefest corruptions, that if we be suddainly tempted to anger, we might presently thinke of those sinnes, and spend our zeale vpon them. Sixthly, we should consider him that prouokes vs to anger. That heis the instrument of God to trie our patience: and that if he doe it wilfully it is a brand of his folly. Lastly, the meditation of the passion of Christ is an excellent remedy to kill anger and to crucifie it. And thus of anger in our selues.

Now the remedies for anger in others are such as these. First, silence. Vnto many natures, *to answer againe* is to put fewell to the fire. For anger is fire, and words are fuell. Secondly, if thy silence will be interpreted to be fullness, or contempt (for some thinke they are despised, if they be not answered) then the next remedy is a soft answer^d. And thirdly, it seems that a gift in secret, is good to pacifie anger. For so Salomon thinkes Prou. 21. 14. But fourthly, if this will not serue, then it is good to *giue place to it*^e, I meane to goe away from the angry person, till his anger be ouer. But especially take heed that thou prouoke not anger; *for the forcing of wrath bringeth out strife* as the churning of milke

p Jam. 1. 19. 20.

q Pro: 14. 29.

r Pro: 22. 24. 25.

s Psal. 37. 8.

t Pro: 29. 22.

u Job 5. 2.

* Pro: 19. 19.

x Math. 5. 22.

y Jam: 3. 17.

a Prou. 26. 7.

b Pro: 29. 9.

d Prou: 15. 1.

e Rom: 12. 19.

milke bringeth forth butter, and the wringing of the nose bringeth forth blood f.

The vse of all this may be to humble euery one of vs. We may lay our hands vpon our mouths, and repent of our foolishnesse, in our passions g. And we should for hereafter be carefull, in all companies, but especially in our families to auoide the customary sinnes of passion. Peeuishnesse and this daily fretting and chafing, is a cause of much sinne and disorder, and a notable let of piety: and an extreame affliction to others that are troubled with it. *It is better dwell in the corner of a house top then with a brawling woman in a wide house^r. For a continuall dropping in a rainy day, and a contentious woman are alike^s.* Thus of anger and wrath. Malice followeth.

Malice] The word *malicia* is diuersly taken. Sometimes for euill of punishment, or griefe for crosses t. Sometimes for wickednesse in generall, or the euill habit opposed to vertue u. Sometimes for malice or hatred. And so it is taken, Rom. 1. 29. 1. Cor. 5. 8. and so it is to be taken here. And this malice is nothing else, but *anger inueterate*.

Malice hath diuerse degrees. For it begins in the *base estimation* and loathing of the heart *: and then it proceeds to a desire, that plods and waires for euery opportunity of reuenge. And so it is *grudge*. Afterwards it becomes open, and shewes it selfe, by inflation, which is, when a man goes so as he thinks his neighbour not worthy to be looked vpon. Secondly, by strife and contention, suits and brawles. Thirdly, by bitterness and gaulé, in censuring and iudging and lastly by wilfulnesse, and a resolution not to be intreated.

Againe, malice is varied by the persons in whom it is. There is publike malice and priuate malice: publike malice is in publike estates, and is shewed by factions and diuisions: priuate malice is varied by the objects, for there is a malice in wicked men against Gods seruants. Thus *they haue hated them that rebuke in the gate^x*: Thus all the members of Christ are *hated of the world^y*: and this hatred of goodnesse is exceeding ill interpreted of the Lord, he accounts it *as manslaughter^z*, and will accordingly iudge it a.

There is also domesticall malice between husband and wife, brethren and sisters, seruants and masters, &c. This domesticall grudge or malice is exceeding hatefull to God, and hurtfull to the familie: besides, it is desperate, for *a brother offended is harder to winne then a strong castle^b*: and the Lord hates all that haue any hand in it; for he that *soweth discord among brethren^c*, is one of the six things the Lord hates.

There is also malice abroad, between man and man in controuersing: and that kinde of malice is principally heere mentioned: now this kinde of malice is not alwaies open and professed, for *he that hateth, as the Wiseman saith, many times dissembleth with his lips and layeth vp deceit within him^d*. there may be *leauen abominations* in his heart, though he speake faire d. and in another place, he saith, *haired may be hidden with lying lips^e*. but of what kinde soeuer it be, it is exceeding naught, and to be auoyded. Now concerning this sinne, I further propound two things: first, reasons. 2. remedies against it, and then I will touch some vse of all.

And the first reason may be taken from the vile nature of it. It is a vice so transcendent, that it passeth other vices; it hath been vsually said, that to be angry is humane, but to perseuere in anger (which is this malice) is deuilish: and therefore it is reckoned in the first of the Romanes, amongst the monstrous sinnes, which the monstrous Gentiles fell into: besides, to *hate and be hatefull*, is a dangerous signe of vnregeneracie f, euen that a man was neuer truly conuerted, for *he that saith he is in the light and hateth his brother, is in darknesse euen till now^g*. Thirdly, it is worthy to be repented of and carefully shunned, euen for the ill effects of it, for it is like leauen h, it will sowre and spoyle whatsoeuer praise

f Prou. 30. 33.

g Prou. 30. 32.

r Prou. 21. 6.

s Prou. 27. 15.

t Math. 6. 34.

u Acts 8. 22.

* Leuit. 19. 17.

x Amos 5. 10.

y 1. Joh. 3. 15.

z 1. Joh. 3. 11.

a Psal. 129.

5. 6. 7.

b Prou. 18. 19.

c Prou. 6. 19.

d Prou. 26. 24.

25.

e Prou. 10. 18.

f Tit. 3. 3.

g 1. Joh. 2. 9.

h 1. Cor. 5. 8.

praise-worthy qualities were in a man before : and it is a great lett both to the word and prayer ; and thence it is that the Apostle Peter exhorts, that if wee would grow by the word in affection and practise, wee must then *lay aside all malice and enuy*ⁱ : and the Apostle James shewes in his 4th chapter^k, that many desire and aske and haue not, and hee implies that (among other things) their warring, and fighting, and iangling contentions were the cause of it. But our Sauour Christ is expressly plaine, that if mens stomacks be so big, they will not *forgiue, the Lord will not forgiue them*, though they be neuer so importunate^l. and besides, men that in their passionate grudges, are so hasty to ltrife, are many times brought to those straits in the end, that they know not what to doe, when they are put to shame by their aduerfaries^m. Further, Salomon obserues that men that thinke to hide their grudge and hatred, haue their wickednesse, many times, shewed before the whole congregationⁿ : and they that *dig pits in their spight for others*, by the iust prouidence *fall into the same themselues*^o. Few malicious persons prosper ; he that by his malice is caried into contention, knowes not what hee doth, for *he is as he that letteth out the water*^p : a whole floud of mischiefè may breake in vpon him, that he dreames not of, for *he that hateth his brother*, as Saint Iohn saith, *walketh in darknesse, and knowes not whether he goeth, for the darknesse of malice hath blinded his eyes*^q. Finally, let such as will not be reconciled, nor agree with the aduerfary quickly, feare that prison, that is threatned by our Sauour, euen *the prison of hell*, into the which, if they be cast, they *shall not come out till they haue paid the uttermost farthing*^r. and on the other side, it is a singular praise to bee ready and forward to be reconciled, and lay aside malice and discord, and a crowne of reward shall bee giuen to such, as seeke peace and agreement : yea a double crowne, one, because hee will bee reconciled, and another, because hee seeks it, and asketh peace first.

The remedies
against malice
in our selues.

f Pro: 13. 10.

t Pro: 26. 20.

u Pro: 26. 21.

* Pro: 22. 10.

The remedies against malice follow : and they are of two sorts. For malice is to be medicined in our owne hearts, or auoyded, or it is to be compounded, or preuented in others. Now to take order that malice might not infect vs, these rules are to be obserued. First, we must take heed of the causes of malice, and they are either within vs or without vs ; within vs there is pride^f, and impatience, and enuy, and in some nature a very lust to contend, a kinde of petulancie, and a very spirit of contradiction ; now vnlesse we keepe out or subdue these, it cannot be, but grudge and malicious discords will transport vs. Againe, without vs, there is the tale-bearer and scorner, and the froward person, and the busie-body, called the *man of imaginations*, all these must be shuned, and auoyded, if we would liue without malice or contention : for *where no wood is, there the fire goeth out, and so where there is no tale-bearer strife ceaseth*^t. and the like may be said of contentious and froward persons, for *as coles are to burning coles, so is a contentious man to kindle strife*^u. If a man finde himselfe apt to grudge or strife, it is his best way, to keepe out of the way of froward persons, that may soone fire him. The like counsell mult bee giuen concerning the scorner, for, saith the Wiseman, *cast out the scorner and contention shall goe out*^{*} : and it is sure, that he that would not be infected with hatred, his best way will bee to hate the busie-body. Now if this direction will not serue the turne, then in the second place, thou must mortifie thy rising malice, and confesse it with grieffe vnto God, till by praier thou get some victory ouer it. Thirdly, much malice and grudge would be auoyded, if we did but obserue that counsell, Leuit. 19. 17. namely, that when wee did conceiue dislike of any thing in our brother, for which we did feare we should hate him, we should go to him, and reprooue him, *rebuking him plainly for his sinne* : many times a seasonable reproofe drawes out the poyson of beginning grudge and malice. Fourthly, it is good to meditate vpon the passion of Christ, and of his readinesse to for-
giue

giue euen vpon the crosse great wrongs, and worser enemies: wee should lay a necessitie vpon our selues, to bee aduised before we would admit contention, or the resolution to contend, for as Salomon saith, *by pride commeth contention, but with the well-advised is wisdom*^x, euen this wisdom to forbear contention. Finally, in the fourth to the Ephesians the Apostle before he saith, *Let all bitterness, and wrath, and malice, &c. bee put away*, had said in the verse before, *griue not the holy spirit of God, whereby yee are sealed to the day of redemption*: as if he would import, that a man might bee induced to put away malice, and the rest of the vices there named, with great ease and readinesse, if he would obey the motions of the Spirit, and bue himselfe seriously about the assurance of his full and finall Redemption, daily thinking of the time when hee shall berid of all wants, and sinnes, and wrongs too: if wee could oftner thinke of Gods iudgments, and the great day of reuenge and recompence, it would cause vs to haue lesse stomach, to bee our owne iudges and reuengers. And if the spirit of God might rule vs, our flesh would haue little heart to busie it selfe about the works of malice:

Now for malice in others, it must be considered either as it is to bee compounded, or as it is to bee auoided; and for the compounding of it, obserue these rule. First, if thou wilt not *doe good for euill*, (which yet is required^a) yet be sure, thou *render not euill for euill*^b. Secondly, *if thy brother haue ought against thee*, so as thou bee priuy to thy selfe that thou hast done him any wrong, or giuen him any cause so to conceiue, then goe thou and seeke reconciliation, tender it and aske it of him. Thirdly, if the contention be yet secret, follow Salomons counseil, say nothing of it to others, but *debate thy cause with thy neighbour himselfe, and discover not thy secret to another*^c: peace might soone be made with many men, if the discord were not made so publike. Now for auoiding of contention and malicious discords, there are diuers rules of great vse. I. *Meddle not with the strife that belongs not to thee*^d. II. *Contend not with fooles*: thou shalt neuer haue done if thou meddle with foolish persons, for *whether they rage or laugh, there is no rest*^e. III. *Let nothing be done through vaine-glory*^f. IV. *Speake euill of no man*^g. V. *Bee courteous and tender-hearted*^h. VI. *Wrong no man, but follow that which is good both amongst your selues and towards all men*ⁱ. Lastly, pray for a couering loue, for *hatred stirreth vp strife, but loue couereth all sinne*^k.

The vse of all this, may be both for reproofe & for instruction. For reproofe of many men, that are fearefully soured with this leauen, they doe not onely let the Sunne goe downe vpon their wrath, but they let the Sunne goe his whole course, and can finde no time from the one end of the yeere vnto the other, to compound and lay aside their discords. Nay so hath malice seated it selfe in some dogged and spightfull natures, that it seemeth to proclaime, it will neuer loose possession, till the deuill the father of malice hath full possession both of soule and body. But let euery godly minde be perswaded to auoyd this monstrous sinne, yea let vs striue to auoide the very beginning of it, or if nature haue such corruption, that for the present we cannot get our hearts rid of all secret poyson of dislike, let vs be sure we be but *children in maliciousnesse*: it is a monstrous wickednesse to haue a head that is exercised to strife, and a heart that hath a kinde of sinfull dexteritie, in framing and plodding for malicious courses. And thus much of malice.

Curfed speaking] The word in the originall, is *βλασφημία*, blasphemie. Now blasphemie or curfed speaking, it is a sinne either against pietie, or against righteoufnesse. As it is against pietie, it is blasphemie to reproch, or reason against the person or nature of God: or against the prouidence and works of God: or against the worship of God and the meanes thereof, and so it is curfed speaking and a kinde of blasphemie to repine at Gods works^m: to reproch Gods

x Pro: 13. 10.

y Eph. 4. 30. 31

Remedie for malice in others.

a Pro: 25. 21.

b Rm: 12. 17.

c Pro: 25. 4.

d Pro: 26. 17.

e Pro: 29. 9.

f Phil. 2. 3.

g Tit: 3. 2.

h Eph. 4. 31. 32.

i Thess. 5. 11.

k Pro: 10. 12.

m 1 Cor. 10. 10.

faborhs

- *Lamen*, 1.
 ° *2. Cor.* 36. 16.
 † *Eccles* 10. 7. 11
 ‡ *Ephes.* 6. 9.
 § *Ephes.* 6. 4.
 ¶ *Coll.* 3. 19.
 † *Pro.* 25. 24.
 ‡ *Pro.* 13. 8.
 * *2. Cor.* 12. 20.

labothesⁿ, or messengers^o, or his word. Also there is a cursed speaking which is against righteoufnesse in the second table, and thus it is cursed speaking. When Subiects curse the king^p. When Masters threaten their seruants^q. When Parents prouoke their children^r. When Husbands are bitter to their wiues^s. When wiues braule and chide with their Husbandes^t. When great men lord it over the poore^u, and the like. Cursed speaking is either before the face, and so it is *strife of words*, or behinde the backe and so it is *backbiting* or whispering^{*}. It is cursed speaking, to mocke and scorne, it is cursed speaking to iudge and censure, it is cursed speaking to slaunder and disgrace, it is cursed speaking to be euer complayning in all places. Finally it is cursed speaking when men speake euill of any man, and there is a speciall kinde of it in speaking euill of godly men, and this properly is blasphemie in the second table, for the Lord for the honor he beares to his people, is pleased to afford the name of blasphemie to their reproches, as importing, that he takes it as if he were reproched himselfe.

- * *Gal.* 5. 15.
 † *Math.* 7. 1.
 ‡ *Iam.* 5. 9.
 § *Pro.* 24.
 ¶ *1. Pet.* 2. 1. 2.

We should all of vs take heede of cursed speaking of what kinde soeuer, for it ariseth of ill causes, as enuie or malice, and it hath effects, for it is certaine thou werest as good peirce others with a sworde as smite them with thy tongue. And therefore a bitter and cursed tongue is often compared in the Scripture, to the sting of adders, and to a sword, yea a sharpe sword, to a razar, and to arrowes, and the like, besides the hurt it doth to thy selfe: for *if thou bite and deuour, take heede thou be not deuoured*^{*}. And it is iust with God thou shouldest be *iudged* and censured that accullomes thy selfe to *iudge* and censure[†]. And though thou speake euill neuer so secretly, yet God doth many times wonderfully discover the shame of it before others, and if man would not iudge thee for thy euill tongue, yet it is certaine God will[‡]. And it is many times seene that men and women of distempered and spightfull tongues are made a very abomination amongst men[§], so as all men are wearie of them and shunne them. Lastly scornefull and cursed speaking proues a notable hinderance to the successe of the word[¶], and that these kinde of people might obserue when they come to heare they receiue not a blessing, and why? But because blessing is so farre from their lippes, as they loued cursing so it cometh to them.

- *Pro.* 4. 24.
 Quæ.
 Answ.
 Remedies.
 † *Psal.* 56. 5.
 • *Pro.* 23. 24.

The vse of all may be to exhort vs to *put away far from vs a froward mouth and peruerse lippes*[•], and that *nothing be done through strife*, but rather that *all things be done without murmuring or reasonings, or brawlings, or reuilings*. And herein such as feare God, should striue to giue good example, seeing they are as lights in the middelt of crooked and peruerse people. *Q.* But what are the remedies of cursed speaking. *Answ.* If we haue sinned through bitterness, we should obserue two rules. 1. *Let thy owne words greiue thee*[†], that is, labour by praier and godly sorrow to beate downe the power of thy peruerse-nesse, without defending, excusing or extenuating of thy frowardnesse. 2. *Keep thy heart with all diligence*[•], Look to the first risings of thy passions. For bitterness is first in the heart before it can come into the tongue. Now for preuenting of euill speaking in others, the only rule is to giue them no occasion, either by words or iniurious and wicked life. *Ob.* But they will raile and reuile without a cause. *Answ.* Then obserue these rules. 1. *Be take thy selfe to praier*, so did *Dauid*[†]. 2. It is good oft-times to bee as *a dumbe man that beareth not*[•]. 3. Be sure thou be carefull thou wrong not the names of others, else though thou bee innocent in the thinges imputed, yet thou art iustly scourged with the like euill[‡]. 4. The constantest and surest medicine for railing, is a holy continuance in godly conuersation: for though for the present it seeme not to profit the railer, yet in time to come it may[§]. I adde also *Salomons* rule, namely, with an angrie countenance to driue away a backbiting

- Obiect.
 Answ.
 † *Psal.* 104. 2.
 3. 4.
 ‡ *Psal.* 38. 13.
 14.
 § *Math.* 17. 1.
 † *Phil.* 2. 15.

biting tongue. For that is many times the bellows to kindle the fier of bitter-
nelle and fierce speaking.

Filthie speaking] This is another of the wretched vices of the tongue, to
be with all care and conscience auoided by a Christian. And therefore the
Apostle in the fifth to the *Ephesians* also, aswell as here puts it into the Cata-
logue of euils he would most seriously diswade them from: and out of that
Chapter, we may gather diuers reasons against it. 1. Wee are deare vnto
God and therefore should follow him as deare children. Now of all things
we neuer saw any colour of this in God. Angrie speaking indeede is some-
times for our capacitie giuen to God: but neuer filthie speaking, or any the
least glimpse of it. 2. Our loue should bee as Christs was. Now his wasto
profit not to infect, and it was pleasing to God: not as hatred, as th's filth of
wordes must needs be. 3. It is a shame, and vncomelinese, and dishonor
to a Christian. 4. If any would obiekt it is but a small matter, the Apostle
would soone answer, men ought not to be deceued with vaine words for it is
sure that because of this and such like things *commeth the wrath of God vpon
the children of disobedience.* 5. This is a froth of filthinesse that should onely
be found in vnregenerate men that lie in darkenes, and it is a worke of darke-
nesse, to speake filthily aswell as to do filthily. 6. If wee be children of the
light we should shew it by our fearefulnesse to speake or do any thing that were
vnpleasing to God. And we should shew it by reproofing such filthinesse in
others: for such filth if it be not reproofed is not regarded, but a Christian
reproofe will make manifest in some measure that it is not good nor agreeing
to truth and righteousnes, and goodnesse. 7. Men are in some degree of a
lethargie that vse this sinne. 8. A Christian ought to walke exactly, strictly,
precisely or circumspectly, it is no more then he is bound to do, to make con-
science of the least filthy word aswell as of filthy actions, and therein to take
notice of Gods will. And this of the second vice of the tongue.

Reasons a-
gainst filthie
speaking.

Verf. 9. *Lie not one to another, seeing that yee haue put of the old man with
his workes.*

Lie not one to another] This is the last vice in the Catalogue, lying is giuen
oftentimes to the dumbe creatures: and so Images lie, and teach lies, and so
the wonders of Antichrist are lying wonders^a. But it is most vsually and pro-
perly ascribed to man, and so he lies either in nature, or in worke, or in worde.
In nature, and so the Prophet *Dauid* saith *men of high degree are alie*^b. *In
worke*, and so men lie either through hipocrisie, or deceite. Hipocrisie is lying,
whether it be in worship to God^c, or carriage towards men^d. Deceit is lying,
and therefore the bread of deceit is called *bread of lying*, *Prouerb*, 20. 17. But
most properly a lie is in word, and so there is a lie in doctrine when men teach
falshood, or applie truthe to wrong persons or for wrong ends, The Diuell
is a lying spirit in the mouth of many Teachers. Men lie also in false witnessse
bearing, so do they in slandering and flattering. But most strictly, lying is in
the report of thinges vntrue in conuersing with men whether at home or
abroad.

a 2 *Thef*. 2. 11.

b *Psalm*. 62. 9.

c *Esay* 59. 13.

d *Renel*. 2. 9.

There are many reasons why a Christian should take heede of lying. First
if we consider the cause of lying it is the Diuell, he is the father of lies^e. Se-
condly if we consider the nature of a lie, it is most shamefull and hatefull:
and therefore the liar denies his lie, because he is a shamed to be taken with it.

Reasons a-
gainst lying.
e *Jeh* 8. 44.

And our Swaggerers hold the lie so disgraceful that they will reuenge it ma-
ny times with blood. Riches cannot adde so much grace to a man as lying will
bring him disgrace, and therefore *Salomon* saith: *A poore man walking in his in-
tegrity, is better then a rich man which is a liar*^f. And the Lord vsesh to reckon
lying

^g Rev. 21. 8.

^{22.} 15.

^b Prov. 12. 17.

ⁱ Revel. 14. 5.

^k Zeph. 3. 13.

^l Eph. 4. 25.

^m Pro. 12. 22.

ⁿ Pro. 6. 17.

^o 1. Tim. 1. 10.

^p Hosea 4. 2.

^q Acts 5.

^r Prou. 19. 5.

^s Psalm. 5. 6.

^t Revel. 22. 15.

Vse.

^u Psalm. 4. 4.

^{*} Jeremy 9. 5.

Three signes
of a liar.

^x Prou. 12. 19

^y Prou. 17. 4.

^z Revel. 22. 15

¹ Prou. 3. 8.

Quest.

Answ.

Obiect.

Obiect.

Answ.

lying with the most monstrous finnes, to make vs the more to hate it: as we may see in the Catalogues of the Revelation, and in other places of Scripture. Thirdly on the contrarie to *speake the truth is to shew righteousnesse*^h. A mouth without guile is a marke of Gods redeemedⁱ, and the remnant of Israell, as ingenerall *they will do no iniquitie, so in speciall they will not speake lies*^k. Fourthly in the Epistle to the Ephesians the Apostle reasons thus, *Put away lying; speake euery man truth to his neighbour for we are members one of another*^l. It were most vnnaturall for the head to lie to the hand, or one member to be false to another: so vnnaturall is it for Christians to lie one to another. For they are (or professeto be) members one of another. Fifthly, if we consider the effects or consequents of lying, for it makes vs abhominable to God, as they that *do truly are Gods delight*, so *lying lippes are abomination to the Lord*^m, and a liars tongue is one of the 7. abhominable things which Salomon reckoneth vpⁿ. The law also is *giuen to liars among the rest*, as the Apostle to *Timothie* affirms^o. It is one of the finnes that brings vpon a mans soule and bodie, the forfeiture of the law. If lying be not restrained in time thou maiest get such a habit of lying that thou canst hardly tell any thing but thou wilt mixe some falshood with it, and that will both increase thy sinne and the guilt of it. Besides thou wilt loose thy credit, so that thou wilt hardly be beleeued if thou speake the truth. Sixthly, know that God will enter into iudgement with all liars^p, sometimes by ordinarie iudgements, sometimes by extraordinary, as he did with *Ananias* and *Saphirah*^q. Now the holy Ghost saith: *he that speakes lies shall not escape*^r, but *God will destroy them that speake leasings*^s, or if we could escape in this world, yet *the lake that burneth with fire and brimstone is prepared for them that speake or loue lies*.

The Vse may be for reproofe and humiliation to such as finde themselves ouertaken with this sinne, especially if it raigne in them, but more especially they are in a cursed condition that *seeke lies*^u, and *teach their tongues to lie*^v; neither let men please themselves that they can do it couertly. For liars are for the most part easily found out, there is among the rest 3. signes of a liar and in one of the three he vsually discovers himselfe. 1. *To vary incontinently*^x. 2. *To hearken to a false tongue*^y. 3. *To loue lies*^z. But let euery one that feareth God obey this counsell of the Apostle, to put lying in the Catalogue of finnes he would daily watch against. And because by nature wee are all prone vnto this sinne, we should remember it euen in our prayers to God, *that he would remoue far from vs vanitie and lies*¹. Before I passe from this vice, there are certaine questions to be answered, as first whether all lying be sinne or no. That this may be vnderstood men vse to deuide lies into three sortes. There is an *officious*, and a *pernicious*, and a *iesting* lie. All men condemne the pernicious lie, many excuse the lie in iest, and some commend the officious lie, but the truth is, all are naught. And therefore the Apostle saith, *lie not at all*, for he speaketh indefinitely. But it will be objected that the *midwives* and *Rahab* and *Micholl* did lie, but it must be answered, that their zeale and pietie was to be praised, but the meanes they vsed was not to be imitated. If any object that the Patriarches vsed lying, they must know that diuers speeches of theirs, which to some seeme to be lies, indeed were not. For Sarah was Abrahams sister, and Jacob was Isaacks first borne by diuine dispensation and prophetically, & so Pauls speech about the high Priest may be excused, when he saith he *knew not that he was the high Priest*. For from the death of Christ the right of the Priesthood ceased. If it be further objected that of two euils the lesse is to be chosen. I answer, that that rule is to be vnderstood of euils of inconuenience, not of euils of sinne. Now that it may further appeare that it is not lawfull to lie, no though it were to saue others from great danger. These reasons may be wced. First we *may not doe euill that good may*

come

come of it ^b. 2^{ly} Peter was rebuked for dissembling, though it were, as hee conceiued, to a good end, euen to auoyd offence and scandall ^c. 3^{ly} nay it is not lawfull to him, though it were to defend Gods cause, or to preuent his dishonour: therefore Iob saith earnestly and in great heat, *will ye speake wickedly for God, and talke deceitfully for him, will yee accept his person* ^d &c. 4^{ly} If wee might lye to saue others out of danger, then wee might lye to saue our selues also: for we are not more bound to care for the safetie of others, then our owne: but we may not lye to saue our selues, for then Peter had not sinned by denying his Master, keeping his faith and his heart, seeing it was to saue his owne life. Lastly, we might as well commit fornication with the Moabites to draw them to our religion, or steale from rich men to giue to the poore, as to lye to profit.

Quest. But is it not lawfull to suppress the truth sometimes?

Ans. Truth is either religious or politicall. For religious truth, being asked of our faith, wee are ingenuously to professe it. Now politicall truth is to be considered, either as it is required in iudgment, or as it is to be vsed in cases out of iudgment. As for the truth before a Iudge, it may not bee concealed, when thou art called to answer the truth; but in priuate conuersing, wee are not alwaies bound to reueale all the truth: for the precept, *Speare euery man the truth* ^e, is an affirmatiue precept, and so doth not binde alwaies, and at all times, and in all places. Besides charitie binde vs to conceale and couer many infirmities, and a wise man keeps in, some part till afterwards; and besides it is apparant, men are not bound to discover their secret sinnes to all men. Samuel also is taught to conceale a part of the truth, when he went to anoint David. And thus of the catalogue of Iniuries.

Seeing you haue put off the old man with his works.] In these words with the verses that follow to the 12th is contained three reasons to inforce the mortification of iniuries.

I. They are the works of the old man: and they haue by profession put off the old man, and so they should do his works.

II. They are now in the state of grace, they are new men, and therefore haue new manners: they are by the means renewed in knowledge, and therefore ought to grow in practise, euen in the mortification of what remaines of corruption, they are renewed after the image of Christ, and Christs image is the patterne of all holinesse, and they must therefore leaue those sinnes; because how like soeuer they bee to the humors and dispositions of the most men, yet they are not found in the Image of Christ.

III. God is vnpartially righteous and iust: if men mindenot mortification, he cares not for them, though they were *Jewes, circumcised, freemen*, and contrariwise, if they do conscionably striue after the holinesse of Christ, and the mortification of sinnes, he will accept them, though they were *Gracians, Scythians, bond, &c.*

In these words is heedfully to be noted, the matter to bee auoyded: both the old man and his works. 2. the maner employed in the metaphor (*put off*) with the time, *haue*, and the persons, *ye*.

The old man is by some taken to be their old condition of life in the time of Idolatriy; by others, to be their custome and habit in sinne: but it is generally by the most taken to be the *corruption of nature*, and *inborne prauitie*, that vicious humor and ill disposition that naturally is in euery one of vs, it is the image of the first Adam in our hearts.

This corruption is here said to be, *the man*: because it is seated in euery part of man, and because it rules and frames a man, and because it liues in man, so as sinne onely seems to be alieue and the man dead, and because God will take

^b Rom: 3.
^c Gal: 2.

^d Job 13:7.
8.9.

Quest:
Ans:

^e Eph: 4. 15.

o

vers: 10.

vers: 11.

What the old man signifieth

Why corruption is called the man.

and why it is
called the old
man.

a 1 Cor. 15. 45.

What are the
works of the
old man.

b Gal. 5. 22. 23

c Job: 15. 3.
d Job: 17. 17.

notice of nothing in the sinner, but his sinne.

2 *The old man* partly in respect of the first Adam, whose sinne is ours by propagation, and who is called *ould*, to distinguish him from the second Adam^a: and partly in respect of our state of corruption, which in the renewed estate we change so, that our condition after calling is said to be *new*, and our disposition before calling said to be *ould*. This corruption may be said to be *ould* also by the effects, for in godly men it waxeth old and withereth more and more daily by the power of Christ in them: and in wicked men, it spends the strength and vigor and power of the faculties of the soule, and makes him more and more withered and deformed in Gods sight, and withall it hastens old age, and death vpon their bodies. also in some men, sinne may be said to be old in respect of continuance, this is most fearefull; age in any corruption is a most grieuous circumstance of aggrauation; it is best not to sinne at all, and the next, to get quickly out of it.

Thus of his nature: now of his workes. The works of the old man are in generall, workes of darknesse, of iniquitie, of the flesh, vaine, vnfruitfull, corrupt, abhominable, deceiueable, shamefull, and tend to death. And now particularly, if we would know what he doth, and how he is imployed, we must vnderstand, that he giues lawes to the members against the law of God and the minde; that he frames objections and lets against all holy duties; that he strues to bring the soule into bondage and captiuitie vnder imperious lusts; that he inflames the desires of the heart against the spirit: that he infects our vaine generation, and works both sinne and wrath for our posteritie; but more especially, his workes are either inward or outward: inwardly he workes Atheisme, impatience, contempt, carnall confidence, hypocrisie: he forges and frames continually, and multiplies euill thoughts: he works lusts of all sorts, he works anger, rage, malice, griefe, euill suspicions, and the like. Outwardly, he works all sorts of disorders, impieties, vnrighteousnesse, and intemperance. A catalogue of his outward workes are set downe, in the Epistle to the Galathians^b. he is heere in the coherence, described to be couetous, filthy, wrathfull, cursed and lying: and all these are well called his workes, because he rests not in euill dispositions, but will burst out into action: besides, it is his trade to sinne, and they are well called his workes, because they are properly a mans owne, for till a man repent, he hath nothing his owne but his sinne, and it is to be obserued, that his workes indefinitely must be put away: as if the holy ghost would imply, that all his workes were nought: for his best workes are infected with the vicioufnesse of his person, or else they are not warranted in the word, or they are not finished, or the end was not good, or the manner not good, or they were wrought too late, or being out of Christ, they were not presented by Christ vnto God, in whom only they can be accepted.

Thus of the matter to bee reformed, the manner follows. *Put off*] The faithfull are said to put off the old man six waies. 1 *In signification*, or sacramentally, and so in baptisme. 2 *In profession*, or outward acknowledgment: and so we professe to leaue off the practise of sin. 3^{ly} *by Iustification*, and so the guilt of sinne is put off. 4^{ly} *by relation*, and so in our head Christ Iesus he is euery way already perfectly put off. 5^{ly} *by Hope*, and so we beleue he shall be wholly remooued at the last day. 6^{ly} *by Sanctification*, and so he is put off but in part, and inchoatiuely: the last way is heere principally ment.

Now in respect of Sanctification, the old man and his workes are put away, first, in the word, for so Christians are said to be *cleane by the word*^c, and to be *sanctified by the word*^d. The word, *first*, begins the worke of reformation, it informes, renews, chafeth away the affections and lusts of sinne, &c. and then secondly, the Christian at home puts him away by confession, and godly sorrow, and the diuorce of daily practise of reformation. this is in effect

that

that which is signified in the other metaphor, of *crucifying the old man*^c: for to crucifie him, is to lift him vp on the crosse of Christ, and to naile him with the application of Gods threatnings, which causeth the paines of godly sorrow.

Haue] Q. Can men put of the old man in this life. *Ans*: They may by inchoation not perfectly. Q. But when may wee haue the comfort of it, that the old man is put of and crucified in vs. *Ans*: When he is so subdued that he raignes not, for (to take the benefit of the word, crucified) to crucifie is not absolutely and outright to kill: and therefore it is said in the Creed, Christ was dead, after he had said, he was crucified, to note a further degree. Now then, (as I conceiue of it) sin is crucified, when wee make our natures smart for it, so repenting of our sinne, as we allow no sinne: for to crucifie a man, is to leaue no member free: prouided that we be sure, that the old man be so pierced, that he will dye of it, though he be not presently dead.

See] The persons are indefinitely set downe, to note that it is a duty required of all sorts of men, to put of the old man, and this worke it is required of great men, of learned men, of wise men, of young men, in a word, of all men without exception. The vses follow.

And first we may here informe our selues concerning the necessitie of mortification, there is in vs such corruption of nature, and such works of corruption, as if they be not mortified, they will certainly mortifie vs. Secondly, heere may be collected, matter of confutation, and that of Popish antiquitie: for euery man carries that about with him, that may prooue that a thing may be ancient and yet vile. Thirdly, how can the most of vs escape, but the reproofes of God, must needs fall vpon vs, for euery man lookes to the mending of his house, and his lands, and his apparell, &c. but who lookes to the mending of his nature? euery man hath courage to put away an euill seruant, and an adulterous wife, but where are the people that will resolutely set vpon the diuorce of sinne? men may be deceiued, but the truth of God will remaine vnchangeable, if we haue not put of the old man with his deceiueable affections and works, we haue not after all this hearing *learned Christ as the truth is in him*^f: but when I speake of putting of, I meane not that sinne should be put of, as men put of their garments, with a purpose to put them on againe, after a certaine time.

Verf. 10. *And haue put on the new man, which is renewed in knowledge after the image of him that created him.*

In this verse is contained the second reason to inforce mortification, taken from their new estate in grace. The reason in it selfe intreats of the new birth, and describes it, by shewing what it is, 1. in generall, it is the putting on of the new man. 2. in particular, it is the renewing of the minde with knowledge, and of the whole man, after the image of God and Christ.

The maine generall doctrine of the verse is, that all that are accepted of God in Iesus Christ, haue put on the new man, or are made new creatures. And for the further opening of this great point, I consider three things. First, the necessitie of the new birth. 2. what it hath in it. 3. the manner by which it is effected. and then I come to the vse.

For the first, those places of Scripture most euidently prooue it is of absolute necessitie. The Apost: to the Galat: saith, *neither circumcision nor vncircumcision auaieth anything, but a new creature*^a: & to the Eph: ^b he sheweth, that if we be taught as the truth is in Christ Iesus, then to put of the old man, and to put on the new, are as the maine principles of all sauing doctrine. and to the Corinthians he saith, *If any man be in Christ Iesus, let him be a new creature*^c, and our Sauour Christ in the 3. of Iohn is peremptory, *except a man be borne againe, he can neuer enter into the kingdom of heauen*^d.

c Rem: 6. 6.

Use.

Eph: 4. 22. 23.

The necessity of the new birth.
a Gal: 6. 15.
b Eph: 4. 22. 24

c 2 Cor: 5. 17.
d Iohn 3. 5.

His nature is new, in foure things.

e *Math.* 13. 11
f *Zach.* 12. 12.
g *Psal.* 32. 2.

h *I Cor.* 1. 6.

i *Rom.* 14. 17.
k *Psal.* 1. 12.

l *Psal.* 16. 3.

m *Rom.* 5. 3. 4.

n *Psal.* 51. 2.

o *Math.* 5. 6.

p *Esay* 63. 17.

q *Psal.* 42.

r *I Tim.* 4. 8.

s *Rom.* 9

The tryall of his obedience in three things.

t *Rom.* 12. 1.

u *Esay* 5. 6.

* *2 Cor.* 1. 12.

† *11. 2.*

‡ *Eph.* 5. 15.

§ *Psal.* 119.

¶ *I Thess.* 5. 23.

‡ *2 Cor.* 7. 1.

§ *Psal.* 24. 4. 5.

¶ *Rom.* 2. 16.

b *I Pet.* 1. 2. 3.

c *Rom.* 10. 14.

17.

d *Eph.* 1. 18.

e *I Pet.* 4. 14.

f *2 Tim.* 1. 7.

g *Jer.* 31. 33.

h *Esay* 62. 2.

i *Re.* 3. 5.

j *Ezek.* 36. 27.

k *John* 14.

l *Eph.* 2. 14.

m *Esay* 55. 6.

n *Heb.* 1. 14.

o *Esay* 62. 11.

Now for the second. Whosoever is a new creature, or hath put on the new man, it is certaine he is new. 1. in his nature. 2. in his obedience. Hee is new in his nature, and that will appeare after sound tryall in foure things. for, first, he hath new gifts, as the gifts of knowledge ^e or discerning, the gift of prayer, or as the Prophet calls it, of *supplications* ^f, the gift of vprightnesse, or a *spirit without guile* ^g, yea the Apostle saith, they were not destitute of any heauenly gift ^h. 2 Hee hath new delights, for he fees the ioyes of the holy ghoist ⁱ, and that in new things, in which he was neuer wont to delight before, as in *the law of God* ^k, in prayer, in the sacraments, &c. and also in new persons, for now all his delight is in *the excellent ones* ^l, that truly feare God, and no more in carnall persons: yea and in new times too, for he was neuer wont to reioyce in the time of affliction, but now he findes maruclous ioy *in tribulation* ^m. 3. Hee hath new sorrowes: also they are not now so much for losses, shame, sicknesse, or the like, as for sinne, or Gods spirituall iudgments, or the afflictions of Gods children. 4 He hath new desires also, as after puni-
tie of nature ⁿ, pardon of sinne ^o, softnesse of heart ^p, the presence of God ^q, successe of the meanes, audience in prayer, and the comming of Christ ^r, and the saluation of Israel ^s, and the like.

And as he is new in his nature, so is hee new in his obedience also, and that if we respect either manner, or the matter, or the end: if we respect the manner, or the matter, or the end; if we respect the manner of his doing Gods worke, it is first with consecration of his soule and body to Gods seruice ^t. 2. It is with delight, he loues to be Gods seruant ^u. 3. It is in Christian simplicitie, and harmlesnesse, and *godly purenesse*, and strictnesse ^v. Now secondly, if we respect the matter of his obedience, he is exceedingly changed and renewed: for now he hath respect not to one or two commandements, but to all Gods commandements ^x, he would be *sanctified throughout* ^y, he labours for inward holinesse as well as outward ^z, and as he is altered in his seruice of God, so is he in his calling too: for he walkes more conscionably towards all men, and hath learned to practise his generall calling in his particular. And thirdly, for the ends of his obedience, his praise is not now of men but of God ^a, his desire is to approoue himselfe to God, without respect of the world, how men will take it, and he will constantly professe and practise, though it be against his ease, credit, pleasure or profit.

The third thing propounded, was the meanes of the new birth: and howsoever the most men stand affected, yer the truth of God is certaine and vnchangeable, the ordinarie outward meanes to conuert a soule to God, or make vs new creatures, is the word preached, we are borne againe by this *immortal seed of the word*, as the Apostle ^b Peter saith: and the Apostle Paul is peremptorie in the epistle to the Romanes, *how can a man beleue except it be by hearing of the word preached* ^c: the inward meanes is the spirit of Christ: which in respect of his working herein is called the spirit of *reuelation* ^d, of *glory* ^e, of *loue*, of *power*, and of a *sound minde* ^f.

The vses follow. And first all Gods seruants that haue felt the power of the word renewing them, may greatly reioyce in the mercies of God to them, and the rather if they further consider the priuiledge of their new estate; for art thou a new creature, then thou hast the benefit of a new couenant ^g, thou hast a *new name vpon thee* ^h, and a *new spirit within thee* ⁱ, to comfort thee ^k, to direct thee, to confirme thee, and to make intercession for thee: thou hast new alliance, a *new father*, euen God the Father: and new kindred with all the Saints both Iewes and Gentiles ^o: a *new Prince and minister* ^p, euen Iesus Christ: *new attendants*, the very Angels of God ^q: *new wages* and *new worke* ^r: a *new commandement*, the rigor and curse of the Law being taken away: *new food*, euen Manna from heauen, the word of life: *new signes and helps*, to guide thee in

in the way^f. And when thou shalt die a *new death*, (not die as other men) and a new *grave* or *tombe* wherein no carnall man lay, thy grave being perfumed by the body of Christ: a new way to heauen^g, and a new Mansion in heauen^h, what shall I say, but conclude with the Apostle, if thou be a new creature thou shalt have *all things new*^{*}. And therefore let all the holy seede, the blessed of the Lord sing new songes of praise to God.

Secondly the consideration of the doctrine of the new birth, may serue greatly for reproofe of the fearefull security of multitudes of people, that are sunkeso deepe in rebellion that they cannot consider nor seriously minde their owne conuersion. They looke not vpwardes to behold the angrie countenance of God, nor to the times past to consider the millions of men that haue perished for want of the new birth, nor within them, to see the Image of God defaced, and the Diuell intrenched in strong holds (for tentations) and the conscience: either awake, and then the fier of hell is within them, or a sleep, and then they are in danger euery moment when it will awake: nor doe they consider the time to come, or thinke of those last thinges, death, iudgement, and hell. Oh: the spirit of fornication that doth inchaunt men that they cannot so much as *minde to returne*. Now if any prophane spirit should aske mee, where are any such men as I haue before described to be new creatures? I would answere him they are not to be found in Tauerns. Ale-houses, play-houses, cocke-pits, beare-baits or such like, but blessed be God there is a remnant, a tenth, one of a City, and two of a tribe, that are such as the Lord doth describe and wilbe accepted of in Iesus Christ.

Renewed in knowledge] Knowledge is a chiefe part of the new grace of a Christian, *without it the minde cannot be good*^x, it is a singular gift of God, to the elect, to reueale vnto them the miseries of the Kingdome^y, it is the beginning of eternal! life on earth^z, but wee must vnderstand that this knowledge here ment, is neither naturall, nor sensuall, nor ciuill, nor morall, nor historicall, nor a generall Theological knowledge, but a *religious sauing knowledge*, it is a knowledge by which a Christian *sees in a mirrour*, he standes and wonders: it is a knowledge that will *transforme a man*^a, it is the experimentall *knowlegde of the vertue of Christs death and resurrection*^b, it is a knowledge will *keepe a man from the euill way*^c, it is a knowledge will encounter *euery thought and affection*^d that *exalts it selfe against the obedience of Christ*, it is a knowledge that is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruites, without iudging and without hipocritie^e.

The vse is, to teach vs, that as we would be assured we are new creatures, so we should labour to be possessed of sound knowledge, and to this end, 1. We must stand *vp from the dead*, and with-draw from wicked society, else *Christ will neuer giue vs light*^f. 2. We must consecrate our selues to holy life and seeke the *feare of God*, for that is the *beginning of this wisdomes*^g. 3. Wee must denie our carnall wisdomes and become *fooles that we may be wise*^h. 4. Wee must walke with the wiseⁱ. 5. We must begge of God a lowly and an humble heart, for *with the lowly is knowledge*^k. Lastly we must studie the Scripture, and attend vpon daily hearing and reading, for they are the only fountaines of true knowledge and wisdomes^l.

Renewed] The knowledge of the faithfull in this life, euen after calling needes to be daily renewed. For sinne makes a breach both in the heart and minde. And Sathan plants daily temptations and objects against the doctrine of God, against which the minde needes new stoore of provision out of the word, for defence. And our affections are wonderfull apt to loose sence and feeling, and then there is no other way to recover sence but by renewing contemplation. And besides in as much as faith and repentance must be daily renewed, therefore also must examination of life, and meditation of Gods pro-

1 Ier. 31. 21.

c Heb. 10.

* 2. Cor. 5. 8.

* 2. Cor. 5. 17.

* Pro. 19. 2..

y Math. 13. 11

z Ioh. 17. 3.

What true knowledge is

* 2 Cor. 3. 18

o Phil. 3. 10.

c Proverb. 2.

d Esay. 11. 3. 10

e Iam. 3. 17.

Rules for attaining of true knowledge.

f Ephes. 5. 14.

g Rom. 12. 1.

Proverb. 1.

h 2. Cor. 3. 18.

i Pro. 13. 20.

k Pro. 11. 3.

l 2. Tim. 3. 16.

wise and grace, be renewed also. Finally we know but in part and successively, and therefore ought continually to be growing and adding to the measure of the knowledge received.

Vse.

This may serue, 1. for information. For here we may know the necessity of daily teaching, since we neede daily to be renewed in knowledge. 2. For great reproofe of that negligence is euery where to be found, in omission of hearing or reading the scripture, or vsing of other priuate helpes for knowledge. 3. For instruction, for it should teach vs to be constant in the vse of all the helpes God hath commanded or afforded vs. And wee should beare infirmities in others, since our owne knowledge is vnperfite. And wee should learne to *be wise to sobriety*, and not thinke our selues able to iudge of euery doctrine or worke of God. The Lord hath laide a restraint vpon vs, and in this life we cannot attaine a full knowledge, and therefore we should repress the itching curiosity of our natures, thirsting after forbidden knowledge. Lastly we should resolue of the neede we haue to be admonished, instructed, directed. or rebuked, and therefore reioyce in it, if any will shew vs that mercy to smite vs with rebukes, or guide vs in the way.

After the Image of him that created him.

How Christs
the Image of
God.

^m Heb. 1. 3.
ⁿ Col. 1. 16.

^o Ioh. 14. 9.
^p Col. 2. 9.

Gods Image is in Christ, in the Angels, and in man, Christ is the Image of God in two respects, because he is the eternall sonne, begotten of his substance: and therefore called the *character of his person* or substance ^m, *The Image of the invisible God* ⁿ, and so he hath most perfectly the nature of the father in him. 2. Because he was manifested in the flesh, for in Christ, made visible by the flesh, the perfection and as it were the face of the father is now seene. And therefore our Sauiour saith, *he that seeth mee hath seene the father* ^o, for the fulnesse of the godhead which was in the sonne being vnited and as it were imprinted on the flesh bodily ^p, he did resemble and as it were expresse his owne and his fathers nature after diuers manners, and by diuers workes or actions.

How the An-
gels are Gods
Image.

The Angels are Gods Image, and therefore called the *sonnes of God* because they resemble him, a. they are spirituall, and incorporeall, and immortall substances. And secondly as they are created holy, iust, and full of all wisdom and diuine perfections in their kinde.

How man is
Gods Image.

^q Gen. 1. 26.
^r Ephes. 4. 24.

Amongst the visible creatures man onely beares the Image of God. And so he doth, 1. By creation ^q. 2. By regeneration ^r. He was created in it. And then falling from God by sinne, he recouers the renewing of the Image of God, by grace and effectually calling in Iesus Christ, that this may be more fully vnderstood, we must know that man is the Image of God, either considered more strictly as a superiour, or more generally as man. As a Superiour man is said to be Gods Image in Scripture two waies chiefly, 1. As a husband and so in the familie the Apostle calles him, the *Image and glorie of God* ^s. 2. As a Magistrate, and so Princes and Rulers are called gods ^t on earth, but neither of these are ment heere. For this Image of God heere mentioned, is that likenesse of God, which by the spirit of grace is wrought in euery one of the faithfull after their calling.

^s 1. Cor. 11. 7.
^t Psal. 82.

Howsoever the perfite vnderstanding of Gods Image, belongs to God himselfe and to the vision of heauen, yet in some measure we may conceiue of it, as it is reuealed in the word, and imprinted in the nature and obedience of man. Two things I principally propound to bee heere considered more distinctly, 1. Wherein man is the Image of God. 2. The differences of the Image of God in man, either from that which is in Christ, and the Angels, or as it is to be considered in the seuerall estates of man, and then I come to the vse of all.

For the first, man is said to beare the similitude of God, or to haue in or vpon

upon him the Image of God in 5. respects. First in that in conceiving of God man begets a kinde of Image in his minde. For whatsoever we thinke of, there ariseth in the minde some likenesse of it, now if wee conceive of God amisse, then we commit horrible Idolatrie, and whatsoever service is done to the likenesse we so conceive off is doneto an Idoll. But now when Christians taught out of the word conceive of God according to the descriptions of the word, that is not after the likenesse of any creature, but in a way of apprehending of God in the humane nature of Christ, or otherwise according to his nature or properties, in some true measure, this Idea or forme of God, as I may to call it, in the minde of the faithfull is a kinde of the Image of God. For to conceive a likenesse of God is not vnlawfull, but to conceive him to be like any creature in heauen and earth that is prohibited and vnlawfull. Secondly Man is after the Image of God in his substance, and therefore we are well enough said to be Gods offspring. Now man is Gods Image both in his soule and in his body. The soule is the Image of God, as it is spirituall and simple, and as it is inuisible, and as it is immorrall, and as it is an vnderstanding essence having power to know all sort of things, and to will freely. And some thinke it is Gods Image as there is in it a purtraiture as it were of the Trinity, for as there is in God distinct persons and yet euery person hath the whole essence, so there is in the soule distinct faculties, and yet euery faculty hath in it the whole soule, yea is the whole soule. Now that the body also is Gods Image these reasons may prooue. 1. Man is said to be made after Gods Image in the first creation. Man I say, not the soule of Man onely. 2. Gods Image was in Christs body: for he saith, *he that seeth mee seeth the father*. Hee saith not he that seeth my soule, nor indeed could the soule be seene. 3. When the Lord prohibiteth the shedding of mans blood, he yeeldeth this reason, for in the Image of God made he man, now it is manifest the soule cannot be killed, therefore mans body is after Gods Image. Now that God hath any body, but in three respects. 1. As mans body is a little world, and so the example of the world which was in God from all eternitie, is as it were breifly and summarily exprest by God in mans body. 2. There is none of our members almost, but they are attributed to God in Scripture, and so there is a double vte of our members, the one that they might serue the offices of the soule, and the other that they might be as it were certaine types or resemblances of some of the perfections of God. 3. Because the gifts of the minde do cause the body to shine as the candle doth the horne in the lanthorne.

Thirdly man is after Gods Image in the qualities of the soule: such as are wisdom, loue, zeal, patience, meekenesse, and the rest: for in these he resembleth in some manner those glorious and blessed attribures of God. 4. Man is after Gods Image, in respect of sanctity of actions, in that he is holy as he is holy, and in that he resembleth God in his workes, as in louing and hating where God loues and hates, and in knowing and approving of things as God approves or knowes of them, it is plaine man resembles God in louing and shewing kindnesse to his enemies* but generally by holinesse of cariage man doth resemble God. I meane in the creation did so, & by grace the faithfull beginne to do so. Lastly man beares the Image of God in his souerainty of dominion, and that both ouer himselfe and as he is Gods vicegerent ouer the liuing creatures and the earth, and thus of the first point.

Now for the differences of Gods Image, first that Image of God in man and the Image of God in Christ differs in two things. 1. Christ was the substantiall Image of the father, as hee was God, and we are his Image but by similitude. 2. Christ as man by reason of the personall vnion is filled with almost infinite perfections aboue measure which are in no man else besides.

Again it differs from the Image of God in Angels in three respects. 1. Because

mans conceiving of god

** Mat. 17. 28.*

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** Mat. 5.*

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in Christ
Substant*

cause they excell in nature, for they are wholly spirituall, and in action, they performe Gods will with greater glory and power. 2. They are free from all humane necessities euer since their creation. 3. They enjoy the vision of glory in the presence of glory in heauen, in a manner peculiar to their place and natures.

Now for the differences of the image of God in man according to the different estates of man, we must know the image of God according to the threefold estate of man, is likewise threefold. 1. there is the *image of nature*, which Adam had. 2. the *Image of grace*, which the Saints now haue. and thirdly, the *Image of glory*, which the blessed haue in heauen.

The Image of God in Adam had distinct specialties, Adam was a perfect Diuine, and a perfect Philosopher, euen in an instant, he knew the nature of all things in the instant of his creation, which now is attained vnto with extreame labour, and singular weaknesse. 2. he had an immortall nature, free from infirmities, diseases, death. 3. he should haue propagated an immortall seed, after the image of God, whereas now grace will not be propagated. 4. his obedience was charged with the obseruation of the tree of life and of good and euill.

Uses.

The image of grace hath these specialties; 1. faith. 2. godly sorrow. 3. the cohabitation of the flesh. 4. a feeblenesse and defect in the measure of grace. 5. a peculiar kinde of inhabitation of the spirit of Christ.

Lastly, the image of glory hath these differences; a freedom like the Angels from all terrene necessities. 2. an vtter abolishing of the sinfull flesh, and of the very naturall disposition to dye. 3. a full perfection of all graces. 4. a losse of faith and sorrow, and all the works of repentance. 5. a speciall vnutterable communion with God and good Angels in glory.

The consideration of this doctrine of gods image, should serue, to teach vs to loue and admire all that feare god, since the Lord hath graced them with this honor to be like god: tis a greater fauour, then if they had resembled the noblest Princes that euer were on earth, no all the carnall men on earth in all their glory, cannot reach to that absolutenesse of excellencie, that is in one of the poorest of gods seruants. 2. since the seat of this glorious resemblance of god is in the heart, it should teach vs especially to looke to our hearts, and *keep them with all diligence* *, euen to be conscionably carefull to see to it, what thoughts and affections are lodged there: the deuill desires no more aduantage, then to haue liberty to erect in the heart, houlds for euill thoughts and sensuall desires. 3. If it should be our glory to be fashioned after the image of god, then it condemnes the abhominable securitie of the molt men, that are so mindlesse of the reparaire of the losse of this diuine gift, and in stead thereof with so much care *fashion themselves after this worldly*, or after the *lusts of their owne* and old *Ignorance* ², or after the wills and humors of men ³. 3. how are wee bound vnto god for this vnsearcheable loue, that is pleased to restore vnto vs this diuine gift through the gosPELL of Iesus Christ.

Thus in generall of gods image.

But before I passe from these words, there is further to be considered, first, the forme of speech, in that he saith not, his Image, but *after his Image*. 2. the efficient cause, noted in those words, *of him that created him*. For the first, we must vnderstand, that to say, *man is the Image of God*, and *man is after the Image of God*, is not all one: for man is said to be the *Image of God*, because hee is *truly so*: and he is said to be *after his Image*, because he is not perfectly so; Christ onely resembles God in full perfection.

Now for the efficient cause of Gods Image, he is described heere by a Periphrasis, *he that created him*. Man was two wayes created; first in respect of *being*, and so God created him. 2. in respect of *new being*, and so Christ created

x *Trou: 4.*

y *Rom: 12.2.*
z *1 Pet: 1.14.*
a *1 Pet: 4.2.*

Imago ad
Imaginem.

ted him^b; neither of these senses can be well excluded. And if the words be vnderstood of the first creation, then these things may be obserued; that Adam was not to be considered as a singular man, but as he sustained the person of all mankind, else how could we be said to be created after Gods image; and as in him we received this image, so by him we lost it. 2. That the interest we haue now to creation, is not sufficient to saluation: and therefore they are grossely deceiued, that think God must needs saue them, because he made thē. 3. That the Lord would haue the doctrine of the worke of Creation to be remembered, and much thought vpon by conuerted Christians: and the rather because it serues for great vse in our regeneration. for it furthers both repentance and faith, and therefore in diuers places of Scripture, where the holy ghost intreats of doctrine, of repentance, and faith, the word *Create* is metaphorically vsed, to assure vs that God will performe his promise, though it were as hard a worke as to create all things at first. Thus he hath promised to create a cleane heart^c, and to create the fruit of the lips to be peace^d, and to create vpon euery place of Mount Sion, and vpon the assemblies thereof, a cloud and smoake by day, and the shining of a flaming fire by night, that vpon all the glory may be a defence^e, and to create light^f, and deliuerance out of afflictions. Besides the doctrine of the creation, teacheth vs the feare of that dreadful maiestie, that was able to worke so wonderfully^g, and it inforceth humilitie, by shewing that wee are made of the dust in respect of our bodies, and that our soules were giuen vs of God, with all the gifts we haue in our mindes: as also by giuing vs occasion to consider the image of God that we haue lost: and thus of creation as it is referred to God.

Secondly, it may be referred to Christ, and so be vnderstood of our regeneration, which is as it were a re-creation, or a new creation: and in this sense it shewes that we should conforme our selues to the likenesse of him that doth regenerate vs by his word and spirit. But may some one say, is there any difference betwixt the image of God in vs, and the image of Christ in vs? I answer, that to be fashioned after the image of Christ, hath two things in it more then is properly in conformitie to Gods image, for wee must be like him in sufferings^h, and secondly, in the impressions of the vertue of his death and resurrectionⁱ. And thus of the 10. verse.

Verf. 11. *Where is neither Gracian nor Iew, circumcision nor uncircumcision Barbarian, Scythian, bond, free, but Christ is all in all things.*

This Verse may containe another reason to perswade to mortification and holy life. And the reason may be taken from the great respect God hath of true grace in Christ, and the little loue or care he hath for any thing else, a Barbarian, a Scythian, a bond-man, if he haue grace shall be accepted: whereas a Gracian, a Iew, a free-man, without grace, is without respect with God, Christ is all. It may be the Apostle heere meets with the false Apostles, that so much vrged the obseruation of Iewish rites, & stand so much vpon it to diuert the people from the sound care of reformation of life, by filling their heads with questions and vaine wranglings about the law, whereas the Apostle shewes men may be absolute and compleat in these outward obseruances, and yet their circumcision auailles them nothing before God. Heere are then evidently two things in this verse: first, what it is God stands not vpon. 2. what it is, is, all in all with him.

Where there is neither Gracian nor Iew, circumcision nor uncircumcision, Barbarian, nor Scythian, bond nor free.] Out of these words these two things may be obserued.

b Ephes: 2:10
1 Cor: 8:6.

c Psalm 51.
d Esay 57:19.

e Esay 4:5.
f Esay 45:7.

g Psalm 33:7.
and 8:9.

h Rom: 8:19:
i Romanes 6.
Phil. 3.

Nothing will
availe with-
out Christ.

a Gal. 3. 28.

b Rom. 1. 16.

c 1. Cor. 12. 13

d Act. 10. 34.

e Rom. 1. 10.

Vses.

f Deut. 10. 16.

17.

Act. 10. 34.

1. Pet. 1. 17.

g Iohn 34. 19.

h Rom. 8. 9.

10.

i Rom. 10. 11.

k Iam. 2. 1. 5.

l Iob. 32. 21. 22.

m Deut. 1. 17.

2. Chron. 19. 6.

How Christ

is all in all.

n Eph. 2. 16.

o Dan. 9. 19:

p Col. 1. 27.

q 1. Cor. 1. 30.

r 2. Cor. 3. 17.

s Esay 40. 9.

t 1. Cor. 3. 21.

u Gal. 4. 6.

Vses.

* 1 Cor 8. 6.

The Vses.

I. That nothing without Christ can make vs truly happy. The image of God, or felicitie of man, stands not in birth, freedom, naturall parts, or outward obseruances, for he is not a *Jew that is one outwardly*, nor is that libertie that is onely in the flesh, nor is that wisdom that is onely in learned men, such as were the Gracians. *Dives* was a rich man, *Goliath* was a strong man, *Achitophel* was a wise man, *Abolon* was a faire man, *Esau* was circumcised, and *Cain* was well borne, and yett all these are in hell.

II. That in Christ there is no difference, all is one, whether thou bee poore or rich, *Jew or Gentile, bond or free, male or female*^a, with God there is no respect of persons. In the power of his ordinances (as by name) in the preaching of the Gospell, he extends his mercy both to Jewes and Gentiles^b: so in the disposing of his gifts^c, hee bestowes knowledge and other graces, vpon people of all sorts, and for acceptation, *whosoeuer feareth him and doth righteousnesse*, hee is accepted, of what nation or state soeuer hee be^d, and all this will more fully appeare, when he shall iudge euery man without respect of persons, according to his works, at the last day^e.

The consideration hereof may teach vs diuers things; 1. to feare God and forsake our sinnes, since hee is a God so terrible, that will not be swayed with outward respects^f. 2. not to stand vpon outward birth or greatnesse in the world, nor to pride our selues in our wits, or rest our selues vpon our outward seruing of God: for the Lord accepts not *the persons of Princes, nor regardeth the rich, more than the poor, or the learned more then the vnlerned, for they are all the worke of his hands*^g. 3. to be industrious in well-doing, seeing heethat doth good shall be accepted, whether he be bond or free, gracian, barbarian, one or other^h: for the same God is Lord ouer all, *and rich vnto all that call vpon him*ⁱ, and endeuour by well-doing, to approoue themselves in his sight. 4. not to despise poore Christians, seeing God accepts of them, and hath made them *rich in faith, and heires of a kingdome*^k. 5. not to giuetles to men^l, and by seruile flatterie or feares, to be so much taken vp, with their meere outward praises, or places. Lastly, Magistrates in the administration of Iustice, should resemble this absolutensse of God, so as no respect of persons, poore or rich, freinds or foes, strangers or home-borne should cary them besides the iust regard of the cause^m.

But *Christ is all in all.*] And so he is, 1. in respect of the vnion of the *mysticall body*, as it is hee in whom euery one that is a new creature is considered to be and consist. Every conuert, *is created in Christ Iesu*ⁿ. 2. in respect of *sufficiencie*, a man needs no more then Christ, hee onely may suffice, the whole compleatnesse of saluation is in Christ. 3. in respect of *efficiencie*: if wee looke vpon the benefits conferred vpon all Christians by Christ, he makes a meanes for all wants, he is in stead of liberty to the seruant, and in stead of birth and honour to the Scithian and Barbarian; he is the substance of all shadowes, to the vncircumcised: what shall I say, hee is *righteousnesse*^o, and *riches*^p, and *wisdome*^q, *sanctification*, and *freedom*^r, and a *recompence*^t to Christians, yea in *him all things are theirs*^s, and as the pledge of all they haue received the *spirit of the sonne into their hart*^u.

The vse of all this may be diuers; 1. *Vnto vs therefore there should bee one Lord, euen the Lord Iesu Christ*^{*}. 2. All sorts of men should strue by all meanes to set out and shew Christ only. Ministers should teach Christ onely. Magistrates should chiefly intend the glory of Christ: nay all sorts of men should seeke Christ, in choosing callings, wiues, seruants, places of abode, &c. Christ should be all in all with vs, yea in those we haue to deale withall, wee should beare with many wants and weakneses, so they haue Christ, for that is

all in all. 3. We should learne to bee satisfied with Christ, though wee want health, or liberie, or wealth, or worldly freinds, or great wits, or strong memories, &c. Christ makes amends for all, he is enough: if the Lord haue giuen vs Christ, he hath done enough for vs, though it be sure that with him he wil giue vs all things also. 4. This may greatly reprove the wonderfull stupiditie of men, that are so taken vp with admiration of these outward priuiledges, when as we see how all is vaine without Christ, what shall it profit a man if hee had all honour and riches, and countenance of friends, and the pleasures of life, if when he came into Gods sight hee might haue no acceptance for his soule? If Christ bee all things, then without Christ, all things else are nothing, but especially this doctrine serues for singular comfort to Gods children in all their distresses, and that will better appeare if wee consider the particulars. For first, are they afflicted in conscience, vnder the sence of Gods anger, and their owne sinnes? Why, he is the *propitiation* for their sinnes, * he is the end of the Law for them, yea all that the Law can require of them: he will bee their witnesse and their *testimony* 2. Hee giues them promises and faith to beleue them 3, and it is his blood that perfectly cures and *cleaseth them from* all their wounds and sinnes b. Secondly, are they distressed vnder the power of Sathans temptations, or accusations: why, *he sitteth at the right hand of God*, to see that nothing be laid to their charge, hee *maketh intercession for them*, c and for the stings of this ould serpent, hee is a continuall brasen serpent, d they may but looke vpon him and be healed. Yea hee was *tempted himselfe that hee might succour them that are tempted*, e and his power dwelleth in them, to be manifested in their weaknesse, f and he came into the world of purpose, to dissolue the worke of the Deuill. g Thirdly, are they dismayed with the sence of their owne weakenesses and ignorance? why, *they haue such an high Priest as is touched with their infirmities*, h and *knowes how to haue compassion on the ignorant*, i hee will not breake the bruised reed, nor quench the smoaking flaxe k. Fourthly, are they pressed with outward troubles? Why, Christ is the merit of their *deliuerance from this present euill world*, l hee is the sanctification of their crosses, so as *all shall worke together for the best to them that loue God* m, yea hee will be their consolation, so that as their sufferings abound, his comforts shall abound also, n or if hee doe not deliuer, then hee makes a supply, by giuing them better things, *out of the riches of his glory*. He is a husband to the widow, and a father to the fatherlesse, and *as the shadow of the rocke in a weary land*, o to them that are persecuted and driuen to and fro, by the hot rage of euill men. Lastly, are they in the feare, or in the danger of death? Why, Christ is all in all heere also, for he hath overcome death for them, p hee hath *opened the way to heauen*, q he hath destroyed him that *had power ouer death*, r he hath freed them from *the wrath to come*, s he hath begotten in them a liuely hope t of a happy issue from the passage of death, he is the first borne of the dead, u and hee will be the resurrection and the life vnto them *. What shall I say, but conclude with the Apostle, *Christ is in life and death aduantage* x, onely that Christ may be all in all to vs, we must heare him, we must beleue in him, we must deny our selues, and take vp our crosse and follow him, and finally we must liue to him, and die in him.

And thus of this eleuenth verse, and so of the second part of the generall exhortation.

Excellent consolation in Christ.

x Rom. 3. 25.

y Rom. 10. 4.

z Esay 55. 6.

1. Cor. 1. 6.

a Gal. 3. 22.

b 1. Ioh. 1. 7.

c Zac. 3. 1. 2. 3.

Rom. 8. 33.

d Iohn 3.

e Heb. 2. 18.

f 2. Cor. 12. 9.

g 1. Ioh. 3. 7.

h Heb. 4. 15.

i Heb. 5. 2.

k Esay 42. 2. 3.

l Gal. 1. 4.

m Rom. 8. 28.

n 2. Cor. 1. 5.

o Esay 33. 2.

p Hose. 13. 14.

q Heb. 10. 19.

r Heb. 2. 14.

s 1. Thes. 1. 10.

t 1. Pet. 1. 3.

u Colos. 1. 17.

* Iohn 11.

x Phil. 1.

VER. 12. 13. *Therefore as the elect of God holy and beloved, put on bowells of mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering. Forbearing one another and forgiving one another, if any haue a quarrell against another: euen as Christ forgane you, so also doe you.*

The diuision
of this part of
the text.

There are three things requisite to holy life. First, the meditation of heavenly things. Secondly, the mortification of vice. Thirdly, the exercise of holy graces and duties. Of the first the Apostle hath intreated from verse 1. to verse 5. Of the second from verse the 5. hitherto. Now in these words, and those that follow to the 18. verse he intreats of the third, for he giues rules for the obedience of the new man, and those rules are more speciall, or more generall. The more speciall rules are from the 11. verse to the sixteenth. The more generall are in the 16. and 17. verses: the one concerning the meanes of holy life, ver. 16. and the other concerning the ende of holy life, ver. 17.

The speciall rules giue in charge the exercise of nine graces, and in the setting downe of these rules I obserue. 1. The Motiues to perswade to the obseruation of them, and they are three; the one taken from their election, the other from their sanctification, the third from the loue of God to them. And these are briefly thrust together in a parenthesis in the beginning of the twelfth verse. 2. The manner how they be charged with these graces, and that is noted in the Metaphor *put on*. 3. The graces themselues, and they are in number nine. Some of them haue their greatest praise in prosperity principally, as *mercy, kindnesse, meekenesse, humblenesse of mind*, some of them concerne the times of aduersity principally, as *long suffering and clemency in forbearing and forgiving*. Some indifferently belong to all times, as *loue, peace, thankfulnessse, or amiablenessse. ver. 14. 15.*

Obseruation
from cohe-
rence.

Now from the coherence imported in the worde (*therefore*) diuers things may be noted.

1 In that he prescribes the mortification of vices, before the exercise of graces, it shewes that till vice be mortified, grace will not grow nor prosper, the true reason why many men thriue no better in the gift of Gods spirit, is because they are so litle and so sleighty in confessing and bewailing of their corruptions of heart and life.

2 In that he rests not in the reformation of vices, but prescribes also rules of new obedience, it shewes that it is not enough to leaue sinne, but we must bee exercised in doing good. It will not serue turne for the husbandman, that his fruit trees beare no euill fruit, but hee will cut them downe if they bring not forth good fruit, barrennes is cause great enough of hewing downe.

3 Men that are truly renewed after the Image of Christ are willing to be appointed and prescribed, for the attaining and exercise of euery holy needfull grace and duty, he that hath true experience of the beginning of any true grace, hath a true desire, and a willing indeauour, and a iust estimation of all grace. For as he that repents of one sinne loues no sin, so he that trauels in the birth of any grace desires all grace, so farre as in conscience he knowes them to be required, of God, and in some degree, except it be in the time of violent temptations, or that the losse of the meanes occasion any deadnesse or faintnesse, in the desires of the heart, or that there be a relapse into some presumptuous sinne after calling.

4 If this therefore carry vs to the former verse, then we are informed, that our indeauour after mercy, meeknesse, patience, loue, peace or the rest, will neuer want acceptation with God. And withall wee may take comfort if wee
would

would seriously set about the practise of these, though wee found many lets, and doubts, and difficulties: yet Christ will be all in all to help vs, and giue good successe.

Thus of the coherence. The motiues follow, and first of Election.

Elect] Gods seruants are Gods elect, and that both in respect of *election* before time, and also in respect of *election in time*, for the Lord hath in his eternal counsell chose them in Christ, to the obtaining of saluation to the praise of his grace^a. And besides at sometime in their life, the Lord doth select, and separate them, from out of the world, and worldly courses, to the profession of sincerity, hauing sanctified them by the spirit.

The doctrine of Election hath both consolation and instruction in it, it is full of comfort; if we consider the priuiledges of Gods chosen, euen those great fauours he shewest them, when he beginnes once to discouer his euerlasting choise of them, the Lord doth euer after auouch them for his peculiar people, to makethem high in praise and in honor^b. *The men of their strife shall surely perish and come to nothing^c. The Lord will helpe them and comfort them in all strife, he will be a wall of fire round about them, and the glorie in the midst of them, the Lord will owne them as his portion that he hath taken to himselfe out of the whole earth^d. He will vse them as his friends, hee will beare their prayers, and communicate his secrets vnto them^e. But who can count their priuiledges, no tongue of men or Angels are able to doe it, which since it is so, we should take vnto vs continually the words of the Psalmist, and say every one of vs, Remember me o Lord with the fauour of thy people, and visit me with thy saluation, that I may see the felicitie of thy chosen, and reioyce in the Ioy of thy people, and glory with thine inheritance^f: Especially wee should labour to make our calling and election sure^g, for then we shall be safe, in as much as thereby an entrance is ministred vnto vs, into the kingdome of Iesus Christ.*

Now if any shall aske who they are that may be sure of their election? I answer, First with the Apostle Paul, They that receiue the Gospell in power and much assurance, with ioy in the holy Ghost though it should be with much affliction^h. And with the Apostle Peter, such as to whom God hath giuen precious promises; and such as flie the corruptions of the world through lust, that ioyne vertue with their faith, and knowledge, and temperance, and patience, and godlinesse, and brotherly kindnesse and loueⁱ. Lastly if wee be comforted in our election, we should then labour to inflame our hearts out of the sence of this euerlasting goodnesse of God, euen to set vp the Lord, and to feare him and walke in his waies, and particularly by the Apostles direction to be very carefull, of these holy graces that follow.

Thus of the first motiue.

Holie] They are holy diuers waies; For they are holy, first in the *head*. 2. In their *lawes*. 3. In their *Sacraments*, in respect of which they are sacramentally holy. 4. By *imputation*. 5. By *hope*^k, of that consummate holines in heauen. 6. In their *calling*, so they are *Saints by calling*^l. 7. As they are Temples of the holy Ghost. But the holinesse of sanctification is heere meant, and so they are holy by *inchoation*.

Holinesse is essentiall to a childe of God, Gods elect are holy, this is euery where proued in Scripture^m, I will not stand vpon it, only for instruction, let vs from hence obserue. That if euer we would haue comfort of our election, we must labour to be holy, and that both in bodie and in spiritⁿ, we see they are here ioyned and we must not separate them; But may some one say, seeing no man is without his thousands of sinnes, and infirmities, what must wee doe that wee may haue comfort, that we are holy in Gods account, being so many waies faultie in our natures and actions? For answer hereunto, wee must know that there be foure things which if a man do attaine vnto, though

Of Election.
Two kinds of Election.
a Eph. 1. 4. 5.
Rom. 8. 19.

Vses.

b Dent. 26. 15.

16

c Isa. 41. 8. 11.

12.

d Zach. 1. 5. 12.

e Iohn. 15. 19.

f Psa. 106. 4. 5.

g 2 Pet. 1. 10.

Who may be sure they are elect.

h 1 Thess. 5. 6.

i 2 Pet. 1. 4. 5.

6. 7. 10.

How many waies the elect are holy.

k Gal. 5. 6.

l 2. Cor. 1. 1.

m Dent. 7. 6.

Isa. 4. 4.

n 2. Cor. 7. 1.

Eph. 5. 3.

Quest:

Ans:

4 Signes of a holy man.

he hath otherwise many infirmities, yet he is holy in Gods account, yea in the holinesse of sanctification. The first is this, if a man can so farre forth subdue his corruptions, that *sinne raignes not* in him; so long as it is in him but as a rebell, it doth not frustrate his comfort in his sanctification. 2. If a mans prayers, desires, and indeuors be to *respect all Gods commandements* as well as one; Iustice as well as Piety, holy times as well as holy things, inward obedience as well as outward, secret obedience as well as open, auoyding lesser sinnes as well as greater. 3. If a man bee sincere in the vse of the meanes that make a man holy, preparing his heart to seeke God in them, esteeme them as his appointed food, mourning for want of successe desired, endeauouring to profit by euery ordinance of God, and that at all times as well as sometimes, at home as well as at Church. Lastly if a man can finde comfort in the pardon of his sinnes, hee needs not doubt of his acceptation to be holy.

Beloued] In this word is lodged the third Motiue, which is taken for Gods loue, as if the Apostle would affirme that if Christians did seriously consider what it is to be loued of God, they would find full incouragement to all grace and duty: now this may be better opened, if wee consider but the properties of Gods loue, wherein it wonderfully excells. As first, if God loue them it is with a *free loue*, ° he stands not vpon thy desert or worthinesse. Againe, he *loues first*, P he loues before he be loued, he loued vs when wee hated him, he chose vs when we did not choose him. 3. Gods loue is wonderfully *tender*, which will appeare if we consider that he is not onely *gracious*, but *mercifull*, *slow to anger*, of *much kindnesse*, and *repenteth him of the euill* 9. 4. Gods loue is *naturall*, not forced, and therefore he is said to *quiet himselfe in his loue*, and himselfe *loueth mercy* 1. Lastly, his loue is an *eueralsting loue* 2, where bee *loueth, he loueth to the end* 11. And therefore we should labour to know the loue of God to our selues, euen to be particularly assured that we are Gods beloued or else this could not be a motiue to holinesse, as heere it is. And besides the meditation of Gods loue to vs should incourage vs against all crosses, for God will *giue his beloued rest* *. They shall be blest, and *it shall be well with them*. They shall be deliuered, *for he will helpe with his right hand* *. But especially it should harden vs against the scornes of the world, and the hate of wicked men: if God loue vs, it mattereth not greatly who hate vs: And in speciall, the meditation of this loue of God should teach vs to tyre our selues with these worthy graces, as so many ornaments; for thus should the beloued of God be decked. And doth the Lord loue vs, and shall not wee striue to shew our loue to him againe? Euen by louing his word, glory, children, presence and commandements. Lastly; we may heere learne how to loue: for God loues; First, those that are holy. Secondly, those whom he had chosen: so it should be with vs; first we should choose for holinesse, and then loue for our choice. This may teach the people how to loue their Magistrates and Ministers, and so wiues and seruants. And contrariwise.

Thus of the motiues, the manner followes.

Put on] viz: as men doe their garments, it is true that these graces for the worth of them are royall, and so must be put on as the King doth his crowne, or the Prince elected his robes, it is also true that for safety these graces are as armour to defend vs against the allurements of the world, or the reproches of euill men, and so may be put on as the souldier doth his armor. Besides these graces are required in vs as the ornaments of a renewed estate, and so are to be put on as the new baptized was said to put on his new garments. But I thinke the metaphor is taken generally from the putting on of rayment.

Diuers things may be heere noted. 1. It is apparant that these graces are not naturall, the shadowes and pictures of them may be in naturall men. And what wicked men can get is but by the restraining spirit, or by reason of naturall

5. Fiue properties of Gods loue.

o Hosea 14.5.

q Joel 2.13.

r Zeph. 3.17.

s Mich. 7.18.

t Jer. 31.3.

u Iohn 13.1.

Use. a

* Psal. 127.2.

x Psal. 60.5.

Obseru. 1.

Note. Obseru. 2

rall defect, or for ill ends. It is certaine a man may be said to be borne, as well with clothes on his backe, as with grace in his heart.

2 How should the hearts of many smite them; to thinke of it, how they neglect this clothing of their soules with graces: They euery day remember to put on apparrell on their backes, but scarce any day thinke of putting on vertue for their hearts? Oh when thou seest thy naked body clothed, shouldst thou not remember that thy soule in it selfe more naked then thy body, had need of cloathing also? Oh the iudgement that abides many a man and woman, how excessiue carefull are they to trimme the body, and yet are excessiue carelesse of trimming their soules, that haue so many gownes for their backes, that they haue neuer a grace for their hearts: yea the better sort may be humbled if they search their hearts seriously: for either they want diuers parcels of this holy raiment, or else they are not wel fitted on them, they hang so loose many times, there is little comelinitie or warmth by their wearing of these graces. But let vs all be instructed to remember these graces, and by praier and practise to exercise our selues in them, and daily to be assaying how we can put them on, till by constant vse of all good meanes, we can grow spirituall skilfull in wearing of them, and expressing the power of them in conuersation, as plainly as we shew the garments on our backes, resolving that these vertues will be our best ornaments, and that they are best clad that are clothed with these godly graces in their hearts.

Thus of the manner, the enumeration of the graces follow.

Bowells of mercy. } From the Coherence I note two things concerning mercy: First that it is not naturall, we are exhorted to put it on naturally wee are hatefull and hate one another^a: which should teach vs to obserue and discern the defects of our hearts heerein, and by praier to striue with God for the reparaire of our natures, and in all wrongs from wicked men, to bee lesse moued, as resolving it is naturall with them.

a *Esa. 11.*
b *Iam. 3. 17.*
19
Tit. 3. 3.

2 We may note heere that mercy is as it were the dore of vertue. It stands heere in the forefront, and leades in and out all the rest, it lets in humility, meekenesse, patience, &c.

Now in these words themselues I obserue 3. things.

1 That mercy is of more sorts then one, therefore hee saith *mercies*, one mercy will not serue the turne, hee that hath true mercy hath many mercies, or waies to shew mercy: many miseries in mans life needs many sorts of mercy.

More sorts of mercy than one.
Luke 6.
Matth. 25.

There is mercy corporall, and mercy spirituall, it is corporall mercy to lend, to giue, to visit, to cloath, to feed, to protect from violence: hospitaliry to strangers; and the buriall of the dead are also corporall mercies. Spirituall mercies are not all of a sort, for wee may shew mercy sometimes in things wherein no man can help, as by praying vnto God for helpe: now in things wherein man can helpe, the mercy to be shewed respects eyther the ignorance or other distresses of other men. The mercy to the ignorant is eyther *instruction* in the things they should know, or *councell* in the things they should doe. Now his other distresses arise either from his actions, or from his passions: his actions are eyther against thee, and so thy mercie is to *forgiue*, or against others, and so thy mercy is to *admonish* or *correct*. Thy mercie towards him, in respect of his passions or sufferings, is either in words and so it is *consolation*, or in deeds, and so it is *confirmation*. What shall I say? there is the mercy of the Minister, and the mercy of the Magistrate, and also the mercy of the private man.

Corporal and Spirituall mercie.

2 *Mercies*, notes that it is not enough to be mercifull once or seldome, but we must be much in the workes of mercy, seldome mercie will bee no better accepted with God, then seldome praier, we are bound to watch to the opportunity

b *Hosea 10.12*
What is bow-
els of mercy.

c *Micha 6.8.*
Rom: 22:8.
2. *Cor. 9.7. 25.*
7.8.3.4.

d *Isa. 58.10.*

Effc.

Motives to
mercy.

e *Zach. 7.6.*
Hosea 12, 10.
f *Esay 58.*
g *Luke. 6. 33.*
Psalms 86.
h 2. *Cor. 1. 3.*
i *Psalms 37. 21.*
k *Micha. 5. 7.*
l 1. *Iohn 3. 17.*
m *Iam. 1. 27.*
n *Iam. 3. 17.*
o *Mich. 6. 8.*
Hosea 6. 5.
p *Prou. 14. 31*
& *19. 17.*
q *Prou. 11. 17.*
r *Prou. 16. 6.*
s 1. *Cor. 15. 58.*
t *Prou 21. 21.*
u *Hosea 10. 12*
Rules in shew
ing mercy.

* *Prou. 22. 9*

x *Psal. 112. 5.*

y *Pro. 3. 28.*

z *Esay 62. 8.*

tunity of mercy: and we shall *reape* not only according to the matter, but *ac-
cording to the measure of mercy* ^b.

3 It is not enough to be mercifull, but we must put on the *bowells of mercies*, and this hath in it diuers things. For it imports:

1 That our mercies must be from the heart, not in hypocrisie or for a shew, it must be true and vnfaigned mercy.

2 That there should be in vs the *affections of mercy*, we should *loue mercy*, and shew it with all *cheerfulnesse* and *zeale* ^c.

3 That there should be a *Sympathy* and fellow-feeling in the distresses of o-
thers. These *bowells* were in Christ, in Moses and Paul.

4 That our mercy should be extended to the highest degree wee can get our hearts to; That was imported by the phrase of *pouring out our soules to the needy* ^d.

The vse of this doctrine of mercy may be first for instruction, to teach vs to make conscience of this holy grace, and to be sure wee be alwaies clad with it according to the occasions and opportunities of mercy. And to this ende we should labour to stirre vp our selues by the meditation of the motiues vnto mercy, such as these God hath commanded it ^e. They are our *owne flesh*, that need our mercy ^f, Our *heauenly Father is mercifull*, yea his *mercy is aboue all his workes* ^g, yea he is *Father of all mercies* ^h, Mercy will proue that wee are *righteous* ⁱ and *blessed* ^k, and that *the loue of God is in vs* ^l, and that our profession of religion is sincere ^m, and that our knowledge is from aboue ⁿ, and that we are true neighbors & the right Samaritans. God wonderfully accepts of mercy aboue many other thing ^o, and accounts what is that way done to be done as it were to himselfe ^p. Besides, what is mercifully bestowed is safest kept, the surest chest to keepe our goods in, is the bosome of the poore, the house of the widdow, and the mouthes of the orphanes. What shall I say? *mercy rewards our owne soules* ^q, assures vs of forgiveness of sinnes ^r, makes the heart cheerefull and stedfast ^s, It shewes vs *life, righteousnesse, and glory* ^t; and we shall *reape after the measure of mercies*, both in this life, and at the last day ^u.

Onely in shewing mercy wee must looke to diuers rules, it must bee holy mercy, not foolish pitty, as Magistrates must not spare where God will punish, for this is euery where a monstrous wickednesse in carelesse Magistrates, vnder the pretence of mercy they spare the punishment of drunkennesse, whoredome, but especially blood, and the prophanation of the Sabbath. It is a wonder that many Magistrates should euer goe to heauen, they are guilty of so much blood and wickednesse, by not executing the Iudgement of God, and the King, vpon such villanies. And it is not mercy vnder pretence of house-keeping, to entertaine disordered persons, swaggerers, drunkards, swearers, gamesters, and the like, he that will shew mercy must haue a *good eye* ^{*} to consider where, and to whom, and how he shewes mercy, the true mercifull man doth *measure his affaires by iudgement* ^x. 2. Thy mercy must bee *speedy mercy*, thou must not say go and come againe to morrow, if thou canst do it now ^y. 3. It must be of goods well gotten, *God hates robbery for burnt offering* ^z. 4. We must looke to our ends, for that mercy is lost that is shewed to win the praise of men, or for any other carnall respect.

2 The consideration of the doctrine of mercy may serue for the great re-
prooffe of the want of mercy in men, and that monstrous vnmercifullnesse that euery where abounds amongst men, we may complaine that *mercifull men are perished*, or if mercy get into the hearts of some it is like the *morning dew*, it is quickly dried vp. But the world is full of vsury and cruelty, and oppression, the world hath almost as many wild beafts and monsters, as it hath Land-lords in diuers places. And shall nothing be said thinkewe in the day of Christ to

(vnm creifull

vnmmercifull miniſters, and Church Gouvernours alſo. Oh the bloud-guiltines of many monſters rather then miniſters that feed not, or not with whoſome food, the ſoules of the people. And is there not *riſhing of Mint, and Cummin, and Annis*, while the *weightier things of the Law are let alone*? It is no mercy to ſpare idle and ſcandalous and Idoll-ſhepherds. What ſhould I ſpeake of particulars? there is vnmmercifulneſſe even in the lender, there is no borrowing vniſſe thou wilt be a ſervant to him that lendeth. ^a Oh what ſummes of money are ſpent vpon haukes, hounds, cockes, beares, players, whores, (for I may well ioyne them together) gaming, drinking, apparell, feaſting, &c. which ſhould be profitably ſpent vpon the neceſſities of the poore. But let men repent of their vnmmercifulneſſe, for the curſe of God is vpon them, ^b and the Lord takes the wrong as done vnto himſelfe, ^c their cry ſhall not bee heard, ^d nor their faſting nor ſacrifice accepted, ^e and God will ſpoile their ſoules, ^f and iudgement mercileſſe ſhall be to them that ſhew no mercy ^g.

Thirdly, this doctrine is exceeding comfortable too, for heere is implied great comfort to all Gods children, for if God require ſuch tender mercy in me, he will certainly ſhew mercy himſelfe. And againe, poore men may be much encouraged to conſider how carefull God is of them, and how much mercy herequires to be ſhewed them; yea it is a comfort to them if they bee godly poore, that there being ſo many kinds of mercy, they may ſhew mercy themſelues, euen to their richeſt benefactors, by ſpirituall mercy. And this alſo muſt needs be comfortable to mercifull men, for as God requires mercy, ſo it is ſure he will reward mercy ^h.

Thus of mercy.

Kindneſſe] The word is curteſie or goodnes, *comitas*. It is ſure the Lord requires this Chriſtian curteſie, or goodneſſe of diſpoſition and carriage in eue-ry conuertⁱ; and kindneſſe is one of the things wee ſhould approoue our ſelues by. ^k Now Chriſtian curteſie or goodneſſe hath in it theſe things. 1. It ſalutes willingly ^l. 2. It is faire and amiable in conuerſing, not harſh, ſullen, crabbed, intractable, clowniſh, deſperate, ſcornfull, hard to pleaſe, churliſh, or ſtately. 3. In matters of offence, it is eaſie to be intreated, kind to enemies, it qualifies the ſpeeches of the angry with good interpretations, & ſometimes it yeelds to their affections, it will ſometimes part with right for peace ſake, it will forgiue ^m. 4. In the praifes or happineſſe of others it is without enuy. 5. It is eaſie to liberality ⁿ and preuents. 6. It loues brotherly fellowſhip.

The uſe may bee both to humble and to teach. Certainly the failings of the beſt of vs may much abaſe vs, and the knowledge of it that God requires it ſhould teach vs to make conſcience of it by prayer and holy ſtriving with our natures to endeouour to expreſſe this faireneſſe and kind conuerſing, ſince religion requires curteſie as well as piety, wee ſhould labour to bee vnrebukeable therein alſo, eſpecially we ſhould put on this vertue in vling meanes to winne others to the truth.

Heere alſo wee may ſee the vanity of their aſperſion that ſay religion will make men ſtoicall and vnciuill.

Yet leaſt any ſhould miſtake, we muſt know that curteſie hath not in it the honouring of euill men, or the reioycing at the euills of any man, or a promiſcuous reſpect of all both good and bad alike, no nor of all good alike in the meaſure of manifeſtation, nor hath it an openneſſe in vnaduized communi- cating of ſecrets to all, nor a lightneſſe of familiarity in contracting an in- ward friendſhip, without due reſpect of the diſpoſition and conuerſation of the parties.

Thus of kindneſſe.

Humbleneſſe of mind.] I ſhall not need to ſhew that humility, or this hum- bleneſſe of mind is required. ^o For it is plaine in the text, but rather I would

^a Prou. 22.7.

^b Prou. 14. 21.
and 20. 21.

^c Prou. 14: 31

^d Prou. 21. 13.

^e Eſay 5. 8.

^f Heſe. 6. 5.

^g Prou. 22. 23.

^h Jam. 2. 13.

^h Pſal. 112. 4.
Eſay 58. 7. &c

Χριστοβρα
True Chriſti-
an curteſie.

ⁱ Eph. 4. 32.

^k Gal. 5. 22.

^l 2 Cor. 6: 6.

^m 1 Pet. 5, 14.

ⁿ Ruſh 2: 4.

^o Iud. 6. 12.

^p Matih. 11: 4.

^m 1am. 3. 17.

ⁿ Luke 6: 35.

^o Ephes. 4: 32.

^p 1 Pet. 2. 5.

^q Romanes 2. 4.

Vſe.

What curteſie
hath not in it.

^r Matih. 11. 29.

^s Rom. 12: 16:

^t 1 Pet. 5. 5.

What humbleness of mind is negatively and affirmatively.
Esay 57 10.

q 18.23.

f Mich 6. 8.
t 2. Sam. 6. 2.
u Psalm. 131.
1.2.3.
* Phil: 2.3.

x Rom. 12.

Vses.

y Zeph. 2.3.
Motises.
z Mat: 11. 29
a Eph: 4. 1.2.
b Jsa. 57. 15.
Psal. 34. 18.
c Psal. 102. 7.
d Prov. 11. 3.
e 1 say 57. 15.
19.
f 1. Pet. 5. 5.6.

consider what it is, and then make vse of it. And first I consider of it negatively, by shewing what it is not. It is not silliness, arising out of the ignorance of a mans place or gifts, nor is it any carelesse disregard of a mans selfe, nor euery abasing of a mans selfe, for wicked men to compass their ends can *humble themselves to hell*. Nor is it a will-worship when a man by voluntary religion layeth hard things vpon his body; thus it was no humility, to forbear touching, tasting, handling, or vpon pretence of vnworthinesse to imploy the Kings sonne, to bring in mediation of Angells or Saints, as inferiours in the court. Nor is it complementall curtesie, for we see that may be in greater exactnesse in men, and yet monstrous pride and malice bee lodged in mens hearts. Nor is it any counterfet submissiuenesse, as when some men scorne to refuse offices, and yet fret afterward when they go without them, or else refuse of purpose to be the more importuned. Nor is it humbleness of mind to be (with fretting) complaining of our wants, out of emulation of others, nor is it onely to be humbled, for humiliation and humility differ.

Now that the nature of this grace may be found out, we must consider that vsually it is begotten in a man by the power of the word, and followes the breaking of the heart by mortification, and declares it selfe both inwardly and outwardly. Inwardly humbleness of minde hath in it a sight and sense, and digested opinion of our owne great vnworthinesse, and is not easily stirred to great thoughts with vaine applauses. It hath in it a tender sense of tentations, a hatred of hypocrisie, and a willingnesse to suffer afflictions, and a contentation in some measure, in what estate soeuer, it pleaseth God to bring a man to. Outwardly it expresth it selfe both towards God and men; towards God it keeps a man lowly in the vse of the meanes, and hath a continued feare and awfull sense of Gods presence and stands not at it to bee accounted vile for the seruice of God. In carriage towards men, it is not affected in words or gestures, it is not censorious, nor arrogant, nor contentious. It desires not open and publike places: it is not swelled with praises, nor it affects not the vaine praises of it selfe: but contrariwise, it makes a man goe before in giuing honour, and not to thinke much to equall himselfe with them of the lower sort, reioicing in the loue of a poore Christian, as well as of a great man. It will make a man subiect to, and thankfull for, admonitions, and willing to embrace the truth, though it be found in the possession of others. Finally, it is ioifull vpon the doing of any good, and thankfull for lesser fauours.

The vse is as for humiliation vnder the sense of our wants in expressing the practise of this grace: so for instruction, to teach vs to labour after it, as a most praise-worthy vertue, we should *seek lowlinesse* as the Prophet speaks. And to this ende wee should contemplate of the motiues heereunto. For humilitie is one of the graces we are especially charged to imitate in Christ. It is a grace that God highly accounts of, he holds vs worthy of our vocation, if he may see this in vs, the Lord himselfe will in his speciall *reuning presence dwell with the contrite, and humble soule*. He will not *despise their prayers*. *Wisdom is with the lowly*. *The Lord will heale them, and create the fruit of the lippes to bee peace*. Howsoeuer it may goe with the humble otherwise, yet the Lord will be sure to giue *grace to the humble*. Lastly humilitie goeth before honor. the Lord will exalt vs if we abase our selues, and we are most precious in his eyes, when we are most vile in our owne eyes. And contrariwise this may shew vs the hatefulnessse of pride, &c. the more the Lord stands vpon humbleness of minde, the more it imports he abhorres pride: And that the nature and praise of true humilitie may the better appeare, it will not be amisse to set out the sorts of Pride.

Generally, pride is expressed, either in things that concerne God, or in things

things that concerne man. In the things that concernē God: there is the pride of the Atheiſt, whereby he ſtrives to remoue the ſenſe of the being of God. And the pride of the *Hereticke*, when he aſſaults the attributes of God, or his perſons. And the pride of the *Papiſt*, who will claime by his merits. And the pride of the *Curious*, who will ſearch into things not reuealed. And the pride of the *Perſecutor* who will purſue by ſlanders or violence, the power of Gods ordinances. And the pride of the *Impenitent*, that dares liue and die in his ſinnes without care of Gods threatnings. And towards men pride is diſcouered diuers waies, as by oppugning the fame of the beſt men, by the ſingularitie of conceit of worth about others, either for place or gifts, by bragging and boaiſting by vaiue ioies, by newſangleneſſe in apparell, by ſtriuing for Offices, and highſt places, yea, there is a ſpirituall pride in very grace and holineſſe. Now contrarie heereunto is that humilitie God requires in this place.

And thus of humbleneſſe of minde.

Meekeneſſe] Chriſtian meekeneſſe hath in it, as I conceiue, theſe things. Firſt, a quietneſſe of heart in the freedome from paſſion, by which one is ſlow to anger, and not eaſily prouoked. Secondly, a teachableneſſe and tractableneſſe, or being eaſie to bee perſwaded &. Thirdly, a childlike confidence in Gods care and providence, becoming in that reſpect as a little childe ^h. Fourthly, it is not ſwelled with proſperity. Fifthly, It thinks not much of the yoke of Chriſt. ⁱ In what meaſure a man is truly meeke, in the ſame meaſure he accounts Gods ſeruiſe, a reaſonable and eaſie ſeruiſe. Sixthly, in conuerſing it hath two principall properties; the firſt is feare ^h, as it is oppoſed vnto boldeneſſe, conceitedneſſe, roughheartedneſſe: the 2. is an Euangelicall harmleſeneſſe, or ſimplicite. ^l

The conſideration hereof may much humble the beſt of vs, if we conſider how paſſion doth ouer-maſter vs, and how ſucceſſe doth ſwell vs, and how ſtiſſe our hearts are after an vnconceiuable manner againſt the power of the meanes, and how vnquiet we are for want of confidence in God. Oh where is this conuerſation with feare to be found? And for the ſimplicite that is in Chriſt Ieſus, how is it mixed in ſome, and wanted in others, and loſt in many, who are beguiled of the Serpent? Yet in aſmuch as this grace is indiſpenſibly required that it ſhould bee put on, let vs ſtirre vp our hearts as to ſeeke righteouſneſſe, ſo to ſeeke meekeneſſe with it. And to this ende, we ſhould auoid what doth encounter it: As namely, we ſhould take heede of luſt, and malice, and couetouſneſſe, and contention: For theſe things will wonderfully diſturbe the heart, and fill it maruellouſly with perturbations; and alſo wee ſhould meditate of the encouragements to this grace; For meekeneſſe would much auaille vs in the profit and power of the word ^m, and God hath promiſed to water this grace with ſecret ioies, and eaſefull reſreſhings. ⁿ Beſides God doth in ſpeciall manner vndertake their protection as the places in the Margent will ſhow. ^o For meekeneſſe in the hid man of the heart is a thing much ſet by ^p he will guide them in iudgement and teach them his way ^r.

Long ſuffering] By Long-ſuffering is meant, as I take it, Firſt, an vnwearied firmeneſſe of heart, holding out vnder all croſſes, rentations, oppoſitions &c. The minde not being eaſily broken, put out, confounded, diſcouraged, diſtempered, or vnquieted with any kinde of paſſion. And ſo indeede it is nothing elſe but the perfeuerance of patience. Secondly, there is a long-ſuffering which is a ſpirituall perfeuerance of hope, vnder the promiſe, with an expectation of the performance of it. ^r There is a long-ſuffering in our carriage towards others, in regard of their reformation, and ſo we ſhould ſuffer long in hope of the conuerſion of the wicked: ^s and in expecting the reformation of infirmities in Gods children, whom wee loue and admoniſh. ^t And this is

The ſorts of pride.

What Chriſtian meekenes hath in it.

g *Eſai* 11
 Jam. 3. 17
 h *Mat.* 18
 i *Mat.* 11. 30

k 1 *Pet.* 3. 2. 3.

l 2 *Cor.* 11. 3.

ſe.

m *lam.* 1. 21. 22
Iſai. 29. 19
Math. 11: 29
 o *Psal.* 76. 1.
 to 9. & 147.
 5. 6. & 149. 4
 p 1 *Pet.* 3. 4
 q *Psal.* 25 9
 What long ſuffering hath in it.

r *Heb.* 6. 12. 15.

s 2 *Tim.* 4. 26
 t 1 *Theſ.* 5. 4

the

u 1 Cor. 13
Mortines.

* Rom. 9. 22
Luk. 18. 7
x 1 King. 1. 17

y Gal. 5. 22.

z Heb. 6. 12.
Col. 1. 11.
1 Tim 4. 5.

the praise of Christian loue, that it doth suffer long ^u.

This long-suffering is an excellent grace and a worthy ornament, meet to be put on, as well as any of the rest, and would wonderfully grace the lives of Christians. And the rather should wee loue it, and long after it, because it is so eminent a praise in God himselfe, * and in Christ ^v; yea as any haue excelled in the Church, so haue they bene approued in the triall of this grace, as were the Apostles. But it is enough to commend it, it is an excellent fruit of the sanctifying spirit ^y. Onely we must know there is great difference between enduring long and long-suffering; for true Christian long-suffering is accompanied not only with patience, but with diligence, ^z and ioyfulness, and watching in all things, but especially with the renewing of faith in Gods promise and providence.

Verf. 13 *Forbearing one another, and forgiuing one another, if any man haue a quarrell to another, euen as Christ forgauē you, euen so doe yee.*

There are 2. vertues in conuersing that concerne aduersitie. 1. Long-suffering vnder crosses, and clemencie vnder iniuries.

Of Long-suffering before. 1. Of Clemencie in this verse, where two things may be noted: 1. the duty required: 2. the reason rendred for the vrging of the duty. The duty is propounded in the two principall parts of it, viz. to forbear, and to forgiue; and amplified by the supposition of a case, *If any man haue a quarrell to another*. The reason is from the example of Christ forgiuing vs;

Forbearing]. The originall word is rendred, sometimes to maintaine, ^a sometimes to suffer, to endure, ^b sometimes not onely to endure, but forbear also, ^c sometimes to support ^d. In the two last senses it may bee well taken heere.

Now if wee would distinctly know what it is to forbear one another, as it here imports a maine part of Christian clemency; we must vnderstand, that it is not an omission of holy duties to others, nor a refusing to satisfie others in their griefs or offences, nor a shunning of their company, nor yet a swallowing downe of all sorts of iniuries committed with an high hand, without acknowledgement or satisfaction. But out of clemency to forbear others, hath in it such things as these. 1. A freedome from the thirst of reuenge. 2. A bearing with the infirmities of others, which may be performed two waies; First, by couering them, and not blazing them abroad, if they bee secret. And secondly, by silence, in not reprouing them when they faile meerey in frailty. Thirdly, it hath in it not onely a bearing with them; but a bearing of them, ^e and that I thinke may be two waies also. First, in not stirring or prouoking their infirmities. Secondly, by pleasing our neighbours humor in that which is good to edification ^f. Fourthly, there is a forbearance in matters of wrong to vs, and thus to forbear, is not to prosecute euery wrong, either by answers or by suits. And this forbearance is to be practised, when we are able to reuenge, else it is no thanks to vs to forbear, when we want either power or opportunity to doe it, 2. tis forbearance not to meete wrong with wrong.

Or thus, there is a threefold forbearance: First, in iudgement, when in doubtfull cases wee suspend our opinions or censures. Secondly, in words which consists either in not answering, or in giuing soft answers. Thirdly, in deeds when we render not euill for euill.

Again, forbearance is varied from the consideration of time, for in some things we must forbear euer, neuer taking notice of the infirmities or wrongs

a Act. 18. 14
b 1 Cor. 4. 12
z Thes. 1. 4.
2 Tim. 4. 4
Heb 13:22.
c 2 Cor. 11. 1:
d Ephes. 4. 1
What it is to
forbear.

f Gal 6. 2

g Rom 15. 1. 2

as in some weakenesse that are by meere ouersight, or ignorance, and in some things we must forbear for a time, that is, till there bee a fit opportunity, to admonish or correct, &c.

The consideration thereof serues greatly for the reproofe of that wretched distemper in many that professe the same faith and hope, prouoking one another, and consuming one another, and by frowardnesse, disquieting the rest and content of others. Is it not heere an expresse charge that wee should forbear one another? Haue we not heere the example of Christ who did so, who might haue had a 1000. fold more iust reason to vpbraide, censure, or find fault, then we haue, or can haue. Besides this distempered peeuisinesse, and froward misconceiuing and censuring, it is bred of ill causes, for it comes ei- of malice or ignorance. Of malice, for loue couereth a multitude of sinnes, especially it suspendeth doubtfull actions. Of ignorance, for it is certaine a wise man will keepe in till afterwards, or holde it his glory to be able to passe by an offence. Further, this sinne may be aggravated by the relations that are mutually betweene Christians. Are they not fellow-members, coheires, fellow-citizens, partakers of the same afflictions, are they not brethren, &c. Besides is not this also a constant iustice, that they that iudge, are iudged; they that censure, are censured; and doth not this enuying, and iangling, giue occasion of reioicing to aduersaries? Doth it not many times so transforme Christians, that it makes them very like wicked men, when they grow so distempered that they reuile their owne mothers sonnes^h? In the fifth to the *Galatians* the Apostle vrgeth this reproofe by diuers reasons, such as this. A little of the leauen of these distempers, will sowre the whole lump: and those courses tend not to any good, but to the disquieting of Gods people, and it is not a small matter to trouble and vex them. Besides inasmuch as Christians haue trouble enough otherwaies, it doth not become their brethren to trouble them: and we should be so farre from troubling our brethren, as we should rather serue them by loue, and if men will needs bite one another, let them take heede lest they be deuoured one of another. Lastly, if men will not be warned, then let them know the Iudge standeth at the dooreⁱ. Now that we may attaine this forbearing, euen to bee rightly ordered towards the infirmities, or wrongs of others, we must labour to get more Christian loue of others; for that will endure all things, and beleue all things, and make vs able to beare, and it will driue out suspicion, which like a wretched Beldame is the mother and nurse of all murmurings, and vaine ianglings: and besides, wee must get a greater knowledge of our owne selues, and our owne ignorance and corruptions; for when we seeme to our selues, to be something deceiuing our selues, we are ready with intemperace, to apprehend supposed indignities when none are offered^k. Or if thou must needs speake, then speake the words of admonition, euen Gods words, if thou be sure they haue sinned, instead of thine owne vaine, and passionate vpbraidings, or reproches, or censures.

One another] Obserue, that vsually where there is any contention or quarrell, both sides are guiltie, though one principally doe the wrong, yet fewe men are so temperate, but they doe wrong againe, either in words, or deedes, or affections: and therefore thou shouldest forbear, seeing thou art priue to thy selfe, that in this businesse, thou hast not beene such as thou shouldest bee.

Forgiuing) The word signifies sometimes to giue^l, sometimes to giue freely^m, sometimes to remit freely the punishmentⁿ, sometimes to deliuer vp for fauour, or to pleasure others^o, sometimes to forgiue and so heere.

Quest. But can any man forgiue sinne to an other.

Ans. Man may forgiue the trespasse, though not the sinne. 2. Man may forgiue the punishment that by man might bee inflicted; so as not to re-quire

Ijes.

Motions.

^h *Psal.* 50. 20
Gal. 5. 9. 10. 11.
12. 13. 15.

ⁱ *Iam.* 5. 9.
Rules for the
practise of
forbearance.

^k *Gal.* 6. 1. 2. 3

^l *1 Cor.* 2. 12
Phil. 1. 29
^m *Luk.* 7. 21
Act. 27. 24.
Rom. 8. 32
Gal. 3. 8
Philem. 12.
ⁿ *Act.* 3. 84
^o *Act.* 15. 11.

16.

Obiecti.
Sol.

quire it. 3. man may pray to God to forgieue it.

Obiect: But it is said, no man can forgieue sinne but God. *Sol.* True, no man can remit the eternall punishment, or the curse of the Law, or take away the guilt of sinne before God. But man may forgieue it as farre as concernes himselfe.

Obiect.
Sol.

Now others may obiect contrariwise, that 2 Cor. 2. 7. They are willed to forgieue, and yet the sinne of the incestious person was not so much a trespas that concerned them, as a sinne against God. *Sol.* This sinne also was a trespasse against them. 1. As it was a scandall: 2. As it might cause them and their profession to be euill spoken off, for his sake: againe, to forgieue in that place, may be taken in a large sence, for to be reconciled to him.

Quest.
Answ.

Quest: Is reconciliation necessarily comprehended vnder forgieuenesse?

Answ: Wee are tied to seeke it, and desire it, and to vse all humble and iust, and discreet courses to attaine it. But if it will not be had we are discharged if we forgieue. Neither vnto obstinate offenders, that will not acknowledge their sinne, are we bound to remit the punishment, or sometimes to notifie the pardon of the fault.

If any man haue a quarrell to another] When he saith here (if any man) it imports, that such Christians might be, as there should be no iarres amongst them. Discords might wonderfully bee preuented if there were care and discretion in men.

uouen.

The word rendred quarrell, signifies a complaint, certainly it is a great weakenesse, to be vpon euerie occasion complaining of the wrongs are done vs, and making report of them to others. And it shewes too, that wee should forbear and forgieue euen in such things as these.

And where hee saith (any man) it shewes no men are exempted from the practise of clemencie: That it is heere required of one is required of all, no greatnesse of gifts or place can priuiledge any.

As Christ forgave you, so doe you] 1. Examples in all rules of practise moue much.

2 As heere the head of the Church is an example to all his members, so should those that are heads of the common wealth, or familie, carry themselves so, as by their examples to direct as well as by their precept, not only shew what to doe by commanding, but how to doe it also by example.

3 Especially, in forbearing and forgieuing, example in great persons, doth wonderfully affect the common people; and therefore because there are so few on earth, here is one from heauen.

Quest.

Quest: But why is there added reason to this vertue, and not so to each of the former?

Answ.

Answ: Because the conscience is soone perswaded in the generall, that the rest are good, as humilitie, meekenesse, &c. But now wee are wonderfully hardly perswaded to forgieue. Secondly, the Lord may well adde reasons to perswade to forgieue, because of the speciall danger of not forgieuing; for if a man doe not forgieue, there is expresse threatnings that hee shall not bee forgieuen P.

p Mar. 6. 14.
& 18. 25.
How Christ is
said to for-
giue.

Quest: But how is Christ said to forgieue. *Answ:* Remission of sinnes is attributed to Christ: 1. As the meritorious cause of forgieuenesse. 2. Because he applies it. 3. Because the Christian in his name sues out the pardon of his sinnes, and by him procures forgieuenesse. Certainly it may bee a singular comfort to all distressed soules if they consider, that hee that is their brother, head, Sauour, euen he that shed his blood for them, is hee that disposeth of all pardons, and applies remission of sinnes; sure it is no hard matter to get a pardon from him, that is so ingaged in his loue to vs.

What actions
in Christ are
imitable.

Heere also we see that the action of Christ is the instruction of the Christian,

ftian, Chrift forgave, fo muft hee; wee muft remember the diftinctions of Chriffs actions, fome were miraculous, as fafting 40. daies, raifing the dead, &c. Thefe are not to bee imitated, becaufe they cannot; fome are peculiar actions belonging to his office, as to redeeme, or make interceffion, &c. thefe alfo are proper to him onely: Now fome are mortall, thefe laft are only imitable. Or thus, fome actions of Chrift he did as God, fome as Mediator, fome as man. The laft onely binde vs to follow.

Againe, in that we are bound to forgive, as he forgave, it not onely teach eth, that we muft doe it as well as he. But for the manner of it as he did. And how was that? Firft, Chrift forgave his inferiours. Secondly, Chrift forgave great faults as well as leffe, yea all forts of faults, yea though they were often fallen into. Thirdly, nothing was to deare to Chrift to merit or confirme his forgiveneffe, therefore he fhed his owne blood, hee flood not vpon his profit or his eafe. Fourthly, Chrift vses all meanes to prevent offending. Fifthly, Where Chrift forgives he forgets. Sixthly, Chrift forgives 2. waies. Firft, vpon the Croffe before men did repent. Secondly, by the Gofpell, publishing his pardon vpon mans repentance, he did not carrie them grudge till they repented and all thefe waies fhould we imitate Chrift.

Laftly, obferue heere the certainty of affurance; For if a man did not certainly, and infallibly know, that Chrift did forgive him, how could that be made a reason, if he did not know it to be.

And thus of clemency, and fo of the two firft forts of graces.

Verf. 14. *And aboue all thefe put on loue which is the bond of perfectneffe.*

The vertues that ought to raigne at all times are loue, peace, and thankfulneffe.

Of loue in this verfe, which the Apoftle fets out as the moft noble, ample, and profitable of all the vertues. Two things are here to be confidered: Firft the dignity of loue, where he faith, *Aboue all put on loue, &c.* Secondly, the vfe of it, it is the bond of perfectneffe.

Aboue all thefe] Some reade with all thefe. Some reade for all thefe, meaning that all the former doe flow from this, and therefore we fhould get loue that we might be mercifull, humble, &c. And fo it would import that wee fhould get loue, that wee might approue our felues, that thefe are not meere complements, or difsembled offices, or things taken vp for wrong ends.

But moft properly and commonly it is read as heere, *Aboue all thefe.* And fo notes the dignitie of loue aboue all other vertues, for it is indeed more excellent, both in refpect of caufation, as they fay in Schooles, becaufe it begets the reft as the efficient caufe, and for the preferuation of it other vertues are praftifed, or the finall caufe of them: as alfo it is aboue the reft in acceptance, whether we refpect God or men. And thirdly it is aboue the reft in refpect of continuance. And this may ferue to reprove our great neglect of fo noble a grace: and it may teach vs in our praifers to remember to pray for this, and in our praifing to prouoke vnto loue ^b.

A Cauill of the Papifts muft bee auoided heere; For they abfurdly reafon thus: If loue be aboue all vertues, then it is loue that makes vs iuft in Gods fight.

But for answer we may eafily fatisfie our felues with this, that before men, and in conuerfing with men, loue is aboue all. But before God faith is aboue all, loue is aboue faith onely in fome refpects, as in continuance, but faith is aboue loue in iuftification.

Put on] Loue is not naturall, it is a vertue that in in the truth of it is wonderfull

To forgive as
Chrift for-
gave hath 5.
things in it;

How loue is
about all ver-
tues.

a 1 Cor. 13. 8.

b Heb. 10. 24.

Obiect.

Sol.

derfull rare in the world, for man is vnto man naturally a wolfe, a foxe, a beare, a tigre, a lion, yea a very deuill; and that is the reason why men are so constant in malice, it is naturall with them, and this is the reason why vnity and louing concord is found in no calling amongst men.

Loue] Loue is of diuers kinds, there is naturall ciuill, morall and religious loue; it is naturall loue for a man to loue himselfe, his parents, kindred, &c. This ciuill loue that is framed in vs by the Lawes of men, by authority from God, whereby we are brought not to violate the rules of Iustice, or society. In morall loue, that loue of friends is of eminent respect, but it is religious or Christian loue is meant heere.

Christian loue is carried both towards God and towards men, and both may be heere meant; For the very loue of God may be required as needfull in our conuersing with men, because we can neuer loue men aright, till wee first loue God, and besides we are bound in our carriage, to shew our loue to God, by zeale for his glory, and auoyding sinne in our callings, for the loue wee beare to him.

Sure it is that the true loue of God is exceeding needfull to be put on, as a most royall robe, I say the true loue of God, and therefore I aduise all sorts of men as to labour for it, so to try themselues whether this loue of God be right in them, if we loue God, wee receiue them that come in his name, ^b and the loue of the world doth not raigne in vs, ^c and wee are much in thinking of God and godlinesse, for we often thinke of what wee loue, and wee loue the word of God, ^d and in aduersity we runne first to God for helpe, denying our selues to bring glory to God, subiecting our wills to his will, glorying in the hope of his mercy, and it is certaine also if we loue God aright, we desire his presence, both of grace and glory. And this loue will compell vs to holinesse, ^e causing vs to hate what he hates, and to obey his commandements, ^f and besides kindnesse from God will wonderfully inflame vs and content vs.

The loue to men is loue of enemies, or brotherly loue of Gods children, Christians are bound to loue their very enemies, and this kind of loue must be put on as well as the other, onely let vs aduisedly consider what the loue of enemies hath in it. When God requires vs to loue our enemies, hee doth not require vs to loue their vices, or to hold needlesse society with their persons, or to further them in such kindnesse as might make them more wicked, or to relinquish the defence of our iust cause, but to loue is not to returne euill for euill, ^g neither in words ^h or deeds, and to pray for them, ⁱ and to supply their necessities as we haue occasion, ^k ouercomming their euill with goodnesse, and in some cases to be extraordinarily humbled for them ^l.

But I thinke the loue of brethren is principally heere meant: this is a fire kindled by the sanctifying spirit of God, ^m this was intended in our election, ⁿ this prooues our faith, ^o this nourisheth the mysticall body of Christ, ^p this loue is without dissimulation, ^q it is diligent & labouring loue, ^r it is harmeles and inoffensue, ^s it woundeth not by suspitious prouocations or scandalls, ^t it is not mercenary, for as God is not to be loued for reward, though he be not loued without reward: so we must loue men, not for their good turnes they do vs, but for the good graces God hath giuen them. And we should shew our loue in vsing our gifts for the best good of the body, ^u and manifest our compassion and fellowfeeling by counsell and admonitions, ^{*} and consolations, ^x and al waies of edification, ^y and by workes of mercy, ^z auoyding contention, ^a and couering the infirmities one of another ^b.

Thus of the dignity and nature of loue: the vse of it followes, which is

The bond of perfection] Loue is said to be the bond of perfection 3. waies. 1. Because it is a most perfect bond, and so it is an *Hebraisme*; for all vertues are not as it were collected in loue, all other vertues will soone be vnloosed,

b *Iohn* 5. 42.
c 1. *Iohn* 2. 15.

17
d *Iohn* 14. 27.
Signes of the
loue of God.

e 2 *Cor.* 5. 14.
f *Iohn* 14.

What it is to
loue our ene-
mies.

g *Rom.* 12.
h 1. *Pet.* 3. 8.9.

i *Matth.* 5.
k *Rom.* 12. 19.

Exod. 23. 4.
l *Chron.* 28.

8.9. 13 15.
m *Kings* 6. 22.

Loue of bre-
thren.

n *Psal.* 38. 13.
o 2. *Tim.* 1. 7.

p *Ephes.* 1. 14.
q *Gal.* 5. 6.

r *Eph.* 4. 17.
s *Rom.* 12. 9.

t 2. *Cor.* 6. 6.
u 1. *Thes.* 1. 3.

v *Heb.* 6. 10.
w *Rom.* 13. 10.

x *Rom.* 14. 15.
y *Rom.* 12. 6. 7.

z 2. *Cor.* 2. 4:
aa *Phil.* 1. 7.

ab 1. *Cor.* 8. 1.
ac 2. *Cor.* 8. 24.

ad *Phil.* 2. 3.
ae 1. *Pet.* 4. 8.

Loue is the
bond of per-
fection three
waies.

fed, vnlesse they be fastned in loue, neither doth it onely tye vertues together, but it giuesthem their perfection, moouing them, and perfecting them, and making them accepted. And it is most perfect because it is most principall among vertues, nothing is in this life well composed that is not directed hither.

But let none mistake, he doth not shew heere how wee be made perfect before God, but how wee might conuerse perfectly amongst men. And so the summe of this sense is, that all should be well with vs, in liuing one with another, if loue flourish amongst vs, perfection consisteth in loue by way of bond.

Secondly, it is a bond of perfection, because it is the bond that ties together the Church which is the beauty and perfection of the whole world.

Thirdly, it is a bond of perfection as it leades vs to God who is perfection it selfe, yea by loue God is ioyned to man, and dwells in him.

The vse of all is, seeing loue is of this nature, vse dignity and perfection, therefore we should labour to be rooted in loue, euen euery way firmly settled in it. And to this end we should labour more to mortifie our owne selfeloue, and the care for our owne ease, profit, credit, &c.

And this may wonderfully also shame vs for those defects are found in vs. It may greatly reprocue in vs that coldnesse of affection, that is euen in the better sort, and those frequent ianglings and discords, and that fearefull neglect of fellowship in the Gospell in many places, and all those euill fruits that arise from the want of the exercise of this grace, such as are suspicions, blind censures, &c.

And thus of loue.

Verfe. 15. *And let the peace of God rule in your hearts to the which also ye are called in one body: and be thankesfull.*

In this Verfe he exhorts vnto the two last vertues, Peace and thankfulness. In the exhortation to peace, there is the duery and the reason. The duery in these words, *let the peace of God rule in your hearts*, where I consider the nature of the vertue, *peace*, the author of it, *God*: the power of it, *let it rule*: the feare or subiect of it *in your hearts*: the reason of it is double, first from their vocation, *to the which ye are called*. Secondly from their mutuall relation, as *members of one body*.

Peace] Peace is threefold, internall, externall, and eternall. Internall peace is the tranquillity of the mind and conscience in God, satisfied in the sence of his goodness. ^a Externall peace is the quiet and concord in our outward estate, and carriage, ^b Eternall is the blessed rest of the Saints in heauen, ^c the last is not heere meant.

Of God] Peace is said to be of God in diuers respects. 1. Because our peace should be such as may stand with the glory of God, so wee should *seeke the truth and peace*. ^d 2. It may be said to be of God because he commandeth it. ^e 3. Because he giueth it, he is the author of it, hence peace is saide to be a *fruit of the spirit* ^f: and God is said to be the *God of peace* ^g. In this last sence I thinke it is meant heere.

Let it rule] The originall word is a terme borrowed from running at race, and it imports; Let peace be the Iudge, let it sit and ouer-see, and moderate all the affections of the heart, seeing we are in a continuall strife, whereas our affections would carry vs to contentions, discords, brawlings, grudges, and diuisions, &c. Let the victory be in the power of peace. Let peace giue the applause, and finally determine the matter.

Thus of the explication of the sence of the words.

H h. 2

Now

Vse.

Threefold
peace.

^a Rom. 14. 17

^b Eph. 4. 3.

^c Esay 57. 2.

^d Zach. 8. vlt.

^e 1. Cor. 14. 31.

^f Gal. 5. 22.

^g 2. Cor. 13. 11

1 Thes. 5. 23.

Heb. 13. 20.

Esq. 6. 17. 18.

How peace is
of God.

h *Eph.* 2. 14. 17
i *Esay* 9. 6.
k *2. Thes.* 3. 16
l *1 say* 52. 7.
m *Gal.* 5. 22.
How it rules.

n *Iohn* 16. 33.

Iohn. 14. 17.

Pfes.

o *Ier.* 23. 17. 18

p *Psal* 14.
Rom 3. 17.
q *1. Thes.* 5. 3.

What we must
do to get
peace.
r *Psal.* 85. 8.
(Isa. 57. 15. 19
Psal. 37. 11.
t *Rom.* 5. 1.
u *Psa.* 125. vlt.
* *Isa.* 32. 17.
Rom. 2. 10.
Gal. 6. 16.
x *Isa* 57. 19.
Luke 10. 6.
y *Iohn* 16. 33.

Now all these words may be first vnderstood of internall peace with God, and then God may bee said to be the author of it in diuers respects.

1 It may be said to be of God, because he sent his sonne to merit it. Hence Christ is said to be *our peace*, ^h *Prince of peace*, ⁱ *Lord of peace*, ^k Secondly because he sends his messengers to proclaim it, and inuite men to it. ^l Thirdly because he sends his spirit to worke it ^m.

Now this peace of God is said to rule.

1. When it ouerswayes doubts and tentations, establishing the heart in the confidence of the assurance of Gods loue in Christ, which is when a man can say as the Apostle did, *I am perswaded neither principalties nor powers, neither heights nor depths, things present nor things to come, shall euer be able to separate vs from the loue of God which is in Christ Iesus.* Catharinus a very Papist could gather certainty out of this place.
2. When in our carriage we continually feare to offend God, or doe any thing that might disturbe the peace of our consciences.
3. When in aduersity we can deny our selues, and rather choose to suffer affliction then forgoe the peace of Christ in our hearts ⁿ.

Now when the holy Ghost ads *in your hearts*, it implies that true peace with God will encounter both presumption and hypocrisie, and diffidence. *Presumption*, for it will rule in our hearts, it will not abide hardnesse of heart, and the spirituall slumber. It will not rest till there bee affections of godlinesse, as well as common profession of it. *Hypocrisie*, for it notes that it will not rule onely by keeping iustice in a mans life, but it will rule within a mans thoughts and affections. *Diffidence*, and so these words excellently encounter a feare in weake Christians. Oh I shall loose my peace, and that rest I haue: now this is answered heere, thy peace is in thine heart, and therefore who can take it from thee? it is not like thy money and credit, &c. for these may be taken away: But peace can no man nor Deuill take away without thine owne consent; it is in a Chest where no hands can come but Gods and thine owne.

The vse of this may serue for reproofe of that lamentable security that is in most men about their inward peace with God, not onely that most men wretchedly procrastinate through the hardnesse of their hearts, refuse peace in the season when God offers peace, and beseecheth them to be reconciled, but also for that the most men confirme themselues in this presumption, that they are in Gods fauor, when indeed they are not. It was the fault of some Prophets ^o, and is too common a fault of many ministers to cry *peace, peace, when there is no peace*, by reason of the sinnes men liue in without repentance. The holy ghost in many places complains that such is the state of the most men, that they haue *not knowne the waies of peace* ^p. And the day of Iudgement shall finde many that cry *peace and safety*, while they are ready suddenly to perish ^q, *Iehu* could say, what peace so long as the whoredomes and witchcrafts of their mother *Iesabell* remaine? So may not wee say, what peace can there be vnto men, (though the world struggle and gaine say) so long as lippe-seruice, swearing, prophanation of the Sabbath, blood, drunkennesse, whoredome, contempt of the word &c. do so much abound without amendment?

Secondly, hence wee may learne by all meanes to seeke the peace of God into our hearts. And to this end we must be Gods people, ^r and get an humble and contrite heart, ^s and soundly labour our iustification by faith, ^t wee must be good and true in our hearts, ^u and worke righteousnessse, ^v and study the Scriptures, waiting vpon the word preached ^x.

Thirdly, it may serue for comfort to all Gods seruants that seeke true peace, the Lord would haue them to haue peace, and to haue plenty of it that it may rule in them. Oh but I haue many and great afflictions in the world. *Solu.* What though, *in Christ thou maist haue peace* ^y. Oh but I cannot see which way

way I should haue any peace. *Sol.* He will create peace ^z. Oh but the Diuell is very violent intempting. *Sol.* The God of peace will tread the Deuill downe shortly ^a. Oh but the peace we haue, neither is, nor heere will be perfect. *Sol.* Peace shall come ^b. Oh, but I am afraide least my peace with God breake, and so should not. *Sol.* The mountains may fall, but Gods covenant of peace shall not fall ^c.

Thus of internall peace, externall peace followes; And it is eyther domesticall or Ecclesiasticall, or polliticall. Peace should rule our houses; and shew it selfe by freedome from bitterneffe, and chiding, and brawling, and absurd peeuish passions.

And for Church peace (to write a word or two of that) it is not onely a rest from persecution, but also from discords within, this is a maruellous blessing. This peace hath not in it a confusion of al sorts of menioyned together in one vniuersall amity, though they be neuer so wicked. For *Christ came not to send such peace*, and the word is a fanne that will make a diuision. The world will hate, and darkneffe will not mixe with light, the children of the prophets will be *as signes and wonders euen in Israell*. But this peace is a holy amity and heauenly concord, in the true members of the mysticall body, both in consent and doctrine. This peace in the Church is of singular worth and occasions vnspokeable ioy and growth in the Church: this is to bee sought and praied for of euery Christian, but especially it should be the care of Church-gouernours. And certainly there would bee more peace if they would more and more loue goodnesse, and honour good men; and more carefully preuent and seuerely purge out the leauen of corrupt doctrine, and wicked life, and so tith the *mint* and *cummin*, as not neglect the waightier things of the law, especially if they would more disgrace flatterers and slanderers, that imploy their whole might to make the breach worse.

Politically peace either priuate, and so it is a rest from suites and quarrels. Or publike, and so it is a rest from warres, and rebellions, and tumults.

But I thinke by externall peace heere is meant in generall concord, and a quiet, harmelesse, peaceable course of conuersing with men in all our carriage. Now God is said to be the author of it, in that it is his gift, and speciall providence, to worke it amongst men, and it is said to rule when wee can preferre publike peace before our priuate respects. And when we can seeke it, and not stay till it be sought of vs, and when wee can forbear and forgiue, notwithstanding any inequality, Now this peace may bee said to rule in the heart, though it be externall, because if corrupt passions be killed in thee, (as enuy, rage, malice, desire of reuenge, &c.) men would easily agree in life, bind the heart to the good abearing, and the hands will bind themselues.

The vse may be both for reproofe of the peruerse dispositions of the most men that will not liue in peace, but with all fallhood and sinne, nourish debate and vaine contentions, as also it may informe and inflame men to desire peace, to seeke it, yea to follow after it, ^d But that men might attaine peace, they must haue salt in themselues, ^e that is by mortification season, tame, and purgetheir owne hearts; yea they must vse the salt of discretion, and to that end pray God to make them wise in their conuersation, yet men must euer remember so to seeke peace as to retaine truth too ^f peace without holinesse is but prophane rest.

Thus of the duty the reasons follow.

To the which ye are called] Wee are called to peace not onely by men, who by their lawes require peace, but chiefly by God, and that two waies. First in the generall precepts of the wordes which are set downe in diuers places. Secondly in speciall manner, in the word of reconciliation, that word that conuert vs and reconciles vs doth at the very first shew vs the very necessity and

^z *Isa.* 57. 29.
^a *Rom.* 16. 20
^b *Esa.* 57. 2.
^c *Esa.* 54. 10.

^d *Pf.* 34. 13. 14
Rom. 14. 18.
Heb. 12. 14.
^e *Mark* 9. 50.

^f *Zach.* 8. 19.
Heb. 12. 14.
Iam. 3. 18.

worth of peace, as the sense of our neede of Gods mercy, makes vs mercifull to men; so the sense of our neede of Peace with God, makes vs peaceable with men.

This confutes their folly that say forwardnesse in religion makes men turbulent, most wretchedly doe prophane men sinne against Gods people in that asperision. For they are called to peace, and are the most peaceable people in the world. But let all that feare God, euen shew the fruit of their holy calling, by approving themselves to belouers of peace.

In one body] The second reason is taken from their mutuall relation amongst themselves, they are members of one body, and as it is vnnaturall and vnseemely to see a man teare his owne flesh, so is it most vnnaturall and vnseemely for Christians to bite and deuoure one another, by iarring, and complaining, and wrangling one with another: and wee should hence learne to speake all one thing, and haue all one faith, and one heart, and so liue in peace that the God of loue and peace may be with vs. But of this mysticall vnion in the former Chapter.

Thus of Peace. Thankefulnesse followes.

And be yee thankefull] Thankefulnesse is either to God or men. T'is the latter here is meant; Thankfulnessse to men must be considered in it selfe, and in the amiable performance of it, for the word is by some rendred amiable. And it may bee it notes but the right manner of affecting in giuing or receiuing thanks.

This thankfulness hath in it principally gratitude, that is, thanks in words yet it may containe also gratuities, that is, tokens of good will, whereby wee indeauour indeed to recompence good for good.

Thankfulnessse is sometimes in desire, sometimes in deed, it is true thankfulnessse vnfaignedly to desire opportunitie to shew it.

Thankfulnessse may be due, not onely to godly men, but also to wicked men, yea such as turne to be our enemies, we should watch to the opportunities of doing them good, though they be euill.

Now the Amiability required, is either in him that must performe thankfulnessse, or in him that must receiue it.

In performing thankfulnessse wee must obserue these rules. First, it must be wholly. 2. It must be in all places. 3. It must be without flatterie, or insinuation to begge new fauours. 4. It must be without the fauouring of the vices of others.

In receiuing thanks there are these three rules.

1 That he intend not to bring into bondage by shewing of kindenesse, for so to receiue kindnesse were to lose a mans liberty.

2 That out of pride he waxe not conceited by complaining of vnthankfulnessse, for the meere want of manner or measure he expects, where he might see it comes not of ingratitude or a will not to giue thanks, but meere out of naturall defect or want of skill, or will to complement it.

3 That he water what he hath sowed, that is, labour to keepe kindnesse a foot by nourishing it, at fit occasions and opportunities of doing good.

Verf. 16 *Let the word of Christ dwell in you Richly in all wisdom, teaching, and admonishing one another, in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord.*

Hitherto of the speciall rules of holy conuersing with men: The general rules follow, Verse 16. 17. and they concerne.

1 The meanes of holy life, Verf. 16. viz. the word.

2 The

What is required in performing thankfulness.

What is required in receiuing thanks

2. The end of holy life, Verf. 17. *viz.* the glory of Christ.

The 16. Verse conceives an exhortation to the carefull, and plentifull, and frequent vse of the word.

Doctrin from Coherence.

The Word is the principall meanes, not onely to make vs religious and holie in our behaiour towards God, but also to make vs righteous, iust, and amiable in our carriage towards men. It is the Word that makes vs 1. New creatures^a. 2. Humble^b. 3. Mecke, *Psalm. 45. 4.* where it is called *the word of meeknesse*, not because it requires it, and containeth discourse of the praises of it, but by effect, because it makes men so. 4. Patient and long suffering *Reuel. 3. 10. The word of my patience.* It begets patience, yea, such patience as Christ will owne, yea such as by influence comes from Christ, by meanes of the word. 5. Clement, able to forbeare, and forgiue^c. 6. Louing, able to expresse in carriage the affections and duties of loue^d. 7. Peaceable, *Esai. 2. 2. 4.* The word shall iudge all strife, so as men shall not onely lay aside the effects and meanes of contention and hostility, but become by the power of the worde, willing to *serue one another in loue*, yea to abide the *labour of loue*, noted by *mastockes and fishes*. No worke so base, or laborious, but godly men perswaded by the word, will vnder take them for the good and peace of the Church, and their brethren. I might instance in the rest of the vertues, but these shall suffice.

This should informe vs concerning the causes of the vicioussesse of the liues of the most: it is because they so stubbornly rebel against the Word, either refusing to heare it, or hardning their heart against the working of it. And secondly, if wee finde our corruptions in our selues to get head, and make vs not onely a burthen to our selues, but an offence to our brethren, wee should come to the word, and to Christs Ministers, for there wee may finde helpe if we will be aduised: and if our seruant and children in their carriage be disordered, we should bring them to Gods house, that there they may bee framed to a greater care of their behaiour in our house.

Thus of the Coherence.

This verse in it selfe containes an exhortation concerning the word of God: and thus he exhorts to the right vse; First, of the word in generall. Secondly, of one part of the word which is the *Psalmes*. Concerning the word in generall, heere is to be considered. First, the Author of it, *Word of Christ*. Secondly the manner of entertainement of the word, *Let it dwell in you plentifully in all wisdom*. Thirdly, the end or vse of it should bee put too: First, to *teach* in what we know not. Secondly to admonish in what we doe not.

Word of Christ] *Λογος* the Word is taken sometimes for Christ himselfe, *John 1. 1.* And so it is true that we should labour that the word Christ should dwell in vs. Sometimes for Preaching, *Act. 20. 7.* and so it is true that wee should grow so carefull and skilfull in remembering the Sermons wee heare, that our hearts should be stored with riches of that kinde. Sometimes for memorable sayings, *Act. 2. 22. & 20. 35. 1 Tim. 4. 9. 2 Tim. 2. 11. 1 Titus 3. 6. Heb. 7. 28. Rom. 13. 9.* And so it is true that a Christian should be so familiarlie acquainted with Scriptures, that all the memorable sayings in them should be ready in their memories.

But to come neerer, by the *word of Christ*, some vnderstand the counsels and exhortations of Christ, concerning the contemning of the world, to the intent to deuote our selues to the contemplation of heauenly things. Some vnderstand the promises in Scripture concerning Christ, or to be had in him. Some vnderstand that part of the Scripture which Christ by his owne mouth vttered. It is true, that in euery of these a Christian should bee exceeding rich.

The word make men not onely more religious, but also more iust.

a 1 *Pet. 1. 23.*
Iam. 1. 18.
 b *Esai. 66. 2.*

c *Jan. 3. 17.*
 d *Phil. 1. 9.*
 & 2. 14. 16.

Vse.

But I take it, that all these senses are too strait and narrow for this place. By the word of Christ, therefore I vnderstand, the whole word of God contained in both the old and new Testament. And this is said to be the word of Christ foure waies.

The Scripture is the word of Christ in 4. respects.

First, as Christ is the subiect of it. the summe of the word is Christ. Secondly, as it is the proper inheritance and riches of the body of Christ, the dowrie he hath bestowed vpon his Church. Thirdly, as he is the conseruing cause of it. Fourthly, as he is the Author of it: and so I take it heere principally to be meant.

a 2 Pet. 1. vlt.
b Tit. 1. 3.

Christ is the Author of the word: First, in respect of inspiration^a. Secondly, in respect of Commission to his Ambassadors^b, he doth not onely indite the Ambassage, but giues Commission to the Ambassadors. Thirdly, in respect of confirmation^c externally, by the signes that follow it, and internally, by the seale of the spirit^d. Fourthly, in respect of personall promulgation of it in that, in the old Testament in humane shape hee appeared to declare it to Adam, Abraham, Jacob, and the Patriarkes, and also by visions to the Prophets, and in the new Testament by incarnation, taking truly our nature, did by liuely voice in his owne person preach the Gospell to men. Fifthly, in respect of energie, or the power and efficacie of the word which wholly depends vpon Christ, and is shewed by the growing of the word notwithstanding all oppositions, and that it cannot be bound, though the Ministers of it suffer^e, and in the difference of power betweene Christs Ministers and hirelings; yea, hence it is so liuely and mighty in operation, that it discernes and discouers the verie secrets of men, and telles tales of the hearers^f.

c Mar. 16. vlt.
d Ephes. 1. 13

e 2 Tim. 2. 9

f Heb. 4. 12. 13

Vse.

The vse is either more generall, or more speciall; more generall, either for information to satisfie vs concerning the hard sayings in Scripture, and the experience of the truth of that, *John 8. 43. viz. that wicked men cannot heare the words of Christ.* It comes from the soueraigne maiestie, and secret excellencie of the word, and the spirituall nature of it (as the word of Christ) removed from the sense of the carnall reason and fleshly affections of v̄regenerate men. And also this serues for instruction and that either negatiuely, or affirmatiuely.

Men sinne against the word 6. waies

Negatiuely the vse is, therefore take heede of sinning against the word of Christ, and as men sinne against the Word many waies, so principally fixe waies.

g Job. 12. 48.
h Heb. 2. 2
i Mat. 13. 20
j Mash. 13. 21
k *αὐχρῶν* 735.
l 1 Cor. 14. 36
m Mar. 8. 33

First, by contemning of it^g. Secondly, by betraying it to Satan, letting him steale it out of our hearts^h. Thirdly, by choaking it with cares and lustsⁱ. Fourthly, by making it of none effect^k by Traditions. Fifthly, by a proud challenging of the knowledge of it to our selues^l. Sixthly, by being ashamed of our obedience or profession of the words of Christ, when we are amongst sinfull and wicked men^m.

Affirmatiuely, it may teach vs foure things.

o Iam. 1. 21
p Heb. 4. 2
n Act. 13. 48

1 To receiue the word of God with all humility and meekenesse^o

2 To receiue it with faith^p.

3 To glorifie the word of God^q, which we doe; First, when we ascribe the praise not to men, but to Christ. Secondly, when we esteeme it more then the wordes of the greatest men.

4 To be carefull of our carriage and practise, that so the word of Christ which we professe, be not euill spoken of^r, for the blame of our euill life will bee laid vpon the word: they will say, this is their gadding to Sermons.

q Titus 2. 5.

In speciall, seeing the word is the word of Christ, it should teach:

r *ἐν πᾶσι*
Act. 5. 31

First Ministers, foure things.

1 To teach it with boldnesse^r, not fearing the face of any man.

2 To

- 2 To attend vpon the word onely, and not medle with ciuill businesse, is it meete to leaue the word of Christ to serue tables ^f?
- 3 To humble themselves to walke with God in so good a function. *Who is sufficient for these things?* We speake not our owne words, or the words of men, for then wit, reading, learning, and direction might perfect vs, but we speake the words of Christ, and therefore our fitnessse and sufficiency to speake to mens consciences, comes of the immediate blessing and assistance of Christ.
- 4 To deliuer the word with all faithfulnesse, studying to approoue themselves as the workemen of God (seeing they deliuer the word of God) *Diuiding the word aright: holding fast the faithfull word of doctrine: not making Marchandise of the word, but as of sincerity, and as of God, in the sight of God, speaking in Christ*. Casting from them the cloake of shame, not walking in craftinesse, nor handling the word deceitfully, but in declaring the truth, approouing themselves to euery mans conscience in the sight of God*.*

Secondly, the People, to imbrace the word, presse to it, neuer be ashamed of it, nor giue it ouer, but *receiue it constantly with ioy*, though it cost them much paines, and many crosses and disgraces ^γ. For this constant receiuing of, and cleauing to the word, makes them exceeding deare to Christ, as deare as *his mother, and his brethren*: This is the *chusing of the best part* ^a, this is a signethat they are the *Disciples of Christ* ^b: that they loue Christ indeede ^c, that they be in Christ ^d: Shee said well, that said of Christ, blessed was the wombe that bare thee, and the breasts that gaue thee sucke. But Christ addes, that they are more *blessed that heare the word of Christ and keepe it* ^e. The blessed virgin was more happy in that shee conceiued Christ in her heart, then that shee bare him in her wombe.

Thus of the Author of the word.

The entertainment of the word followes: and heere the Apostle designes; First, the subiect, persons: *You*. Secondly, the measure, *Dwell plenteously*. Thirdly, the manner, *in all wisdom*.

First, I consider of the expositions of all the words, which are very full of senses, and then make vse of altogether.

In you] These words note vnto vs two things: First, the persons who must intertaine. Secondly, the place where, *in you*, 3. 1. *in your hearts*.

First, for the persons: the Apostle would haue vs know, that not onely Cleargy men (*Epaphras* and *Archippus*) but lay men of all sorts are tyed to the study of Scriptures.

I distribute the sorts:

First, Yong men as well as the gray heires ^f for the word helps them to overcome the Deuill, euen all tentations to lust, and vngodlinesse whatsoever, yea by the blessing of God many times it makes them wiser then the ancient ^g.

Secondly, distressed men, as well as such as liue at ease, and prosperity, and abound in leasure. I say, such as haue many cares and troubles, distressed, either by crosses ^h, or by persecutions ⁱ, or by contempt ^k.

Thirdly, Ignorant men, as well as learned men, such as are simple in respect of naturall parts, or vntaught in respect of education, are tied as well as others, they may not say, they were not brought vp to learning, for many times simple and vnlearned People in the very *entrance into the word* ^l: when they bring good and holy desires with them, get more light of the wonders of Gods Law in few weeks, then many great learned men doe in all their daies, for sound sauing knowledge.

Fourthly, Women as well as men are bound hereunto *Prou.* 3. 1. 26. & 1. 8.

Ye.

Act. 6. 2.

1 Tim. 2. 15
Tit 1. 9.
* 2 Cor. 2. 17.

2 Cor. 4. 2.

2 Thes. 1. 5

2 Luk. 10. 42
b Jo. 8. 31.
c Io. 14. 23. 24
d 1 Ioh. 2. 5.

c Luk. 11. 28

f 1 Ioh. 2. 12

g Psal. 119. 100

h Psal. 119. 92

i Psal. 119. 87

k Ps. 119. 141

l Psal. 119
129. 130.

Women must
seeke know-
ledge as well
as men.

Yea, such women as are full of businesse and cares, not good women or wiuues, but good hufwiues also are tied, yea not onely to learne the word, but to teach it as the places shew.

Thus of the Persons.

Secondly, in you: Notes the place that the word must bee entertained in, In you, that is, in your mindes, for contemplation; in your hearts, for holy desires, and affections; in your consciences to guide them to a holy manner of giuing sentence, &c This is that which is promised to all the faithfull in the couenant of grace, *Ierem. 31. 33.* and noted as the signe of the righteous *Psal. 37. 21.*

Dwell] A Metaphor borrowed from houholde intertainment, and notes 3. things vnto vs.

1 That the word should be familiar to vs and known of vs readily, and we so acquainted with it as with our brethren, or sisters. *Say vnto wisdom, thou art my sister, &c. Pro. 7. 4.* To note, that as in nature he is accounted a lingular Idote that knowes not his owne brothers or sisters: So in religion, in Gods account it is extreame simplicity, and blindnesse, not to be familiarly acquainted with the grounds of behauiour and comfort, as they are contained in the word.

The Scrip-
tures in our
houses.

2 That it should be domesticall, we must get it into our houses, as well as our Churches: and that three waies: First, when we come home from Gods house we should keepe the word taught, a foot by repetitions of it, and by talking of it vpon all occasions, that the life of the doctrine be not lost. Secondly, there is required a familiar teaching, and plaine and familiar instructing of seruants, distilling of the principles, and profitable precepts of the law as they are able. *God gaue his testimonies to Israell,* not that the Clergy men should haue them in the Temple and Synagogue, but that Parents should haue them in their seuerall dwellings, *to instruct their children, and their childrens children*. Thirdly, the admonitions, rebukes, counsels, and encouragements vsed in the family should be grounded on the word: for conscience onely is the fountaine of all right subiection, and obedience, the bonds of nature (because he came out of thy loines) or the bonds of policy (because hee is thy hired seruant) are too weake to inforce (of themselues) a constant, and cheerfull, and iust subiection. The true reason why men speed so ill in their seruants and children is because they nurture them with their owne words, but distill not into their consciences the words of Christ.

m Ps. 78. 5.
Dnt. 6.

The vse of
Scripture in
our houses.

Quest: But to what end should their neede all this adoe about the Scriptures in our houses, what good comes of it?

Answer: If it be not intimated sufficiently before: yet plainly vnderstand, that the word is to be exercised in our houses: First as a refuge against affliction and domesticall crosses, both to direct and comfort vs, *Psal. 119. 143. 147. 165.* Secondly, as a meanes of instruction to our ignorant children and seruants. Thirdly, as a meanes of the sanctification of the creatures, and our callings, *1. Tim. 4. 4.* Lastly, seeing Satan will tempt vs, and our natures will be vicious, not onely in Gods house, but in our owne houses, we haue reason to carrie the Medicine to the sore, and to bring the sword of the Spirit, which is the word of God, home with vs, and drawe it there, seeing the Deuill will cast his fire darts there, he that is in danger of a subtil and furious enemy, alwaies must looke vnto two things: First, that he hath on all his Armour. Secondly, that he be readie at all times, in all places, when his aduersary will encounter with him. A malicious and skilfull aduersarie desires but to find his enemy vnarmed in one part of his body, or in one place: so is it with vs, for because men haue no sword of the Spirit at home, therefore it comes to passe that men that haue good affections in Gods house haue base and vile affecti-

tions in their owne houſes. Thirdly, it notes that the word muſt be conſtantly entertained and exerciſed in our houſes, for they are not ſaid to dwell with men that lodge there onely for a night or a day or two. So the ſudden and paſſionate uſe of the word now and then will not ſerue it.

Plenteouſly] the originall word notes two things. 1. The meaſure, and ſo it is well rendred; *plenteouſly*. 2. The worth of the knowledge of the worde, and ſo it is by ſome rendred, *richly*. In the firſt ſence it teacheth vs that wee ſhould labour by all meanes to abound in the knowledge and uſe of the word. It ſhould be, not in a ſcant and ſparing meaſure, or in ſome parts of it, but wee ſhould grow from meaſure to meaſure, and from knowledge to knowledge. In the ſecond ſence it teacheth vs, that the knowledge of the word is the Chriſtians riches, ſo he ſaith, *1. Cor. 1. 5. rich in all ſpeech and knowledge*. Chriſtians ſhould account their vtterance in holy and profitable ſpeeches and conferences, and the inward notions of ſauing knowledge, as their beſt wealth, ſo as they ſhould neuer thinke themſelues poore ſo long as they may haue plenty of knowledge in the uſe of the meanes. Thus *Dauid* reckons of his wealth. *Gods ſtatutes more deere to him then thouſands of gold and ſiluer,* and that knowledge he can get from the word out of Gods treasury, mauger the malice and power of the Deuill or euill men, he accounts more worth then *rich ſpoyles* P, this may appeare in the contrary in the caſe of the *Laodiceans* 9.

In all wiſedome] wiſedome is ſometimes taken for vertue as folly is for ſinne, but heere I take it for knowledge, and that not as the gaining of heauenly wiſedome is the end of the entertainment of the word, but as it notes the manner how we ſhould entertaine the word, this wiſe manner of entertaining the word, I conſider both negatiuely and affirmatiuely: Negatiuely to handle the word wiſely is not to handle or uſe it: Firſt; coldly, fruitleſly, or vnaptly: Secondly; perueſly in wreſting the word to ill ends, to nourish curioſity, ambition or ſinne. Thirdly, carnally as the *Capernaites*, that know no fleſh of Chriſt, but the fleſh of his body, nor any eating but carnall. Fourthly; not indiſcreetly when we come abroad into company, we ſhould ſo profeſſe and uſe the word, as that we diſhonour it not by Indiſcretion, by not heeding places, times, occasions, &c.

Affirmatiuely to uſe the word wiſely, is in the generall, eſpecially to teach our ſelues. And to this end: Firſt, to vnderſtand it. Secondly, to ſeek profitable things, not curious & pleaſing things only. Thirdly, ſo to try all things as to keepe that which is good. Good I ſay particularly and for our owne uſe, there be ſome things in hearing, reading, &c. that doe exceedingly; not onely affect vs, but are in ſpeciall manner fitting vs: now it is a ſpeciall wiſedome to keepe theſe things whatſoever elſe we loſe. Fourthly, to wait vpon all the opportunities of getting profit by the word, to know our ſeaſons 9. Fifthly, in carriage abroad, not to be ſo indiſcreetly open in the diſcouery of our minds and knowledge, and opinions, as to be caught by the fraud of any, and to this end, not to truſt all that ſaine themſelues to be iuſt men 7.

In all wiſedome] All for meaſure, all for diuerſity of the things knowne, all for ſincerity in the obſeruation of the rules of wiſedome, in the manner of entertaining the word, *all wiſedome*, that is, all neceſſary to ſaluation.

Thus of the explication.

The uſes follow, and thoſe are eyther generall from all their words, or ſpeciall from each of them. The generall uſes are for reproofe, information, inſtruction or conſolation.

1 For reproofe, if it muſt be thus of all intertained, how great a ſinne is it, to neglect or conterane the word, and in as much as this is a great and common ſinne; it is required, and requited by God with foure ſingular curſes. The firſt Iudgement vpon the contemners of the word is, that all the comforts

3.

n Pſ. 119. 112.

Pſ. 119.

o Pſ. 119. 72

p Pſ. 119. 162

q Reu. 3. 18. 18

Of the wiſe uſe and entertainment of the word.

q Ier. 8. 7.

e Luk. 20. 20.

The uſes general and ſpeciall.

of

4 Iudgements
vpon contem-
ners of the
word.

Esay 29. 11.

of the word, are vnto them as a *sealed booke*: so as that worde which is to the faithful a well-head of all true and sound ioy, vnto them is of no tast nor power, they can find some fauour in any profits and sports, &c. but none in the word. The second iudgement is, that when they doe for fashion or for feare, and other ill ends come to heare the preaching of the worde, they are many times *slaine by the words of Gods mouth*, and the Prophets euen mow downe scores, hundreds, and thousands of them, so as they are pierced and galled, smitten and buffered, with the terrors of the word, (which is onely open to rebuke them) and they see that threatning many times comprehends vnder it multitudes of men.

Obiecti.

Ob. But this comes onely of the seuerity of the teachers, that set themselues to preach damnation and to vtter terrible things.

Sol.

Ans. This was the obiection in the Prophet *Micha* his time, and vttered by such as bare the name of *Iacob*: to whom all the promises did belong, and they were answered by the Prophet, that for resoluing of their doubt, they should ask 2. questions of their own consciences. The first was, whether they thought their workes were like the works of *Iacob*, and the rest of the ancient Saints, to whom such comforts did belong, or whether such vile prophanenes and wickednesse were found in *Iacob*, as was apparantly found in them. The second question was, whether they did not see that the words of God were alwaies good to such as walke vprightly. In all which he shoves that it is not the vncharitable seuerity of Gods seruants (for the doctrine is good to good men) but the vile prophanenes and contempt of the word in the people that made them liable to such terrors in the word.

Micha. 2. 7.

The third iudgement is, that all ciuill praises in men that contemne the wisdome of God in the word, are singularly vile in Gods sight, *Ier. 8. 8. 9.* and he instructeth in wisdome.

Pf. 119. 155.

Lastly, *saluation is farre from the wicked*, because they seeke not Gods statutes, the euidence of the hope of a better life is remooued from them, so as speaking from their owne sence, they auouch it that no man can be sure of eternall life to himselfe, and if in the generall, the prophane neglect of the word bethus sought out and iudged of God: then surely those persons must needs be in great danger, that neuer opened their dores to the word, neuer taught rtheir children and seruants, scarce euer had a bible in their houses: but especially such as shunne the word, as a true rocke of offence. Yea many of Gods Children may be iustly rebuked in this, that they are so farre from shewing that the word hath dwelt plenteouly in them, that whereas for time and the plenty and power of the meanes, they might *haue bene teachers, they haue need againe to be saught the very principles*. And they shew it in that they are *so inexpert and vnskillfull in the word of righteouseesse*.

Heb. 5. 13. 12.

Pf. 119. 96.

The second generall vse is for information. See the admirable largenesse of the word and the perfectnes aboue all other things vnder the sunne, it is good for worship in the temple, it is good for our affaires in the family, it is of vse in prosperity and in aduersity, it fits for the profit of all sorts of men, at all times, and in all places, and so doth nothing else in the world.

The third generall vse is for instruction. The meditation of the intertainement of the worde in all these words required, should teach vs to open our Churches, open our houses, yea our hearts and all for the word. And to this end to consecrate our selues to the study of the word in all the meanes both publike and priuate.

Obiecti.

Ob. But if I should it, will be in vaine I haue such an ill memory, &c.

Sol.

Ans. The *beginning of the word is truth*, and men should find by experience the contrary to their feares, if they in sincerity sought vnto God in the word, and as for ill memory we must know, that a good memory is the gift of God

Psal. 119. 160

as well as a good heart, and no man hath it naturally, wicked men may haue large memories, but not sanctified to containe holy things: and therefore if men would seeke to God in vprightnesse of desire: whatsoeuer they loit, yet the iudgement or answer of God in the word preached, or by reading or conference, (which resolue their doubts, pointeth at the meanes to redresse their corruptions, &c.) should not be wholly forgotten. The *iudgements of his righteousnesse endure for euer*, that part of knowledge that particularly answers their desires, or the experience of their want in themselues, this shall be deeply imprinted in them by God, so as the vertue thereof shall neuer be lost. To conclude seeing the holy Ghost requires all carefull intertainment of the word, we should do that vnto it that we would do for the entertaining of some great man into our houses. 1. make cleane the roome of our hearts: purge out hypocrisie, malice, &c. 2. When the word is come in molest it not, take heed of strange affections, passions and lusts. 3. Receiue it with ioy and expresse all the signes of ioy.

The last generall vse is for consolation vnto all such as loue the word. They should encourage themselues and say with *Dauid*, thy *Statutes* shall bee my song, so long as I continue in the house of my Pilgrimage. *Ob.* But our inward desires and delights in the word are mixed with outward disgraces and scornes of men: we are reproched, slandered, rebuked, &c. *Ans.* Hearken vnto me: ye that know *righteousnesse* (not ye that talke of it, or heare them that teach it, but ye that know indeed what sincerity meanes) and ye of the people in whose hearts are my lawes: as if God would wish them to looke vp and see the great reward of their well doing. *Ob.* But they might say we are tanted and threatned, and disgraced. *Ans.* Feare not the reproach of men, nor be afraid of their rebukes. *Ob.* But we see that wicked scorners scape vnpunished and are in better credit doing ill, then we doing well. *Ans.* though God doe not by sudden iudgements destroy them all at once, yet he promiseth that his curse shall secretly and insensibly eate them as the moth. God doth daily iudge them though we see it not, and for the faithfull their *righteousnesse shall neuer be taken away* by the reproaches of men, but it will indure for euer, &c.

Thus of the vses in generall

From the particular consideration of each of the words, diuerse speciall vses may be made.

Dwell First, if the word must dwell with vs it should teach vs to practise what we are here exhorted, get the word into our houses, let it so dwell with vs that nothing sound more in a Christian house then the word: that is to liue comfortably. This is to liue in the shadow of the almighty, ^a in the very light of Gods countenance. ^b A house without the word is a very dungeon of darknesse to exercise our selues in the Law, it will gine our hearts rest in the daies of euill. The Fathers commandment and the mothers instruction would leade our children and seruants when they walke, it would watch for them when they sleepe, and when they wake it would talke with them, it would be a lanterne, and the very way of life to them. It would keepe them from the strange Woman ^d, there would not be such filthinesse in many houses as now commonly appears to be. What can better preserue *Iacob* from confusion, or his face from being pale, then if he might see his children the worke of Gods hand, framed and fitted by the word in regeneration, and the duties of new obedience, this would make religious parents to sanctifie Gods name, euen to sanctifie the holy one, and with singular encouragement from the God of Israell, *Isa.* 29. 22. 23.

In you } Secondly, in that the People are made the subiect persons to be exhorted heereunto, it plainly confutes the opinion and practise of the Papists, that either hide the word in a strange tongue, or prohibite priuate men, from the domesticall and daily vse of it. But the Apostle doth not enuy it in

Object.
Sol.
Isay 51.7.

Object.
Sol.
Objecti.
Sec^s

Isay. 51.7.8.

^a Psal. 91.1.
^b Psal. 140.

^c Psal. 94.12.

^d Prou. 9.20.
10 25.

the Lords people, that the word should dwell plenteously in them as well as in Cleargy men.

Plenteously] 3. In that he requires the word should not onely dwell with vs but for measure, be plenteously there, it should teach vs in practise to endeuer it: but for explication of this vse, I consider of two questions to answer them.

Quest.

Quest. 1. What must we doe that the word might be in vs plenteously, and the knowledge of it abound?

Ans.

c Psal. 119. 45
f Psal. 119. 115.

g Psal. 119. 48

h Ephes. 1. 18.

i Psal. 119. 32.

k Psal. 119. 171.

Ans. Sixe things are practised. 1. We must walke at liberty, freeing our heads from worldly cares, lusts, and delights. 2. We must auoid euil company, and say with *Dauid*, *away from me all ye wicked, for I seeke Gods statutes* *l*. 3. We must striue to take away the lertes of the practise of what we do know: this *Dauid* calls the *lifting up of his hands to Gods law* *m*. 4. Wee must *exercise our selues in the word day and night*, in reading, hearing, meditating, conference, propounding of doubts, and comparing of places, and all times, by all waies, turning our selues into all formes to gaine knowledge. 5. We should by prayer beseech God to doe two things for vs: first, to *give vs the spirit of reuelation* *n*: secondly, to *give vs larger hearts* *o*. 6. We must be thankfull for what knowledge we do get by the meanes *k*.

Quest.

Quest. 2. But how may we know whether the word doe dwell plenteously in vs?

Ans.

l Psal. 15. 9.
m 1. Cor. 1. 5. 4.

n Psal. 119. 35

o Esay 26. 9.

p Psal. 119. 57.

q Ioh 8. 31. 32

r Rom. 15. 14.

Ans. It may bee tried and discouered seuen waies. 1. By our growth in true humility and meekenesse. 2. By the confirmation of the testimony of Iesus in our hearts *m*. 3. By the measure of our growth in the loue of God and his people, yea and thus we may try our declining in the vigor of knowledge (for knowledge had in abundance, may be blasted and grow singularly dull and feeble) for as our affections to the meanes, and to Gods children is, so is the vigor of our knowledge: he must not say he knowes God, that hates his brother, yea and so will it serue for triall to euery one in the degrees of ascending or declination euen in Gods children. 4. By the desires and secret muses of our hearts, for then we grow in knowledge, and haue store of it, when we can say as *Dauid* doth, *I haue remembred thy name* *n* *O Lord in the night*. And as the Church saith, *the desires of our soules is to thy name, and to the remembrance of thee, and our spirits within vs seeke after thee* *o*. 5. By our confidence in it; a man that hath gotten a great deale of wealth, mony or lands, enlargeth his heart to a great confidence in it. So a Christian hath gotten a great deale of sauing knowledge, when he is able to make it his portion in all estates whatsoever befalls him: *P* it shews men haue but a little of the word in them, when euery crosse can disolue their rest and confidence. 6. By our measure of liberty from the power and bondage of speciall corruptions *q*. 7. By our abilitie in admonishing, they are full of goodnesse and knowledge that are able to admonish *r*.

Richly] 4. In that the word must dwell in vs richly, it may serue 1. for reproofe, and that two waies. First of mens worldlinesse, that thinke any other riches would serue the turne, but to be rich in God they neuer desire it, but all in vaine as the Parable shews, *Luke 12*. Secondly, of mens hypocrisie, they say *are rich when they are not*, *Reuel. 3. 18*. Secondly for instruction, therefore let heauen suffer violence, a Christian should be no more a weary of his paines in seeking this riches of the word, then carnall men are of their worldly profits, yea we should pray God so to quicken vs, that we may *keep his testimonies as we would keepe treasure* *s*.

Lastly, in that he ads in *all wisdom*] it should teach vs, first to pray to God with *Dauid*, that he would *teach vs good iudgement and knowledge*, *t* and secondly to make conscience, as to get vnderstanding of the words, so to vse wisdom and discretion, both in the bettering of our knowledge, and in practise the

same

f Psal. 119. 11.
88 72

t Psal. 119. 66.

same Scripture that binds vs to a plentifull vse of the word, binds vs to a wise vse of it.

Thus of the second thing, viz. the intertainment we must giue to the word. The end or vse the word should be put to followes.

Teaching and admonishing your selues or one another: viz. your fellow members and partakers with you of the same promises and hope.

Theſe words may be referred either to the generall exhortation before, or to the particular charge concerning Psalmes or Himnes afterwards. I principally consider them as referred to the generall exhortation before, and so I note, that though there be many good effects of the word, or many vses it should be put to, yet *Teaching*: (about things not knowne) and *admonishing* (about things known and not practised) are chiefe.

Ob. It seemes this place fauours the opinion of such as hold that Christian neighbours met together vpon the Lords day or at other times, when there is no publike exercife, may labour to edifie themſelues by instructing one another out of the word priuately?

Ans. It is not vnlawfull so to doe, and this place doth approue of it: so as they keepe themſelues within their bounds, viz. that the matter taught bee not against Piety the true peace of Sion, and that the manner bee plaine and familiar, as family instruction should be by keeping a foote publike doctrine, by conference, propounding of doubts, or instructing of the ignorant out of ſuch places as they doe vndoubtedly vnderstand.

Concerning teaching, we must know that God doth teach by his spirit, ^u by his rod, ^{*} and by his word, so heere, but that which wee are heere to note is, that the word is to be vsed by euery Christian, euen for instruction, this is the end why the Law was giuen ^x, a wise man hauing gotten knowledge into his head, must by his lippes spread it abroad ^y. *Qu.* But whom must wee teach.

Ans. Principally our selues, so as wee consider our owne waies to turne our feet into Gods testimonies ^z, yet also we are to teach one another, when we spy our brethren to be ignorant, so should not onely ministers doe, but maisters of families, and euery Christian in conuersing with others.

Admonishing] Man is admonished, 1. by the rebukes of the Law ^a. 2. by the example of Scripture ^b. 3. by the spirit of God ^c. 4. by the conscience, in wicked men many times. 5. men are rebuked by their owne wordes ^d. 6. by the words of other men especially, as admonition is grounded on the wordes of God. So heere.

Concerning admonition I propound foure things, 1. who may admonish, 2. who are to be admonished, 3. how. 4. the vses.

Quest. 1. Who may admonish. *Ans.* Ministers may, ^e Parents may, ^f yea men ought not to reiect the admonitions of their wiues, ^g nay which is more they may not despise the iudgement of their seruants ^h. *Quest. 2.* Who are to be admonished. *Ans.* I consider it; 1. Negatiuely. not

1. They that sinne against the holy Ghost.
2. Hereticall men, after once or twice warning. *Tit.* 3. 10.
3. Not stubborne, wilfull, scornfull prophane persons. Not dogges and swine. *Math.* 7. Not the scorner, *Prou.* 9. 8.
4. If it be about wrongs and abuses offered to vs, eyther by hypocriticall Friends, or open enemies, it is a godly mans part at some times and in some places, to be *deafe and dumbe, as if they understood not, or as men in whose mouths are no reproofe.* *Psal.* 38. 14.

2 Affirmatiuely, in generall euery man, *Act.* 20. 31. In particular, I instance onely in some sorts of men, we must admonish vnruely professors, ⁱ besides, ordinary wicked men that appeare not to bee scorners, not onely may, but ought to be admonished, that the light may manifest their workes, ^k that

Obiect.

Sol.

^u *Neh.* 9. 20.
^{*} *Esay* 26 9.

^x *Exod.* 24. 12.
^y *2 Sam.* 15. 7.

^z *Psal.* 119. 59.

^a *Iam.* 2. 9.
^b *1 Cor.* 10. 11
^c *Esay.* 30. 21.
^d *Iob* 15. 6.

Who may admonish.

^e *2 Tim.* 4. 12
^f *Ephes.* 6. 4.
^g *Gen.* 21. 12.
^h *Iob.* 31. 13.

Who are to admonish.

ⁱ *1. Thes.* 5. 14.

^k *Eph.* 5. 11.

l *Tii. 1. 13.*m *Prōu. 24. 24*n *Pro. 9. 9.*
o *Rom. 15. 14*
p *Job 23. 15.*q *Job 22. 2.*What rules
are to bee ob-
serued in ad-
monition.r *Tii. 1. 9.*[*Esa. 11. 3.*t *Pro. 25. 1.*
u *2 Thes. 3. 15.*
* *Gal. 6. 1.*x *Mat. 18. 15*
*Prōu. 25. 9.*y *Leu. 19. 17.*
z *2 Cor. 2. 4.*a *Prōu. 13. 19.*
b *Tii. 2. vi.*c *1 Thes. 5. 12.*
*Psal. 141. 7.*d *Prōu. 30. 2. 3*e *Prōu. 9. 9.*
f *Prōu. 25. 12*g *Prōu. 18. 23.*
h *Ind. 22. 23.*

they may become sounder in the faith^l, and though this be not amongst men for the time, any whit pleasing, yet the blessing of goodnesse shall come upon them, whilst they that flatter men in their sinnes, and say to the wicked, thou art righteous, shall be cursed and hated of the multitude^m. Yea, none are so wise and godlie, but they may be admonishedⁿ such as are full of goodnesse and knowledge able to admonish others^o, but it should be our most vsuall and principall labour, to admonish our owne soules, and reprove our waies in Gods sight^p, for it is a speciall way by which a wise man may bee profitable to himselfe^q.

Quest: 3 What rules are to be obserued in admonition?

Answer: In admonition we must consider: First, how to performe it. Secondly, how to receiue it. In performing admonition, wee must especially looke to two things: First, that the ground of admonition be out of the word of God, being the words of Christ, not our owne words; to this end we should store our selues, and hold fast the faithfull word according to doctrine: First, wee should bee constantly stored with grounds out of the word, both for matters of opinion, and against the corruptions of mans life, and for performance of holy duties, that as we haue occasion we may rebuke, &c.^r Secondly, we must see that the maner of admonition be right. Admonition is to be performed: First, with *Inocency* we must not be faulty our selues, or if we haue beene we must plainely acknowlrdge it, before we admonish. Secondly, with *discretion* which must be shewed in 3. things. First, that wee bee sure that they haue offended, not led to it by suspition of our owne harts, or by hearefay or by outward appearance, not iudge by the hearing of our eares, and sight of our eies^s. Secondly, that if we know it to be an offence, wee must consider whether it be not of the number of those offences, a wise man must hold his glory to passe by^t. Thirdly, that it be done seasonably, with lone admonishing as a brother^u. Fourthly, with meekenesse^{*}. Fifthly with *secrecie*^x. Sixthly, with plainenesse, spare no words to satisfie them^y. Seuenthly, with *compassion* and tendernesse^z. Eighthly, with *perseuerance*^a, we must not be wearie and discouraged, but accomplish it. Ninthly, with all *authority*^b, that neither our selues nor Gods ordinances be despised.

In receiuing admonition we must looke to foure things, wee must receiue admonition: First, with lone and holy estimation^c. Secondly, with all *humilitie*, readily inclined to suspect our selues, knowing that we haue cause to say, and thinke of our selues, as that worthy man did, *I am more foolish then any man, and haue not the vnderstanding of a man in me*^d, &c. Thirdly, with subiection and direct acknowledgement, *giving glorie to God*. Fourthly, with *reformation*, else all is in vaine.

The vses are, first, to teach vs therefore to stirre vp our selues, to performe this mercy in admonishing: for a wise man, euen *Salomons* wise man, that is, a religious wise man may learne wisdom by it^e. Yea it is as a golden earring to the wise and obedient care^f. And he that rebuketh shall find more fauour at the length then he that flattereth with his tongue^g. Men are said to be pulled out of the fire by admonition^h. Secondly, we must take heede of sinning against admonition. Now men sinne against admonition, three waies. First, in not performing it, this hath very ill effects such as these, not admonishing breedes dwelling suspitions, suspitions breed a very habit of *misinterpretation*: misinterpretation begets a loathnes to come vnto the light to shew the reasons of dislike, this loathnesse begets a very separation in heart: seperation begets a decay of lone to the meanes; decay of respect to the meanes, begets a decay of zeale and gifts, and from hence there is a high way to internall or externall *Apostacie*, or some great iudgements of God.

Secondly, in not performing it aright, as when men make their wrath so fall

fall upon the fatherlesse, or digge pits for their friendsⁱ, or when men respect Gods person^k; and make the pretence of Gods cause, glory, name, &c. to be the colour for the venting of their owne particular enuy and dislike; or when men neuer haue done, but grow impudent, and reproach men *ten times*, and are not ashamed^l. To conclude, when men faile in the manner before described, want innocency, discretion, meekenesse, loue, &c.

Thirdly, in not receiuing admonition: and thus men faile diuersly, when men shift, excuse, denie, extenuate, &c. and yet in heart bee conuincd, or when men fall into passion, or grudging, or traducing afterwards; or when men would faine make the admonisher to *sinne in the word, and lay snares for him that rebukes*^m. But there are some are worse then any of these, for they are such as none *dares declare their way onto their face*: Men dare not, they are so passionate and haughty, but God will lay them in the slimy valley where are many already like them, and innumerable more shall come after themⁿ. Many are the ill effects of resisting admonition: It is a signe of a *scorner*^o, and that men are *out of the way*^p, it brings temporall iudgements and shame vpon them^q, men may also come to that horrible condition by resisting admonition, that they besing peruerterd shall goe about damned of their owne soules^r.

Thus of the generall exhortation:

The speciall exhortation concernes one part of the word, and that is the *Psalmes*. Which are heere to be considered.

1 In respect of matter, *Psalmes, Hymnes, and Spirituall songs*.

2 In respect of the manner, *singing with grace in your hearts to the Lord*.

The matter is heere three waies to be considered: First, in the ground, foundation, or authoritie of the Psalmes we vse, *viz.* they must bee the word of Christ, that is contained in the Scriptures. Secondly in the kindes of *Psalmes*, there are many sort of Psalmes in Scripture. The Psalmes of *Moses, David, Salomon*, and other Prophets: but all are heere referred to three heades; they are either *Psalmes*, specially so called, or *Hymnes*, or *Songs*, great adoe there is among Interpreters, to find a difference in these; some would haue Psalmes to be the songs of men, and Hymnes of Angels: somethinke they differ, especially, in the manner of Musicke. Some are sung by voice, some plaid vpon instruments; but the plausiblest opinion is not to distinguish them, by the persons that vse them, or by the kinde of musicke, but by the matter, and for they say Psalmes containe exhortation to manners or holy life. Hymnes containe praises to God in the commemoration of his benefits. Songs containe doctrine of the chiefe good, or mans eternall felicitie. But I thinke there needs not any curious distinction: it may suffice vs that there is varietie of Psalmes in Scripture and God allowes vs the vse of euery kinde. Thirdly, the property of the Psalmes, they are *Spirituall*, both because they are indited by the spirit, and because they make vs more spirituall in the due vse of them.

From hence then we may learne these things.

- 1 That singing of Psalmes is Gods ordinance, binding all sorts of men: *Ephes. 6. 19. Iam. 5. 13. Psalm. 66. 1. 2. & 92. 1. & 135. 3.* a part of our goodnesse, and a most comely thing.
- 2 That a Christian should chiefly recreate himselfe in singing of Psalmes, *Iam. 5. 13.* God doth not allow vs other recreations to shoulder out this, as the most doe.
- 3 That we should sing Psalmes in our houses aswell as our Churches both for daily exercise, *Psalm. 101. 1. 2.* and when Christians meet together: *1 Cor. 14. 26. Ephes. 5. 19.*

The manner followes; there are foure things required of vs in singing of Psalmes: First, we should *teach and admonish* in the vse of them, and that ei-

i Job 6. 27
k Job 13. 3, 9

l Job 19. 3

m Esai. 29. 21

n Job 21. 31. 32

o Pron. 13. 1.

& 15. 12.

p Pron. 15. 10.

q Prou. 13. 18.

Hof. 4. 4. 5.

r Tit. 3. 10. 11.

What meant
by Psalmes,
Hymnes, and
Spirituall
songs.

Rules in Sing-
ing of Psalms.

ther our selues, by considering the matter, or others, as the Ministers in appointing of Psalmes for the Congregation, or the Master of the Family, or when Christians meet, there should be choise of such Psalmes, as may instruct or comfort, or rebuke according to the occasion: there is edifying euen in appointing of Psalmes, *1 Cor. 14. 26.* Secondly, we must *sing with grace*, this is diuersely interpreted; some vnderstand it of the dexterity that should be vsed in singing, to affect our selues or others: some take it to be that inward comeliness, right order, reuerence, or delight of the heart in singing: some would haue it signifie thankesgiuing. But I thinke, to sing with grace is to exercise the graces of the heart in singing: wee must sing with holy ioy ^f, with trust in Gods mercies ^t, with a holy commemoration of Gods benefits ^u, yea with the praier and desires of our hearts, that our wordes in singing may be acceptable ^{*}. Thirdly, we must *sing with our hearts*: not with our tongues onlie outwardly for ostentation; to *sing with our hearts* is to sing with vnderstanding ^x, with sense and feeling. Hence we are said to prepare our hearts before we sing ^y, and it is to be obserued that *Dauid* bids his *tongue awake* ^z, noting that he obserued in men a lethargie, not a hoarsnesse of voice, but a slumber in heart when they vsed the voice. Fourthly we must sing to the Lord ^a, that is both to Gods glorie, and in sense of Gods presence, and vpon a holy remembrance of Gods blessings. This is to sing to his name.

The vse is first for instruction when we are merry, to sing *Psalmes* ^b, yea to account this as heavenly melody ^c; a precious perfume for our Chambers, a holy homage to God, the *calues of our lipes*; yea we should resolue against all the prophane contempt of the world, to praise God thus while we liue ^d, and to this end wee should striue against the objections and backwardnesse of our owne natures: for the flesh will object against singing of Psalmes, as well as against praying reading, &c. Secondly, for reproofe of such as set their delight in fleshly lusts and sports, in dancing, gaming, &c. in singing of carolles, ballads, filthy rimes, &c. all which delights are so farre from being spirituall, that they make our hearts farre more fleshly and carnall, yea it reproues the best of vs, for want of the right manner in the vse of singing, in all the foure things beefore, which wee should be humbled for, as for any other our sinnes.

Thus of the 16. Verse.

Verf. 17 *And whatsoeuer yee shall doe in word or deed, doe all in the name of the Lord Iesus: giuing thanks to God euen the Father by him.*

This Verse containes the 2. generall rule to be obserued in our conuersation, and it is an exhortation to the minding of the right end in all our actions, in the former verse he tooke order for the meanes of holy life, heere hee takes order for the end of it.

d: In generall: vnto the goodnesse of the action, a good end is essentially required, for though a good intention make not the action good, yet without a good intention, the action cannot be accepted as good in Gods sight. It is a good thing to heare and follow Christ, but not good in the Capernaits that follow for the loaves; Or in the Pharisees, that heare to carpe, or carrie tales, and informe against him. It is a good action to vse our knowledge, but ceaseth to be good in vs, when it puffeth vp, and is done for vaine ostentation. It is good to receiue the Sacraments, but yet Circumcision was not good, either as the sonnes of *Iacob* required it, nor as the King and his Sonnes received it. Workes of holy and religious seruices are good, but

f *Psalm. 9. 2.*
t *Psalm. 13. 5.*
u *Psalm. 47. 6.*

* *Psalm 104.*
33 34

x *Psalm. 47. 7.*
i *Cor. 14. 14.*
y *Psalm. 57. 7.*
z *Psalm. 57. 8.*
a *Ephes. 5. 19.*

b *Jam. 5. 13.*
c *Ephes. 5. 19.*

d *Paim. 156. 2.*
e 104. 33

e

Vnto goodnesse of the action, the goodnesse of the end is required.

but when men cometo Church on the Sabbaths, to make amends for their finnes on the weeke daies, it ceaseth to be good to them. It is good to honour Gods Ministers, but where men honor them either to keepe their own credit with the people, as *Saul* honoured *Samuel*, or that they may excuse them, as in the Parable^e, such honour is not good. Works of mercie are good, but being done for praise of men, or to merit by them, they come vnder a negatiue precept, *give not your Almes*. It is good to forbearé on another, but not good in such men as forbearé onely for want of power or oportunitie to reuenge, and therefore we should informe our selues better, and as we would haue God to accept or bleisse vs, to get Gods end to our actions.

Thus of the generall.

In this verse, the end of well-doing is two waies considered: First, as it is the *end of intention*, that is, that we should propound and aime at, as the motive and marke of our indeauours, and that is ordered and required in these wordes, *Whatsoeuer yee doe in word or deed, doe all in the name of the Lord Iesus*. Secondly, as it is the end of consummation, 1. that by which wee finish our workes, and that is required in these wordes, *giuing thanks to God, euen the Father by him*: In short, the end of intention is the glory of God in Christ, the end of consummation, is the giuing of thanks when wee haue done our indeauours.

In the first part I consider :

1. What should bee the maine end of our actions : *Doe all in the name of Christ*.
2. How we are tyed to it : First, for persons : *Yee*. Secondly, for kinds of imploiment, *in word and deed*. Thirdly, for extent, *whatsoeuer yee doe* : *Doe all*.

Doe all in the name of the Lord Iesus] Heere foure things are required of vs.

First, that all be done in the assurance of the loue of Christ, that we be sure that we know Christ, as we know a man by his name; that when wee goe to to doe Gods worke, we bee first sure of Christs reward : this is to bee shodde with the preparation of the Gospell of peace.

Secondly, that all be done in the name : that is, by the authority of Christ, and his warrant in his word : not in the name of *Moses* for Ceremonie, or in the name of Angels, or Saints, for intercession, nay, in all wee doe, our conscience should be tied onely properly by the command of Christ, not because such great men would haue it so, or I did it to please my parents or kindred, &c for then thou dost it in the name of men and not of Christ.

Thirdly, that all be done with inuocation or calling vpon God in the name of Christ, all should be consecrate and begunne with praier.

Fourthly, and principally, that all bee done to the glorie of God in Christ, this should be the scope of all our actions^a all should breath and fauour of Christ.

In word d: God requires to be glorified by the very words of Christians, and contrariwise holds himselfe many times dishonoured by their words, he that keepeth his tongue keepeth his life, ^b the honour and dishonour of the tongue is largely explicated, *Iam. 3*. but the vse is for instruction to teach vs, 1. to take heed of dishonouring Christ by our words, but in speciall we should take heed of words of disgrace and slander to the members of Christ, of vaine words, ^c that bouldster men vp in presumption against repentance and faith in Christ, of passionate and bitter words, ^d of words of deceit, ^e of the words that come from, or tend to the strange woman, filthy words ^f, yea take heed of high words, for high talke, or the lippes of excellency becomes not a foole, ^g for euill wordes greatly prouoke God, and call for stripes, bring many a crosse vpon a man, and are snares to mens soules. ^h Secondly, it should teach

e Luk. 14. 19

Matt. 6.

Things are done in the name of Christ, foure waies. Ephes. 6

a 1 Cor. 10. 31.

b Pro. 13. 3.

c Ephes. 5. 6.

d Job 6. 3

e Psal. 36. 3.

f Col. 3. 8.

g Pron. 17. 7

h Pron. 18. 6. 7

i 2. Chr. 10. 17.
k *Pror.*
l *Acts* 26.
m *Iob* 6. 25.
n 2. *Tim.* 1. 13
o *Iohn* 6.

p *Hose.* 14. 3.
Zeph. 3. 9.

q *Pror.* 18. 11.
r *Jam.* 1.

Mal. 7. 21.
s *Iob.* 3. 18.
Pror. 14. 23.

2. *Tim.* 3. 3. vlt.
Psalms. 119.

6. Reasons
why Gods
children should
be more care-
full of their
words and
deeds then o-
thers.

vs to indeuour to bring glory to God by our words, to this end we should for matter learne to speake the words of clemency, ⁱ words of wisdom^k, words of sobriety and truth; ^l words of righteousness^m, wholesome words,ⁿ words of eternal life^o; and to this end we should obserue diuers rules.

- 1 That our words be not many, for in a multitude of words cannot but be sinne, we are not able to weld aright many words.
- 2 That wee know and not forget *Gods tenne words*, the ignorance of Gods tenne lawes, causeth that men know not how they offend in their tongues, but in the tenne words of God is an absolute patern of all vprightnesse, both of heart, speech and life.
- 3 That we be much and often in taking vnto vs the words of confession and praier, ^p our speech is purified, and God much glorified by often confession and prayer, this is to speake a *pure language*.
- 4 Our *eare must seeke learning* ^q, we must be *swift to heare*, and *slow to speake* ^r, and bee contented to bee taught as well how to speake as how to liue.

Lastly, we must tame our tongues, make conscience of mortification for our sinnes in word, as well as for euill deed, ser a watch before the doore of our lippes, and pray God to open them.

Or deedes] *d*: God will haue deedes as well as words, our hands must bee bound to good behauiour, and that our labours and workes may be done to Gods glory they must be done. 1. with prayer, *Psalms* 9. last. 2. with warrant from the word. 3. with faith in Gods promise for the successe: For *whatsoeuer is not of Faith is sinne*. 4. With perseuerance, they are not good works, till they be finished and accomplished.

Whatsoever] this worde is a note eyther of vniuersality or perfection. Of perfection I say in this fence. Whatsoever ye doe or fertle about, doe it all, that is, let it be compleat and perfectly done, but I take it here as a note of vniuersality.

d: We are bound to glorifie God not onely in word and deed, but in all our words, and all our deedes; wee are tied to euery good worke, to respect all Gods commandements; wee are bound to glorifie God not onely in actions of worship, but of righteousness too. Not onely in religious businesse, but in ciuill offices, not onely in our generall calling, but in our particular. Not onely abroad, but at home: making conscience not onely of filthy deedes, but of filthy speaking, not onely of great and crying sinnes, but of lesser sins: not onely of our open deedes, but of our carriage in secret. Vse is for reproofe, men discouer their vnsoundnesse of heart in this respect exceedingly: many will not forswear that will swear at euery worde, at least by lesse oathes, as by the masse, faith, troth, truth, &c. many shop-keepers will not beare false witnesse in a Court, that will lye daily in selling their wares. Many will looke to their carriage abroad; that care not how to order themselues at home. Many will not do their owne worke by keeping shoppe, or traouelling on the Sabbath, that neuer sticke at it to speake their owne words on the Sabbath: but if the case of such like men as these be to be suspected, how fearefully bad is their case that are so farre from making conscience of euery worde and deede, as they are to euery good Woorke reprobate; that are neither good at home, nor abroad, neither in worship nor life, neither to others nor to themselues.

Tit. 1. 2. ltr.

Yee] *d*: They that haue comfort in their election, and Gods loue, they that haue begunne to make Conscience of their waies, and to loue the worde, they that make a profession of the name of Christ about all others are exactly to looke to themselues, to euery word, and euery deede. 1. Because they

are neerer the courts of the great King, they liue alwaies in the presence chamber. 2. Because God hath bestowed vpon them more blessings, and therefore as he giues more wages, requires more worke. 3. Because they are more obserued then any other. A loose word is more noted in them then execrable blasphemy in others, they are more talked off for seeing a vaine sight then others for haunting of leud playes. 4. Because their hearts are made pure by the blood of Christ: and fine white linnen is sooner and deeper stained then courseraggess. 5. They are trusted with more glorious riches. A little sinne in them much grieues Gods spirit, whereas a great sinne troubles not a wicked man that hath no spirit of God in him. 6. They are sure to haue a recompence of reward for euery good worde and worke, and therefore to further their owne reckoning and glory, should bee abundant in the worke of the Lord.

Vse therefore, to quicken vs, to a desire to walke precisely, circumspectly, exactly, *Eph. 5. 15.* struing to redeeme the time that hath been lost in the seruice of sinne and the world.

Giving thanks to God euen the Father by him:]

These words are diuersly considered.

Somethinke the former words are an explication of these, as if hee should say bee carefull in all things to glorifie God, for this is right thanking of God; when men do not onely praise God in words but in obedience.

Somethinke in these words is lodged a reason of the former, as if he should say, glorifie God in all your actions, and seeke to God by prairer in the name of Christ, and ye shall bee sure of singular blessings and grace and comforts from God: and in the assurancethereof, when ye prouide to pray or practise, prouide thanks ready also, for God will not faile in the successe.

Somethinke these words to bee an inlarging of the former rule, by wishing them, whatsoever falls out to bee thankfull, so as neither prosperity puffe them vp, nor aduersity deiect them, but I take it to be a distinct rule from the former, and so heere is to be noted.

1 The duty required. viz. *Giue thanks:*

2 The explication of it:

1 By the obiect, to God euen the Father

2 By the efficient cause, by him.

Gining thanks] Concerning our thankfulness to God, I consider 1. the necessity of it, God will not dispense with it, therefore in *Ephes. 5. 20.* the former rule beeing omitted, this is specially vrged, and *1. Thes. 5. 18.* this is charged vpon vs, as the will of God in Christ Iesus. Secondly, for what wee must giue thanks, viz. for Christ as the fountaine of all fauour, hence the Sacrament ordained to that end, for all the comforts of Gods election and loue, for all graces and meanes of grace, *coher.* for our liberty in Christ, euen vnto outward things ^l for any successe or victory ouer our corruptions of nature ^u, in short for all things whatsoever ^u.

3. How? viz. not like the Pharisee, with pride of heart and selfe-liking: with opinion of merit, or with ostentation, but with obseruation of 4. rules,
1. If we blesse we *must blesse in the spirit.* 1. With vnderstanding and feeling in our hearts. 2. When we giue thanks we should do it with such tenderness, that our praises should awake the graces of Gods spirit to make them get life and grow. Our praises should stirre vp faith in Gods promise, loue to Gods glory, feare of Gods presence, hatred of our sinnes, ioy in the holy Ghost *;
3. With a deepe sense of our owne vnworthinesse, and thus the 24. Elders are said to cast downe their crowns and fall on their face, when they praised God, *Reuelations 4. 9. 10. and 7. 12. Luke 17.* 4. By all meanes. Wee must praise God by Psalmes, prairer, celebration of the Sacrament, works of mercy and obedience.

Why.

For what.
Eucharist.

^l *1. Cor. 10. 30.*

^c *Rom. 7. 25.*

^u *2. Cor. 4. 15.*

¹ *Thes. 5. 18.*

How.

1. Cor. 14. 16.

* *2. Cor. 4. 15.*

How long.

4 How long? that is answered, *Eph. 5. 20. Reuel. 7. 12.* alwaies, if we must pray alwaies, then we must praise alwaies, wee may no more neglect thanksgiving then praier. Nay when praier shall cease, because all mortall infirmitie and wants shall cease, yet thanksgiving must go with vs within the vaile, and liue with vs for euer in heauen.

Vse 1. to inflame vs to the holy practise of thankfulnesse daily, and alwaies watching heereunto, preferuing sence, not forgetting Gods mercies, euen making it our daily sacrifice. 2. To humble vs vnder our vnthankfulnesse for grace, knowledge, the word, fellowship in the Gospel, and all kinds of blessings, yea we sinne greatly in not giuing thanks for our successe in our callings, yea many are not yet instructed to giue thanks for their food. Let those remember that men are said then to eat to God, when they giue thanks, *Rom. 14. 6.* to whom then doe they eat that giue not thanks? certainly not to the Lord. Finally if the poore Gentiles were so punished, for vnthankfulnesse, *Rom. 1. 21.* that had but the glimmering light of nature to guide them, and read their lessons onely in the booke of Gods workes, what shall become of vs in the day of the Lord, that haue the light of Scripture, of the Gospell, of the Spirit, of the Sacraments, and so many incomparable fauours bestowed vpon vs, vnlesse we repent of our vnthankfulnesse, we shall perish with a worse destruction then *Tirus* and *Sidon*: or *Sodom* and *Gomorra*.

To God euen the Father:] These words are to be vnderstood, not diuidedly, but conioynedly, and so declare who is our God, euen hee that hath proued himselfe a Father in Christ, louing vs in him, and accepting of vs, and heaping many blessings vpon vs, two sweet words. He is a God, there is his maiesty: he is a Father, there is his loue, and therefore great encouragement to go to him with all suites and praises. With all suites, he is God, and therefore able to help; and Father, and therefore willing to helpe. With all praises, hee is God, and therefore meet to be worshipped, he is a Father, and therefore will accept the calues of our lippes, not according to what we bring, but according to what we desire to bring, and all this should make vs both to hate it, to praise men or Angels, or sacrifice to our nettés, and also to honour him with the affection of children, and with the feare of creatures.

By him:] these words may be referred.

1. To singing of Psalmes in the former verse, and so they note that all ioy is vaine without Christ, yea these spirituall and better sorts of delight are vaine vnlesse Christ be ours. How miserable art thou when thy tongue sings Psalmes and Christ dwells not in thine heart? many men sing the word of Christ that haue no part in the word Christ.

2. To the word Father next before, to note that God hath shewed himselfe a Father in bestowing many mercies vpon vs by Christ, and so the consideration of Gods mercies by Christ, should breed thankfulnesse.

3. To the word thanksgiving, and so they note the efficient helping cause, and teach vs, that as Christ brings downe Gods graces and blessings to vs, so he carrieth vp our praises to God, and as we must pray in his name, so our praises will not be accepted vnlesse they be made in his name, and presented in his intercession.

Thus of the generall rule.

Hitherto also of the first maine part of the information of holy life, viz. the information of our life in generall. Hitherto the Apostle hath taught vs what to do in our generall calling as Christians: now from ver. 18. to v. 2. of the next Chapter, he howes vs what we must be in our particular standings, or thus: hitherto he hath giuen morall precepts, now he giues *oiconomicall*: or rather thus. hitherto he hath set downe the duties belonging to all Christians, now he informeth vs in the duties speciall, as they are wiues, husbands, parents, &c.

Verse

Verf. 18. *Wives submit your selves to your Husbands as it is comely, in the Lord.*

Verf. 19. *Husbands love your wives and be not bitter unto them.*

Before I come to the particular consideration of these words, I must observe some thing from the coherence and generall consideration of all the verses together.

d: It is plaine that men are to be taught how to gouerne themselves in their houses, as well as in the duties of their generall calling: this is meete to be noted, because some mens either ignorance, or wilfulnesse and prophane-nesse is such, that they thinke Ministers should not meddle to tell them how to liue at home, or how to carrie themselves in their shops.

d: 2. From coherence, that we may liue comfortably, and blessedly in our Families, and particular callings, wee must labour in the daily and constant vse of the meanes to be sincere in the generall. The study of the word to frame men, to be good men and women in Gods sight, would make men good husbands, seruants, children, wiuers, &c. First, get to bee a good man and then thou wilt the easier proue a good husband, &c.

vse. First, for reproofe of such as cannot abide to see their children, or seruants to heare Sermons, studie the Scriptures, labour for grace, &c. whereas nothing would more fit them to all pleasing in their carriage at home. Secondly, for triall, if religion and the profession of it, make thee not a better wife, husband, or seruant. Suspect thy selfe that all is not right, but that thou art an hypocrite, repent and amend. Thirdly, for instruction, if men finde such stubbornesse in their wiuers, or children, or seruants, the best way is to giue them more libertie to the meanes, and to driue them into Gods house to heare the word, to call vpon them to reade the Scriptures, and to vse such like holy exercises, for if this will not mende them nothing in the world will.

3 Before I consider of the particular members of a Familie, I must entreat generally of the whole: and concerning the gouernment of a Family by the rules of Gods word: I consider 4. things.

1 The authority of it; there is a way how to walke in vprightnesse, euen in our houses, so as God will come to vs, if our families bee rightly ordered^a. There is a wisdom or sauing knowledge how to erect and found a holy Familie, and how to order and establish it^b, there are many administrations, as the administration of a Church, of a Citie, or Common wealth, so likewise the administration of a Familie, yet but one Lord, 1 Cor. 12. Yea, the gouerning of a house honestly, or in holy comelinesse, is manifestly expressed, 1 Tim. 3. 5.

2 The antiquitie of it, it is the most ancient of all gouernments, yea, out of which all the rest sprang: the Church was bred and cherished by this gouernment in Families for many hundreds of yeares, in the beginning of the world, euen till the People came out of Ægypt.

3 The vtilitie of it, it is called a *perfect way*^c, and that in three respects: First, as opposed to hipocrisie, it shewes a mans way is not hipocritically, when a man will not onely look to his feet when he goes into Gods house, but is carefull how to walke vprightly in his owne house. Secondly, as it is the ground and field of practise; knowledge is neuer perfect till it bee practised, and the most ordinari way of practise is at home. Thirdly, as it perfects vs in blessednesse, in that it brings Gods promise into execution, besides the Familie is the Seminarie both of Church and common wealth, for it brings forth, and brings vp a seede, it preserues the common wealth, and

Of the gouernment of a Familie.

1. The authority of it.
a *Psal.* 101. 2.

b *Prou.* 24. 3.

2. The antiquitie of it.

3. The vtilitie of it.
c *Psal.* 101. 2.

Gen. 18. 19.

as it frames by education a holy seed, it preferes the charge.

4 What things are necessary and requisite vnto the blessed being of a Family.

Ans^r: For the erecting and establishing of a blessed Familie: 3. things are principally necessarie. First, a holy comming together. Secondly, a holy living together. Thirdly, a speciall fitnessse in the head of the Familie. For the first, it is greatly materiall to the perpetuall well being of a Familie, that all heedfulnessse bee obserued in the first erecting of it: for as many order the matter, they so prouoke God by the first entring vpon the Familie, that the Familie trauels euer after vnder the burdē of Gods anger, or great inccuenience and cannot prosper, and thus men fault.

Either by ventring without a calling, or meanes to liue, or by oucleaping Gods ordinance of Contra^t, or by ventring vpon marriage with persons that haue foule diseases, as the Leprosie, french poxe, &c. but especially when:

First, more wiues then one are brought in. Secondly, there is not sufficient distance in blood, but the marriage is incestuous. Thirdly, another mans wife is brought in, either the betrothed wife, or the vniually diorced wife of another man. Fourthly, there is not consent of parties, but the marriage is forced. Fifthly, there is not consent of parents. Sixthly, an infamous or scandalous person is chosen to be a yoake-fellow. Seuenthly, there is not equality, either for religion (but a belceuer is matched with an vnbeleceuer) or age, or estate, or disposition.

And a like dangerous disorder there is in taking into the Familie of disordered seruants, such as are swearers, filthy and scandalous persons, against which sinnes there lyeth knowne threatnings of God: and so with their sins they bring in Gods curse.

The second thing that makes a family blessed, is a holy living together, and there are foure things that are requisite, especially to the good estate of the house: First, the constant practise of pietie and priuate worship. Secondly, the right order of imploiment in the mutuall labours of the family. Thirdly, household discipline or reformation. Fourthly, hospitality, or a right respect of strangers. For the first, the pietie that is to be practised stands of 6. parts: First, praier and thanksgiuing to God. Men must pray euery where^d, our meats and callings must be sanctified by the word, and by praier^e: thus *Daniel* praised morning, and euening, and at noone^f, so *Daniel*: Yea it isa brand of prophane and abhominable persons, they call not vpon Gods. Yea, those families are in great danger of his wrath, that call not vpon his names^h. Secondly, holy conference betwixt the members of the Familie, as between husband and wifeⁱ, and betweene father and children^k. Thirdly, singing of Psalmes^l. Fourthly, repetition of Doctrine publikely taught, examining it by the Scriptures alleadged, as did the *Bereans*^m. Fifthly, fasting vpon extraordinarie occasion, is verie plaine, *Zach. 12. 16*. Lastly, the parents instruction, *Psalms. 78. 2. 3. 4. Deut. 6. 6.*

Quest: But what things may be taught in the Familie?

Ans^r: First, the common grounds of Gods seruice and worship, this is to teach them to feare God. Secondly, the meaning of the Sacramentsⁿ. Thirdly, the Law^o, that is the common grounds of honesty, and vice, teaching to loue such and such vertues, and hate such and such vices. Fourthly, the vse and consideration of Gods great iudgements: therefore God will tell *Abraham* of the destruction of *Sodome*, because he will make vse of it in his Familie. Fifthly, the report of Gods great workes of old *P*. Sixthly, to hope in God, acquainting them with their naturall miseries, and training them vp, by warning them to take heed of the common presumptions of the wicked, and by disfilling into them the grounds of practise and promise, concerning Gods

mercie

4. What is necessary to the well-being of it.

Foule faults in the first erecting of Families.

4. Things in a holy living together in a Familie.

6. Things in household pietie.

d 1 Tim. 2. 8.
e 1 Tim. 4. 4.

f Psal. 55. 18.
g Psal. 14. 4.
h Jerem. 20.

i 1 Pet. 3. 7.
k Deut. 6. 21. 22.
l Colos. 3. 16.
m Ephes. 5. 20.
n Act. 17.

What things may be taught in the familie.
n Psal. 12. 25.
o Deut. 6. 6.

p Psal. 78. 2. 3.

mercie to their foules and their last faluation. Seuenthly, we should acquaint our households with the generall course of the Scriptures: thus *Timothy* knew the Scriptures of a childe: for an exact knowledge of all Scriptures was impossible for a child to attaine. Lastly, the things received by publike doctrine should be enforced and kept a foot in the family, if any passe these bonds they intrude vpon the Ministers office, and ought to feare *Uzzahs* curse, and therefore as men should instruct, and so auoid the common prophanenesse of the world in neglecting Gods ordinance, so they should bee wise to sobriety, and keepe themselves in all feare and humilitie within their owne line and measure.

Thus of Pietie.

The second thing required is a holy order of imployment in all the members of the family, in their mutuall labours for the good of the outward estate of it, vnto the orderly performance of the Labours of a Family, fūe things are required.

First, diligence. Secondly, peace, else all sacrifice is in vaine, *Prou. 17. 1.* Thirdly, prouidence, it is not the hand of the diligent, but his thoughts that bring abundance: care is required, not the care for successe (for that is condemned *Matth. 6.*) but the care for the duty, *Prou. 21. 5.* Fourthly, retyrednesse. They must keepe at home. Seruants must not be stealing out of the Familie without leaue: nor Masters leaue their standings. Keepe thy foot from thy neighbours house, *Prou. 25. 17.* If a man cannot be found in the place of his labour, he is like a bird that wandreth from his nest. *Prou. 27. 19.* Fifthly, frugality, in liuing within their compasse, and not spending about their meanes, they must make their *Lambes serue for cloathing, and the Goates for rent or hire of the field, and the milke of the goates must be sufficient for them, and families, and for the sustenance of the maides, Prou. 27. vlt.* It is not a good rule to make reason iudge of their needes, or to propound vnto themselves, I will spend no more but what I neede, but they must looke to their meanes to spend according to that, for ordinarilie their is not so little comming in, but God can make it suffice, or will himselfe send them supplie.

The third thing required is domesticall discipline: Thus *Iacob* searcheth his house, purgeth it of all Idols, and superstitious monuments, admonisheth his people of the feare of God, *Gen. 35. 2. 3.* Thus *Iob* sacrificeth for his children, *Iob 1. 5.* Thus *Dauid* will ridde his house of slanderers, liars, apostates, &c. And so should we see to the reformation of abuses, by admonition, rebukes, correction, or complaints to the Magistrate, or Elders of the Church, the Father in his house is the keeper of both Tables.

The fourth thing is the right order of hospitality, and respect of strangers, and it stands in two things: First, in seeking by all meanes to bring Gods Ministers or seruants into one house, that they might helpe vs, and as as it were, blesse and perfume our houses, by their praier, counsell, comforts, admonitions, &c. *Rom. 1. 11.* Secondly, in prouiding that no strangers be admitted, or permitted that will hinder Gods worship, or any way the good of the family, they must not be within our gates, that will not ioine with vs to sanctifie the Sabbath in our dwellings, *Exod. 20.* Yea, if they bee disordered persons wee should vs them as the false Prophet; That they may say, thus was I wounded in the house of my friend, *Zach. 13.*

The Use is: First, against the Papists and that principally two waies: First, in that they forbid marriage, and so hinder the erecting of families to God. Secondly, in that they forbid knowledge to Lay people, and so hinder the good gouernement of the Familie.

Secondly, against, great abuses euen amongst vs. There is that open prophanenesse in the most houses, that if they searched with lights, there would

q2. Tim. 3. 15.

1 Gen. 3. 19.

1 Cor. 7. 20.

5. Things required in the labours of a Family.

1 Heb. 13. 2.

1 Pet. 18.

no praier, reading of Scripture, holy conference, singing of Psalmes, or instruction be found there, but without light men may finde their houses, full of swearing, deceit, lying, false measures, and waights, and all kind of filthinesse, to the singular detriment of the familie: for hence it is that many families, doe in vaine rise early, and goe to bed late, and eate the bread of painefulnesse and sorrow, for God for these sinnes will not build the house. Sometimes this is plagued by open iudgements, somtimes Gods curse secretly like a moath eats downe the prosperity of the house. But alwaies all such families are very hatefull to God, euen like the dens or cages of wilde beasts. Secondly, It may humble the best of vs, if we search into our neglects, ignorances, and omissions, of the many duties we should performe in our houses.

Thirdly, for instruction to teach vs by praier to seeke a way of God for vs, and our houses, and to beseech God to build vs an house, 2 Sam. 1. 7. 11. 25. 27. 29. and by all meanes to labour to liue godly at home in the practise of piety, this is to bring saluation to our houses. Thus our families would become as little Churches, Rom. 16. 1 Cor. 16. Yea, wonderfull hath bene the successe of this holy order in some families. Thus the house of David hath become as the house of God, Zach. 12. 8. Yea, if we were thus carefull, God would hedge vs and our families round about, and all that we haue, that Satan could not touch vs, hee cannot breake Gods fence, without Gods leaue, Job 1. 10. Our Tabernacles would then flourish and stand long: Prov. 12. 7. and 14. 11.

Thus in generall of household government or the order generally belonging to the good estate of all the members.

Now, I come to consider each member in the Family, and the Apostle diuides them into three couples: The wife and the husband, the childe and parents, the seruant and master.

Doctr: There are two reasons why the husbands and wives are charged in the first place, viz. First, because that in this order they were thus instituted of God, he first made man and wife, and in the order of nature these first found the Familie, and so the Apostle keeps the order of nature, and the first institution. Secondly, because the good behauiour of the inferiours in the Families, lieth much in the good example of the husband and wife: if they be filthy, wastefull, or blasphemers, vsually their children and seruants are so, and many times it holdes in the contrarie, for their good example, either maks the family in imitation grow like them, or at least it restraines much euill.

Qu: But why is the wife first appointed to her dutie, before the husband.

Ans: Because in the order of the Family she must first mend before the husband (howsoever before Gods iudgement seat they shall be tried equally) in domestical behauiour, if shee would haue her husband reformed of wickednesse, or ill dealing, she must first mend her selfe

Thus of the generall consideration.

Wives be subiect to your husbands as is comely in the Lord.]

In these words the Wives dutie, is first laid downe, *Wives submit to your husbands.* Secondly, It is enlarged or confirmed: First, by a reason: *It is comely.* Secondly, by a limitation *in the Lord.*

In laying down the duty I consider: First, who are charged, *Wives.* Secondly, with what, *be subiect.* Thirdly, to whom, *to your Husbands.*

Wives] Doctrin. All wives generally and indefinitely are tied to a holy order of subiection to their husbands without distinction of yeares, the elder women and the yonger, Tu. 2. 8. and without distinction of estate, poore mens wives must be subiect aswell as Citizens wives, or Gentiles, a great fault in the baser sort: Their houses in respect of rudenesse, are as void of righteounesse

ousesse as they are of riches. Great mens wiues also must be subiect; *Pharaohs* daughter and *Vashti* the Emperesse; yea though there be inequality of meanes as if the wife were a Lady, and the Husband but a meaner man, yet shee must be subiect, and he not wait evpon her.

Vfe. 1. For comfort of wiues, nothing is required of one, but what is required of all. 2. Of Husbands, in respect no meanes of estate, or alteration in their condition can loose them their honour in the subiection of their wiues. And thirdly, euery woman should learne to doe her dutie, seeing all are bound to it.

Be subiect:] Heere I consider. 1. What is required viz. *be subiect.* 2. In what manner it is required, that is in the indefinite propounding of it without exception of time or place, &c.

In the first I consider: first, that it is: secondly, I answer a question: thirdly what it is.

1. That subiection in women is required without dispensation by God as his ordinance is plaine by these Scriptures, *Genes. 3. 19. Ephes. 5. 24. Titus. 3. 5. 1. Pet. 3. 1.*

2 The Question is why the Apostle onely propounds heere the wiues subiection, without mentioning any other duty?

Ans. I might say it is the wisdom of God to scatter directions and comforts, that wee may not finde them all in one place, to stirre vs vp to the more diligence in study of the Scriptures, and with great good successe many times, for while they are seeking to learn to be good wiues, they meet also with those directions that make them good women too. God many times when we seek one blessing causeth vs to find many.

2. I may say that it is the wisdom of God to Epitomize and draw things into a short summe, that we may be more familiarly acquainted with his will, Thus when he would propound his eternall rules of all righteousnesse in the Law, hee chooseth to giue them in ten words, that men might grow to bee as familiarly acquainted with them, as with any ordinary matter, that they might alwaies haue them before their eyes, and bind them to the fringe of their garments: so God giues women their duties in one word, that it might be engrauen in their hearts, and sowed downe before their eies in capitall letters vpon their cushions, *be subiect* should neuer be out of their minds.

3. Because of the necessity of it, if God may not haue this duty, he will not accept of the rest, though they be faire, rich, wise, prouident, diligent &c. yet if they be not subiect, they are not regarded of God.

4 Because women most faile in this, the speciall duety of the husband is loue, and of the wife subiection, the man most failes in loue, and the woman in subiection.

3 I consider what this subiection is, and heere: first, what it is: secondly, what it is not: thirdly, the meanes that women are to vse that they may be subiect.

For the first in the right discharge of their subiection, wiues are tied to five things: first, honour: secondly, faithfulness: thirdly, feare: fourthly, labor: fifthly, submission.

To be subiect, is first to honour them; to be faithfull, to feare them, to be diligent in labour for them and the family, and to submit to them.

1 They must honour their husbands as their superiour, and heads, *1. Cor. 11. 3.* and this they must do; first, by giuing reuerent titles to them, *1. Pet. 3. 6.*

2 By struing to resemble the very properties and praise worthy qualities of the husband, she should be his image, or his glory. And thus also in his absence shee should resemble his authority over the family, women should choose such husbands, as they would not onely liue with and loue, but such as

Why subiection is onely named in the wiues duty.

5. Things in the wiues subiection.

Wives must honour their husbands sixe waies.

they would liue by, euen such as they would set before them as patternes of their natures and liues.

3 By liuing without suspition, making the best interpretation of their doubtfull actions. *Michall* is made a pretident of contempt and suspition, when she so sinfully taunts and misinterprets *Dauids* dancing before the arke, in presence of the maides of *Israell*.

4 By leauing to him the secrets of his publike imployment, and keeping her to her owne measure in caring for domesticall matters, shee may not be of an inquisitiue humor, to lay a necessitie vpon the husband to reueale to her all occurrents, especially when the husband is either Magistrate or minister.

5 By yeelding him due beneuolence, *1. Cor. 7. 3.* she may not without calling or consent, refuse her husbands bed.

6 By struing to aduance her husbands credit, she must not shame her husband, *Pro. 12. 4.* wiues shame their husbands. 1. When their feete will not keepe in their owne house, *Pro. 7. 11.* 2. When they blaze abroad his infirmities. 3. When they neglect the care of his children, eyther for manners, apparrell, or imployment, *Tit. 3. 5.* 4. By liuing in any scandalous sinne, as when they be false accusers, giuen to much wine, intemperate, &c. *Tit. 2. 3.* or busie-bodies, *1. Tim. 5. 13. 14.*

The second part of subiection is faithfulness, they must shew all faithfulness. 1. In respect of the marriage bed, *Pro. 2. 17.* 2. In respect of expence, she must not be wastfull, for this is to pull downe the house with her owne hands, and euer the more secretly, the more sinfully, *Pro. 14. 1.* shee should saue and not spend without consent. 3. In respect of the butinesse of the family, she should be such as her husbands heart may trust in her, it is a great sin in wiues when they must bee told, not onely what to doe, but when they are charged with the care of such and such things, they must need to be continually told, and yet be carelesse still. 4. In the secrets of the familie, not disclosing them to strangers, but so taking notice of them, as not to discover them without the consent of the husband, as the faults of *Sion* must not bee told at *Gath.* 5. In entertainment, that none bee admitted that are suspected or disliked by the husband.

The third thing is feare, *Eph. 5. 33. 1. Pet. 3. 1. 2.* They should shew the feare of their Husbands 1. By reuerent behauiour to him, not rude audacious bould. 2. By struing to be inoffensue, auoiding or preventing what might stirre him to anger, or dislike or griefe. 3. By giuing soft answers when hee is angry, *Pro. 15.* 4. By forbearing passion, or frowardnesse, euen with others in his sight. 5. Making him her couering when they are abroad, but many women are so intemperate and wilfull, that a man might as soone hide the winde with his fist, or oyle in his hand, as couer the infirmities of his wife *Prouerbs 27. 15. 16.* 6. By liuing quietly without contention, shee must not disquiet him.

Fourthly, her labor, her labor is of 2. sorts; first to appoiat vnto the family, and ouersee their waies; *Pro. 31. 27.* Secondly, she must labor with her own hands, *Prouerbs. 13. 27. 19.* and this labour of her hands is prescribed with sixe rules.

1 She must not spend moueths or years in staying from some imployment she could like to make a calling, but she must presently seeke by all meanes to finde out labour, *she seeketh wooll and flaxe.*

2 Shee must not stand vpon finer workes, as scorning baser imployment, but be content to set her hands to any labour that is meet, thus *shee spinmeth and seeketh wooll and flaxe. Pro. 31. 13. 19.*

3 She must not spend her time in working of toyes or curious things, good for nothing but to shewe skill and weare out time, but about profitable things for

Wives shame
their husbands
four waies.

Wives must
shew faithful-
nes in sue
things.

Wives should
shew their
feare 6. waies.

Sixe rules for
wives worke.

for the family, as carpets, verf. 22. sheets, verf. 24. the cloathing of her family, her husband and her children, verf. 21. 23.

4 Shee must not lye a bed till nine or tenne a clocke, but she *must rise while it is yet night*, verf. 15. and *her candle is not to be put out by night*. verf. 18.

5 She must not be fickle and vnconstant, to change from work to worke, to no profit, beginning many things, and finishing little or nothing, but against all wearines or other impediments, she must gird her loynes with strength and *strengthen her armes*.

6 Lastly, all must be done cheerefully, not grudgingly, verf. 13.

The fifth thing is, Submission, *Eph. 5. 22.* and she must submit her selfe;

1 To her husbands directions, & liue by the Laws prescribed her by her husband, *Eph. 5. 23.* as the Church doth teach and liue by the word of Christ, else no true Church. Thus the woman asketh leaue to goe to the Prophet, 2. Kin. 4. 22. And the wife is charged not to feast without consent, 1. Cor. 7. 4. And thus also she must receiue directions for the affaires of the familie.

2 To his restraints, so as she be contented to be restrained of her ease, will, desires, delights, &c. *Thy desires shall be subiect to thy husband*. Gen. 3. 19. Thus the Church must deny her owne reason, profit, pleasure, &c. and submit her selfe to Christ, *Ephes. 5. 23.* Thus must the wife cast about how to *please her husband*, 1. Cor. 7. 34.

Thus of what it is.

2 I consider what it is not, or what the wife is not bound to, though shee must be subiect. In generall their subiection doth not lead them into bondage and make them slaues and vassalls to them, they remaine still their companions and yoake-fellowes.

What wiuces
are not bound
to.

In particular there are some things spirituall, some things domesticall, some things in her ciuill carriage, from which shee is not restrained by her subiection.

In matters of religion she cannot bee forced to neglect the meanes to saue her soule, the vnbeleuuing husband cannot compell the wife to forsake her faith and religion, and the meanes thereof, to please him. Againe, though her sexe barre her from instruction in the Church, and her husbands authority barre her from sole instruction in the family, yet notwithstanding vnder her husband she may instruct her children, *Pro. 6. 20.* and familie, *Pro. 31. 26.* Besides though her husband were neuer so great, wise, Lordly, &c. yet she may admonish him, and he ought to be crossed of his owne course and will by her, as *Abraham* by *Sarah*: at Gods appointment, who charged *him to heare her in what she said, to doe it*. Gen. 21. 12.

In domesticall matters, she is not subiectioned to his tyranny and blowes, nor is she bound to beare with or consent to, or conceale his whoredomes, shee is not bound to imitate his example, or obey his will, to doe that that is ill. And lastly her subiection doth not bind her to deliuer her body when shee is apart for her disease, *Leuit. 18. 19.* *Ezech. 8. 6.*

In ciuill matters I instance in one; Shee is not vtterly barred out from works of mercy, for though she may not take of his substance to spend it, no not in workes of piety and mercy, yet of her owne labours shee may take to giue to the poore, or for pious vses, *Pro. 31. 20.*

Thus of what not.

3 That women may performe this subiection. 1. They must keep home. 2. They must seeke this ability of God, for hee giues the graces of the wife; Nature makes her a woman, election a wife, but to be prudent and subiect is of the Lord, *Pro. 19. 14.* and there shee must seeke it of God. 3. They must preferue and keepe warme in their hearts the loue of their husbands, for all disobedience riseth of want of loue. Lastly, they must consider the reasons

and encouragements to subiection.

1 He is thy head and therefore be subiect, *1. Cor. 11. 3.* 2. If the shame of men will not moue thee to bee subiect, yet haue power on thine head; because of the Angells, *1. Corinth. 11. 10.* but especially consider the encouragements.

It should waigh much with them that God hath imposed such a free and ingenuous subiection. It is not boundlesse, when they may be still companions. 2. That God that requires them to be subiect, chargeth husbands to vse them well, and kindly to accept their obedience. 3. God hath valued the price of a good wife, and set the rate to be aboue pearles, *Prou. 31. 10.* Finally their labour in the Lord shall not bee lost, for they are much *set by of God. 1. Pet. 3. 4.* he will blesse them with the fruit of their wombe, *Psal. 113. 9.* and *127. 3* yea the saluation of their soules may be furthered by the right performance of family duties.

Thus of the things required, viz: *be subiect.*

The manner how it is required followes) *Be subiect* indefinitely, and so sheweth that they must be subiect. 1. Not outwardly; but in spirit. *Mal. 2. 15.* 2. Not abroad onely, but at home. 3. Not sometimes but constantly alwaies. 4. Not in some things, but in euery thing. *Ephes. 5. 24.* 5. Not for feare or shame, but for conscience sake, and voluntarily. Heere I may take in the distinction; subiection is two-fold. 1. by Gods institution, and so wiues are subiect, in that they are commaunded to bee so, and God hath taken preheminence from them. 2. By will, or the conscience cheerefully yeelding obedience to Gods will, and thus onely good wiues are subiect.

Thus of the duty charged vpon them.

3 The persons to whom it is due followes.

To your husbands :] These words may be considered exclusiue and inclusiue, they exclude all others, she is not to be subiect to her seruants or children, or the strange woman brought in by the husband, and so also they include all husbands, they must be subiect to their husbands, not the wife only but the foolish, not the curteous onely, but the froward, not the rich onely, but the poore also.

Thus of the laying downe of the duty.

It is amplified, first by a reason, *it is comely*: secondly by a limitation, *in the Lord.*

As is comely] *ὡς ἀνάξιν* The originall word is rendred three waies.

1 As ye ought *ut oportet*, and so it is a reason from Gods institution, yee must doe it, God indispenably requires it.

2 *As is meete, ut conuenit*, it is meet especially two waies. 1 God hath giuen power ouer all in the family but one, and therefore great reason and equity ye be appointed subiect vnto him, and it is not meet ye should rule so many if you will not obey one. Againe ye are professours and haue giuen your names to Christ, and therefore it is meet that you especiallie striue to be good wiues, and better then any others, least the word be euill spoken of.

3 *As is comely, ut decet*: so it is heere translated.

The wiues comelineffe is not in beautie, *Prou. 11. 22.* and *31. 30.* nor in the gorgeoufnesse of apparell, *1. Pet. 3. 3.* But a wiues comelineffe is especially.

1 In her wisdom, *Prou. 14. 1.* and that to be shewed in two things: first, in her skill to please her husband, neither offending him with chiding words, nor fullennesse, puling or crying, which is found to vex some men more then words. Secondlie, in her skill to manage the busineses of the house, both seasonable, discreetlie, and with prouidence.

2 In her meekenes it is exceeding comelie, where *the hid man of the heart is incorrupt with a meek and quiet spirit*; this is better then al apparel. *1. Pet. 3. 3. 4.*

Thirdly

The wiues
comelineffe in
three things.

Thirdly, Heere it is in her subiection; for as it is an vncomely thing to see the body about the head, so is it to see a wife that will rule and not be subiect to her husband.

And if the wife labour to adorne her selfe thus, shee shall appeare comely to God: *1 Pet. 3. 4.* to men in the gate, *Prou. 31. 23. 31.* to her husband and children, *Prou. 31. 28.* Yea, shee is an ornament to sincerity and holines it selfe. *Tit. 2. 3.*

In the Lord:] 1. These words are expounded diuersly.

First, in the Lord, that is, in the feare of God, as vnto the Lord in obedience to his ordinance, for Gods sake, because God requires this at your hands.

In this sense it may serue for two vses: First, for terror to wicked wiues, they must answer it before God, he will auenge their not subiecting of themselves, he will certainly account with them, if they be whorish, contentious, idle, carelesse, or wastefull, &c.

2. It is a great comfort vnto a godly woman, her subiection is in the Lord, it is in Gods account, euen as a sacrifice to him, hee takes it as done to himselfe, God honours her obedience in the Family, as if it were pietie in the Temple: and this may the more support them, if their husbands bee vnkinde.

Secondly, in the Lord, that is, so farre as they command in the Lord; they must so loue their husbands as they cease not to loue God, and so be subiect to them, as they leaue not their subiection to God. Their couenant with their husband no way inferres the breach of this couenant with God, and thus it is principally heere meant.

Thus of the Wives dutie.

The Husbands dutie followes in the 19. verse.

Husbands loue your Wives and be not bitter vnto them.]

Doctr: In generall; Husbands must be told their duties aswell as Wives, as they would haue them mend, so they must mend themselves, and as they would haue comfort by liuing with them, so they must make conscience to practise their duty to them: it is not the hauing of wives or husbands, that breedes contentment, but the holy performance of duties mutually.

The duty of the Husband is propounded heere: First, by exhortation, *Husbands loue your Wives.* Secondly, by dehortation, *Be not bitter vnto them.*

In the exhortation, there is the persons exhorted (*Husbands*) the duty (*loue*) the persons to whom they owe it (*your Wives.*)

Husbands] This indefinite propounding of it shewes, that all sorts of Husbands are bound to shew this dutie, poore and rich, learned and vnlearned; yongue and old.

Loue] Concerning the husbands dutie as it is heere expressed; I consider sixe things. First, that it is indispenably required. Secondly, why this dutie onely is named. Thirdly, how he must shew his loue. Fourthly, Reasons why. Fifthly, I answer certaine obiections. Sixthly, the lets of performance of loue.

First, it is required: *Gen. 2. 24. Ephes. 5. 25. Tit. 2. 2.*

Secondly, the Apostle names this dutie in this one word, either because the Lord of purpose, would haue them study the whole Scriptures; that while they seeke for directions to make them good husbands, they may finde also counsell to make them good men.

Or else in this word is comprehended their dutie, that so this being their word, they might write it in their hearts, and haue it euer in their eyes to doe it; or else it is because this is most necessarie, and as women faile in subiection, so doe men in loue.

Husbands
shew their
loue 4. waies.

For the third, viz. how he must shew his loue, we must vnderstand, that the husband owes the wife: First, naturall or ciuill loue as a married man. Secondly, spirituall loue, as a Christian married man.

For the first the loue of the husband is to be shewed 4. waies.

1 By cohabitation, *1 Pet. 3.7.* He must dwell with her, not wander from his wife, nor depart without calling and consent, nor dwell with drunkards, whores, or gamesters, dwell, I say, in his owne house, not in the Alehouse, &c.

2 By Chastitie: and that, first, by auoiding vnfaithfulnesse to her bed, not follow the strange woman. This sinne of Whoredome, it consumes mens strength, wastes mens substance, compasseth men with all euill, in the middest of the congregation, is worse then theft, exceeding hatefull in Gods sight, and disgracefull amongst men, destroies the soule both by making men without vnderstanding, and sending them to hell. *Prouer. 5.19. & 6.25. & 9.17. Iob 31.7.8.&c.*

Secondly, by yeelding her due beneuolence, not departing from her bed without consent.

Husbands ho-
nour their
wives 6. waies

3 By honouring her, *1 Pet. 3.7.* The Husband must shew that hee honoureth her.

First, by suffering himselfe to be admonished by her, *Gen. 21.12.*

Secondly, by vling her as his companion, not lording ouer her as his slaue.

Thirdly, by trusting her with disposing of such things in the Family as she is fit for and faithfull in, by giuing her imploiment according to her gifts.

Fourthly, by not disgracing her before others, but chooling a fit time in secret to finde fault with her.

Fifthly, by not speaking when shee is in passion, but forcing both her and himselfe in all matters of difference to speake when they are both out of passion.

Sixthly, by yeelding a free and iust testimony of her praises, *Prou. 31.28.*

4 By cheerishing her, *Ephes. 5.28.* And this he performes.

First, by prouiding her maintenance according to his abilitie, and that in labouring so in his calling, as he may prouide for her while he liues, and leaue her some meanes when he dies.

And for manner, doing it cheerefully, not stay till it be wrung from him, as from churlish *Naball*. Thus doe not they that spend at Alehouse, vpon Whores, or sports, Beare baites, plaies, gaming or apparell, that should serue for maintenance of wives and children at home.

Secondly, by protecting and rescuing her from wrongs and dangers: *1. Sam. 30.5.*

Thirdly, by delighting in her loue, yea, not erring or wandering in his loue continually, *Prou. 5.19.*

Secondly, he owes her spirituall loue aswell as naturall, so Christ loued his Church, not onely to enrich it but to sanctifie it, *Ephes. 5.25.26.* They must dwell with them as men of knowledge to helpe them, not onely by labour, but by knowledge also, *1 Pet. 3.7.* This religious loue he must shew.

1 By forgiuing her offences vpon her repentance, this is one way wherby Christ makes his Church holy.

2 By edifying her by counsell, exhortation, admonition, consolation, &c.

4 The reasons why he must loue her, are

1 Because God requires it.

2 God so requires it, as a man must leaue his father and mother to cleaue vnto his Wife *Gen. 2.24.*

3 The example of Christ should inforce it. *Eph. 5.25.*

4 She is his owne flesh, and no man euer hated his owne flesh: *Eph. 5.29.*

5 The

4 Reasons
why men must
loue their
wives

5 Left praier be interrupted. *1. Pet. 3. 17.*

6 Thus hee shall shew himselfe a member of Christ, and to bee like his head. *Ephes. 1. 30.*

7 It will preserue a man from the temptations, and inticements of the strange woman: *Prou. 5. 19. 20.* Yea, and from all euill company and vnthriftnesse.

Fifthly, The Obiections follow.

Obiect: 1 Shee was of meane birth, condition, or portion, when I married her.

Answer: So, and much worse was the Church before Christ married her, and yet Christ loues her.

Mens obiections answered.

Obiect: 2 But since marriage, shee is idle, froward, wastefull, &c.

Answer: This is a reason to moue thee to pray for her, and to warch ouer her waies to admonish and instruct her, but this is no reason to moue thee not to loue her. For the Church sinneth after calling, and yet Christ loues her, and shewes it by his intercession for her in heauen, and by labouring to cleanse her by his spirit and word in earth.

Obiect: But shee is a carnall and vnregenerate woman, a meere wicked woman, that neither doth, nor will feare God, and Christ doth not loue heretickes or hypocrites, or prophane persons, and pagans.

Answer: Though this reason from Christs example doth not hold, yet the reason from Gods institution binds thee, thou must loue her, not because shee deserues it, but because God requires it.

Quest: Is a man bound to esteeme his wife about all women?

Answer: In respect of the affection and practise of the things essentially necessary to coniugall duties, he is, but not in opinion of his praises, for that is the commendation of the good wife, not of euery wife. *Prou. 31. 30.*

Thus of the Obiections.

Sixthly, the lets follow: How comes it to passe that men do not performe this duty. *Answer.* It is in some by reason of their sinfull comming together, as in sudden marriages, when they are done before there be a calling or affection in the heart. So when men haue ill ends, as those men that marry their wiuues not for grace or fauour, but for wealth, when they are possessed of both, they will loue their wealth, and hate their wiuues.

The causes why men loue not their wiuues.

2 Corruption of nature is the cause of want of loue, they are wicked men, therefore wicked husbands.

3 It comes to passe, because men doe not by praier seeke loue of God, neglect of praier and mortification is the cause.

4 Men loue the strange woman, and therefore loue not their wiuues, or they loue other mens wiuues.

5 It comes to passe by the vntowardnesse of the wife, for though that bee no iust reason to the husband (because he should loue her, because God commands him) yet it is a iust iudgement of God vpon her.

Thus of what is required.

Loue] viz: Indefinitely; First in heart as well as in word, *Mal. 2. 15.* Secondly, not before others onely, but priuately. Thirdly, not sometimes, or the first weeke, moneth, or yeare, but for euer constantly. Fourthly, for conscience sake, and not for shame or respect of her friends, or while her meanes doe last.

Your Wises] This is added; First to exclude all others, all others I say, not from Christian loue in the generall, but from coniugall loue. Secondly, to include all wiuues, though poore, lesse wise, or frugal, froward, &c.

Thus of the exhortation.

The dehortation followes, *be not bitter vnto them.*] In these wordes the Apostle

posle doth mollifie the authority of the husband, and prouides that it passe not into tyranny. Heere I consider foure things. First, what it hath not in it. Secondly, how men shew themselues bitter to their wiuers. Thirdly, the meanes to cure this bitterneffe. Fourthly the reasons to moue thereunto.

1 For the first, this exhortation to loue, and dehortation from bitterneffe doth not bind them.

1 To loue their vices; they may know them to be the weaker vessell, yea take notice of the weakenesse of the vessell.

2 To loose his owne authority by lightnesse and vaine behauiour.

3 To omit the performance of holy duties to please her humour.

4 To giue her a license to doe what she list, and liue how she will.

5 From finding fault and reproofing, so as they vse not their own wordes but Gods.

Lastly, distinguish their natures, wiuers of soft and gentle natures must bee vsed with all gentlenesse, but that lets not but that wilfull and stubborne wiuers may be held downe to a meet subiection.

2 Off bitter husbands. Men shew their bitterneffe. First, by wordes, and that diuersly, when they reproach them for their infirmities, or deformities, or when they grow quarrellous, finding fault with euery thing, or grow into passion vpon euery occasion. 2 Indeed by vsing them discourteously, or by vniust restraint. Or lastly by blowes. But many men haue little growing in their furrowes but wormwood, they haue a true gall of bitterneffe in them, they may be compared to the starre in the Reuelations, 8. 11. for as that made the third part of the waters bitter, so are more then three parts of the wordes of many husbands bitter wordes, yea as if their naturall frowardnes were not enough, some men will sharpen and whet their tongues to sound out cursed wordes like swords or arrowes, yea some are so vnappeaseable, their anger is like the fooles wrath, *Proverbs 27, 3.* these are a brood of *Caldeans*, a bitter, a furious nation.

3 For the cure of this bitterneffe, foure rules are to be obserued:

4 Rules for curing of this bitterneffe in men. 1 Men must pray God to cast something into their fountaine to sweeten it.

2 They must turne the course of this humor, and spend it vpon their sins, in the practise of the duties of mortification.

3 Eat Gods booke, for that will inable men to to godly sorrow, (by beeing bitter in their bellies, and will sweeten their mouthes,

4 Look to the rootes of bitterneffe, stay the spring of it in the beginning, rake heede of a custome in frowardnesse, for then onely custome in the vse of the mean will cure thee, againe it will cost them daily sorrowes, before they can get their natures throughly healed.

Lastly, the reasons follow why they must mortifie bitterneffe.

4 Reasons against bitterneffe. 1 It is a wise mans glory and discretion to passe by infirmities, *Proverbs 19. 10.*

2 Shee is not his footstoole but his helper.

3 Seeing we are heires of blessing, let vs blesse and not curse, if God hath sweetened our hearts with grace, let not our fountaines send forth bitter waters and sweet.

4 The Apostle requires that all bitterneffe be put away, all for degrees (it is not inough we are not so bad as some be) and in all persons.

5 Lastly, it is a part of our good workes, and holy conuersation to mortifie bitterneffe, and enuy, and strife, heereby we must shew that we haue the wisdom that is farre aboue: for if our knowledge be right, it will make vs peaceable, gentle, and easie to be intreated, On the other side, if men sharpen their tongues to cursed & bitter speaking, they may not boast of their knowledge. For such wisdom is carnall sensuall and diuellish, and they are lyers against the word. *Iam. 3. 13. 17.*

Uſe is for inſtruction to all husbands that feare God, to approue themſelues vnto God, in their ſincere and louing behauiour towards their wiues, eſpecially they ſhould take notice of this vice of bitterneſſe, or if they haue failed this way, they ſhould recouer themſelues, repent and amend, and not be like thoſe wretched perſons that draw iniquity with cords of vanity, and call bitter ſweet, it is ill to fault this way, but worſe to excuſe, defend, or deny it.

Thus of the husbands duties.

The next couple in the family, is parents and children.

The duties of children is ſet downe firſt, becauſe the inferiours are charged firſt, and chiefly to mend and performe their duties.

Verſ. 20. *Children, obey your Parents in all things, for this is well pleaſing to the Lord.*

The exhortation hath in it two things. Firſt, their duty. Secondly, the reaſon of it. Their duty hath in it foure things. Firſt, who are charged (*children*) Secondly, what is charged vpon them, (*Obey*). Thirdly, to whom they owe it (*your Parents*). Fourthly, the extent how farre forth (*in all things*). The reaſon is, becauſe though it were not gratefull and pleaſing to the parents by reaſon of their waywardneſſe, yet it is well pleaſing to God.

Children] viz: All children, without difference of ſexe, both ſonnes and daughters, or of age, not onely infants, but children growne and of riper and full yeares of condition; the children both of poore and rich.

Obey] The obedience of Children muſt be conſidered.

More ſpecially at ſome times, and ſo they muſt obey.

1 In the choiſe of their callings.

2 In the election and diſpoſing of their marriages, it muſt be with conſent of parents, Thus did *Iſaac*, *Genefis* 24. Thus euen *Iſmael*, *Genefis* 21. 21. Thus *Iakob*. *Genefis* 27. 46. and 28. 9. Thus *Sampſon*, *Iudges* 14. 2. And this power hath euery Father ouer his Virgin, *1. Cor.* 7. 36. 37.

More generally heere I conſider. 1. That they muſt obey not in ſome things, at ſome times, but alwaies throughout the courſe of their liues, this is plaine heere, and likewiſe charged, *Ephes.* 6. 2.

2. How they muſt obey, children muſt performe obedience.

1. With reuerence internall, and externall, internally they muſt conceiue a holy eſtimation, and tenderneſſe of reſpect, and honour and obſeruaunce of their parents. And externally they muſt ſhew it by all reuerent behauiour, as by riſing vp before them, by giuing them the honour to ſpeake firſt, &c.

2. With readineſſe to receiue and heare inſtruction, *Pro.* 1. 8.

3. With endeuour to fulfill their deſires, by their labours or otherwiſe.

4. With ſubmiſſion, firſt to their rebukes, *Prou.* 13. 1. ſecondly, to their reſtraints in diet, apparell, recreations, &c. thirdly, to their corrections.

5. With piety, praying for them; for if they muſt do it for all men, much more for them, and if for all in authority then for parents, *1. Tim.* 2. 1.

6. With all meekeneſſe of loue ſhewed three waies.

1 By obeying, without inquiring, diſcourſing, murmuring or contending.

2 By bearing their infirmities, either of body, age or mind, obey though aged, diſeaſed, crabbed, &c.

3 Obeying without reſpect of profit, ſome children are obſequious, ſo long as any thing is to be had from their parents, but when they haue all they muſt haue, then their forwardneſſe to pleaſe is neglected: this is a baſe and mercenary obedience.

1
The obedience of children conſidered of, more eſpecially or more generally.

2

7 With all thankfulness and gratitude, a great part of which is to recompence their Parents kindness, by relieuing their wants, if they fall into wants. 1 *Tim.* 5. 4.

Your Parents] *Viz*: Both your parents, not your father onely, but your mother also, *Leuit.* 19. 3. *Prov.* 15. 20.

In all things] *Quest*: But must they be obeyed in sinne.

Answ: No, you must so obey your earthly Father, as you disobey not your heauenly Father, therefore in the Lord is added, *Ephes.* 6. 1. But else we must obey in all things, that are not apparant to be sinfull, though against our ease, profit, credit, &c.

Or more plainly thus, All things are of three sorts: First, some things are simply good, this must be done though the Parents forbid, because God commands. Secondly, some things are simply euill, these things must not be done, though Parents command, because God forbids. Thirdly, some things are indifferent, in these children must obey, though their Parents require things neuer so vnmeet, for things may be vnmeet that are not vnlawfull.

Thus of the Doctrine of their obedience.

Against this Doctrine children object many things.

Object: I am now in better estate, in higher place, of better gifts, or such like, then my Parents.

Answ: This is no reason to withhold obedience and reuerence, for *Ioseph* was a Prince in *Egypt*, and *Iacob* in great want; *Salomon* sits in his throne of Maiestie, and yet when his Mother comes to him, hee yeilded all reuerence, the throne did not make her cease to be a Mother: yea, our Sauour Christ infinitely excelled his Parents, and yet he was subiect vnto them. *Luk.* 1. 51.

Object: But our Sauour saith, call not men Father on earth, *Mat.* 23. 9.

Answ: The words are not to be vnderstood simply but comparatiuely; and that, either to God, or to the Pharisees, call no man Father as thou callest God Father: but so giue titles to men, as all honour and sacred estimation of Gods Fatherly care be preserued, and call no man Father, as the Pharisees ambitiously desire to be called; giue not trust and childlike honour to men of what profession soeuer, that you should onely trust in them, and by performing honour, or obedience, or recompence to them, grow carelesse of the duties you owe to your own parents, as the Pharisees taught, *Mat.* 15. 5.

Object: But my Parents require base things, and such as cast a kinde of discredit vpon me in the world.

Answ: Consider not the things required, but Gods ordination, besides God the Father required of Christ to beare the Crosse, spitting in the face, &c. yet he willingly obeyed.

Object: But my Parents are disordered persons, and foolish, &c.

Answ: Pray for them, but despise them not, besides God knowes what is good for thee, and therefore hath caused them to come out of the loines of such Parents, and required subiection of thee.

Object: They are not my naturall Parents, but my step-father or step-mother.

Answ: Yet they must be obeyed, so *Ruth* obeyed *Naomi*, and *Moses*, *Leuit.* 18. 19.

Object: They are not Parents at all, but my kindred onely as my vncl, aunt, &c. with whom I am left in trust.

Answ: Thou must be ruled by them, so was *Hester* by *Mordechai*.

Vse. This condemnes the doctrine and practise of Papists, that defend the vowes of solitarie and single life of children without consent of parents; and it meets with the doctrine of the Pharisees that would dispense with childrens

Childrens
obedien and
swered.

drens releuing of their Parents, so they would bestow it vpon them. *Mat. 15.*

2 This may serue for reproofe of stubborn and vngracious children that forsake their Parents instruction, *Prou. 1.8.* but especially such monsters as despise their Parents when they are old, or mocke them, or curse them, or chafe them, or robbe them, &c. the cursed estate of such children is set down in these Scriptures: *Prou. 15.20* and *19.26.* and *23.22.* and *20.20.* and *28.24.* and *30.11.17.*

Thus of the duties, the reason followes

There are many reasons why they should obey.

Reasons why children should obey their parents.

- 1 Children haue their substance from them, euen their life and their education, their Parents then tooke care of them when they had no rage to couer their nakednesse, no morsell to put into their mouthes, and what can children render equiualent heereunto?
- 2 Christ himselfe was obedient to his Parents, *Luk. 2.51.*
- 3 This is the purity and vprightnesse of children, and hereby they must be tried, and tried whether their worke be pure, *Prou. 20.11.*
- 4 The consideration of Gods iudgements vpon wicked children should much moue, such as were *Cham, Esau, Absolon, Abimelech, &c.*
- 5 If thou obey not thy Parents, thou maiest liue to bee required by thy children.
- 6 In the sixth of *Ephes. 1.2.3.4.* There are many reasons why children should obey.

First, it is in the Lord, that is, their obedience is both commanded by God, and it is for God, and besides it is no further vrged then as may stand with faith and pietie to the Lord.

Secondly, this is right, it is childrens iustice.

Thirdly, this commandement that requires this, is the first commandement with promise, for this had a promise in the verie first promulgation of it in the Tables, written by the finger of God, whereas all the rest had their promises annexed afterwards by the ministrie of *Moses.*

Obiect: But the second Commandement had promise in the first promulgation of the Law.

Answer: Some answer the words of the second Commandement are a proposition, not a promise, but this answer satisfieth not. Some say the promises mentioned in that commandement, belong to the whole Law, and not to that Commandement alone; but I thinke the plainest answer is: the fifth Commandement is the first Commandement with promise, *viz:* in the second Table. A fourth reason is, children must obey, for so it shall goe well with them; they shall get good and contentment, and Gods grace and blessing by so doing. Fifthly, they shall liue long on earth to enioy the blessing of God.

Obiect: Wicked children liue long.

Answer: Their life is a death, and it is not well with them: *Esay 65.20.*

Obiect: Gods children doe not liue long.

Answer: For the most part they doe. 2 I say, if God performe not this promise absolutely in the letter, yet he performes this blessing by commutation into a better, as when he giues them eternall life for long life.

But the reason why children should obey is heere mentioned in the Text. *It is well pleasing to the Lord:*] Some leaue out (*to the Lord*) and so the argument is more generall, for obedience is exceeding pleasing to their Parents, *Prou. 10.1.* and *15.20.* and *19.13.* and *13.16.* and besides it is pleasing to God, but I see no reason to leaue out the words.

Some render (*eo uelut*) *in the Lord,* and so heere is; First, a limitation, they must obey, but in the Lord. Secondly, they must obey, not because nature

and ciuilitie requires it, but for conscience sake, as Gods institution.

But I take it as it is heere rendered, *to the Lord.*

Well-pleasing to the Lord] From the consideration of these words, I obserue foure things.

First, that it is not enough to serue God, but we must so serue as wee please him. *Heb. 12. 28.*

Secondly that there is a way how to please God euen in Family duties, and these externall and ordinarie things at home, and this serues; First, to shew Gods great loue to man, in that hee frames himselfe to mens condition, and likes what may like them, will be pleased himselfe with what pleaseth them: obedience and seruice to men he accounts a seruice to himselfe. Secondly, it is a great encouragement to diligence, and conscience in these Familie duties, in as much as they will not onely please man, but God. Thirdly, it reprocues hypocrites, that care to be good no where but in Gods house, but God will haue obedience and not sacrifice, yea, heere he will be serued with obedience to men.

Thirdly, that euen children are bound to make conscience of their waies, and to learne to please God in their youth. First, God requires it, *Eccle. 12. 1. Psal. 148. 12.* There is Scripture for babes and yong men as well as old men. Secondly, there are worthy examples to excite them recorded in Scripture, as the examples of *Ioseph, Samuel, Dauid, Iosiah, Ieremie, Daniel,* and *Timothie*, yea, this was a great praise in *Ierobohams* yong and dying sonne, *1 King. 14. 3.* Thirdly, a conscionable care in children to please God is much praised in Scripture, they are blessed that beare the yoke in their youth, and the workmanship of grace and obedience in the hearts and liues of children, is like the grauing of a Kings Pallace, *Psal. 144. 12.* A happy thing when the yong men see visions, as well as old men dreame dreames, *Ioc. 2.* Then doth the Church flourish when the Sonne marrieth the mother, *Isai. 62. 5.*

Use 1 This should teach parents to beginne betimes to teach their children the trade of their way, *Prou. 22. 6.* and to bring them vp in the instruction and admonition of the Lord, *Ephes. 6. 4.*

2 Parents should learne also to be content that their children serue and please God as well as them; some Parents are so bad that they neither will instruct their children themselves, nor abide it, that they should heare Sermons, reade the Scriptures, seeke the company of such as feare God, or Sanctifie Gods Sabbaths.

4 This should teach all to repent euen for the sinnes of their youth, *Psa. 25.* For they were then tied to please God as well as afterwards.

4 That God will be pleased and will accept the indeauours and conscionable cares and obedience, euen of children, this is a comfort to children that though they cannot please wayward parents, yet they shall please God; and againe, it reprocues froward parents; Is God pleased and art thou displeased? Doth God loue and like the desires and endeauours of this childe and doest thou dislike?

Thus of childrens duty, the Parents duty followes.

Fathers prouoke not your children to anger, least they be discouraged.]

Doctrine From the coherence; Parents must performe their dutie to their children, it is not an easie thing to be a Father and Mother in performance of fatherly and motherly duties.

Prouoke not] D. Men are in general here to learne, that it is not enough to abstaine from sin, but they must abstaine from al prouocations to sin; It is not enough to abstaine from whoredome, but men must abstaine from wanton attire, from suspected places, from filthy speeches, from chābering & wantounes, not enough to abstaine from murther, but men must abstaine from bitter and prouoking

uoking words. It is not enough to abstaine from Idolatry, but men must abstaine from all the monuments and occasions of Idolatry, and therefore men must abstaine from all marriage with Papists, and from making of images of the trinity, &c. If men would auoid periurie, they must take heed of common swearing. So ministers must not onely call for peace and vnity, but they must take heed of prouocations to discord, when all is at peace.

Thus of the generall.

The words of this verse are a dehoration, and therein is: First, the duty of parents: Secondly, the reason of it.

Parents] All Parents are tied to performe their duties to their children, none are too good to doe it. Vse for reproofe of such women as thinke themselves too good to nurse their owne children, and of such Fathers as turne the Care of their children wholly to others.

By Fathers he
meanes both
parents.

Prouoke to wrath] Heere I note the manner of setting downe their duty and the matter.

The dutie of parents is negatiuely set downe, to teach that parents must not thinke onely of their sinne; against God and abroad to others; but they may be guilty of much sinne in trespassing against their owne children, if parents were otherwise neuer so honest or religious, yet the carelesse discharge of their duty to their children may much prouoke God, and will certainly be found on their score if they repent not.

Quest. But why is the dutie of parents in this place so sparingly set downe but in one branch of it and that negatiuely?

Ans. It is not to allow Parents to be lesse carefull, but it may bee the Apostle spares them heere, because in respect of other relations they are charged before and after as husbands and maisters. Againe, it may bee the Apostle would haue children to know they haue not that liberty to inquire into their parents faults, or to reckon it as a part of their skill to find them out: parents shall account to God but not to their children. Thus of the manner of setting their duty downe, the matter followes.

Prouoke not] Parents fault two waies, either by too much seuerity, or by too much indulgence, the former is heere restrained. Againe, the prouocation is two-fold, either to sinne or to passion, it is a most cursed thing for parents to prouoke their children to sinne by counselling them to euill waies, or encouraging them to lewd courses. This the Apostle holds too horrible vile, for any professing religion, or the feare of God, and therefore mentions prouocation to anger.

Concerning this prouocation to anger I consider three things. First, how parents prouoke their children. Secondly, what they must doe that they bee not prouoked. Thirdly, what is not forbidden in these words.

Parents prouoke their children; first, by word; secondly, by deed.

1. By word three waies. First, by burthening them with vniust and vneete precepts. Secondly, by pursuing them with contumelious words, especially when they be alwaies chiding and rating of them. Thirdly, by disgracing of them to others before their face, or behind their backes.

2 By deedes five waies.

First, by carelesse education, for though children find not fault with this at first, yet when they come to be of yeares, and finde their owne vnfitness for calling or society, &c then they fret against their parents neglect.

Secondly, by discourtesies and unkind vsage of them when they be growne to be of yeares.

Thirdly, by vniust dealing about their marriage, when either they restraine them of marriage, when they haue a calling to it, and a liking of meete person, and thus they prouoke them to incontinency, or when they compell

How parents
prouoke their
children both
by words and
deeds.

them to marry when they haue no calling nor liking, and thus they prouoke them to discontent.

Fourthly, by indiscreet and immoderate passion and feuerity in correcting them.

Fifthly, by vniust restraints eyther of present necessities of food and raiment, *Math. 7.9.10. 1.Tim. 5.8. Prou. 13.22.* or in not laying vp for them, *1. Cor. 12.14.*

Secondly, that parents may not prouoke their children. 1. they must begin betimes to teach them their duties, for ignorance is waiward. 2. they must sow the seedes of piety and godlinesse in their hearts, as they draw out reason by degrees, so there is a conscience euen in children as well as reason if it were informed, and conscience would make them not onely religious to God, but dutifull to parents. 3. they must not giue their children too much liberty at the first, for if they doe, then will iust restraint afterwards bee prouocation. 4. they must pray for them to God, many pray for children, and so for their being, that afterwards neuer pray to God to guide their harts, and so for their well being. 5. They must in generall strue to teach or guide them by encouragements and allurements, correction is not as diet, but as Phisicke, and thus recreation is not to be denied them, *Zach. 8.5.* 6. If nothing else will restraine passion in children, they must impose silence vpon them, he that imposeth silence on a foole mittigateth anger, *Prou. 26.*

3 This dehortation hindreth not but that parents may:

1 Rebuke their Children.

2 Correct them. *Prou. 13.24. and 22.15. and 29.15. 17. and 23.13. and 25.14. and 19.18.19.*

Thus of the duty.

Children} viz: All children, sonnes and daughters in law as well as naturall children; and these are prouoked.

1 By groundlesse ieaiousies and suspicions testified by secret listning, questioning and enquiring enuiously after euery thing they doe or say.

2 By suffering seruants to vexe or molest them.

3 By euill reports of them.

4 By giuing euill counsell, or reporting of faults to the Sonne against his wife, or to the daughter against her husband to make debate is ill in any but much worse in parents.

This of the parties to whom they owe this duty.

Lest they be discouraged] the reason followes.

7. Reasons to prevent anger in childre.

There are many reasons why parents should bee carefull by all meanes to keepe anger out of their Children. 1. Wise men and godly men can scarce gouerne this affection without sinning, *Psalme. 4.* much lesse children. 2. Anger is a great prouoker of Gods anger, it breedes a guiltinesse of Gods anger, *Math 6.* 3. It lets in the Deuill, *Eph. 4.26.* and vsually Sathan in the times of these passions, sowes the most hellish seeds and stirres most impious thoughts in them. 4. It may bring them into great mischief in time, *Prouerbs. 28.18.* 5. It is a great let to sound instruction and knowledge, *Eccles. 7.11. Prouerbs. 14.29.* 6. The angry person is vsually suspitious, and so vnfit for society with men *Prou. 1.22. 24.* yea it is a great hinderance both to the profit of the word, *Iames 1.21.* and the power and successe of prayer. *1 Tim. 2.8.* 7. Sometimes this rage in young persons is not to bee cooled but with blood as in *Caine.*

But to omit the reasons, heere parents must not prouoke their children lest they be discouraged.

Concerning discouragement in generall, we must know that it is a great sin to discourage others, and a great hurt to be discouraged, the people must not discour-

discourage their teachers, *Hebr. 13. 17.* those that are in authoritie must not discourage such as are faithfull and desirous to approue their feare of God, and to discharge their duties. Gouvernours in the familie must not discourage seruants or children in their good beginnings & desires after good things, againe this is a Christian mercy and compassion, to comfort and incourage the feeble, and lastly Gods fainting children should bee admonished to bee of good comfort, and to strengthen their weary knees. *2. Cor. 13. 11. Esay 36. 3. 4.*

1. *Thess. 5. 14.*

Concerning the discouragement of children, christian parents should bee carefull: for they may be discouraged.

1 From the seruice of God when they shall see carnall men vse their children better then they that make such a profession of piety.

2 From the capacity and desire after the vndertaking of the knowledge or exercise of great things, discouragement breakes their spirits, and makes them pusillanimous.

3 From the hope to please and so from the confidence of the parents loue, and then at length from the very meanes of pleasing eyther by honor or obedience. This of the duty of parents and children.

The third couple in the familie are seruants and masters.

The duty of seruants is set downe verse. 22. 23. 24. 25.

Verse 22. *Seruants be obedient to them that are your Masters according to the flesh in all things.*

In all the words that concerne the duty of seruants I obserue,

1 An exhortation, verse 22. 23.

2 Reasons. verse. 24. 25.

The exhortation is two waies to be considered: first as it is breefly set down, here is first the parties exhorted (*Seruants*): secondly, the duty wherewith they are charged (*be obedient*): thirdly, the persons to whom, to your masters.

2 Secondly, as it is explicated in the explication, I consider

1 The promises about their obedience

2 The forme or manner how they must obey.

The prouisoes are either for limitation to curbe masters, they are to obey according to the flesh, the soules and consciences are not in bondage to men, or for extent to seruants, they must obey in all things.

The manner how they must obey is set downe,

1 Negatiuelie, not with eye seruice: 2. not as men pleasers

2 Affirmatiuely, with singlenes of heart: 2. with feare of God: 3. heartily as to the Lord. The reasons are, 1. from hope of reward & wages from God, v. 24. 2. from the certaine vengeance of God vpon them that do wrong, v. 25.

This is the order of the words.

From the generall consideration of all the words I obserue 6. things.

1 That seruants are to be instructed out of the word, which reprooues masters that restraine seruants from hearing the word in Gods house, and open not the booke of God to them in their owne houses.

2 A question may heere be moued, why should the duty of seruants bee thus largely in so many words set downe.

Ans. 1 Because vsually men shew lesse compassion to seruants: therefore God takes the more care of them, many men will haue some care of their children, to see them taught in some manner, but their seruants they wholly neglect. Therefore God who is a Father to seruants as well as children, provides large instruction and comforts for seruants, if they will come to his booke to be taught.

2 The carefull Apostle saw that in the first conuersion of men from Gentilisme to Christianity, there was greatest danger of disorder and scandall in seruants

Sixe things generally obserued.

uants, partly out of wearinesse of their bondage and seruile condition, partly because men would lesse spare to tell of their faults, therefore the Apostle as most fearefull of them spends many words in the teaching and encouraging of them.

3 We may note here the candor of the Apostle, he doth freely deliuer his mind in the behalfe of seruants with a full vent of words, with great care without holding back anything that belongs vnto them. He was not of the mind of most Preachers now adaies, that hold the discourse of family duties, especially of seruants, too base a subiect for their wits and learning to be employed in, neither was the Apostle of the humour of Lawyers, that seldome speake much but for great men, or when they may haue great gifts, the Apostle speakes as much for a seruant that could do nothing for him as for the Masters.

4 In laying downe his speech to seruants, hee both teacheth and comforteth them, but for order hee first teacheth them, and as any is more ignorant, this course is more needfull to be held, the common people should bee in this manner dealt withall, they must first bee rebuked, conuinced, exhorted, taught, and then meet comforts to be applied, and not before.

Lastly, the scope and drift of the Apostle in all these words to keepe Seruants in order, and that first to hold seruants in obedience, that none vnder colour of liberty in Christ should breake vp their subiection to their Master, he was no Anabaptist. Secondly, to meet with the faulty obedience of such seruants as were resolu'd to stay in seruice. Hee meeteth heere with five faults in seruants.

Five faults in
seruants.

- 1 The first fault in seruants is halfe seruice, or to obey in what they list. this he correcteth, when he saith (in all things)
- 2 The second fault is eye seruice.
- 3 The third fault is prophanenes, most seruants neuer respect piety and Gods feare, but onely to please their Masters, this hee meeteth with when he saith, not as men pleasers, but fearing God.
- 4 The fourth fault is hypocriticall seruice, this hee meeteth when he addeth in singlenesse of heart.
- 5 The fifth fault is basenesse of mind and discouragement; this hee would preuent in the two last verses.

Thus of the generall.

Seruants] The Seruants in the Apostles time were for the most part bondslaves, bought and sold as beasts, and their Masters were infidels and cruell to them; and yet many of these Seruants were conuerted to the faith of Christ. Where we may learne, that mens slaves may be Gods seruants, hee hath his elect among these; the deare children of God in this world may bee abased to most vile miserie, and a most seruile condition.

The Uses are: First, to shew that felicitie is not in outward things, for Gods seruants that had attained the chiefe good, yet were in most base condition, in respect of the things of this life.

Secondly, to teach vs patience in lesser crosses, whatsoever thou art, yet thou art not a bondslave, therefore bee patient; such as haue bene deare in Gods sight haue bene worse vsed then thou art.

Thirdly, to teach vs compassion to the baser sort of men, for Gods elect may be among these.

Lastly, this is a great comfort to the abiect.

But howsoever bought seruants were most vsuall in the Apostles time, yet hired seruants were vsed then too, and are heere meant, as well as the other, yea, all seruants though they were nobles seruing in Princes Courts, are tied to the duties generally heere required.

And as any seruants haue more knowledge and doe professe sinceritie in religion

religion, they are the more tied to bee carefull seruants to men, they should not onely be better men and women, but better seruants also.

Thus of the parties exhorted.

Be obedient] - Heere I consider 2. things.

1 That they must obey, they must approue themselues to their Masters not by wearing their cloth, or cognifance, or by words and complements, but by painfull and carefull obedience.

2 How they must obey, and that may be opened thus.

First, with reuerence, with all honour, *1 Tim. 6. 1.* both internall, with high account and estimation of their Masters, and externall, with reuerent words and behauiour.

Secondly, with all feare, *1 Pet. 2. 18. Ephes. 6. 5.* and this they should shew, first, by auoiding what might offend. Secondly, by not answering againe. Thirdly, by a holy endeauour to please them. *Tit. 2. 9.*

Thirdly, with subiection, to rebukes, *1 Pet. 2. 18. 2.* to correction, *1 Pet. 19. 20. 3.* to their restraints: first, in respect of diet, they must not bee their owne caruers. Secondly, in respect of place, they must keepe the bounds of the Family, and not at their pleasure bee gadding out either by night or day vpon any pretence without leaue. Thirdly, in respect of company, they must bring none into the Family, that are lewd persons, or of what sort soeuer against the liking of the Master, nor may they keepe company abroad to the iust offence of their Masters. Fourthly, in respect of apparell, though they haue neuer so good meanes, yet they must bee attired as becommeth Seruants.

And this subiection also they should shew in a ready acknowledgement of their fault when they vnderstand it. It is a great fault in Seruants that though they vnderstand, yet they will not answer. First acknowledge and giue glorie to God, and submit themselues to their masters, *Prou. 29. 19.*

4 With all good faithfulness, *Titus 2. 10.* this faithfulness is required.

1 In respect of the goods of the family, and thus they must shew their faithfulness in not daring to purloine the least pennie from their Maisters: no pickers, *Tit. 2. 10.* 2. It is not enough that they are true, but they must be thriftily carefull to see that nothing be spoyled or lost, or miscarry any way by their default and negligence, this was the great testimonie of *Jacobs* faithfulness, *Gen. 31. 36.*

2 In respect of secrets, they must keepe the secrets of the Master, and of the family, yea and of the trade and calling to.

3 In respect of the businesse of the family, and heere their faithfulness standeth in two things.

1 In diligence of labour, he is not a faithfull seruant that eats the bread of Idleness, as many seruing men do, that can tell of no calling but attendance.

2 In trustiness, and in this seruants must bee faithfull two waies: first in their care to see their Masters directions executed in the familie, as if they had bene present: secondly, in their speedie dispatch of busines abroad, a sloathfull messenger is an exceeding prouocation to them that send him, and it is a wretched fault in seruants, when they are sent forth of the family about businesse they cannot find the way in againe in anie due time.

Thus of the duetie to which they are exhorted.

To them that are your Masters] They must be subiect and obedient to all Masters, indefinitely without difference of Sexe (and so to the wife or widow, *1 Tim. 5. 14. Prou. 31.*) or of condition they must bee obedient to the poorest as well as the rich.

Thus of the laying downe of the exhortation. The explication followes, and first of the premises. *According to the sense.*]

4. Things in the manner of seruants obedience.

These words may be referred to masters, and then the sense is this, that seruants must be obedient euen to such masters as are fleshly, and carnall men, they must obey though their masters be Ethnikes or prophane persons; it is a great praise for a seruant to men, to be Gods seruant also, but it is a greater praise to be a religious seruant of an irreligious master, to feare God in a prophane house.

2 To seruants, and so they are a limitation, they are subiect onely in respect of their flesh and bodies, and so heere is two things to be obserued.

The one exprest: the bodies of seruants are in the power, and at the disposing of the masters, and therefore seruants must learne to subiect their flesh to their masters, both commands, restraints, and corrections.

The other implied: the soules of seruants are not in the power and at the disposing of Masters, their spirits are free, nor Master nor King can command the conscience.

Vse is, first, for reproofe of such seruants as giue more to their masters then is due, thou oughtest to be of the same calling, trade, labour, &c. that thy master is of, but thou art not bound to be of the same religion, or humor with thy Master. It is a great fault not to giue the bodie to thy Master, but a great fault also, to giue both body and soule to be at his disposing, both are extreames.

Secondly, should seruants feare their masters because they haue power ouer the flesh? how much more should we feare God, that hath power to destroy both soule and flesh in hell, *Math. 10.*

Thirdly, this may be a great comfort to a seruant, thy soule is as free as the soule of him that sits on a throne, thy seruice in the flesh derogates nothing from the libertie of Christ in thy heart. Thy best part is free.

In all things] Seruants must obey in all things, euen in things that bee against their credit, profit, liking, ease, &c. There is a great sturdinesse in many seruants, either they will not doe some things required, or not at the time when they are bidden, or not in the manner, but as they list, these courses are vile, and heere condemned.

Obiect: But vnlawfull and vnmeet things are required.

I answer, that in cases of this nature, three rules are to be obserued by inferiours.

First, If the matter required be onely inexpedient, and vnmeet, thou must obey: neither doth this rule let, but that seruants or inferiours may vse all humble and lawful meanes to prevent vnmeet things.

Secondly, thou must be sure it be sinne that thou refuseth, thou must not disobey vpon conceit, or coniecture, nor vpon thine owne humor and opinion, but it must appeare by the word of God to be a sinne, or else thy coniectures are no ground of disobedience, if thou must needs doubt on both sides it is better doubt and obey, then doubt and disobey.

Thirdly, when it is apparant to be impious and sinnefull that is required, yet thou must looke to the manner of disobedience, thou must yeelde thy selfe to obey by suffering; yea, it is a wretched fault in seruants or inferiours, that are vrged to vnlawfull things, to refuse with slurdie, and insolent, and prouoking words, or behauiour, God frees thee from obedience in act, but he frees thee not from reuerence, and from an holy estimation and humble demeanour.

The vse is for great reproofe of seruants, both indiscretion and stubbernes, and withall it chargeth masters; they must not require their seruants to lie and swear in their shops onely to please and profit them, nor may they make their seruants breake Gods Sabbaths to satisfie their wils.

Obiect: But are they not required to obey in all things.

Answ:

*Obiect.
Sol.*

Answer: They are, but before he saith, according to the flesh, in labour not in sinne, and after he saith, they must so please men as they feare God too.

Thus of the prouisoes.

The forme of their obedience is set downe : First, negatiuely, *not with eye-seruice*] *not as men-pleasers.*] Secondly, affirmatiuely. 1. *With singlenesse of heart.* 2. *Fearing God.* 3. *Hartily.*

Eye-seruice.] Some take it thus, not with outward seruice, not onely doe the Labour of the bodie, but bring the care, prouidence, affection of the heart : or thus, be obedient to your masters, and let not your eye bee onely vpon your masters, but vpon God the great Master of all Masters and men. But I thinke the proper meaning of the word is, not with eie-seruice, that is, not onely in the presence of your Masters, not onely when their eie is vpon them : so that he meets with the wretched faultinesse of such seruants as when their masters backs are turned, neglect their labour, fall to loitering, or get them out of the doores, or which is worse, fall to wantonnesse, drunkennesse, filching, smiting of their fellowes, and quarrelling, these seruants shall haue their portion at the day of Christ : *Matth. 14.48.* and if eie-seruice bee condemned, what shall become of such seruants as are not good, no not so long as their masters are by them.

Not as men-pleasing:] Obiect: Is it a fault for seruants to please their Masters?

Answer: No, it is not, for they are commanded to please in all things : *Ti. 2.9.* But two things are here condemned. First, so to please men, as neuer to care for pleasing God ; so to attend a corporall seruice as not to care for the sauing health of their soules, this is prophanesse. Secondly, such seruants are heere taxed, as seeke by all meanes to please their masters, but not to profit them, such are they that are flattering soothing persons, that serue their Masters onely with faire words, but else are emptie persons ; such (or rather worse) are they that apply themselues to their Masters humors, to feede them with tales, or prailing their ill courses and counsels, or executing their sinfull mindes : these seruants are many times the firebrands of contention, alienate parents from their children, friend from friend, and keepe malice on perpetuall foote : these are heere rebuked. But let vs consider further, is this such a fault in poore seruants (that can pretend many things) to be men-pleasers, how foule a vice is it in freemen that are in no wants or restraint, how hurtfull is it to be a man-pleaser in the Courts of Princes, and in the houses of Nobles ? how detested a vice is it in such as are Magistrates and publike states ? And is it nought in the Court and Countrey, certainly it is much more vile in the Pulpit, and in Churchmen, and euen the greater they are, the worse and more abominable is their soothing and daubing.

Thus of the negatiue.

In the affirmatiue are three things, and the first is singlenesse of heart.

In singlenesse of heart:] Concerning singlenesse of heart, I consider it two waies.

- 1 In the generall, as it is in Gods Seruants.
- 2 In speciall, as it is in mens seruants.

Singlenesse or sinceritie of heart as it is in Gods seruants, I consider of in two things.

- 1 In the nature of it.
- 2 In the signes of it.

Singlenesse of heart may bee discerned by the contrarie to which it is opposed.

1 As it is opposed to hypocrisie, a sincere hearted man is no hipocrite, and shewes it three waies.

μη εν οφθαλ-
μο δουλεια.

ως ανθρωπι-
νων.

How to know
singleness of
hart by 6.
things to
which it is op-
posed.

First, hee had rather be good then seeme so, as in case of almes, *Rom.* 12. 8. compared with *Math.* 6. 2. so in the practise of piety, he had rather haue grace and sound knowledgethen an empty shew of it.

Secondly, he will serue God at all times as well as at one time: it is a note of an hypocrite that he will not pray at all times; hee will serue God when hee is sicke, but not when he is well, *Iob.* 27. 7. 8. 9. So it is vile hypocrisie to come to Church in Lent to heare Sermons, but neuer come there, or but seldome all the yeare after.

Thirdly, he minds inward secret domesticall holinesse and piety, as well as outward open and Church holinesse, he is an hypocrite that kneeles downe when he comes into the Church and neuer prayeth in his family at home. It is vile hypocritie and palpable, in such men as haue knees of prayer when they first come vp into the pulpit, and no words of prayer when they are risen vp to speake for or to Gods people.

2. As it is opposed to fleshly wisdom, *1. Cor.* 1. 12. There is a three-fold wisdom of the flesh that batters and keeps out singleness and sincerity of heart.

1 The first is a reaching after priuate ends in publike employments, as preaching for gaine, *2. Cor.* 2. 17

2 The second is a cunningnesse in committing or hiding sinne. It is sincerity to be wise to doe good, and simple concerning euill to bee a bungler in acting it, and to haue nothing to say in defence of it when it is done, *Rom.* 16. 19.

3 The third is fraud, shifting, subtilty, and guilefull and deceitfull dealing in mens course for the things of this life. Thus *Esa* is a wild and cunning man, able by reason of his craft and subtilty to liue in a wilderness, but *Iacob* is a plaine man, a single hearted man, he can make no shift to helpe himselfe in earthly things by fraud or craft, but is open and plaine in all his dealings for the world; but a man of great reach for matters of his soule. This is a patterne of true singleness, simplicitie and sincerity: 3. as it is opposed to a double heart, opposed I say to a hart and a hart, and a double heart is eyther a wauering heart, or a diuided heart: men haue a double hart that wauer and are tossed with vncertainties, such as are now for God and godlinesse, and shortly after for sinne and the flesh; now are resolued to leaue such a fault, as perswaded it is a fault, and by and by they will to it againe, as perswaded it is not a fault: heere is no singleness of heart. And thus the heart is double in respect of times, it is double also, as diuided in respect of objects; I instance in two things: first in matter of worship, the people that came to inhabite Samaria had a diuided heart, for they feared the God of the Country, because of the Lions and they feared the Gods of the nations also, *2. Kings* 17. 33. Such are they that feare Gods threatenings in his word, and feare the signes of heauen too. Secondly, our Sauour instances in matters of the world. The minde which is the eye of the soule cannot be said to be single, when it is distracted, men cannot serue God and Mammon. *Math.* 6. 21. 22. 23. 24.

4 As it is opposed to spirituall pride, a single heart is an humble heart as *Iob* sheweth, *Iob.* 9. 15. 16. and sheweth it selfe in two things: First, that if God send crosses, it will not answer or iustifie it selfe, but make supplication, and so acknowledge Gods loue, as withall it will confesse that God doth iudgethem for their corruptions. Secondly, if the sincere hearted man pray to God and the Lord be pleased to answer him by vutterable feelings, euen by the witness of the spirit of adoption, yet hee will be so farre from spirituall pride and conceitednesse, that fearing before Gods mercies, he will be as if he beleued not that God had heard his voice.

5 As opposed to perturbation and disquiemes of the heart, arising eyther from

from the cloudinesse and muddinesse of the Iudgement, not able to discern things that differ, *Phil.* 1. 10. or from the vnrest of the conscience shewed by hourelly or frequent checkings, *2 Cor.* 1. 12. or from the infidelity or grudging or distrustfulnesse of the heart, *Act.* 2. 46.

6 As opposed to offensiueneffe, and so the single harted man is neither offensive by wrongs nor by scandalls; in respect of wrongs he is innocent as the doue. he is no horned beast to pelt and gore others, *Math.* 10. 16. and in respect of scandalls, hee is delirous to liue without blame, from those that are without, or griefto the Faithfull. *Phil.* 2. 15. & 1. 10.

Out of this may be gathered, the signes or properties of a single or sincere harted man. 1. He had rather be good then seeme to be so. 2. He strives to be good in secret at home, in hart as well as openly and abroad. 3. He serues not God by slathes or fits, but is constant, and will pray and serue God at all times. 4. He is a plaine man without fraud and guile in matters of the world, he loues plainenes and open dealing, yet he is not simple, for in matters of his soule he is of great reach and forecalt and discretion, &c. 5. He is a bungler in sinne, he knowes not the method of Sathan. 6. Hee dotes not vpon the world, he can vse it as though he vsed it not, hee is not tossed with distracting cares. 7. He cannot abide mixtures in the worship of his God, he is neyther Idolatrous, nor superstitious, nor humorous. 8. Good successe in grace and innocency, makes him more humble and fit to grieue for sinne, and feele the waight of it, he struggles as much against spirituall pride as against other sins. 9. He doth not allow himselfe to murmure nor repine, eyther through infidelity at God, or through grudging enuy at men, or distresse himselfe with vaine feare about how he shall doe heereafter. 10. He is harmelesse, desirous so to liue as he may wrong none in worldly matters, nor offend any in matters of religion. 11. Hee makes conscience of lesser sinnes as well as greater, this is his godly purenesse. 12. He is blest of God after some progresse in piety with two singular fauours: First he discerneth things that differ: Secondly, he hath the power, quietnesse and ioy of a good conscience.

Heere also may be gathered negatiue signes, they are not single hearted; First, that are hypocrites taken vp about the gilding of the outsid: Secondly, that will serue God but at some times. 3. That are skilfull in sinne, to commend it, or impudent to defend, deny or extenuate it. Fourthly, that are of a guilefull and fraudulent disposition. Fifthly, that are eaten vp with worldly cares. Sixthly, that are scandalous, yea some of Gods children may hang downe their heads vnder the feare that their hearts are not so single as were meere by reason of their spirituall pride, the raging muddinesse of iudgement and the vnrest of the heart and conscience.

Thus of singlenesse of heart in Gods seruants.

Mens seruants shall approue themselues to be single hearted.

- 1 If they can honour and obey poore Masters as well as rich.
- 2 If they can be carefull to serue, and profit with all heedfulnesse, and loue froward masters as well as the courteous.
- 3 If they can obey for conscience of Gods command, though they haue no hope of reward from men, or conceit, nor feare of shame or punishment
- 4 If they be as good within as without, serue with pure intention.
- 5 If they will be diligent in the Masters absence, as well as in his presence.
- 6 If they will be true in the least penny, not touch their masters goods to purloine it, though they might secretly helpe themselues.
- 7 If they will labour when they might be at rest.
- 8 If they will restore what they haue ill gotten, or if they be not able will humble themselues by acknowledgement though none were able to accuse them.

ep. ix. 17. 5

axspas

12. Signes of a single hearted man.

8. Signes of a single hearted seruant.

Vse is for encouragement to all seruants and iourney men to get and expresse this vprightnesse and singlenesse of heart, for better is the poore that walketh in his singlenesse of heart, then he that abuseth his lips and is a foole, *Prou. 19. 1.* Yea, we should all take heed that Satan beguile vs not from the simplicity that is in Christ Iesus.

This of singlenesse of heart.

Fearing God] The second thing required in the maner of their obedience is the feare of God.

The feare of God in a Seruant must haue foure things in it.

First, a not guiltinesse of the common vices of seruants, as swearing, whooring, stealing, gaming, &c.

Secondly, they must feare Gods presence, euen doe their businesse faithfully, not because the eie of their Master, but of God is vpon them, this is one part of their feare of God.

Thirdly, they must pray daily to God for their Masters, and the Family, and for good successe vpon their owne labours, this prooued that *Abrahams* seruant feared God. *Gen. 24.*

Fourthly, they must be religious in the generall duties of piety to God, as well as in the particular duties of seruice to their Masters, they must so serue men as they feare God also.

Vses. First for Seruants, and then for Masters. Seruants must learne to doe all their labour, fearing God, euen that God, 1. That set them in that calling. 2. Whose eies alwaies behold how they discharge their dutie in their calling, and inasmuch as the feare of God is made the ground heere of other duties, they should learne to be the better seruants to men because they feare God. Masters also must learne, first, what seruants to choose, not such onely as will doe their worke, but such as feare God also, and if they haue failed in that, they should labour now to beget and nurse the feare of God in the seruants they haue, for Gods feare would make their seruants more dutifull to them, besides the reason why their seruants fall to whooring, stealing, vnthriftinesse, &c. is because the feare of God is not in them.

Quest: But what should Masters doe that their seruants might feare God?

Answe: Foure things: First, they should pray and reade the Scriptures in their houses, and Chatechise their seruants. Secondly, they should bring them to the publike preaching of the word. Thirdly, they should giue them good example themselues. Fourthly, they should retrain them from prophane company, and encourage them, and allow them libertie at conuenient times to conuerse with such as feare God.

Thus of the feare of God.

Verse 23.] The third thing required in their obedience is that they doe it hartily, in this Verse is the maner of the dutie, and the inducement therevnto.

Hartilie] *Ex animo.* The obedience of Seruants should bea hearty obedience, the Apostle will not haue onely feare of God, but loue of the master; their obedience must beginne at heart, not at hand or foot, if the heart be not with their obedience, the master may haue their labour (and that he hath of the Oxe) but such seruants lose their labour.

Quest: What is it to obey *Ex animo*?

Answe: It is to obey voluntarily, and out of a heart and affection rightly ordered, but especially it is to obey out of a iudgement well informed.

The vse is therefore to vrge them to doe it; and heere I would consider of the obiections of Seruants, why they cannot obey *Ex animo.*

Obiect: 1 Bondage is against nature.

Of the feare
of God in ser-
uants.

What masters
must doe to
get the feare
of God into
their seruants.

8 Obiections
of seruants
answered.

Solu:

Solut. It is against nature as it was before the fall, but not as it is now since the fall.

Obiect: 2 But Christ hath made vs free.

Sol: Free in soule in this life, not in bodie till your bodies be dissolued, or till death.

Obiect: 3 But my Master is froward.

Sol: Yet thou must be subiect: 1 *Per. 2. 18.*

Obiect: 4 But he doth not onely giue ill words, but blowes.

Soln: Perhaps it is needfull, for a seruant will not be corrected by words, *Prouerb: 29. 19.*

Obiect: 5. But hee correcteth me vniustly.

Soln: First, who shall iudge thus, shall seruants themselves? Secondly, it is acceptable if for well doing and for conscience thou endure to bee buffeted, &c. 1 *Per. 2. 19, 20.*

Obiect: 6. But my master is not onely a froward man, but a wicked man, and a enemy of Christ.

Soln: Yet thou must honour and obey him willingly, 1 *Tim. 6. 1. 2.*

Obiect: 7. But I am an hired seruant not a bought seruant.

Soln: Indeed Masters haue not that power ouer them, they haue ouer bondslaues; but yet all seruants are heere bound to obey hartily.

Obiect: 8. But vnmeet things are required.

Soln: Discerne things that differ, but yet obey in all things. All this reprooues grudging, and slow and stubborn seruants.

Whatsoever ye doe] Not onely faire, easie, cleanly, and best sort of workes are to be done willingly, but all, or any kinde of labour whatsoever, though neuer so base or vile.

As to the Lord and not to men] *Doctr:* Seruants in obeying their Masters, serue the Lord.

The vse is, both for instruction of seruants, and for comfort: for instruction, they must serue their masters as they would serue the Lord, with all faithfulness, diligence, willingness, prouidence, conscience, &c.

For comfort and encouragement also is this doctrine, and that 3. waies.

First, heere is a limitation, they must doe no seruice to men that is against the Lord.

Secondly, art thou a seruant, care not for it, thou art Christs freeman.

Thirdly, let not the baseness of thy worke discourage thee, for in seruing thy master thou seruest God as well as if thou wert preaching, or praying, &c. When the Apostle saith not vnto men, wee must vnderstand, not principally or onely. Thus of the exhortations. The reasons follow.

VERS. 24. *Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.*

In this verse Seruants are perswaded to obedience, by a reason taken from the retribution or reward of their seruice; and the matter of the verse is comprehended in this Syllogisme. What faithfull men soeuer serue Christ, and doe their dutie to him faithfully and cheerfully, shall receiue of Christ the reward of inheritance: but you Christian seruants, when you performe your obsequious obedience to your Masters, serue the Lord Christ, ergo, you shall haue the reward of the inheritance.

Knowing] *Doctr:* Seruants may and ought to know, and bee assured of their owne saluation.

Vse is for confutation of Papists, and vnfound men, that denie certaintie of saluation; for if seruants that haue not the greatest wits or knowledge, that are imploied about small busineses, that haue not so much liberty, nor

learning as other men, &c. yet may be assured not by coniecture, or hope, but by certaine knowledge, by most vndoubted faith: then what colour of reason, can there be, why other Christians, the Lords people, should bee denied this knowledge? and therefore in the second place it should teach vs to make our calling and election sure.

Reward] *Doctr*: The workes euen of seruants shall be rewarded.

Vse is for the comfort of seruants, and for reproofe of the vnbeliefe, that is many times in Gods children, doubting of Gods acceptation of their praier and holy indeauours; shall the base and secular workes of mens seruants be rewarded, and the great workes of Piety in Gods seruice not be regarded?

Of the Lord] God will be pay-master vnto seruants, and in that they are turned ouer to God for payment, it implies that the most masters are careles and vnmercifull; and this they are not onely in withholding conuenient food and raiment, but in sending their seruants after long time of wearie labour out of their Families empty, and without meanes to liue in the world.

Reward of inheritance }

Two things are heere affirmed of heauen: first, it is a reward, and so free. Secondly, it is an inheritance, and so sure.

There are foure uses may be made of this Doctrine. 1. We should much loue, esteeme, and desire heauen, it is the reward of God. Princes giue great gifts, but Gods least gift must needs be glorious. 2. We should learne to be liberall as God is liberall, giue freely, giue largely. 3. Heere is a plaine confutation of the merit of heauen, for heauen is an inheritance; now the Sonne doth not inherit the Fathers Lands, he hath not his Lands in measure according to his deserts, for most an end, the Land is purchased before the Sonne be borne; much lesse can we merit heauen, and the rather because we cannot alledge so much as this, we came out of the loines of the Father, seeing we are children but by adoption.

For yee serue the Lord Christ] *Doctr*: Christ is the chiefe Lord, and therefore masters should be well aduised how they vse their seruants, for they are Christs seruants; and seruants should be carefull how they obey their masters, for they must account to this Steward.

Thus of the first maine reason.

VER S. 25 *But he that doth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.*

Some take this twentieth five verse to bee a conclusion of the whole Doctrine before concerning Familie-duties, as if hee would signifie, that hee would not haue this doctrine of household government more contented then the doctrine of piety or righteousnesse; for whatsoever wife, husband, childe, father, or seruant, shall doe wrong in the neglect or breach of these commandments, for the familie, shall be sure to receiue for the wrong hee doth, at Gods hand without respect of persons.

Some vnderstand the verse as a threatning to seruants, if they doe any way wrong their masters.

But the commonest interpretation is meekest, viz: to vnderstand it as a reason taken from the certaine vengeance of God against all Masters that wrong their seruants, and so is the second maine reason to vrge their obedience.

In the Verse I likewise obserue 7. Doctrines.

1 Masters must accompt to God for all the wrong they doe to their seruants in word or deede.

2 All Masters shall be punished of God that doe wrong, if they repent
not

not, though they were otherwise neuer so greate; yea, though they were neuer so good or righteous men, for if good men wrong their seruants, God will require it, and chasten them for that aswell as for other sinnes.

3 The soueraignty of disposing an exact full and finall vengeance belongs to God onely, men administer onely a part or drop of it.

4 God will rise vp in the defence of the poorest and meanest Christians to right their wrongs.

5 Seruants may not right their owne wrongs and returne words for words or blowes for blowes, but commit that to God.

6 Seruants must be subiect not onely to the curteous and iust, but to the froward and iniurious masters.

Lastly, God is no respecter of persons, or faces, hee cares no more for the master then for the man, all are one in Christ Iesus, there is neither bond nor free, Iew nor Græcian, rich nor poore, but Christ is all in all things, as is before declared, *Verse 11.*

Thus of the duties of Seruants.

Thus also of the Doctrin of the
third CHAPTER.

M m 2

THE



Richard



THE LOGICALL
ANALYSIS OF
the fourth CHAPTER.



THE first verse of this Chapter belongs vnto the speciall rules of the former Chapter, and contains the dutie of masters, and the reason of it. Their duty in these words, *Yee masters doe that which is iust and equall to your seruants.* The reason in these words, *knowing that yee also haue a master in heauen.*

Verse 1.

In the second verse, and so to the end of the chapter, is contained the conclusion of the whole Epistle.

This conclusion containes 1. matter of exhortation to v. 7. 2. matter of salutation, from v. 7. to the end.

The exhortation may be 3. waies considered. first, as it concernes prayer. v. 2, 3, 4. secondly, As it concernes wise conuersation. v. 5. thirdly, As it concernes godly communication. v. 6.

Concerning prayer, two things are to be obserued. 1. the manner 2. the matter: In the manner 3 things are required. 1. *Perseuerance.* 2. *Watchfulnes.* 3. *Thankfulness.* v. 2.

Verse 2.

In the matter consider, 1. The persons for whom. *Praying also for vs.* 2. The things for which, *that God may open &c.* These things are 1. briefly laid downe, that God would open to vs a dore of vtterance. Or 2. more fully explicated, 1. By the subiect, *to speake the misterie of*

Verse 3. 4.

The Analysis.

Christ. 2. By a reason. *For which I am in bands.* 3. By the end, *that I may utter it as becommeth mee to speake,* v. 3. 4.

Verse 6. Wisedome of conuersation is propounded with limitation to the respect of some person, viz. *them that are without,* v. 6.

In that part that concernes gracious communication there are two things. 1. The precept, *Let your speech &c.* 2. The end of the precept, *that ye may know how &c.* In the precept note first the properties of speech. 1. gracious, 2. powdered with salt: secondly the continuance, viz. *always.*

Verse 7.8. Thus of the exhortation: The salutation followes, from v. 7. to the end, where obserue: 1 a narration as an entrance. 2. The salutations themselues.

The narration is in verse 7. 8. 9. and it concernes first *Tichicus* v. 7. 8. and *Onesimus* v. 9.

Concerning *Tichicus* there is two things: First his praises, with relation to all Christians, a *beloued brother*, or to *Christ*, a *faithfull minister*, or to *Paul*, a *fellow-servant*. Secondly, the end of his mission, which is three-fold: First, to *declare Pauls estate*: Secondly, to *know their estate*: Thirdly, to *comfort their hearts*.

Verse 9. Concerning *Onesimus*, there is likewise, first his praises, in relation to all, so he is a *brother*, *faithfull*, *beloued*: relation to them, *he is one of them*: Secondly, the end of his mission, *is to make knowne, &c:* v: 9.

The salutations follow, and they are first, *signified*: secondly, *required*: the signified salutations are from verse 10: to 14: the other from verse 15: to the end.

Verse 10. The salutations signified are from sixe men, three of them Iewes, viz. *Aristarchus*, *Marcus* and *Iesus*, v: 10: 11: and three Gentiles, *Epaphras*, *Lucas*, *Demas* v: 12: 13: 14

Verse 11. The Iewes are described; first by their names: secondly, by their country, they *were of the circumcision*: thirdly, by their praises, & so for what they were to the whole Church, *Labourers*, *fellow-workers to the Kingdome of God*, or to *Paul*, and so they were to his consolation, v: 11.

The

The Analysis.

The salutations of the Gentiles follow, whereof the first is of *Epaphras*, who is described, first, by his office, a seruant of Christ; secondly, by his relation to them, *he is one of you*: Thirdly, by his loue to them, shewed by his striuing in prayer for them: Fourthly, by his zeale not onely for them, but the neighbour Churches, v. 13.

Verse 13.

Thus of the salutations signified: the salutations required follow: And those are either particular, verse 15: 16: 17: or generall, verse 18.

Verse 15. 16.

The particular salutations concerne either the *Laodiceans* verse 15: 16: or the *Colossian* Preacher: who is not only saluted, but exhorted, verse 17.

Verse 17.

The generall salutation hath in it first a signe: *the salutation by the hand of me PAVL*. Secondly, a request, *remember my bands*: Thirdly, a loue, *grace be with you, Amen.* verse 18.

Verse 18.

THE



THE
METAPHRASE
vpon the fourth CHAPTER.

VERSE I.

YE masters do
that which is
iust and equall vnto
your seruants, know-
ing that ye haue also
a Master in heauen.



Asters also must doe that which is iust
vnto their seruants, both for their
soules, and for their bodies also, in
diet, wages, or correction. And that
which is equall both while they stay
with them, in allowance of recreation,
and respect of their weaknesse and
sicknesse, and when they go from
them, not to let them go away emptie. Knowing that they them-
selues are Seruants vnto GOD who is in heauen, and will call
them to accounts.

Verse 2. Continue in
praier, and watch
in the same with
thankgiuing.

To conclude I returne againe to all sorts of Christians and ex-
hort them to three things principally: the first is about praier, the
second is about their carriage, the third about their speeches. For
their praiers there are three things exceeding necessarie: perseue-
rance, and christian watchfulnes, and thankgiuing for the graces
and blessings they do receiue.

Verse 3. Praying also
for vs, that GOD
may open vnto vs
the doore of vte-
rance, to speake the
misterie of CHRIST:
wherefore I am also
in bonds.

Remembring vs also in their praiers, that GOD would
open vnto vs a doore of vtterance with libertie, courage, power
and good successe to breake open the mysterie of the Gospell of
CHRIST, for which I am now in prison.

Verse 4. That I may
vtter it as it becom-
meth me to speake.

That I may so speake of those dreadfull secrets, that I no way
derogate from the maiestie of them, or that trust that is com-
mitted to me, or expected from me. Thus of what I would speci-
ally commend to you about praier.

Now

The Metaphrase.

Now for your carriage; I would haue you especially looke to your selues in respect of your behauiour before or amongst the wicked, who are not of GODS familie and Strangers from the life of GOD: it were an admirable thing, to carry your selues in a wise and discreete manner towards them. Hence and by all other waies shewing your selues to be skilfull Marchants in redeeming the time which hath been lost.

And for your communication, let it be of good and holy things, not offensive or slanderous or filthy: and powdered with the salt of discretion and mortification, and thus let it be alwaies and in all companies, that ye may speake filie vnto euery man and to his place and the occasion.

I haue sent ouer Tychicus to declare vnto you my whole estate, who is both a godly man well respected and a painefull Minister, that ioynes with vs in GODS workes.

And withall I send him to know how you doe, and to comfort you by all meanes, with heartie consolations.

And with him I haue sent Onesimus, who is now a godlie man truly sincere and well respected, euen he that was borne or brought vp amongst you. These two will relate all things to you.

I haue also diuers commendations to deliuer to you, some from some Iewes, others from Gentiles. Of the first sort are Aristarchus, and Marcus, and Iesus. Aristarchus is my prison fellow. Marcus is Barnabas sisters sonne, and it is he concerning whom heretofore you receiued some aduertisements not to admit him, but now if he come vnto you, receiue him.

Iesus by his good carriage hath gotten himselfe the surname of Iust. These three are Iewes. And indeed the only men that constantly hold out to help forward the kingdome of GOD: they are men in whom I am much comforted.

Those of the Gentiles that desire to be remembred to you, are Epaphras, Luke, and Demas. Epaphras is a worthy Seruant of CHRIST, and the dearer ought he to be to you, because he is one of you: he striueth mightily for you in all sorts of prayers being importunate with God, that you might hold out without declining, and be more and more compleat and full in the knowledge and practise of the whole will of GOD.

Verse 5. Walke wisely towards them that are without and redeeme the time.

Verse 6. Let your speech be gracious alwaies, and powdered with salt, that yee may know how to answer euery man.

Verse 7. All my state shall Tychicus declare vnto you, who is a beloued brother and faithfull Minister and fellow seruant in the LORD.

Verse 8. Whom I haue sent vnto you for the same purpose, that he might know your estate, and comfort your hearts.

Verse 9. With Onesimus a faithfull and beloued brother, who is one of you, they shall make knowne vnto you all things which are done heere.

Verse 10. Aristarchus my prison-fellow saluteth you, and Marcus, Barnabas sisters sonne, touching whom ye receiued comandements. If hee come vnto you, receiue him.

Verse 11. And Iesus which is called Iustus, which are of the circumcision. These onely are my worke-fellowes vnto the kingdome of GOD, which haue been vnto my consolation.

Verse 12. Epaphras the seruant of CHRIST which is one of you, saluteth you, and alwaies striueth for you in prayers, that ye may stand perfect and full in all the will of GOD.

For

The Metaphrase.

Verse 13. For I beare him record that hee hath a great zeale for you and them that are in *Laodicea*, and them in *Hierapolis*.

Verse 14. *Luke* the beloued *Phisician* & *Demas* greet you.

Verse 15. Salute the brethren which are in *Laodicea*, and *Nymphas*, and the Church which is in his house.

Verse 16. And when this *Epistle* is read amongst you, cause it to be read also in the Church of the *Laodiceans*, and that you likewise read the *Epistle* from *Laodicea*.

Verse 17. And I say to *Archippus* take heede to the miniltry which thou hast receiued in the *L O R D* that thou fulfill it.

Verse 18. The salutation by the hand of me *Paul*, remember my bonds, grace be with you, Amen.

For I beare him witnesse, that he is inflamed with great affection both for you and them of *Laodicea* and *Hierapolis*

Luke also a *Phisitian* both godly and greatly respected saluteth you, and *Demas*.

I pray you also to remember my salutations to the brethren of *Laodicea*: especially to *Nymphas* and that religious familie, who for their pietie and good order, are as it were a little Church.

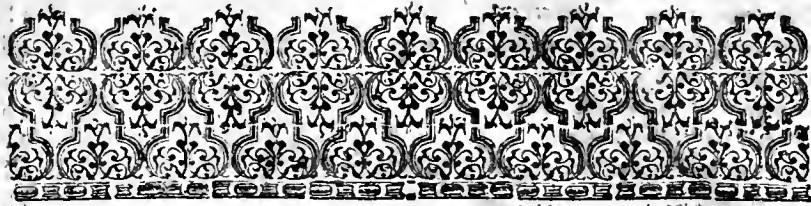
And when this *Epistle* hath been publickly red of you, send it to the Church of *Laodicea* to be red there also, together with that letter which was sent to me from *Laodicea*.

Commend me also to *Archippus* your *Preacher*, and charge him to take heed he do not his worke by halues, but as he hath receiued his commission from the *L O R D*, so let him fulfill it, both by constancie and painfulnessse, and powerfulnessse of preaching.

I praye also my owne salutation, which is written with mine own hand, and not by my scribe. I pray forget me not in this restraint. The grace of *G O D* as the onely faire portion, be now and alwaies with you.

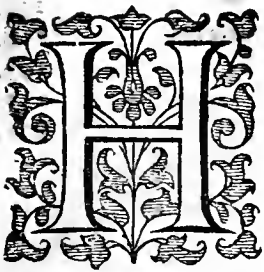
And my confident hope is, so it will.

THE



CERTAIN OF THE

choifest and chiefest points handled
in the fourth CHAPTER.



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CHAP. IIII.



CHAPTER III.

VERSE I.

Yee masters doe that which is iust and equall vnto your seruants, knowing that yee haue also a master in heauen.



His verse belongs vnto the doctrine of household gouernment, and containes, 1. the dutie of masters, 2. the reason, *knowing*, &c.

In the dutie, 1. the parties charged, (*ye masters*) 2. the dutie required, (*doe that which is iust and equall*) 3. the persons to whom it is to be performed, (*vnto your seruants.*)

Masters. All masters are charged, without difference, yea the wife as well as the husband by a *Synechdoche*, the greatest as well as the meanest, and the poorest must deale iustly as

well as they that haue more meanes, &c.

Doe that which is iust and equall.

Doctrine from the coherence : That God that promiseth eternall things, will provide temporall things also. In the former chapter God promised the reward of inheritance to seruants : heere he takes order for their well being in the world, charging masters to see that they be vsed iustly and equally.

[*Text.*] Masters must doe iustly, and shew it, 1. generally, by not requiring vniust things of them, and by chusing such seruants as are iust into the familie, * lest by bringing in leud seruants the rest be infected. For if it be a great iniustice to bring in an infectious seruant, that hath the plague vpon his bodie, and to appoint him to worke among the rest of his seruants that are free from the disease, then it is much more vniust to bring in leud seruants, that haue the plague sore of sinne running vpon them : for the presence, and counsell, and example of leud sinners, is of more power to infect a sound soule, than is a plagiue man to poison the sound bodie of others. 2. More particularly, masters must doe that which is iust, 1. to the soules, 2. to the bodies of their seruants. They must deale iustly with their soules, by helping them to grace if it be possible, but at least by bringing them to the publike meanes of grace, and by priuate training of them vp in Gods feare, by praier and instruction. The iustice they owe vnto their body may be referred vnto three heads : For either it concernes their maintenance, and so they must giue them their portion of ^b food conuenient for them ; or it concernes their wages, and so they must giue the wages proportionable to their worke, and that in due time, and without defrauding them of any part of it ; or it concernes their punishment, and so the iustice of the master must be shewed, both in this, that hee will pu-

How masters
doe that which
is iust.
a *Psal.* 101.6.

b *Pro.* 31.15.

Masters doe
vnequally
7. waies.

nish their open disorders, as also that he will doe it with instruction, moderation, and to profit them and the whole familie.

Equall.] Masters must not onely deale iustly, but they must deale equally with their seruants. And masters deale vnequally many waies.

1 When they require inconuenient things : for though the seruant must obey, yet the master sinnes in requiring vnequall things.

2 When they impose more worke than they haue strength to doe.

3 When they turne them away when they are sicke : for it is equall that as thou hast had their labour when they were well, so thou shouldst keepe them when they are sicke.

4 When they restraine them of libertie for their soules. If thou haue the worke of their bodies, it is equall that thou take care for their soules : and if they serue thee six daies, it is very equall thou shouldst proclaime libertie to them to doe Gods worke on the Sabbath day.

5 When they restraine and with-hold their meat and wages.

6 When they send them out of their seruice emptie, after many yeares bondage, and not prouide that they may haue some meanes to liue afterwards.

b *Eccles.* 7. 23.

c *Prou.* 27. 23.

d *Prou.* 27. 23.

To conclude, it is not equall for the master to heare euery word that men say of his seruants^b, nor is it meet they should bring vp their seruants delicately^c, nor yet that they should leaue their callings and the whole care of their businesse to their seruants, but they ought *diligently to know the state of the hearts themselves*^d.

Thus of the dutie.

The reason followes.

Knowing that yee haue also a master in heauen.

Heere are foure doctrines to be obserued.

1 That there is no master, but he is a seruant ; and therefore as hee would require his worke to be done by his seruant, so hee should be careful! himselfe to doe Gods worke, to whom he is a seruant.

2 That Gods maiestie and mans authoritie may well stand together : Christ and *Cesar* can well agree : Mans gouernment in a familie, and Gods gouernment in the world, are not opposite one to the other.

3 Ignorance of God, and the accounts must be made to God, is the cause of that securitie, insolencie, and crueltie that is in men.

4 That it is ill to vse seruants ill, it will be required if they be wronged.

Thus of the reason.

Verse 2. *Continue in praier, and watch in the same with thankegiuing.*

In this verse, with those that follow to the end of the chapter, is contained the conclusion of the whole Epistle.

This conclusion containes matter of exhortation to verse 7. and matter of salutation verse 7. to the end.

The exhortation may be three waies considered.

1 As it concernes praier, ver. 2. 3. 4.

2 As it concernes wise conuersation, ver. 5.

3 And as it concernes godly communication, ver. 6.

Concerning praier, two things are to be obserued.

1 How we must pray, or the manner.

2 For what, or the matter.

In the manner three things are required : 1. *perseuerance*, 2. *watchfulnesse*, 3. *thankfulnesse*, ver. 2.

In the matter is further added, 1. the persons for whom, *praying also for vs* : 2. the things for which, *that God may open, &c.* ver. 3. 4.

Continue

Continue in praier. The doctrines implied in these words are foure.

- 1 That our mortall condition is a condition of singular vanitie, in that the best of Gods seruants are euer wanting something.
- 2 That long praier of it selfe is not blame-worthie. Christ continued all night in praier.
- 3 That praier is of perpetuall vse in the life of a Christian.
- 4 That to pray by fits is not Gods ordinance, neither that hee requires, nor that he will accept.

The doctrine exprest in these words is threefold.

- 1 That we must hold out and pray still, and neuer giue ouer praier till we giue vp our soules into Gods hands.
- 2 That we must pray vpon all occasions, for health, wealth, successe in our calling, preferuation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, saluation of our soules, euer stretching out our desires to all the opportunities and callings to praier.
- 3 We must be instant in praier, set all aside for praier, wait vpon it, for so the word is rendred, *to wait, Act. 10.7.*

17. Is first for reproofe of such wretched men as pray not at all, *Iob 21.14.* Secondly, for reproofe of such as make apostacie from the affections and practice of praier: and this is a fault in carnall men that fall from temporarie faith; or in Gods children, that by the deceitfulnesse of sinne and Sathan, giue ouer their affections and carefull diligence in praier. For the first sort, we must know, that when such men lose their ioy and delight in the word, they lose also their care in praier: but they must know they doe it not without singular danger; for now that hearing and praier are laid aside, seuen devils worse than that one cast out by acknowledgement, may enter in: yea that they may fall from these affections into a reprobate sence; yea, which is worst, they are in danger of the sinne against the holy Ghost, and the more if they grow to hate praier and despight Gods grace in his children: and therefore they should be aduised with all speed to repent with sound sorrow, and beseech God to forgie them, if it be possible, the thoughts of their hearts. And as for such of Gods children as are decayed and fallen away from the power and practise of praier, they should be wakened and remember themselues, both by considering the hurt they bring vpon themselues, and the remedies for their recouerie. The hurts befallen them by this apostacie are such as these. 1. The losse of the comforts of the sweet presence of God. 2. They put on a kinde of image of the old *Adam* againe, they looke as if they were no better than carnall people, they returne in many things to the filthinesse they had forsaken, they forme themselues to the courses of carnall wisdome, and too much like the world and the sinfull profits and pleasures of it. 3. Faith and loue are more and more enfeebled, lesse sence of Gods presence, and lesse loue to Gods children. 4. They bring vpon themselues, a tedious dislike of the meanes of saluation; besides the danger of many temporall iudgements.

For remedie of this great inconuenience, they must doe three things.

- 1 They must purge by godly sorrow and fasting.
- 2 They must labour to reduce themselues vnto an holy order of liuing, both by a daily course of examination by the Law, and also by the consecration of themselues to the constant and orderly practise of all Christian duties.
3. They must by daily importunitie beseech God to giue them againe the words and affection of praier: and all this they should doe the more speedily, because if by long dwelling in apostacie they prouoke God, though by repentance they recouer themselues againe, yet the ioies of Gods spirit, or the great measure of them, may be lost, so as they shall neuer recouer the ioy of their saluation all their daies.

Of continuance in praier.

αρεσκοντες
πειρα.

Of such as fall away from the affection and practice of praier.

The hurts that follow the apostacie from the power and practice of praier.

Obiections about prayer answered.

3. This Doctrine may serue for incouragement to many of Gods poore seruants, against all the doubts and feares of their owne hearts, these neede only better information, for their discouragements arise from mistakings, as may appeare by their obiections.

Obiect. I haue much hardnesse of heart before I go to praier.

Sol. 1. So had *Dauid* in the entrance into many of his *Psalmes*, yet he recouereth and exulteth exceedingly before the end.

2. Hardnesse of heart that is felt and mourned for, is no hindrance to the successe of praier.

3. Therefore thou hast more neede to pray, for praier is as a fire that melts the leaden hearts of men.

Obiect. I want words when I come to pray.

Sol. 1. Go to *Christ*, and beseech him to teach thee to pray, and pray *God* to giue thee words that hath commanded thee to take vnto thee words ^e.

2. Be more in the examination of thy heart and life by the law.

3. The Spirit helps our infirmities, when (for words) wee know not how to pray as we ought ^f.

4. The foundation of *God* remaineth sure, and is sealed; if thou but name the name of the Lord ^g, with vprightnesse, desiring and resolving to depart from iniquitie, he may haue an infallible seale of saluation, that but nameth the name of *God* in praier as the word is in the originall.

Obiect. But I doubt of audience.

Sol. 1. Consider *Gods* nature, commandement, promise; his nature, he is a *God* that heareth praier ^h, his commandement, for he as peremptorily giues his commandements to pray, as he doth any of the tenne Commandements, and therefore will certainly accept of what he so earnestly commands; his promises also are to be collected and considered as they lie scattered in seuerall Scriptures: *He will be neere vnto all that call vpon him in truth.* And *his eares are open to the praier of the righteous* &c. Onely be thou carefull that thou lie not in any presumptuous sinne, and that thou turne not away thine eare from hearing the law, and that thou allowe not thine owne heart in wrath or doubting, for these and such like are great lets of Audience.

Obiect. I haue praied long and often, and yet I am not heard.

Sol. 1. *God* sometimes doth of purpose deferre to graunt, that so hee might compell them to continue to pray.

2. Consider the things thou praieest for, whether they be such things as *God* will euer graunt; For if we aske amisse, or onely for fleshly things, or to spend vpon their lusts *God* will neuer heare ⁱ.

3. *God* heares diuers waies, for sometimes he granteth not what is asked, but giueth what is answerable, to it or better, so he heard *Christ* *Heb.* 5. 7.

Thus of continuance in Praier.

Watching in the same.

D. Watching is needfull vnto praier ^k, for explication whereof wee must know that watching is taken 2. waies, either literally or metaphorically; Literally and so is either a Iudgement or a Dutie, watching as a iudgement, is when *God* brings vpon wicked men the terrors of the night, or for chaastisement of his seruants, holds their eyes waking as a dutie, watching, is a voluntary restraining of our eies from sleepe, and spending of the whole or part, of the night in holy imployments. Thus the Church kept the night of the *Passover* holy, *Exod.* 12. 42. Thus *Christ* watched *Math.* 14. 23. 25. Thus *Paul* 2. *Cor.* 11. 23. Thus *Dauid* *Psal.* 139. 18. And this watching vsed by *Gods* Children was either ordinarie or extraordinarie. Ordinarie watching is nothing but a sobervse of sleepe, in which we ought to be moderate aswell as in eating and drinking. Extraordinarily *Gods* Children haue bene vsed to watch

^e Luk. 11. Hof. 14. 3.

^f Rom. 8. 26.

^g 2. Tim. 2. 20.

ὁνομαζει το ονομα.

^h Psal. 95. 2.

ⁱ 1. Cor. 13. 2.

Of watching in praier.

^k Mat. 26.

Luke. 21. 36.

1. Pet. 4. 8.

warch either vpon occasion of great Iudgements¹, or for preparation to some great businesse. Thus Christ would spend whole nights in praier; thus hee watched before his passion. Or when they haue lost the benefit of Christs presence, *Cant. 3. 1.* and all this they haue done with great successe, for *their reines haue taught them in the night^m and their soules haue bene full as with marrowⁿ.* But we may iustly complaine and take vp the wordes in *Iob 35. 10.* *But none saith where is God that made me, euen the God that giueth songs in the night?*

But it is spirituall watchfulnesse that is here specially required, and it is nothing else but a Christian heedfulnesse, obseruation, and consideration, both for preuention of euill, and embracing of the meanes, waies and oportunities of good. And thus wee must watch, first our owne hearts, to spie out where any spot of spirituall leprosie in thoughts or affections breakes out, to heale it in time. Secondly the practises of *Sathan*, that we be not insnared with his spirituall baits and methods. Thirdly the waies of God: if any mercy appeare, or fountaine of grace open, to snatch vp our incense, and runne presently to Gods Altar, and offer with our sacrifice the *calues of our lippes*; or if any threatning arrest vs or iudgement befall vs, to make our peace speedily and flie from the anger to come. Fourthly, the comming of Christ either by death or iudgement, specially we should *watch vpon whom the ends of the world are come^o*. But that which is here principally meant, is watching vnto praier, and thus wee had neede to watch, 1. to the meanes to get abilitie to pray. 2. To the opportunitie and occasions of praier. 3. To the successe of it, to take notice of Gods answer, and our speeding, waiting vpon God till he giue a blessing, or if God hide himselfe to sue out an attonement in Christ.

Thus of Watching.

With thanksgiving.

D. 1. When we haue any suites to God for what wee want, we must carefully remember to giue thanks, for mercies receiued: and particularly for all Gods mercies in praier^p.

2. In that the Apostle so often vrgeth the dutie of thanksgiving, it shewes that naturally wee are exceeding vnthankfull for the mercies of God, and that few of vs are carefull to yeeld God constantly this sacrifice.

3. There are diuers kindes of thanksgiving, or diuers waies of thanking God. For men giue thanks,

1. By receiuing the *Eucharist* which is called the *cuppe of blessing^q*.

2. By obedience of life, for he that will truly offer praise vnto God must order his waies aright.

3. By opening our lippes to sound forth his praise, and thus Gods name is honoured, both by the thanks or praie

1. Of *celebration* when we tell of Gods mercies to others.

2. Of *innocation* when we speake of Gods praises to God himselfe in praier, this is heere specially meant, and of this I haue intreated before at seuerall times, out of other places of this Epistle.

Thus much of the manner how we must pray, The matter followes, and first of the persons for whom we must pray.

Praying also for vs.

In Generall I obserue three things, 1. That wee ought to pray one for another. 2. That one great meanes, to get a large heart in praier, and the perseuerance in the practise of it, is to endeaour after tender and affectionate desires to helpe others by praier. 3. That Christians should desire the praier of others, as carnall men make vse of their friends to get their helpe for wealth, offices &c. So should Christians improue their interest in the affections of their friends by seeking prayer of them.

¹ Lam. 2. 19.
Isay. 26. 9.
Psal. 102. 7.
Mark. 14. 38.

^m Psal. 16. 7.
ⁿ Psal. 63. 5. 6.

^o Luk. 21. 36.

^p Phil. 4. 7.
¹ Thes. 5. 16.
17.

^q *Eucharistias*
1. Cor. 10. 16.
Psal. 50. 7. 11.

Also] It is *dua together*, and so notes that it is not enough to pray for others but we must pray with others, and mutually help one another by faith, knowledge and praier.

For vs] Here I obserue 4. things.

1. That the greatest in the Church need the praier of the meanest.
- 2 That in hearing praier God is no accepter of persons, he is aswell willing to heare the *Colossians* praier for *Paul*, as heare *Paul* pray for the *Colossians*.
3. It is the dutie of the people to pray for their ministers.
- 4 It is to be obserued, That he wilheth them to pray for other Preachers aswell as for himselfe, there may be a spirituall pride in desiring the praier of others, he did not enuie that others should haue roome in the hearts of others aswell as hee.

Note

Thus of the persons for whom.

The things for which are two waies to be considered, 1. As it is briefly laid downe. 2. As it is more largely explicated.

It is laid downe or propounded in these words *that God would open to vs a doore of utterance*, and is explicated in these words that follow, by the subiect, reason and end.

A doore of utterance] There are diuers doores in the Scripture, in the metaphoricall acceptation of the word. There is the doore

1. Of admission, into the functions of the Church, *Ioh. 10. 1.*
2. Of life, and the doore of life is the wombe of the mother, *Iob. 3. 10.*
3. Of protection, and so to be without doores and barres is to be without defence and protection, *Ier. 49. 31.*
4. Of grace and regeneration, *Iob. 10. 7. 9. Psal. 24. ult. Reuel. 3. 8.*
5. Of death and iudgement, *Iob. 38. 17. Act. 5. 9. Iam. 5. 9.*
6. Of glory, *Reuel. 21. 12.*

Lastly there is a doore of gifts as of knowledge *Reuel. 4. 1. Pron. 8. 33.* Of faith *Act. 14. 27.* Of utterance, *1. Cor. 16. 9.* So heere the doore of utterance comprehends 5. things. 1. Libertie and free passage to preach the Gospell. 2. Oportunitie. 3. Power of preaching. 4. Courage and boldnesse, with full vent to rebuke mens sinnes, and reueale all Gods counsels without feare of any mans face. 5. Successe, euen such utterance as will open a doore into the hearts of the hearers, so that to pray for the opening of the doore of utterance, is to pray for libertie, oportunitie, power, courage and successe.

Use. Is first for ministers and then for the people; Ministers may see heere what it is that specially makes a happy Pastor, not living countenance of great men &c. but libertie, courage, power &c. And it greatly taxeth foure sorts of Ministers. 1. Dumbe Ministers, that vter nothing. 2. Fantastical Ministers that vter the fallhood of their owne braines, that speake their owne dreames, and from the vanity of their owne hearts, and seeke out for the people only pleasing things, dawbing with vntempered mortar. 3. Idle Ministers, that vter not all Gods counsell, for matter or for time, speake but seldom to the people, preach not in season and out of season. 4. Cold Ministers that seeke not the power of preaching, striue not to approue themselves in the sight of God and to the conscience of men.

The people also should make conscience of their dutie, they may learne from hence, what to pray for, and should daily with importunity, beseech God to giue this wide doore of utterance to their Teachers.

Before I passe from the matter he praies for, I must note a doctrine lies secretly lodged within the same, we may finde in the end of this verse, that the Apostle was in prison, and yet he doth not desire to haue the doore of the prison

prison open, but the doore of his heart open to vtter the mysterie of Christ, Noting that it is a greater want, to want the liberty of his ministry, in respect of vtterance, then it is to want the liberty of his body in respect of the prison. We should take notice of this for diuers vses: 1. For thankfulness, if there be a doore of vtterance opened in Gods house. 2. For preuention of all things (as much as lieth in vs) that might stop the mouthes of Gods faithfull ministers. There are fise things that stop the mouthes of ministers in generall: 1. Ignorance and presumptuous sinnes in the ministers themselues; for polluted lips are no lips of vtterance: the lips of the minister should be touched with the coales of knowledge, zeale, and mortification. 2. The sinnes of the people many times put the Teachers to silence: the rebellion of the house of *Israel* made *Ezechiel* dumbe, that he could not preach, *Ezech.* 3. 26. 24. 27. 3. The violence of persecutors preuailes often to shut the wide and effectuall doores of powerfull preaching, *1. Cor.* 16. 9. and therefore we should pray that God would deliuer his faithfull ministers from vnreasonable and absurd men, *1. Thess.* 3. 2. 4. Discouragement and feare silence many a minister in respect of the life and power of preaching, *1. Cor.* 16. 9. 12. *Heb.* 13. 17. Lastly, humane wisdom not only lets the people from the profit of hearing, but likewise it lets the minister from the power of preaching.

God would.]

Doct. 1. The hearts of ministers, yea of the best ministers, are naturally shut; they haue no gift to profit withall, but they haue receiued it: and who is sufficient of himselfe for these things?

Doct. 2. Tis God only that opens vnto men the doore of vtterance; tis hee that makes the heart of the Priest fat, and creates the fruite of the lips to be peace: he openeth, and no man shutteth; and shutteth, and no man openeth: and it should teach them lesse to feare men and their rebukes, and the lesse to care for the rage of the oppressor: for if he will giue libertie, who can restraine it? and if he will silence, who can inlarge?

Euen vnto vs.] This manner of speech notes either his humilitie, or his restraint in prison, or the difficultie of vtterance. His humilitie it may note in this sense, that howsoeuer he hath beene a blasphemer, or persecuter, &c. yet that God would be pleased to honour him and his worke so much, as giue vtterance euen to him and such as heis. His restraint in prison it may import also, and so his desire is they should not pray onely for ministers that were at large, and enioied peace, but also euen for him and such others as were in prison; for a godly Preacher will not be idle, no not if he come into prison: and thus also it notes, that the wisest men of themselues are not able to teach with power and profit the simplest and meanest men; an Apostle cannot teach a prisoner, without Gods speciall aid and blessing. These words may note also the difficultie of vtterance, as if he should say, you had need to pray not only for ordinarie, but extraordinarie ministers.

Thus of the thing praied for, as it is briefly propounded. Secondly, it is inlarged, 1. by the subiect, 2. by a reason, 3. by the end.

The subiect of the vtterance is the mysterie of Christ.

To speake the mysterie of Christ.] Christ is a mysterie to the Gentiles, to the Jewes, to Heretickes, to Papiists, to carnall men, yea to godly men. It is a mysterie to the Gentile that there should be a Sauour: To the Jewes, that saluation should be in the Carpenters sonne: To the Papiists, that he should be the Sauour alone: To the Heretickes, that hee should be a Sauour in both natures: To the carnall man, that he should be a Sauour in particular to him: And to the godly man, that he should be such a Sauour.

But to expresse this more particularly, Christ is a mysterie fise waies: for there are mysteries

Five things
stop the
mouthes of
Gods mini-
sters.

How Christ
is a mysterie
to 6. sorts of
men.

Christ a my-
sterie 5. waies

1 In the person of Christ : for what tongue can describe the supercelestiall vnion of his natures, or the treasures of wisdom and knowledge, or the fulnesse of the Godhead that dwels in him bodily ?

2 In his life and death. The world could not comprehend the bookes that might be made of the wonders of his birth, life, and death. We may see in that that is written what to adore ; for in this world a perfect knowledge we shall neuer attaine.

3 In his body, which is the Church : for who can declare his generation ? or expresse the secrets of his power and presence, in filling her, who himselfe is her fulnesse, and filleth all in all things ? or describe the manner of the vnion betweene Christ and his members ? Is not this a great mysterie ?

4 In the Sacraments of Christ : The holy inuisible presence of God is a mysterie : the communion of the body and bloud of Christ, not locally or by *contact*, and yet truly, is a mysterie : the seale of the holy spirit of promise vpon the hearts of beleeuers, in the due vse of the Sacraments, is a mysterie. The spirituall nourishment that comes to the soule by such secret and hidden passages inuisibly, is a great mysterie.

5 In the Gospell of Christ. And by the mysterie of Christ in this place I thinke is meant the Gospell of Christ : and it is called a mysterie because of the hiding of it. If you aske me where the Gospell hath bene hidden ; I must answer, it hath bene hidden, 1. in the breath of God from all eternitie : 2. in the shadows and types of the ceremoniall Law, which was the lewes Gospell : 3. in the treasure of holy Scriptures : 4. in the person, obedience, and passion of Christ, who was the substance of the Mosaicall Ceremonies, and the quintessence of all Euangelicall doctrine : 5. in the hearts of Christians.

If you aske me from whom it was hidden ; I answer, not from the elect, for God by preaching reuealed it vnto them in due time ; but from wicked men, but with great difference : for to some there is no Gospell at all giuen, as to the Gentile ; to some not giuen plainly, as in those congregations of *Israel*, to whom this euangelicall loafe is not diuided, though in the whole lump it bee giuen : to some not giuen in the power of it, for though they heare the preaching, yet by reason of mixtures, carnall wisdom, or ignorance, and confusednesse in the Teachers, there is little power in it : to some not giuen internally, though externally they haue meanes in the plentie and power of it.

If you yet aske me what caueth this hiding of the Gospell from such as liue euen in the light of it ; I answer, it is either

1 The vaile of their owne ignorance.

2 The powerfull working of the God of this world to blinde them, 2. *Corinth. 4. 4.*

3 The custome in sinne, and customarie abuse of pleasures and profits.

4 The secret iudgement of God, either because he will haue mercie on whom he will haue mercie, or because men haue bene touched and reiect Gods call in the day of saluation, or because they haue presumptuously abused Gods promises, to make them bauds for sinne.

The vses follow. Is the Gospell a mysterie ? it should teach vs

1 To esteeme Gods ministers, seeing they are dispensers of Gods mysteries, 1. *Cor. 4. 2.*

2 To strue by all means to see into this secret, accounting it our wisdom & vnderstanding, to gaine the open knowledge of this secret doctrine, *Eph. 1. 8. 9.* but because euery vessell is not meet to beare this treasure, we should get a pure conscience to carrie this mysterie of faith in, 1. *Tim. 2. 9.*

3 To account our eares blessed if they heare, and our eyes blessed if they see : it is a great gift of God to know the mysterie or secrets of this Kingdome, *Mat. 13. 11. & c.*

The Gospell hidden sine waies.

The Gospell hidden from the wicked diuersly.

Why wicked men cannot see the Gospell.

τὰ μυστήρια.

4. In compassion to the soules of many thousands in Iſraell, to pray for viterance to publiſh more powerfully, not the common things but the ſecrets of the Goſpell, *Eph. 6. 19.* there is need not of more preaching but of more powerfull preaching.

For which euen I am in bondes] either at *Ephesus* as *Dionisius* thinks, or at *Rome* as *Caietan* and others thinke, Here are 5. things to be obserued.

1. That the truth of the Goſpell ought to be ſo decree vnto vs, that wee ſhould be content to ſuffer for it.

2. We ſhould be willing to ſuffer, the extreameſt and baſeſt things, as here euen bonds, and therefore much more the ſpeaking againſt of ſinners.

3. As any Miniſters are more faithfull, they are in more danger, to be troubled and moleſted.

4. Croſſes ſhould inflame vs ſo much the more to ſinceritie, he is more eager after viterance, now that he is in bondes.

5. The cauſe not the ſuffering makes the Martir, not euery one in bondes is a Martir, but when it is for the Goſpell, men may ſuffer for their indiſcretion and ſinne.

Verl. 4. That I may utter it as it becommeth me to ſpeake.

That I may utter it] *iva φανερωτω* That I may manifeſt it.

D. Sound preaching is the manifeſting of the miſterie of Chriſt, this Doctrin as it ſhewes the profit we may get by preaching ſo it maintaines plaine teaching, and reprocues ſuch as would be Doctours of the law, and yet vnderſtand not of what they ſpeake, they darken the texts they ſpeake of.

It ειρω] D. As good not preach as not preach the Goſpell of Chriſt, wee doe nothing if our people vnderſtand not the myſterie of Chriſt, but remaine ſtill ignorant of the fauour of God in Chriſt.

As it becommeth me to ſpeake.]

D. It is not enough to preach, but we muſt ſo preach as becommeth the miſterie of Chriſt, and to preach ſo is to preach with power 1. *Theſſ. 1. 5.* with inſtance and all watchfulneſſe 2. *Tim. 4. 2. 3. 5.* with patience and all conſtancie with feare and faſting 1. *Cor. 4. 9.* 2. *Cor. 6. 4.* 2. *Cor. 4. 8.* with aſſurance of Doctrin 2. *Cor. 4. 13.* with all willingneſſe, 1. *Cor. 9. 16. 17.* with all faithfulneſſe, 1. *Cor. 42.* with all zeale knowing the terror of the Lord, perſwading, exhorting, beſeeching, 2. *Cor. 5. 11.* 1. *Theſſ. 2. 12.* aproving themſelues in the light of God, to the conſcience of the hearers, 2. *Cor. 2. 17.* and 4. 1. 2. with all holy, iuſt, and vnblameable behauiour, 1. *Theſſ. 2. 11.*

Thus do not they preach that are *Neophites*, yong Schollers, raſh, ſcandalous, or *dote about queſtions*, and *logomachios*, or *fables* and vaine diſputations which breed ſtrife, and queſtions rather then *godly edifying*, nor they that come with *miſedome of words* and the *inticing ſpeech of mans eloquence*, 1. *Cor. 1. 11.* and 2. 1. 4.

All this may teach Miniſters by reading, prayer, and preparation to *be with their God*, before they come to ſpeake to Gods people, it may terrifie careleſſe Miniſters, woe vnto thee if either thou preach not, or not as becommeth the myſterie of Chriſt, 1. *Cor. 9. 16.* It may comfort good Miniſters, for if God ſtand vpon it to haue his worke thus done, he will certainly pay them their wages, yea if *Iſrael ſhould not be gathered yet their wages ſhould be with God, and their worke before him.*

Laſtly if Miniſters muſt preach as becommeth the myſterie of Chriſt, the people muſt heare as becommeth the myſterie of Chriſt, with attention, conſtancie, patience, reuerence, in much affliction, as the word of God, with ſinceritie, hungriſſe appetite, and fruitfulneſſe.

Thus of the firſt branch of the exhortation.

How Miniſters muſt preach.

How the people muſt heare.

Verf. 5. *Walke wisely towards them that are without and redeeme the time.*

These words are the second part of the exhortation, and concerne wise conuerſation.

Walke] This is a metaphor borrowed from trauellers, and notes both action and progresse; hearing, and talking, and commending of Gods seruants will not serue turne, but we must both practise and proceede.

There is a double race in the life of a man, one naturall, the other voluntarie, the one is the race of life, the other is the race of holy life, in the first men must runne whether they will or no, and come to the end of it: But the other will not be dispatched without great indeauour and constancie. As the most of vs order the matter, the naturall race of life is almost runne out, before we once enter the lists of walking in the race of holy life, yea Gods children are so apt to sleepe, and sit still, and rirc, that they need to be excited and called vpon and encouraged in their race.

Walke *οὐκ ἔπιπατε*] A Christian is a peripateticke, so is Christ, so is the Diuell, so are Hereticke, so are Apostataes, so are worldly men, Christ walke in the middest *Reuel. 2. 1.* The Diuell walke in the circumference round about *Iob. 1.* his motion is circular, and therefore fraudulent, and dangerous. The Apostata walke backward. The Hereticke walke out on the right hand, the worldly man walke on the left hand, enticed out of the way by worldly profits, pleasures, and lusts, Onely the true Christian walke forward.

Wisely] Wisedome of conuerſation must be considered two waies, 1. Generally. 2. With limitation to the respect of them that are without.

In generall to walke wisely hath in it 4. things.

1. To walke wisely is to walke orderly, and the order of conuerſation hath in it 2. things. 1. Asue respect of the precedencie of things so as wee must first provide for heauen, and then for the earth, first learne to die and then to liue, first serue God and then our selues, and other men; first care for the soule and then for the bodie, first seeke the kingdome of God and the righteousnes thereof, and then outward things.

2. It hath in it a carefull attendance to our calling with diligence, and constancie, and patience *1. Cor. 7. 17. 1. Theff. 4. 11. 12. & 2. Theff. 3. 6. 11.* to walke inordinately is to walke vnwisely.

2. To walke wisely is to walke speedily, walke in the light while you haue the light, loose no opportunitie, delay no worke in haruest, *Iob. 12. 35.*

3. To walke wisely is to walke vprightly and that for matter in the newnes of life *Rom. 6. 4.* And for manner exactly, precisely, circumspectly, *Ephes. 5. 15. 16.*

4. To walke wisely is to walke surely, and he walke surely.

1. That will liue where he may haue meanes for his soule, as well as his bodie, he will not liue in darkenesse, but desires to be where he may haue the greatest light.

2. That makes the word the rule of his actions, and is sure of warrant from the Scripture for what he doth *Deut. 4. 5. 6.* this is to walke in the law, *Psal. 119. 1. according to the rule Gal. 6. 16.*

3. That will not liue vnder any knowne threatning, will not venture to go on with wrath hanging ouer his head, he is none of those fooles, that will not vnderstand though the foundations of the earth be moued *Psal. 82. 5.*

4. That walke by faith and not by sight *2. Cor. 5. 7.* trusts not in things that may be seene, which are mutable, but labours to be clothed with the garments of Christs righteousnesse, he walke not wisely that walke nakedly, *Reuel. 16. 15.* And for manner of assurance, he that is a wise man when he

sees

What it is to walke wisely.

αὐτὸς ὁσ.

He walke surely that obserues 5. rules.

sees how carefull the men of the world are to make euery thing sure, and what stirres there are for certainties in the things of the earth, he will not rest in probabilities for his soule, or in common hopes or presumptions, but will strue by all meanes to make his calling and election sure, he will not be led in a fooles paradise, and stand to the venture of his soule vpon carnall coniectures
Pro. 24. 5.

5 That walkes in the way of the left and not of the most, he will not be led by the example of the multitude, or frame his life according to the commonest opinions &c. *2. Cor. 12. 15. Phil. 3. 16.*

Thus of wisdom of conuersation in the generall, here it is limited to conuersing with one sort of men viz. *Those that are without.*

Towards them that are without } Without are first all infidels, that liue without the Church of Christ. 2 All Hipocrites that minde nothing but the guilding of the outside. 3 All wicked men in generall, that liue without God, without Christ, without hope in the world, *1. Cor. 5. 12. 13. Luk. 13. 25. Reuel. 22. 15.*

Who are without.

Here are two things I will but briefly touch, 1 That a Christian should be more carefull, how he behaues himselfe before wicked men then before godly men. 2 It is to be noted that he saith not with them but towards them, it is one thing to walke with them and an other thing to walke towards them, the one notes a voluntary conforing with them, this the Apostle allowes not, the other notes a behauiour that is well framed when through necessitie, and calling we must haue to do with them.

Note.

But the maine thing is what we must do, that we may carry our selues iustly towards wicked men? That this may be distinctly vnderstood, wicked men may be two waies considered, first as Spectators of our conuersation, Secondly, as parties in conuersing.

The rules of conuersing in respect of wicked men.

As they are Spectators and obseruevs, there are 4. things which in godly discretion, we should make to shine before them.

1 All good faithfulness in our calling, *1. Thess. 4. 11. 12. 1. Tim. 6. 1.*

2 All humble subiection to those in authoritie shewing all meekenesse to all men, *Tit. 3. 1. 2.*

3 A mortified course of liuing, the Gentiles will say of such *they are the seede of the blessed of the Lord, Isay. 61. 9.*

4 Concord and holy loue amongst our selues, doing all things without reasonings and murmurings, *Phil. 2. 15. 19:*

As they are parties in conuersing they are two waies to be considered.

1 As they are euill men, but not iniurious and euill to vs.

2 As they are both euill men and iniurious to vs.

Towards the first sort our wisdom of conuersation must be shewed,

1 In the due obseruation of the circumstances, of lawfull things, for all lawfull things are not to be done at all times, and in all companies, and in all manners, in discretion herein doth much harme euery where.

2 In the skilfull applying of our selues, to winne them making vse of all opportunities, and speaking to them with all reuerence, deliberation, compassion instance &c. As may become the maiestie of Gods trueth and ordinances.

3 In the shunning of conceitednesse, peruersenesse, frowardnesse, and such like things, as doe maruellously prouoke a carnall minde, but approue our selues in all meekenesse of wisdom, It is a great wisdom in the vse of our knowledge, to expresse a constant meeknesse, *Iam. 3. 13.*

4 In auoiding euill, 1. to them, 2. to our selues. To walke wisely in auoiding euils to them, is to be carefull that wee put no *stumbling blocke before the blinde*, but cut off all occasions of reproching or blaspheming. In auoiding euill

euill to our selues by them, we must looke to threethings : 1. That we be not infected or defiled by their company, either by needlesse presence, or by any kinde of consent to or approbation of their euils. 2. That we be not beguiled by committing our selues to them, and trusting faire pretences, *Ioh. 2. 24.* 3. That wee yeeld not to them to satisfie them in the least linne : for tis not yeelding will draw them, but *a pure conuersation with feare, 1. Pet. 3. 12.*

Towards the second sort of wicked men, viz: those that are euill, and are or are like to be iniurious to vs, our wisdome of conuersation lieth in two things.

1 In a wise demeaning of our selues when they doe wrong or persecute vs, shewing all firmnesse and vndaunted constancie, patience, reuerence, meeknesse, clemencie, and good conscience, *1. Pet. 3. 13. 14. 15. 16.*

2 In a discreet preuention of our owne trouble as neere as we can. This wisdome *Jacob* shewed in his dealing with his brother *Esau*, when hee came out against him with foure hundred men, *Gen. 32.* And *Samuel*, when hee went to anoint *David*, *1. Sam. 16.* And *Hushai* when he saluted *Abfolon*, *2. Sam. 26. 15.* And our Sauour Christ, when he answered the tempting dilemmes of the malicious Iewes. And *Paul* in his answer to the people about the high Priest, *Act. 23. 4.* And when in the murinie hee cried out hee was a *Pharisee*, *Act. 23. 6.* It is noted as a wisdome in the prudent, in euill times to be silent, *Amos 5. 13.* Tis not good prouoking euill men, nor safe to pull a Beare or a madde dogge by the eares. Tis the true ambition of a Christian, to meddle with his owne butinesse, *1 Theff. 4. 11.*

For conclusion, as wee haue seene what it is to walke wisely in the affirmative, so we must be informed what this wisdome hath not in it. It hath not in it a relinquishing of pietie or holinesse in the whole, or any part, to keepe peace with wicked men, *Heb. 12. 14.* It hath not in it a forsaking of fidelitie in the discharge of our duties. *Amos* must not leaue the Court, though *Amaziah* tell him it is his wisest way. *Michaiab* must not flatter *Abab* because the 400. Prophets did. Lastly, to walke wisely is not to walke craftily and deceitfully; for such wisdome offerpents is required, as may stand with the innocencie of Doues.

Redeeme the time.] To redeeme signifies either to recouer what is lost, or to buy what is wanting. It is vsually a metaphor borrowed from Merchants buying and selling of commodities. *Time* signifies either space of time, or the opportunitie of time: both may be heere retained.

In general, as time is taken for space of time, there are diuers things may be obserued. 1. That time is a commoditie. 2. That a Christian is a Merchant by calling. 3. That as any are more wise, the more they know the worth of time, *Eph. 5. 15. 16.* 4. That a Christian findes the want of time. 5. That if he were proud, time for holy duties might be bought. 6. Not to trade for time is a great fault, and yet an vsuall fault, and comes to passe because men haue no stocke of grace to imploy, or they haue neuer serued a prentiship to learne how to vse time, or else they haue had such extraordinarie losses, they cannot set vp againe; they haue so often made shipwracke of time by misse spending it, that they cannot now well set themselves in a course to vse it well.

Again, if time be taken for opportunitie, we may obserue

1 That there is a season, an opportunitie, a due time : God hath his harvest for iudgement, *Matth. 13. 30.* his season for temporall blessings, as for the dew of heauen, and the fruits of the earth, *Act. 14. 17.* so hee hath for the manifesting of his will by preaching, *Tit. 1. 3.* for iustification, *Rom. 3. 26.* for the testification of our iustification, *1. Tim. 2. 6.* for mercie, and deliuerance, and the helpe of *Sion*, *Psal. 102. 13.* and for saluation spirituall and eternall, *2. Cor. 6. 2.* Finally, there is a season both for man to doe good, *Psal. 1. 3.* and to receiue good, *Isa. 55. 8.*

οσιλομηειδξ
πισυζειεν.

Six things
obserued con-
cerning the
redeeming of
time.

Four confi-
derations of
the opportu-
nitie of time.

εσ τω νω
καιρω.

2 That this opportunitie is not obuious, not ordinarie, nor easie, and euery where to behad. Euery day in the yeare is not the Faire day, nor euery day in the weeke the Market day.

3 When opportunitie is offered, we must not neglect it, or lose it. Ministers must preach while the doore is open: the people must walke while they haue the light: so we must all pray in euery opportunitie, *ἐν παντι κειρω*, Eph. 6. 18. Luk. 21. 36.

4 We must aduantage our selues by spirituall opportunities, though it be with our loile and paines. We should not thinke much to be at some losse for Gods wares, as well as mens; and wee must be content to trauell as well to the market of our soules; as of our bodies.

In particular, concerning redeeming of time, consider 1. what time is lost, 2. how time is to be redeemed, 3. how it must be vfed when it is redeemed, 4. the vses.

For the first, all time is lost, that is spent idly, or in the superfluous feeding of nature, either by food, or sleepe, or in ill companie, or in the seruice of sinne, and the lusts of the flesh, or in the seruice of the world, or superfluous cares about profits, or ioies about pleasures; yea the time is lost that is spent in Gods worship, where it is done idolatrously, superstitiously, ignorantly, carelesly, hypocritically, &c.

For the second, wee must distinguish of times, and the persons that haue time to sell, and the kindes of redeeming. There is time past: this cannot be brought backe againe by any price; but yet wee may contract with time present, for some allowance towards the losse of time past. There is also time to come. And heere is first a time of glory to come, and a great bargaine to be made: and for the buying of this, heauen must suffer violence, and we should throng and crowde into the market to procure it, by praier, hearing, faith, almesdeeds, &c. For though it be onely Christs merits that deserues it, yet these things we must doe for the assurance of it. Besides, there is a time of sorrow to come: as sure as we haue had our daies of sinne, wee shall haue daies of sorrow and torment. This time is to be bought out with repen'ance, watching, fasting, praying, strong cries, by all meanes endeououring to make our peace, and sic from the anger to come.

But time present is the comoditie we are with all carefulnesse to redceme. The deuill and the world haue time, our callings haue time, and God is a great Lord of time. Time out of the deuils hands and the worlds must be redeemed, by violent ablation: time from our callings wee must redceme by permutation, only making an exchange, and allowing time for godlinesse. In the first and chiefe place, time of God we must buy, both the space of time to repent in, and the opportunitie of time, both for the giuing, and the efficacy of the meanes: and for this we must both offer and tender the sacrifice of Christ, to pacifie for time lost, and procure acceptation; and also wee must offer vp our selues, soules and bodies, vpon the seruice of opportunities, humbling our soules to walke with our God.

3 When wee haue bought time, wee must be carefull to vse it well: and heerein a principall respect is to be had vnto the soule; for all this merchandise is for the vse of the soule especially, and for religious ends. And thus we must spend some time in mortification, 1. Pet. 4. 1. 2. and some part in searching the Scriptures, lest that he said of vs which was said of the Iewes, that whereas concerning the time they might haue bene teachers, they did need againe to be taught: the very principles, they were so in expert in the word of rightcousnesse, Heb. 5. 12. Much time should be spent in the workes of pietie, abounding in the worke of the Lord as wee abound in time. Some time should be spent in workes of mercie, both spirituall (instructing, comforting, exhorting, admonishing,

*πὸν χρόνον ὀ-
νειροντες.
Rom. 12. 11.
Seruing the
opportunitie.*

What time is
lost.

How time
may bee
bought
againe.

How time
must be vfed
when it is
bought.

nishing, &c.) and corporall, (in feeding, clothing, visiting, &c.) Generally our time should be spent in well doing, *Gal. 6.9.* And as for time for worldly busineses, we should obserue the Apostles rule: *They that haue wines should be as they that haue none, and they that weepe as though they wept not, and they that reioice as though they reioiced not, and they that buy as though they possessed not, and they that vse the world as though they used it not, for the fashion of the world goeth away, 1. Cor. 7.29.30.*

The vse of all is for reproofe of the most of vs : for some of vs sinne against the seasons and opportunities of Gods grace, some against the very space of time. Men transgresse against opportunitie two waies ; first, by ignorance of the signes of the seasons, *Matth. 16.3.* secondly, by a wilfull neglect of the opportunity of grace when we haue them. There are many things might moue vs to redeeme the time in this respect. 1. We haue our times appointed, and the bounds of our habitation assigned, *Act. 17.26.* 2. The times will not be alwaies faire ; there are perillous times, times of sorrow, anguish, sicknesse, tentation, want, losse, feare, perplexitie, yea wee may purpose, promise, expect time of healing and curing, when we shall be deceiued, and finde a time of trouble, *Jer. 14.19.* Besides, Christ in the opportunities of grace is but a little while with men. There is a prime of a mans life, yea a prime of euery mans ministerie, *Ioh. 7.33.* Further, the Kingdome of God in the mercie of it may be wholly taken away, if we bring not fruit in time of fruit, *Matth. 21.34.41.* Lastly, this is a very prouoking sinne : for if God giue a space to repent, and men will not know the day of their visitation, most an end God casts such into a bed of affliction, after they haue stretched themselues vpon the bed of securitie, *Ruel. 2.21.22. Luk. 19.43.44.* Yea many of Gods children are greatly to blame, in neglecting the opportunities of assurance of grace : and therefore because they are so carelesse in making their calling and election sure, this forsaking of the promise of God is scourged afterwards with comfortlesse sorrowes, arising from such a sense of their corruptions, as makes them for a long time seeme to be deprivied of all grace and mercy, *Heb. 4.1.*

Againe, many men sinne egregiously against the very space of time, in that they haue much leisure and time, and fill it vp with little or no good imploiment. Their estate, that haue meanes to liue without labour, is vually accounted an estate of great ease and happinesse. But indeed it is an estate of much danger : for the men that abound in time without imploiment, are liable to many temptations and lusts ; besides, they are subiect to almost continuall hardnesse of heart and deadnesse of spirit : for it is the labouring seruant that enters into his masters ioy. Adde, that men that abound with leisure, are easily drawne by the inticements of ill company, and much intangled with the sports and pleasures of the world. Sometimes such persons grow into great habit of suspitiousnesse, waiwardnesse, filled with worldly passions and discontentments : sometimes they prooue great medlers in other folkes businesse.

The remedie for these persons, whether men or women, is to exercise themselues in some kinde of profitable imploiment, and to labour so as some way to see the fruit of it, to eat their owne bread ; but especially they should be abundant in the worke of the Lord, they should double their imploiment in reading, hearing, conference, mortification, mercie, &c.

Thus of wise conuersation.

Let your speech be gracious alwaies, and poudered with salt, that ye may &c.

Godly communication is heere exhorted vnto: and for order, heere is a precept, *Let your speech &c.* 2. the end of the precept, *that ye may know how &c.* In the precept concerning our speech obserue, 1. the properties of speech, which are two ; 1. they must be gracious, 2. poudered with salt, and then note the continuance how long the precept is in force, and that is *alwaies.*

Motives to
redeeme
time.

In generall wee so heare that we must looke to our words as well as our workes, and therefore they are far wide that say *their tongues are their owne* who shall controule them *Pfal. 12. 4.*

From Coherence I obserue, that he walkes not wisely that talkes not wisely, for euill words corrupt good manners, neither may he be accounted an honest man of life that is an euill man in tongue.

The vse is for triall for if God make vs new Creatures, hee giues vs new tongues, and if he turne the people to him by true repentance, he doth *returne vnto them a pure language, Zepha. 3. 9.* and therefore if any man seemeth to be religious and refraineth not his tongue this mans religion is in vaine.

Let] It is not arbitrarie (we may looke to our words if we will) but it is a flat precept and so a matter indispenfible.

Your] God is no respecter of persons, he forbids vngracious wanton and idle words, in Gentlemen and Gentlewomen as well as in poore men and Laborers, he dislikes it in Masters and Parents, as well as in Children and Seruants, it is as ill for the Master to spend his time in idle talke &c. as for the Seruant.

Gracious] Our words may be said to be gracious 3. waies. First if we respect the cause. 2 If we respect the subiect. 3 If we respect the effect. In respect of the cause good words are well said to be gracious, 1 Because they flow from the free grace of God without our merit: for wee doe not deserue so much as to be trusted with one good word. Reason yeelds vs conceits and nature an instrument to speake by, but it is the God of nature that of his free grace giues vs good words. 2 Our words ought to proceed from some grace of God in the heart, as from knowledge, faith, ioy, sorrow, loue, feare, desire &c. and in this sense when they are in the tongue, carrie still the name of the fountaine whence they flow. Againe, our words must be gracious in respect of the subiect, the matter we must talke of, must be of good things, or religious matters, words of instruction, comfort, faith, hope &c. but especially our words should be seasoned with the daily memorie and mention of Gods grace to vs in Christ. 3. Our words ought to be gracious in respect of the effect such as tend to build vp and minister grace to the hearers, yea gracious words are faire words, and faire words are first gracefull words, wordes of thankfulness. 2. Inoffensiu words, not railing, bitter, slandering blasphemous or filthy words, nay not iesting words that are intended to prouoke irritate disgrace and bite. 3. Seasonable words. 4 Wholefome words, not filthy rotten communication.

Vse is for reproofe. And men siue against this exhortation. 1 by omission of gracious words. But 2 they do worke that vse euill words. And 3 they are worse then the former two that vse their words to speake against grace and gracious courses. But they are worst of all that loue euill wordes, euen the wordes that may destroy either their owne soules, or the soules of others. 2 Here is instruction, we must labour by all meanes, to get abilitie for a gracious speech, either to God by praier, or to men in conuersing with them, and to this end, first we must pray constantly and conscionably to God, to giue vs gracious wordes. Secondly, we must get the law of grace into our hearts, yea we should strue to be examples one to another, not onely in faith, and conuersation, but in words also, and if all Christians are charged to vse gracious speeches much more ministers, they should speake the words of God, they should keepe the patterne of wholefome words and stay all vaine babblings which increase to more vngodlines, and all words that fret as a canker.

Thus of the first propertie.

Powdred with salt] These are termes borrowed either from the vse of the Temple or from common and ciuill vse. In the Temple euery sacrifice was

Note

Observations concerning gracious speech.

Note

a *Pfal. 40. 11.*
b *Eph. 4. 29.*

c *Pro. 15. 23.*
d *Eph. 4. 29.*
Vse

e *Eph. 5. 6.*

f *Pfal. 37. 30.*
31.

g *1. Tim. 4. 12.*

Mark. 9. last

salted with salt, so must every Christian (who is Gods sacrifice) be seasoned. In the common life of man, meates that are to be kept long, must be powdered with salt, to drinke vp or drie out corruption, and to preserue fauour, so must a Christian be seasoned that will be kept to eternall life.

Note

But first here is implied that the words of men are naturally corrupt, rotten, vnfauorie and haue great need of seasoning. The carnall mans wordes, are much after the humor and infection of his minde. The talke of the Couetous is vsually of his mammon, farme, oxen, bargaines, wares &c. The Epicures talke is vsually of his sports, dogges, cockes, horses, games, companions, or of his lusts. The Superstitious man talkes of his Dagon or the signe, of heauen. The Wrathfull man of his Aduerfarie and wiong. The Ambitious man of his liuings, honors, offices, offers, hopes, or his owne parts and praises, to conlude the talke of all naturall men is but of naturall things, and as they are of the flesh, so their talke fauors nothing but fleshly things.

Math. 9. last

Salt 1 There is the salt of doctrine and thus Ministers are the salt of the earth. 2 There is the salt of mortification and so every Christian must haue salt in himselfe. 3 There is the salt of discretion and this is the praise of the wise, none of these three may be heere excluded from our word. For first we must receiue lawes for our lippe, euen from Gods ministers. We must learne of them not only how to order our affections and life, but also how to speake, especially in matters of God and godinelle. 2 Wee must mourne for the sinnes of the tongue aswell as for other sinnes. We must driue out the corruption that cleaues to our words with the salt of mortification. 3 We must make conscience of discretion in our words, he is a perfect man that is discreet in his words *Iam. 3. 2. The tongue of the wise is as fine siluer, and his heart guideth his tongue wisely and addeth doctrine to his lippes.* The Vse is both for instruction and reproofe. For instruction both to all Christians to season not onely their word, of praier to God, but also their speech in conuersing with men: and especially Ministers must haue salt in their tongues with all discretion and heedfulnesse looking to their words, and with all authoritie and meeete seuerity of rebukes driue out corruption out of the hearers, they may, they must crie aloud and spare not, they must powder them. Here likewise are those men to be reprovued that haue bene often warned of their euill words and mend not. 2. But what should be the cause why some men that haue good affections and desires, and yet cannot get the victorie ouer euill words. *Ans.* It comes to passe 1 By reason of their ignorance of better words. 2 By custome in euill speech. 3 For want of constant taking of words of praier and confession to God. 4 By defect of mortification in the heart, their hearts are not sufficiently humbled, they are too sleightie in godly sorrow, out of the aboundance of the heart the mouth speaketh, and therefore their words are drossie and nought, because their hearts are little worth. That these men may get victorie ouer their euill words (which vsually are against the third or the seuenth or the ninth commandment) they must do three things, first they must go to God constantly by praier, beseeching him to open their lips, and set a watch before the doore of their mouth. 2 They must not faile to mourne ouer their offences in speech, in secret till they haue subdued them, afflicting themselues with voluntarie sorrowes for them. 3 They must strue by all meanes to accustomethemselues in good speech, and gracious wordes, yea many professors are to be reprovued for their words, for many times they are either too many, or too vaine and idle, or too false or too rash &c. Their words want much seasoning, and it is a great fault to haue a heedlesse tongue.

Pro. 10. 20.

Pro. 16. 23.

Quest.

A. sw.

The reasons why some men cannot leaue their euill words.

Pro. 10. 20.

What they should do to get victory.

Perseuerance in good words as well as good workes.

Thus of the properties of speech.

Alwaies 1 A Christian is bound to perseuerance in good words aswell as in good workes, he must talke gratioously, not only at some times for a passion

as when he comes newly from the Sermon, or on the Sabbath day, not onely in some companies, or in some arguments, but at all times and in all places watching to all the oportunities to glorifie God or profit others by his words.

Thus of the precept.

The end followes, that ye may know how to answer euery one, in generall I obserue heere wo things, first that by speaking well wee learne to speake well. Secondly, that the soundest knowledge is experimentall; he doth not indeed know how to answer, that doth not in practise exercise himselfe in gracious wordes though he had all places of answer and arguments in his head.

To answer] To answer doth not alwaies import a question or demand going before, but is sometimes taken for continuing to speake as *Mat. 11. 25.* it is said our Sauour answered and yet no demand went before; Some thinke it is a part for the whole, and one vie of words put for all vses, but I take it in the ordinarie sense as the word vsually imports, and so we answer either vnbeleeuers or beleeuers; concerning our Christian answer before vnbeleeuers there are 6 things may be here obserued.

1 That true grace is sure to be opposed and such as truly feare God are sure of aduerfaries.

2 That mortified men are the fittest to answer aduerfaries, especially in causes of religion, such whose tongues and pens are seasoned with salt. coher.

3 That euery Christian shall finde opposition. (ye)

4 That euery Christian ought to answer for the truth, apologic is the fruit not of learning or wit only but of godly sorrow *2. Cor. 7. 10.* (ye.)

5 That the truth hath all sorts of aduerfaries, open and secret, at home and abroad, learned and vnlearned, Ministers and Magistrates, rich and poore, euery one that is carnall hath a bolt to shoote at sincerity.

6 That it is not an easie or ordinarie skill to know how to answer well, for thereunto is required first deliberation, he that answeres a matter before hee heare it, it is folly and shame to him. Secondly, Praier *Prouer. 16. 1. Hab. 2. 1.*

3 Faith in Gods fauour and promise *Math. 10. 19. Psal. 119. 41. 42.*

4 Discretion considering persons, time, place, occasions, one kinde of answer will not serue euery sort of men, we answer in one manner to great men, in an other manner to learned men, in an other to ordinary men^b.

5 Patience.

6 Humilitie. 7ⁱ A good conscience.

Thus of answering vnbeleeuers, concerning the answering of Beleeuers:

here are these things to be obserued.

1 That Christians should propound their doubts one to another.

2 That strong Christians should support the weake, and helpe them, and resolute them from time to time *Rom. 2. 19.*

3 It is not an easie matter to giue a gracious seasonable and profitable answer.

4 That custome in gracious speech, breedes by Gods blessing, an abilitie to giue wise and sound iudgement, aduise and resolution, it is not wit, learning, authoritie &c. that breedes this skill.

Thus of the Exhortation.

Verf. 7. *All my state shall Tichicus declare vnto you, who is a beloued brother and a faithfull Minister and fellow seruant in the Lord.*

8. *Whom I haue sent vnto you for the same purpose, that he might know your estate, and comfort your hearts.*

9. *With Onesimus a faithfull and beloued brother, who is one of you, they shall make knowne vnto you all things which are done here.*

In these words and those that follow is contained the second part of the conclusion.

6 things concerning answering vnbeleeuers.

7 Things required in answering well.

^b *Pro. 25. 11. & 26. 4. 6. 1. Pet. 3. 15. 16.*

4 things concerning answering Beleeuers.

conclusion. Before he hath handled the common doctrine both of faith and life, now he lets loose his affection to expresse in particular his loue to speciall Christians, in all the words there is to be obserued, first a narration as an entrance. Secondly the salutations themselves.

The narration is in these three verses and the summe of it is that *Paul* being Prisoner at Rome to expresse his care for and loue to the Church and in particular to the Colossians, sends *Timothie* and *Onesimus* the one a Minister the other a priuate man, both faithfull to shew them of *Paul*'s affaires, and to visit the Churches and comfort them.

Before I come to the particulars, from the generall consideration of all the verses to the end of the Chapter, these foure things may be obserued.

1 That religion extends it selfe to the behauiour of men, euen in these more ordinary matters, of life, so as men may sinne or obey euen in them.

2 That the loue euen of the best Christians needs (for the preseruing and continuing of it) euen these lighter helps and obseruances.

3 That pietie is no enimie to curtesie, it doth not remoue but rectifie it, pietie doth prescribe to curtesie foure waies, 1 By forbidding and restraining the art of dissimulation and the politicke seruing of mens humors, and all the base courses of flatterie. 2 By moderating the excesse of complements. 3 By preseruing the puritie of them, that they be not made the instruments of prophanenesse, and pollution and wantonnesse. 4 By adding to them the seedes of grace and religion, *Paul* will salute aswell as the Gentiles but yet his matter shall tend vnto grace and some good of the soule, as *Col. 1. 2.* and in the rest of the Epistles.

4 Amongst Christians there may be a prehemineucie of affection, some may be loued more then others, the Apostle is desirous his doctrine may be a testimonie of his loue, to all, but yet he cannot forbear, the mention of his speciall respect of some.

The first thing in this part of the conclusion is the narration, and out of the whole narration these things may be noted.

1 The generall care Ministers should haue of the Churches, *Paul* cares for the Churches farre removed, yea when himselfe is in great trouble, and so it might be thought, he had cause enough of care for himselfe.

2 That the affections betweene faithfull Ministers and the people should not only be conceiued but exprest.

3 That Church Governours should be carefull whom they imploy in the busineses of the Church, *Paul* will not send a letter but makes choise of discreet and faithfull men, much lesse would he haue imployed about the worship of God or the censures of the Church, suspitious persons men of ill fame drunkards or of scandalous behauiour, how can it be otherwise but that the graue censures, of the Church should be loathed, and scorned when such numbers of disordered and prophane persons are admitted to the denouncing, pleading and executing of them.

4 Men should be carefull how and whom they commend by word or writing, to commend euill men is to beare false witnesse, many times to the great hurt both of the Church and common wealth.

The first particular thing in the narration concerning *Tichicus*, is his praises. Heere I obserue,

1 Who commends him, viz: *Paul*. And this shewes that ministers should be carefull to preserue and enlarge the credits of their brethren. Especially this is a care should be in such as excell others in place or gifts. They are farre from this, that detract from the iust praises of their brethren, hold them downe with all disgrace, labour to destroy what they build vp, and plucke away the affections of the people from them; and when they haue occasion

to speake to them, vse them contemptibly, and rate them as if they were rather their scullions then their brethren. And the sinne is the worse, when the same persons can countenance idle, euill, and scandalous persons.

2 To what end, viz: That his embassage might be so much the more respected: for the credit of the person winnes much respect to the doctrine it selte.

3 In what manner. And heere obserue two things: 1. That he giues him his full praise; for a man may slander by speaking sparingly in the praises of the well-deseruing. 2. That hee praiseth him without any (*but*) to teach vs that we should not be easie in word or letter in discouering the infirmitie of faithfull ministers.

4 The particulars of his praises. And they may be diuided thus: Either they are common to all true Christians, (*beloued brother*) or proper to Church officers, and that either in relation to Christ, (*a faithfull minister*) or in relation to Paul (*a fellow seruant.*)

συνδουλῶ.

There are foure things ought to be in euery good minister.

1 He must be a good man, a brother.

2 He should be beloued of his people, *beloued brother*.

3 He must be faithfull. And his faithfulness stands in two things: 1. Diligence in labour: 2. Sinceritie in giuing euery one their portion of rebukes, comforts, directions, &c. in due season.

4 He must be a fellow-seruant, one that will draw in the yoke with his brethren.

This may smite the conscience of many sorts of ministers.

Some because they are of wicked and scandalous life.

Some because they haue made themselues hatefull to their people by their indiscretion, couerousnesse, contention, &c.

Some because they are not faithfull: Either not true to the bed of the congregation to which they consecrated themselues: or not sincere in the vse of their gifts, being idle loiterers, indiscreet feeders, men-pleasers, or the like.

Some because they are proud, humorous, selfe-conceited, singular, and loue to goe alone.

Thus of his praises. The ends of his mission followes, and they are three.

1. That he might declare vnto them *Pauls* estate. 2. That hee might know their estate. 3. That he might comfort their hearts.

For the first: If you aske what he should declare, I may answer, such things as these, the successe of the Gospell in *Rome*, the order of *Pauls* life, and his afflictions.

If you aske to what end: I answer, 1. For approbation; the greatest men need the approbation of other ministers; yea of other Christians. 2. For thanksgiuing, that so many praises might be giuen to God. 3. For praier for what was wanting, or hurtfull to him or the Church. 4. For consolation to them, who questionlesse would reioice to heare from *Paul*.

Againe it is to be noted that he saith his whole estate: for a godly man carrieth himselfe so as he cares not though all men see into all his courtes.

Verf. 8. Whom I haue sent for the same purpose, that he might know your estate.

Doct. The state of the people ought to be knowne to the minister: not their worldly estate, but the estate of their soules and consciences, and the working of the meanes vpon them, not onely for the satisfaction of the ministers affection, but for the guiding of his priuate preparations and praiers, and for his publike doctrine. Which reprooues the carelesse ministers, that heed not the state of the people. We are watchmen for obseruation, as well as labourers,

rers,

ers in respect of preaching : neither can he be a good Preacher, that is not a careful Watchman.

Againe, it is a great defect in the people, when the minister wants intelligence. For though it be a base humour of any to bring false reports, and a weake part in any minister to make the Pulpit a place to vent their priuate and personall busineses, yet in the generall he cannot be a good Phylitian to the state of any congregation, that is not acquainted with their diseases.

Quest. But why doth the Apostle send to know their estate?

Answ. Because he would not credit reports concerning them : for he knew that wicked men out of their malice would raise monstrous slanders many times of the best deseruing people ; and besides, the better sort of men are not carefull of their words in reports ; matters grow with telling, and euery man according to his seuerall affection sets a seuerall *emphasis* vpon the matter hee tels, so that after a while the tale will not be worth receiuing. This carefullnesse should teach vs how to heare, especially we should be warie, and well aduised, and thorowly informed, before by praier and fasting wee take vp the name of God concerning the absent.

The third end is, that *their hearts might be comforted.*

Heere in generall from the Apostles care to haue them comforted obserue,

1 That Christians need comfort and encouragement.

2 That comfort is the peculiar portion of true Christians ; and contrariwise, nothing but sorrow and the curse is the portion of wicked men ; and if any dramme of comfort be applied to wicked men, the truth of God is falsified.

Ob. But this is the way to make them despaire.

Answ. The blinde and dreaming world is mistaken. Giue mee an instance of one man in this place, nay in this age, nay in any age, (that I can remember) shew me any example in Scripture, or any instance in experience, of one soule driuen into despaire by the sincere preaching of the word. It is no great thing I desire. That men haue despaired I know and finde, as *Cain* and *Iudas* did ; but that it was seuerer preaching that wrought it, I no where finde : and yet for one bitter word giuen by vs, the Prophets gaue ren, and yet this euent neuer followed. Not but there is enough said many times to make despaire, but that there is this prouidence of God, that it comes not vpon men by this means ; but either of the melancholie of the body, or the speciall curse that God priuately poured vpon them, or by the speciall working of Satan by Gods iust permission. And yet I allow not indiscreet rashnesse, or rude indiscretion in applying threatnings.

Doct. 3. That it is the dutie of euery minister to labour to build vp Gods children in comfort, as the Apostle doth heerein expresse his care. But yet consider whom the Apostle comforts.

1. Such as had the faith of Iesus, *Col. 1. 4.* 2. Such as loued all the Saints *Col. 4. 1.* 3. Such as were fruitfull hearers of the Gospell, *Col. 1. 6.* 4. Such as were constant, and laboured to be grounded in faith and hope, *Col. 1. 23.* 5. Such as accounted Christ their greatest riches, and the Gospell a glorious mysterie, *Col. 1. 27.* 6. Such as were circumcised with circumcision made without hands, and haue put away the body of sinnes, and had with painefull sorrowes put away, fornication, vncleanenesse, the inordinate affection, wrath, anger, malice cursed speaking, filthy speaking and lying out of their mouthes, *Col. 2. 10. & 3. 5. 8.*

4 A question may be here asked whether consolations do bar out rebukes and directions.

Answ. They do not, for *Paul* doth comfort and yet hee rebuked in the second Chapter, and directed in the third, nay many times rebukes, and directions

rections are great doores of consolation.

Thus of *Pauls* care to have them comforted.

Tichicus did comfort their hearts, 1. by his presence, 2. by bringing letters to the Church from *Paul*, 3. by his words, not of report onely, relating *Pauls* estate to them; but of doctrine, perswading them to patience vnder their crosses, remembering them of the ioies to come, strengthening them against the gaine-sayings of aduersaries, the temptations of Satan, the rebellion of their owne flesh, and the inconuenience of *Pauls* imprisonment, and lastly instructing them how to goe on in holy life.

Thus of the first part of the narration.

In the narration concerning *Onesimus* I obserue two things: his praises, and the end of his mission. His praises are as they stand in relation to all Christians, or in particular to them; to all, he is a *brother, faithfull*, beloued to them, and so he is *one of them*: the end of his mission is in the end of the verse.

Onesimus.] This *Onesimus* was the theeuish and fugitiue seruant of *Philemon*, who comming to *Rome*, was conuerted by *Paul* in prison, and is now for honours sake sent with *Tichicus*. From hence diuers things may be noted.

1 That hatefull and vnfaithfull persons may be conuerted, and made worthy, faithfull, and beloued.

2 That religion and the word doth not marre, but make good seruants. The word will doe that which rating and stripes will not doe.

3 That no mans sinnes, of which they haue repented before God and the Church, ought to be charged vpon them as any disparagement in subsequent times. Where God forgieues, men should not impute.

4 It is a good worke, to grace and credit such as by repentance returne from their former euill waies.

5 Repentance and true grace is the surest way to credit: the best way to lift reproach from a mans name, is to get sinne off his soule.

Now in the particular praise of *Onesimus* I obserue: First, that Christian loue respects not persons; *Paul* is not ashamed of a poore seruant, and hee would haue the Church loue whom God loues. Secondly, that there is faithfulness required of priuate men as well as ministers, and that faithfulness stands in three things, soundness in religion without error or hypocrisie, diligence in the particular calling, and fidelitie in promises and covenants. Thirdly, that naturall and ciuill relations are not broken or disabled by religion; they must not only loue *Onesimus* as a Christian, but also as *one of them*, for he was a Citizen of *Colosse*: there is loue should be in men as they are fellow Citizens, and of the same trade or profession, or the like.

Thus of the narration.

Verf. 10. *Aristarchus my prison-fellow saluteth you, and Marcus, Barnabas sisters sonne, touching whom ye receiued commandements. If hee come vnto you, receiue him.*

11. *And Iesus which is called Justus, which are of the circumcision. These only are my worke-fellowes vnto the kingdome of God, which haue bene vnto my consolation.*

The salutations follow, and they are either signified or required: signified verse 10. to 15. required verse 15. to the end.

The salutations signified are from six men, three of them Iewes, *Aristarchus*, *Marcus*, and *Iesus*, verse 10. 11. and three Gentiles, *Epaphras*, *Lucas*, *Demas*, verse 12. 13. 14.

Aristarchus is the first, concerning whom heere is set downe, with his name, both his estate, a *prison-fellow*, and his salutation. This *Aristarchus* was a Iew of

a *Act. 19. 29.*
30.

of *Macedonia*, conuerted by *Paul*, who out of the deerenesse of his respect, would neuer leaue him, but accompanied him in his aduerfities; for hee was taken with him in the tumult at *Ephesus*, and heere he is his prison-fellow in *Rome*. Crosses abide all that will liue godly: if hee will haue grace with *Paul*, he may perhaps lie in prison with him too. But heere wee see that aduerfitic doth not lessen that affection that is sound, either to God or to Gods people: they that cannot endure the smiting of the tongue, would little endure the iron fetters.

Marcus is the second. This is he about whom the contention was betweene *Paul* and *Barnabas*, *Act. 13.* because hee had forsaken them and the labour of preaching with them. Now hee is commended by his alliance to *Barnabas*. Certainly the kindred of worthy men are to be regarded euen for their sakes, much more their posterities. It is a great fault, that when men haue spent themselues in the labour and seruice of the Church, their posteritie should be neglected, and exposed to want and miserie. And is it a credit to be *Barnabas* sisters sonne? What is it then to be the childe of God by regeneration?

Concerning whom you haue receiued commandement.] Some thinke that *Marcus* brought to them the decrees of the Counsell at *Ierusalem*, and these reade it (of whom ye receiued, &c.) Some say the meaning heereof is not reuealed, and therefore they will not inquire. Some thinke, that vpon his forsaking of the Apostle, the Churches had notice not to receiue him if hee came vnto them, and that he had written to them himselfe. Some thinke the latter words (whom receiue) are an explication, and so they shew what was commanded, viz. to receiue him.

Now for the obseruations we may note: First, that scandalous persons are not to be receiued. Secondly, that the greatnesse of the offences of men are not to be measured by carnall reason, but by the consideration of the person, manner, place, time, &c. A lesser offence aggravated by circumstances may giue cause of priuate separation from voluntarie companie. Thirdly, that an ingenuous nature is much affected with the distaste of discreet Christians. Fourthly, that repenting sinners are to be receiued, if vnto Gods mercy, then much more vnto our houses and companies. It is an ill qualitie to be hard to be reconciled. In generall tis our dutie and Gods commandement, that wee should receiue one another^b. Thus ministers must receiue their people, when they are with them, to speake to them of the Kingdome of God^c, and the people must receiue their ministers also^d, and the people must receiue one another, euen the meanest Christians as well as the greatest, the little ones that beleue in Christ^e, all the disciples of Christ are to be receiued^f.

Now because this point of receiuing one another is exceeding needfull, and there may be much mistaking about it, I thinke good therefore to giue out of severall Scriptures rules how we are to carrie our selues in this businesse of receiuing one another.

1 That we entertaine with all heedfulnesse, so *Act. 9.* in *Pauls* case, and *Act. 18. 27.* in *Apollos* case. This condemnes the carnall hospitalitie in the world, which promiscuously admits any of any profession, where the basest and vilest sort of people are soonest chosen for the table and companie: yea many of the better sort are to be blamed, such as are ouer credulous, many times to their owne singular disgrace, and hurt of the Church.

2 That when we are assured of the faithfulness of any, wee receiue them with all Christian respect, freely and liberally, *Rom. 15. 17.* bearing with their infirmities, *Rom. 15. 1.* yea if need be, pardoning their offences, *Phil. 12. 17.*

3 That in societie with weake Christians, wee take heed of intangling them with questions and controuersies, *Rom. 14. 1.* as the manner of some is.

4 That great respect be had of our callings.

b *Rom. 15. 7.*

c *Luk. 9. 11.*

d *Act. 21. 17.*

e *Mat. 18. 5.*

f *Mat. 10.*

40. 41.

6. Rules about
receiuing one
another.

5 That the imploiment be chiefly about holy things. Receiue them in the fellowship of the Gospell, not for recreation or idle discourse : either labour to strengthen them, *Act. 18. 26.* or to be furthered in obedience by them, *2. Cor. 7. 15.*

6 That great respect be had of frugalitie, *Luk. 10. 8.*
Thus of verse 10.

Verf. 11. *And Iesus which is called Iustus, which are of the circumcision, &c.*

The third person that doth salute, is described by his proper name *Iesus*, and his surname *Iustus*.

Quest. May the name of *Iesus* be giuen to any man ?

Ans. Before it was appropriated to the sonne of God, it was both lawfull and vsuall to giue it to men, as appears by *Iosnas* name, which is the same, and the sonne of *Syrake*. But now it is not expedient any way : and therefore the *Iesuites* may change their names, like *Iebusites* as they are.

The name *Iustus* was not giuen him by the Iewes, but by the Romans, as the varying of the language sheweth : and in all probabilitie, giuen in praise of his faithfullnesse and true dealing with all men.

Quest. What may we doe to winne the reputation of iust persons ?

Ans. 1. Be peaceable and make peace, and doe all things without murmuring or reasonings, *Mat. 5. 8 Phil. 2. 15.*

2 Be watchfull vnto chastitie and the honestie of the seuenth commandement, *1. Pet. 2. 11. 12.*

3 Let your conuersation be without feare, *1. Pet. 3. 1.*

4 Be not vaine in apparrell, *1. Pet. 3. 3.*

5 Get a meeke and quiet spirit, *1. Pet. 4. 3. 4.*

6 In yeelding Apologie, be constant, and vnmouable with all cheerefullnesse willing to giue answer, with all meeknesse, and reuerence, and good conscience *1. Pet. 3. 15. 16.*

7 Shew all vprightnesse in thy calling, and this vprightnesse hath 3. things, 1 Diligence, 2 All true and faithfull dealing in words and promises 3 A conuersation without couetousnesse.

Finally to liue inoffensiuely is a strong inducement euen to the worst men, many times to draw from them a good testimonie euen of Gods children.

Thus of their names.

In the 2 place they are described, 1 by their country, they were of the circumcision that is Iewes. 2 By their praises, and thus they are commended, either for what they were to the Church in generall, they were labourers, fellow workers, or for what they were to *Paul*, they were to his consolation.

Which are of the circumcision] This is added perhappes to note, that euen those men though they were Iewes did subscribe to the Apostles doctrine, concerning the abolishing of Iewish ceremonies.

But by this periphraisis the Iewes were noted, not so much because God did once hereby distinguish and seperate them from the world as by a partition wall, but because of pertinacie in refusing (though they were Christians) to lay downe circumcision. This obstinacie of the Iewes should teach vs, resolution for the truth and be more constant in all good courses then they obstinate in euill.

In the praise of their paines I note 1 Their paucity or fewnesse, (*these only*) 2 Their labour *workefetomes*. 3 The subiect about which they labour (*the kinadome of God*)

These only] Here obserue, 1 That when God hath any worke to do, there are found few faithful men to do it. 2 That a people, that hath had the meanes and

Quest.
Whether the name of Iustus may be giuen to any man now ?

Ans.

What we must do to winne the reputation of iust men ?

and been conuinc'd, if they turne not speedily, prooue of many others the most obdurate, and hard hearted, thus, almost the whole nation of the *Iewes* resisted Christ. 3 Persecution driues many Hearers into Apostacie, this was not the case of the Iewes in Rome onely, but would be our case if the times altered.

Quest. What hearers amongst vs are like to fall away if the times should change?

Ans. 1 Such as heare without affection. 2 Such as haue onely a temporary faith. 3 Such as now forbear societie with Gods seruants in the fellowship of the Gospell. For if now they shame their presence, how farre would they stand off in perillous times? 4 If these three onely of all the Iewes were faithfull labourers in Rome, where was *Peter* if he had been at Rome, either *Paul* much wrongs him, not to mention him, and his eminent praises, or else the gaineing of a Bishopricke made him giue ouer his worke.

Workes fellowes] Here consider 1 Their labour worke. 2 Their honor fellowes. For the first obserue 1 That Gods kingdome on earth is erected by mans hands, as the outward instruments, an honor done to man which is denied to the Angells. 2 Gods kingdome needs much labour and helpe, Ministers must worke, they may not be loiterers, yea they must worke hard, for cursed is he that doth Gods worke negligently, yea they must worke in their owne persons, not by substitutes; Magistrates also must helpe forward this worke by protecting the ministerie and good men, by compelling such as are by the high wayes, to come, into Gods house, and by reforming abuses which hinder Gods grace and kingdome amongst men, priuate persons must helpe by instruction, admonition, consolation &c.

Fellowes] Here note 1 the honor of the labourers they are all one, fellowes though differing in gifts 1. *Cor.* 3. 8 9. 2 Their vnitiesome are workers but not Coworkers, for they preach not Christ purely. 3 Humilitie in the Apostle, imutable, in all though neuer so much excellling in place or gifts.

Vses of all First for instruction, 1 Pray to the Lord of the harvest to send forth more labourers, though clergy men are very corrupt, and few of them faithfull, yet it is better our mouthes be filled with prayers than with reproches.

2 Ministers must studie to approue themselues workemen that neede not be ashamed 2. *Tim.* 2. 15.

3 The people must take heede they hinder not Gods worke by disobedience, 1. *Cor.* 16. 16.

Lastly must Ministers in their callings labour, surely then must euery man worke in his calling also; else iust with God if pouerty attend sloth, yea women must worke and not destroy their houses by pride and idleness, and all both men and women must not talke of it as many do but set to it *Pro.* 14. 2 3. nor begin onely but perseuere *Pro.* 18. 9. but some are so settled vpon their lees in this point, that they are wiser in their owne conceit, then seuen men that can giue a reason.

2 For consolation to all Gods workemen especially Ministers, though they haue not so great gifts as others, yet if they shew all good faithfulness in discharge of their places, they are fellowes euen to Apostles, though all that wrought at the Tabernacle had not *Bezalels* skill yet all were coworkers, yea Gods workemen differ from all the workmen in the world, For first God himselfe will worke with them, so will no Prince though the worke be neuer so princely. 2 Though their worke be not finished yet they shall receiue their wages, though *Israel* be not gathered, yet their iudgement is with the Lord and their worke with their God, *Isay.* 40. 4. 5.

Unto the kingdome of God] There is a threefold kingdome of God, First

What hearers amongst vs are like to fall away if the times should change.

A threefold Kingdome of God.

of nature *Pfal.* 103. 19. Secondly of grace *Math.* 3. 2. Thirdly of glory *Iohn.* 3. 3.

The kingdome of grace is here meant, here I obserue first the priuiledges of this kingdome. Secondly the properties or signes of the subiects. Thirdly the vses.

For the first the excellent condition of such as by true conuersion are admitted into the kingdome of grace, may be three waies considered, for they are happie, first in their king, secondly in their lawes, thirdly in the personall prerogatiues of the kingdome.

1 They are happie in their King for he is nobly born the sonne of the most high. 2 He comes rightly by the crowne *Pfal.* 2. 7. 3 He is of eminent so- ueraignty, he hath a name written on his garments and thigh, *The king of kings and Lord of Lords, Reuel.* 19. 16. Prince of the kings of the earth *Reuel.* 1. 5. 4 He is a Prince of admirable qualities, wonderfull, counsellor, *the mightie God, an euerlasting father, prince of peace*, one that keeps *the government vpon his owne shoulders, Isa.* 9. 6. 5 Lastly he is immortall *1. Tim.* 1. 17. in the earth if a prince were neuer so good yet in this the subiects are vnhappie that they shall loose him, but Sions king will neuer die.

2 They are happie in their lawes, for they are not only cleerely digested in Gods sacred volume, but they are euery way most perfect to make men wise to saluation and absolute to euery good worke, such as neede no repeale nor addition, a perfect rule to all ages, and so are no lawes of man vnder heauen *2. Tim.* 3. 3. 15. 16. 17.

3 They are happie in the personall prerogatiues of the kingdome, for 1. Heere is certaine fastic and quiet habitation for all the Kings subiects *Isa.* 33. 20. 21. *Ier.* 23. 5. 6. Secondly to all the subiects it is giuen to know the mysteries of this kingdome *Math.* 13. 11. Thirdly in this kingdome poore men may get advancement as easily and as soone as rich, *Iam.* 2. 6. Fourthly, if any of the subiects fall into desperate crosses that they be without all meanes, yet they are prisoners of hope, and shall be saued and deliuered by the bloud of the couenant *Zach.* 9. 9. 11. Fifthly the King doth quiet himselfe in the loue of euery subiect and doth reioice ouer them with ioy, it is a great benefit to liue vnder a good King though the subiect be not knowne vnto him: but a great fauour that the King should take notice of the subiect by name; but exceeding great comfort it is if the King loue some subiect with a special loue: thus doth Christ to all his subiects, which no King can do because his heart is finite. Sixthly, heere all subiects are sonnes *Rom.* 9. 25. 26. Seuenthly, They are all kings *Reuel.* 1. 5. 6. & 5. 10: *Rom.* 5. 17. Eighthly, heere if any two of the subiects do agree on earth vpon any thing whatsoever they desire their heauenly father will grant it *Math.* 18. 19. 20. Lastly the properties of the kingdome shew the felicitie of the subiect for this kingdome.

First; Is in power not in word *1. Cor.* 4. 20. Secondly; Is not of this world but as farre more excellent as it differs in nature from the kingdome of the world, *Iob.* 8. 36. Thirdly; It is without end, *Luk.* 1. 33. *Heb.* 12. 28.

Thus of the priuiledges.

The second thing is the properties of the subiects or the signes by which they may be knowne, and they are sixe.

First, They are a poore and penitent people *Math.* 5. 3. & 3. 2. Secondly They do gladly and constantly subiect themselues to be ruled by the powerfull preaching of the Gospell, and esteeme the comforts thereof aboue all treasures *Math.* 13. 44. 45. hence called the Gospell of the kingdome. Thirdly, They are a patient people, and do willingly forgiue each other his brothers trespasses, *Math.* 18. 23. *vlr. Reuel.* 1. 9. ordinarilye one cannot more darken their euidence then by their vnruely passions vnbridled, the king of *Sion* is meeke

The priuiledges of the Kingdome of grace.

6 Signes to know the subiects of Christs kingdome.

mecke *Math. 21. 5.* and so are the subiects. Fourthly; They may be easily knowne by their easie access to their King in their daily troubles, you may see them betimes euery morning at the court gates *Gal. 4. 7. Psal. 5. 2. 3.* where he giues his sonne he giues the spirit of his sonne into their hearts &c. Fifthly, They feare their king and his goodnesse, they are more affected with feare vpon the sence of his mercy, then vpon the light of his iudgements *Hos. 3. 5.* Sixthly; They make conscience of the least commandements, feare aswell to sweare by lesse othes in common talke as periurie in courts of iustice; They make conscience of drinkings aswell as drunkennesse, of filthy speaking aswell as whoredome, *Math. 5. 19. & 13. 33.* they are new creatures, they haue not a new legge or an arme onely, they labour to abound in grace and duties, *2. Pet. 1. 11.*

The vses follow.

First for instruction, if the estate of Christians conuerted by the powerfull preaching of the Gospell vnder the regiment of Christ, be so excellent an estate, and so happie and a king-like condition; it should teach, first all that are not yet conuerted to settle their hearts about this point, and that they may get into the kingdome of God, they must get an holy estimation of the happines of that estate, a kingdome should moue them much, Sathan knew if any thing would preuaile with Christ it must be the glory of kingdomes; behold heere God offers thee a kingdome. Secondly, pray daily and earnestly that Gods kingdome may come vpon thee, *Math. 6.* Thirdly, practise what thou praest, and by practise seeke the kingdome of God first *Math. 6. 33.* and to this end obserue 4 rules.

1 Remoue what might hinder, that is by repentance cast off thy sinnes, no vnclane thing must enter heere, and it is plaine it is required *Math. 3. 2.* Secondly, waite vpon the preaching of the Gospell, for it is the Gospell of the Kingdome, and the keies of heauen, onely take heede thou neither betray it by security, nor choake it by care *Math 13.* Thirdly, remember to seeke it with all zeale and earnestnesse, for the kingdome of heauen suffers violence and the violent take it by force *Math 11. 12.* Fourthly, take heed thou giue not ouer when thou come neere to the kingdome of God, *Mark. 12. 34.* for the children of the kingdome may be cast out.

2 Take heed of despising poore Christians, for God hath chosen them to make them heires of the kingdome, they must not be accounted of according to their outward estate in the world.

3 Those that haue attained this excellent estate must be exhorted to three things.

1 By godly conuersation to walke worthy of the kingdome of God *1. Theff. 2. 12. 1. Pet. 2. 9.* Secondly to reioice in their King, and speake of the praises of the great renoune of the sacred Kingdome that thus commeth in the name of the Lord *Psal. 145. 10. 11. & 149. 2. Math. 11. 10.* for many Prophets and great Kings haue desired to see such daies, and haue not seene them, in that cleerenesse we now see them. Thirdly, willingly to suffer for righteousnesse, *2. Theff. 1. 5.*

Lastly Ministers should heere be informed and prouoked by all meanes possible, in season and out of season to exhort perswade, beseech men, and turne themselues into all formes to preuaile, for it is about a kingdome they labour.

Thus for instruction.

2 It serues for reproofe First of such as can be so easily content eitherto want or loose the meanes, the kingdome of God is taken from them *Math. 21. 43.* Secondly, of the waiwardnesse of caueling hearers that can neuer be set downe but are still obiecing, against this word of doctrine or the estate of Christians,

How men
may get into
the Kingdome
of God.

Christians; these are condemned *Math. 11. 16. &c.* Thirdly, it is a great error to rich men in speciall, who are threatned with impossibilitie to enter into this Kingdome, if they do not aboue all other men looke to themselues, *Math. 10. 23. 24.* Fourthly, of the discontentments of Gods seruants vnder crosses, is there no king in Sion? or is it no priuiledge that the first Dominion is come vnto them, *Micah. 4. 9.* Fiftly, it specially reprocues those wicked persons that professe by their workes they will not haue Christ to raign ouer them by his word *Luk. 19. 14. 27. Zacha. 14. 17.* woe is vnto them, and woe to such as shut vp the kingdome of God before men *Math. 23. 13.*

3 For comfort to all Gods seruants. Did so great Kings and Prophets desire to see these things we see? what is it to enioy such a Kingdome? was it a great offer in *Herod* to offer halfe his kingdome, what is it in God to giue a whole Kingdome, better then any Kingdome on earth? yea this comfort is the greater, in that such christians whose grace is but like the graine of mustard seede, may be possessed of this Kingdome.

Which haue beene to my consolation.

Distr. The labours of Gods seruants are a great comfort vnto good men, it is a comfort to see Gods worke prosper, and besides ioy in the holy Ghost is wrought in their hearts by the power of the word preached.

Quest. What should be the reason, why many that come constantly to heare Gods seruants, yet get not consolation, or not the comfort they desire.

Ans. The lets of comfort are either 1 in men, or 2 in God.

In men they are either of frailtie without any great sinne, or such as arise of sinne.

The lets of frailtie are specially two. 1 Bodily distemper by sicknesse or melancholy, but this may be tried thus if they be dead hearted in all other things as well as hearing and praier &c.

2 Waiwardnesse in the distresse of conscience when the soule refuseth comfort *Psal. 77. 3.*

The lets of comfort that arise of sinne may be considered two waies, first as they are in the worser sort of men. Secondly, as they are also in the better sort. In the worser sort these are the lets; First impenitencie *Ier. 8. 6. 8.* Secondly, Providence *Ier. 6. 10.* Thirdly, vile affections such as are

1 Worldly grieue or fretting. 2 Worldly cares, these are thornes. 3 Rage and passion *Rom. 15. 4.* 4 Lust *2. Tim. 3. 6.* 5 Enuie *1. Pet. 2. 12.*

4 A spirit of slumber *Rom. 11. 7. 8. &c.* 5 Contrarietie or contradiction in opinions *Phil. 2. 1. 2.*

In the better sort 1 want of preparation, plowing must go before sowing *Math. 17.* Of attention *Isa. 55. 3. 4.* Of estimation of comfort received *Iob. 15. 11.* Of godly sorrow *Isa. 61. 62.*

2 Preuailing of other ioies.

3 An ouer high expectation.

4 Presumptuous sinnes.

5 Spirituall satiety and fulnesse, when they seeme to haue grace enough, and want nothing, too like the *Laodiceans Reuel. 3.*

Thus in men.

2 God doth restraîne consolation, sometimes for reasons secret to himselfe, sometimes for reasons reuealed, but not to vs, as

1 To teach vs to know that comfort is his gift, and to draw vs to looke aboue the meanes. 2 To teach vs to liue by faith and not by sence. 3 To scourge vnthankfulnesse. 4 To compell vs to the vse of other of his ordinances, too much neglected.

Thus of the lets.

To passe from this point we may here obserue, 1 An immutable praise in the

Why many hearers haue no more comfort in hearing.

Apostle, he enuies not the labours of his brethren, he is so farre from it that he reioyceth in it. 2 we may see that the wisest and greatest men haue neede to be comforted of meaner men. 3 Heere is a reproofe of such workemen as by their labour grieue Gods people, and are as thornes and goades in their sides but comfort them they do not.

Thus of the salutations of the Iewes.

The salutations of the three Gentiles follow, the first is *Epaphras* who (besides the report of his salutation) is described 1 by his office the seruant of Christ. 2 By his relation to them, who is one of you. 3 By his loue to them shewed by struing in praier for them. 4 By his zeale not onely for them but for the two neighbour Churches, *vers. 13.*

This *Epaphras* was the Cities preacher among the *Collossians* he is kept back at *Rome* for a time that so *Tichicus* might confirme the doctrine before taught by *Epaphras*.

Quest. But why is the Apostle so long in speaking of him being so short in the mention of the rest? *Ans.* It is the Apostles discretion to honor him before his owne people.

A servant of Christ } He was a seruant of Christ first as a man and so by the necessitie of creation he must serue Christ whether he would or not. 2 As a Christian man and so he serues him willingly and in religious workes. 3 As a Preacher of the Gospell, and so he serues Christ in a special function in the Church.

Doctr. 1 Ministers are Christs seruants, whence follows two things, first they must do his workes. Secondly, they must not be seruants of men.

Doctr. 2 The estate of the Ministers of God is an estate of seruing not of raigning; they are not Lords ouer Gods heritage, nor must they thinke to be like the Princes of the Nations.

Doctr. 3. It is a great honour to be Christs seruant; for all his seruants are freemen, and their wages is euerlasting: and therefore wee should loue to be his seruants, neither should it euer seeme euill vnto vs to doe his worke. Besides, it is a great comfort to poore Christians, though they cannot be Kings and Apostles, yet they may be Christs seruants, which Kings and Apostles haue accounted their greatest honour. Thirdly, men must take heed of despising or abusing Ministers, seeing they are Christs seruants, yea it is not safe to abuse any Christian for that very reason. Lastly, seeing it is so great a dignitie to serue Christ, both Ministers and people must be carefull to performe Christs seruice, with obseruation of what Christ requires, for the manner or rules of his seruice.

Ministers must not seeke their owne things, *Phil. 2. 21.* they must not be giuen to wine, not to filthy lucre, not fighters, not couetous, not profane in their families, not young schollers, not scandalous, *1. Tim. 3. 3. 4. 5. 6. 7. 2. Tim. 2. 24.* they must faithfully care for all the matters of the Church, *Phil. 2. 20.* they must serue with all modestie and teares, *Act. 20. 19.*

Christians in their seruice of Christ must remember to lay aside all immoderate cares for the profits and pleasures of this world: ye cannot serue Christ and mammon. 2. That Christ will not be serued but in newnesse of spirit: the old heart can doe Christ no worke Christ will accept, *Rom. 7. 6.*

Quest. But who are Christs seruants?

Ans. If you speake of ministers, it is answered negatiuely, *Gal. 1. 10.* Hee that preacheth mans doctrine, or goeth about to please men, he is not the seruant of Christ. If you aske of Christians in generall, it is answered *Rom. 6. 16.* His seruants you are to whom ye obey. If ye conscionably endeouour to obey the word of Christ, you are the seruants of Christ; otherwise yee serue sinne vnto death.

Who are
Christs ser-
uants.

For

For conclusion, let vs so settle our hearts to serue Christ, that we remember to doe it, 1. constantly at all times, 2. sincerely by doing all his workes both publike and priuate.

Which is one of you.] *Doct.* There is a speciall loue due to fellow-citizens. This I haue noted before. But I adde, that the loue of Citizens must shunne nothing, as great rockes to make the shipwracke of true affection vpon: 1. Oppolition or quarrell and suits in matter of estate. 2. Enuie at the prosperitie or trade of others. 3. Faction or banding into sides in matters of government. 4. Schisme in matter of Religion: but it is to be noted, that it is prophane and fleshly men that haue not the spirit of God, that cannot abide others because they runne not with them into the same excelsse of riot, for Gods seruants would faine liue at peace, *Iud. 18. 19.* 5. A reioicing together in euill. The loue that leads men from their calling to goe from tauerne to tauerne, or from sport to sport, is not true Citizen-like loue, it is base and vnwarrantable.

The third thing in the description is his loue to his people, shewed by praier for them. In his praier note

1. The action, that he doth pray. 2. The subiect persons for whom, *for you.* 3. The circumstance, he praies *absent.* 4. The varietie of his praiers, *praierers.* 5. The seruencie of his praiers, *strueth.* 6. The constancie of his praiers, *alwaies.* 7. The matter he praies for, 1. their perseuerance, *that yee may stand.* 2. their perfection amplified, by the measure, (*full*) and by the extent of the subiect, (*in all the will of God.*)

Praier.] *Doct.* Praier is the vsuall remedie and refuge for Gods children in their griefes and desires: a remedie I say for all times, persons, and places. As for griefes and feares, it is of force and auailable, 1. against the troubles and cares of the world, *Phil. 4. 6.* 2. against the stings of secret tentations and preuailing sinnes, *1. Cor. 12. 9. Math. 9.* 3. against the shame of euill workes past, both the blushing and gnawing of the conscience inwardly, and outwardly the reproach of name, *Zeph. 3. 11.* 4. against sicknesse, *Iames 5. 15.* 5. against ill tongues, *Psal. 119. 4.* 6. against the feare of apostacie, *2. Tim. 2. 19.* And these are the most vsuall things that need to trouble any childe of God. And as for desires, it is a plaine proposition, that God is rich to all that call vpon him, *Rom. 10. 12.* This shewes the felicitie of euery childe of God, to whom God hath giuen the spirit of his sonne into his heart as a spirit of praier; for wee see he cannot be miserable that can pray: and it should teach vs that if we would be counted Gods people, to shew that we trust God, by pouring out our hearts before him in all places and at all times, *Psal. 6. 2. 8. 1. Tim. 2. 8.*

For you.] *Doct.* 1. Ministers must pray for their people, as well as preach to them. And as this may humble ministers vnder the lense of the neglect hereof, so it should teach the people to requite their labour in the Lord, by praying for them againe: but especially they should take heed they send not their teachers with hearts full of griete to complaine of them.

Doct. 2. Praier for others is a principall signe of our loue to them. Heereby ministers may trie whether they loue their people, and parents whether they loue their children, &c.

Doct. 3. In that *Epaphras* praieeth for them absent, he is therein a patterne of a true pastor; no distance of place can make him forget the loue of his people.

Praiers.] There be diuers kinde of praiers: for they are varied first by the place, for there is publike praier, and there is priuate praier, either with our families, or alone by our selues. Secondly, by the manner, and that either for forme, or affection: for forme, there are not only ordinary set praiers, but ejaculations, short requests or desires, cast out vpon sudden opportunities; these be praiers, and accepted of God, though the words be few or abrupt. For affection

The force of
praier.

Sorts of
praiers.

affection in praier, there is praier vnto which is required the vsuall deuotion of the heart, and there is supplication which is with speciall instance and importunitie, *Phil. 4. 7.* Thirdly, by the instrument, there is the praier of the mouth, and the praier of the heart. Fourthly, by the matter, for there is deprecations for turning away of iudgements, and confessions with acknowledgement of sinne, and petition in matters of request, and thankesgiuing for benefites receiued.

Striuerh.] But why must we striue in praier? Because of the greatnesse of our owne wants & necessities, and because it is a great losse to lose our praier.

Quest. But what doth striuing import? It imports earnestnesse as it is opposed to coldnesse, when we draw neere to God with our lips, but our hearts are farre from him: or to spirituall fainting in praier, *Luk. 18. 1.* Secondly, tendernesse of affection, both sorrowing and reioicing in praier, according to our occasions, and the matter of praier. Thirdly, a resolution to take no deniall. Fourthly, difficultie, for fighting imports opposition.

Quest. But what must we fight against in praier? *Ans.* 1. Carnall counsell. 2. Distractions by the lusts of the flesh or cares of the world. 3. The objects of our owne flesh. 4. Our owne vnskillfulnesse to pray, striue to learne to pray better. 5. Hardnesse of heart. 6. Sleepinesse of our body. 7. The temptations of Satan. 8. Wee must striue against God himselfe, as *Iacob* did by wrestling to get the blessing.

Vse. For reproofe of such as neuer complaine of any impediments in praier, nor care how they speed: their condition is as farre from happinesse, as their practise is from dutie. And they are to be blamed, that complaine of their lets and discomforts in praier, but yet they striue not. But wee should learne to harnessse our selues, and conscionably striue against all that might hinder vs; and to this end set our selues in Gods presence, and beseech God to heale our infirmities, and helpe vs against all the lets of praier, and stirre vp in our hearts the promises made to praier, obseruing fit times, and watching to all opportunities, to be importunate when any doore is opened.

Lastly, would one be feruent in spirit? They must then looke to 4 things. First, they must serue the Lord; for a profane person can neuer be feruent. Secondly, they must labour to reioice their soules with the hope of a better life; for such comfortable meditations inflame the spirit. Thirdly, wee must get patience vnder worldly crosses and tribulations, else the cares and vexations of the world will choake all true feruencie. Fourthly, wee must continue in praier; for vse and experience breeds feruencie.

Alwaies.] We must be constant in praier, *1. Thess. 5. 16. Luk. 21. 36.* To pray alwaies, is to keepe a constant order in the daily performance of this dutie, and besides to pray vpon all occasions and opportunities. The profit comes by this constancie in praier, appears by the proofes, to bee 1. much ioy, *1. Thess. 5. 16.* 2. they that pray continually, shall escape the last terrible things, and be able to stand in the day of Christ, *Luk. 21. 36.*

Heere wee may see the difference betweene a godly minde and a carnall heart. The godly minde is alwaies praying, but the carnall heart is seldome without a sense of tediousnesse, with a desire to be rid of the burthen of it.

The reason why Gods children be so willingly imploied in much and often praier, is partly because God commands them to pray alwaies, partly because they finde vnutterable benefit and refrelhing in praier, and partly they daily get heereby what they desire, *Mark. 11. 24.*

If any take vnto them the words of those wretched Iewes, *Mal. 3. 16.* and say what profit is it to keepe Gods Commandements, or to walke humbly, and that they could neuer finde any good by it, I can soone answere that in their praier and obedience there was no profit, for indeede they did not walke

What striuing
in praier im-
ports.

Eight things
we must fight
against in
praier.

Note

walke humbly, nor in the power of godlinesse did they keepe Gods Commandements.

Ob. But haue not the best of them all, their sinnes, distractions and wants, as well as others? how then can they be so bold and frequent in praier?

Sol. The children of God haue priuiledges, others haue not; for their wants are couered by Christs intercession, and their suits are followed in heauen by Christs aduocation, *1. Iohn 2. 1.* and framed in earth by the spirit, *Rom. 8. 26.*

Ob. But how can they finde matter for so much praier?

Sol. If men had by the law gathered the catalogues of their sinnes, and learned to see and feare the iudgements sinne might bring, if they had obserued the daily straits of a mortall condition, if they had considered the almost infinite occasions of praier for themselves and others, they would not thus object.

Ob. But there are some that doe pray, and that alwaies too, against their corruptions, and yet cannot speed, nor get strength against them.

Sol. If they haue constantly praied (which yet I doubt) then the reason is either they watch not in practise to cut off the occasions of euill, *Luk. 11. 36.* or they strue not with importunitie to preuaile with God, *Luk. 18.* or else they cannot be truly affected towards Gods grace in others: for if enuie at the graces and estimation of others raigne in thee, it is iust with God to denie to giue thee that grace thou enuiest in others.

To conclude, if any man hitherto carelesse of this dutie, be now desirous to be instructed how to pray as he ought, with words, affection, and successe, let such a man put on a minde to obserue the rules following.

1 Thou must forgie all thine enemies, and resolue to liue without malice, *Matth. 6.*

2 Thou must constantly heare Gods word, else thou canst neuer pray, but God will abhorre thee and thy prayers, *Pro. 28. 10.*

3 Thou must get and shew a mercifull heart to man, if thou wouldest preuaile to obtaine mercie with God, *Pro. 21. 13. Matth. 5. 7.*

4 Thou must carry thy selfe orderly and quietly in the familie, *1. Pet. 3. 7.*

5 Take heed of hypocrisie in praying to be seene of men, *Matth. 6.*

Ob. But I want words. *Sol.* Pray God to giue thee words, and mind thine owne way, by considering thy sinne and wants, by the law.

Ob. But I want the affections of praier. *Sol.* Search whether there be not some vile affections, lusts and passions vnmortified, *Psal. 66. 18. 1. Tim. 2. 8.* and pray God to giue thee the spirit of compassion, *Zachar. 11. 12.* Yet in all this take heed of securitie, rest not in beginnings: God will take that at the first, which he will not still be content with. Learne to pray better.

Thus of the sixt thing.

The last is the matter he praies for.

That ye may stand.] Concerning perseverance heere are foure things to be obserued.

Dott. 1. That in the visible Church there may be such as will not stand: and this is true both in true members, and in seeming members. The true members may fall either by infirmitie, and so the righteous falleth seuen times, and riseth againe, or by presumption, falling to the practise of grosse euils, out of which they cannot recover, but with extreme sorrowes. The onely seeming members, not only may, but certainly will fall, and that most an end finally, without recouerie. So *Demas, Judas, Iosif,* and many moe. This should teach vs, not to thinke it strange if wee see apostacie in men that haue roomes in the Church, and haue acknowledged the truth according to godlinesse.

Dott. 2.

Rules for
Prayer.

The miserie
of such as
fall away.

Doct. 2. That it is a fearefull thing to fall away, a worse condition likely a man cannot chuse for himselfe, 2. *Pet.* 2. 20. 21. For Satan will re-enter, and gaine a stronger possession then euer he had, yea their dispositions vnto euill may seuen times more be enflamed then euer before; seuen deuils worse then the former may enter. It were better to be ground vnder a millstone, then thus to lue in apostacie, *Matth.* 21. 44. Such persons are abolished from Christ, *Gal.* 5. 4. They are in the power of Satan, 2. *Tim.* 1. last. Their latter end is worse then their beginning. It had beene better for them neuer to haue knowne the way of righteousness, then hauing knowne it to depart from the holy commandment giuen vnto them. They are as hatefull to God as dogges and swine, 2. *Pet.* 2. 20. 21. 22. yea they may so order the matter, that they may fall into such a condition as there will remaine no more sacrifice for sinne.

Quest. But what should be the causes of their apostacie?

The causes of
falling away.

Ans. The causes are either without them, or in themselues. Without them, are ill counsell, as in the case of *Ioash*, and the effectuall working of Satan, not onely to glut himselfe in the bloud of their soules, but thereby to worke scandall in the weake, and scorne in the wicked.

a *Rom.* 11. 20.
b *1. Tim.* 6. vlt.

Within themselues, the causes are in some vnbeleefe^a, in some pride and the vanitie of our owne conceits^b, in some couerousnesse and ambition, so in *Judas* and *Demas*, in some the very leuitic and vnconstancie of their nature, in some the concupiscences of the lusts of the flesh^c, in some certaine opinions wilfully receiued, as iustification by the law^d, or that the resurrection is past^e, or the like: but the generall cause is the want of practise of that we heare^f. And therefore let him that standeth take heed lest he fall, or by any meanes be turned away from the loue of the truth^g, and the rather, considering that many that are fallen, had great knowledge^h, and great ioy in hearing the wordⁱ, and great affections to the ministerie, (for so had the *Galathians* to *Paul*^k.) and besides they were such as in reformation did forsake the filthinesse of the profanenesse of the world^l, and had a taste of the heavenly gift, and were partakers of the holy Ghost, and tasted of the powers of the life to come^m.

c *2. Tim.* 3.
d *Gal.* 5. 4.

e *2. Tim.* 2. 16.
17. 18.

f *Matth.* 7.

g *2. Pet.* 3. 7. 11.

h *2. Cor.* 10. 11.

i *Heb.* 6. 4.

k *Matth.* 13.

l *Gal.* 4.

m *2. Pet.* 1. 20.
Heb. 6. 4. 5.

Ob. But some one may say, they that are fallen finde no such miserie in their estate.

Ans. Thou knowest not what they finde: 2. They are for the most part cast into a spirit of slumber.

Ob. But they fall not from religion: for they are Protestants still, and not Papists.

Ans. There is a totall apostasie, and an apostasie in part: they fall from the sinceritie of religion. *Demas* did not turne Gentile, or the *Galathians*, nay the *Pharisees* that committed the sinne against the holy Ghost, did not openly renounce religion. And therefore let men take heed of falling from the simplicitie that is in Christ Iesusⁿ. And thus of the second doctrine.

n *2. Cor.* 11. 3.

Doct. 3. Perseuerance may be obtained: a man may stand and hold out to the end^o. God is able to stablish vs^p. And the word of God is Gods power, not onely to regeneration, but to saluation^q. The weapons of our warfare are mighty^r, and great power is made knowne in weaknesse^s: onely belecue, and vse the meanes.

o *Ro.* 5. 1. 2. 3.

p *1. Cor.* 15. 1.

q *Rom.* 14. 4.

r *2. Cor.* 10. 4.

s *2. Cor.* 12. 10.

Doct. 4. Much praier is a great meanes to obtaine perseuerance, and will preuaile: though this be not the only meanes, yet it is an effectuall meanes.

Perfect.] A Christian man may be said to be perfect diuers waies.

How many
waies Christi-
ans may be
said to be
perfect.

1 In the cause or fountaine of holinesse: so good gifts are said to be perfect. *Iam.* 1. 17. viz. as they are from God.

2 In respect of consecration or calling, so the word that some translate to make perfect, is translated by others to consecrate, *Heb.* 1. 10. and 5. 9. which importeth

importeth that Christ may be said to be perfect, because hee was separated or dedicated, or called to perfection, or hath a perfect calling.

3 In respect of acceptation, not in respect of operation, the Lord accounting our confession of imperfection for perfection.

4 In respect of parts, though not in respect of degrees: hee is perfect in that he hath holinesse in every part, though not in such measure. Thus to be perfect is to be *sanctified thoroughout*.

5 Comparatiuely, not positiuely, comparatiuely I say either with carnall men, or ordinary hearers, or infants in grace. A Christian that makes conscience of all his waies, and can loue his enemies, is perfect ^t in comparison of carnall men, that follow the swinge of their owne corruptions and affections, and so hee is too in respect of ordinarie hearers, that seeke not the power of godlinesse: and as for infants in grace, tis perfection to be of ripe age, or strong in the grace or knowledge of Iesus Christ ^u. And so the doctrine that is to be propounded is called the doctrine of perfection ^x.

6 In respect of truth, though not in respect of absolutenesse: thus he is perfect, because he desires and iudeours after perfection, though in act hee attaine it not. Thus vprightnesse is the perfection of a Christian after calling.

7 In respect of men or common estimation, and so hee is perfect that is vnrebukeable.

8 In respect of the end, and so he may be said to be perfect three waies.

1 In intention, because he sets perfection as a marke to shoot at ^x.

2 In respect of duration, because he holds out to the end.

3 In respect of accomplishment, because hee finisheth what he vndertaketh in godlinesse or mortification, he doth it not by halfes, or in some parts of it, for so to perfect is translated to finish ^y.

Heere then we see what we must doe to be perfect men: we must confesse conscionably our imperfection, we must liue in vprightnesse, and not in any grosse or presumptuous sinne; wee must finish what we vndertake in godlinesse, and we must strue after perfection; wee must loue our enemies, and rule our tongues ^z, and let patience haue her perfect worke: hee that doth this is a perfect man.

But a man shall neuer attaine vnto this vnlesse he labour for much knowledge ^a, and to that end exercise himselfe in the word of righteousnesse ^b, and besides a man must withdraw himselfe from the world, and deuote himselfe to sinceritie, and especially a man must get a great deale of loue, for that is the *bond of all perfectnesse* ^c.

Full] The faithfull are said to be full both in respect of the number of faithfull persons added to the Church, ^d and in respect of the plentiful performance of the rich promises of God ^e and in respect of holding out till their course be fulfilled ^f, but I take it to be meant of fulnesse in graces, and duties, in both, fulnesse is required, in duties fulnesse is taken for abundance, and sometimes for the fulfilling of some particular, office or charge, both are required ^g, in graces there is a fulnesse of faith and knowledge, and of zeale, ^h and of ioy ⁱ. The fulnesse of faith is the confidence, and vndaunted assurance of it, the fulnesse of knowledge is the largenesse of vnderstanding and discretion, the fulnesse of zeale is the power of wordes and affections, the fulnesse of ioy is the truth and contentment of it.

Hence wee may discern the state of the soule of a Christian, it is like a vessell vnder the conduit pipe of Gods ordinances filling more and more, by the influence of Christ till it come to be brim-full.

Hence we may see cause to be greatly humbled, because our workes are not full before God.

Now if any shall thinke this doctrine of fulnesse to be a doctrine of discouragement,

^t *Matth. 5. 48.*

^u *1. Cor. 14. 20.*

Eph. 4. 12.

Hos. 5. 14.

^x *Heb. 6. 1.*

^x *Phil. 3.*

^y *Act. 20. 24.*

1. b. 4. 34.

& 17. 4.

What we must do to be perfect.

^z *Iam. 3. 1.*

& 1. 5.

^a *1. Cor. 14. 20.*

^b *Heb. 5. 14.*

^c *Col. 3. 14.*

^d *Act. 1.*

^e *2. Thess. 1. 11*

^f *Rom. 11. 25.*

^g *Act. 9. 36.*

Phil. 1. 11.

Act. 12. 14. 26.

^h *Act. 6. 3.*

3. 8.

ⁱ *Ioh. 3. 29.*

& 15. 11.

couragement, he may note these things for remouuall of that obiection.

1 That it is a kingdome men labour about, and therefore should not thinke much if much be required of them. 2 We may fill spiritually, though we do not discern it. 3 God requires not fulnes at first, but by degrees. 4 That the Lord hath in many Scriptures, promised to help vs, against all tentations and impediments, whether arising from our owne weaknesse, or from without vs.

In all the will of God.] Caietan a Papist makes a stop at, all, and reads it, in euery thing, by the will of God, and deliuers the sense thus: That yee may be consummate, in respect of your selues, & full in respect of others in euery spirituall thing, by the will of God, that is, not by your owne merits (note that) but by the gracc of Gods will.

But I thinke it should be read, as ordinarily it is read, and so I obserue that we should take counsell for the informing of our faith and reforming and perfecting of our liues, at the will of God.

Which serues for great reproofe, of the course of the most men, who are aduised and guided, either by carnall reason, or by the lusts and wills of their carnall friends. or the lusts and tentations of Satan, himselfe, or the inclination of their owne flesh, how are worlds of men swayed by these or some of these, almost in all matters of religion: if reformation and the practise of the sinceritie of the Gospell, may not get the consent of their owne carnall reason, or of such and such friends, &c. then it must neuer be gone about. But contrariwise, we should learne to sticke to Gods will in all things, yea we should pray earnestly, that wee might neuer be beaten from this Anchor-hold, but that in all estates, in prosperitie and aduersitie, in life and death, we might constantly exalt the glory of Gods will, to yeeld it for euer our acknowledgment of soueraigntie ouer vs^m.

Secondly, note heere that wee must respect all Gods will, and thus wee are tyed to respect all the will of God, both in respect of knowledge, and in respect of practise, for wee should labour to be made rich in all things, in all kinde of assurance and in all knowledgeⁿ, we should be expert in the word of righteounesse, accustoming our selues continually, to exercise our wits about discerning of good or euill out of the worde^o: in practise wee must haue respect to euery commandement of God, and as Dauid did, we must labour to doo all Gods will, and not be like Saul or Herod.

This may serue first for confutation of the Papists, that will not allow the will of God to be the onely rule, though they grant it to be a perfect rule. But let vs detest their subtile distinction, and in the simplicities that is in Christ Iesus, acknowledge that there is a will of God, for euery opinion and worke of euery man of God, sufficient to make him perfect in all knowledge, and euery good worke^p.

Againe, if this doctrine were soundly vrged thorough euery commandement, it would ransacke the hearts of carnall men, and then manifestly let them see, the vanities of their false and wilde presumption of ciuilitie and Gods liking of them and their honest meanings; It is true, they dare not say with their tongues, there is no God, but is there not such talke in their hearts? or could they not wish there were no God^a. They worship not Sunne, Moone, nor Starres, but is there in them that warmth of loue to the true God, that they can loue him with all their hearts and all their soules^q? where is that liuely knowledge of God^r? where is that trembling feare of God^s? where is that glorying in God^t? where is that cleauing vnto God^u? doe these men euery day commit their wayes and their workes vnto God^{*}? These men vse to wonder at Hereticks, but what formes of God do they conceiue in their heads euery day? They will not blaspheme God to his face: tis true; but will they

not

1 1 Pet. 4. 2.
Joh: 8. 44.

m Psal: 40. 8.
10.

n 1 Cor: 1. 5.

o Heb: 5. 7. l.

p 2 Tim: 3. 16.

The arraignment of the ciuill honest man.

a Psal: 14. 1.

q Deut: 6. 5.

r Jo: 17. 3.

s Hab: 3. 16.

t Jer: 9. 24.

u Acts 11. 23.

* Psal: 37. 5.

Prou: 16. 3.

not murmure from day to day at the worke of his hands * ? They place no diuinitie in the signes of heauen, but will they not feare them neither ? yet this is condemned as well as the other γ . It is true, popish Images are gone out of their sight in the Churches, but are the pictures of the Trinitie gone out of their houses ? They thinke indeed it is too bad neuer to come to Church, or to giue God no worship, but do they make conscience of cold seruice of God, or luke-warmnes z , and continued hypocritie ? For may it not be truly said of them, their hearts almost neuer cometo Church a , sure their soules will be indited in the day of Christ, and conuicted too for obstinate Recusants ; witchcraft, coniuring and charming is naught, they say, but is going to witches and coniurers and charmers naught too in their opinion b ? To forswear a man selfe they hold it somewhat vile, if it may be discerned, but what conscience make they of swearing in their common talke, especially by petty othes, and that which is not good c ? They dare not curse God, but they dare curse the creatures of God by the name or iustice of God : they dare not talke directly against God, but they dare vse Gods titles without reuerence d . They say they know all comes from Gods blessing, but doe they daily seeke the sanctification of their callings and the creatures by the word and prayer e ? We all say the Sabbath must be sanctified, but who makes it his delight ? we condemne labour on the Sabbath, but where are those *Nehemiabs*, that will restrain this monstrous abuse in the Citie, of hyring laborers on the Sabbath. Though for many Sabbaths one after an other, they trauell hither many hundreds of all sorts from all parts round about, and fill the streets almost with tumults on the Lords day, from the morning till neere the euening, yet none seeks the reformation of this matchlesse abuse ? or if any would restrain it, how are they opposed ? The Lord giue repentance to those that haue sinned this way, and lay not the toleration of this damned abuse to their charge. Men say at length, it is naught to keep open shops, or ride to Faires on the Sabbath day, but who repents of the idle and fruitlesse spending of the Sabbath ? wee doe somewhat in publike duties, but who cares for the priuate duties in the family on the Sabbath ? Men will not openly raile on Magistrates, but how licentious are mens tongues in priuate ? or when doe men affectionately pray for their superiors ? where is a well ordered Familie to be found ? Say that men forbear bloud, fighting, doe they forbear anger, enuy, frowardnesse, bitter words ? They auoide whoredome, but doe they shun filthy speaking and lust ? Some men shun drunkennesse, but doe they shun drinkings f ? Open stealth is abhord, but secret fraud and deceit is common g . Couetousnesse is condemned, but in worldlinesse men are drowned, and see it not. Gaming for pounds and hundreds is easily censured, but for crownes and shillings, it is no offence. Men make some conscience of false witness in Courts, but at home they make no conscience, of euill speaking, or suspitions, or censures. It may be men would beloath to be found guilty, of rayling slanders, but yet men loue lies h , if any body else will inuent them : and they will goe about with tales and spread them i , they will discouer secrets k , they will slaunde by scoffing or iesting l , they will report part of mens words, but not all, or not in their sense m , and for euill thoughts and worlds of contemplatiue wickednesse, these men neuer care for.

Obiect. But some may say, what neede all this adoe, it is precisenesse to be so curious. *Ans.* It is true it is precisenesse, and wee are commanded to walke precisely for so the word is *Eph. 5. 15.* And besides there is that necessitie of it, that vnlesse our righteousnesse, exceede the righteousnesse of the Scribes and Pharises (who yet lead a ciuill life) wee cannot enter into the kingdome of heauen n .

Obiect. But we see the most men and those too, men of great place and learning,

x 1 Cor. 10. 10.

y 1 Cor. 10. 2.

z Revel. 3. 15.

a Isa. 29. 13.

b Levit. 20. 6.

Esay 8. 19. 20.

c Math. 5. 34.

37.

d Deut. 28. 58.

e 1 Tim. 4. 4.

f 1 Pet. 4. 3.

g 1 Theff. 4. 6.

Deut. 25. 13.

h Revel. 22.

i Levit. 19. 16.

k Pro. 11. 13.

l Eph. 5. 4.

m Math. 16.

61.

Iob. 2. 19.

n Obiecti-
ons answered.

o Math. 5. 20.

ning, do not fauor such stricktneffe.

Answ. What then; such is the calling of a Christian that not many mightie, not many wise, not many noble &c. wilbe drawne to deny themselues that they may be saued: But yet we must enter into, at that streite gate that fewe finde.

o 1. Cor. 1. 27.
Math. 7.

Obiect. But there is none can do as you require.

Answ. In many things we sinne all, but yet Gods children do endeauour after the holinesse required confessing their faileings, and no sinne hath dominion ouer them, but now other men allow themselues in these euils, and thinke all is well, and haue no desire or indeauor to shew their respect to all Gods commandements, but venture all to Gods mercie, yea they will not forgoe such sinnes, as they can leaue if they list, they will continue in sinne that neither bring them pleasure nor profit.

Obiect. But might some one of the better sort say, what are wee bound to respect all Gods wills, and to be perfect and full, and to stand so too? who is able to beare it? is it not a heauie yooke?

Answ. It is true that all this is required, and heereby we may see whether sinne hath bought vs, and what impotencie is now in vs: It is true also that a mortall condition is a hard condition. Our Sauour meant some thing when he said *strine to enter into the strait gate.* Yea a Christian needs not faint, for it is all good worke, and he is to obey no worse a will, then Gods will, and for no worse an end then his owne good, and with no worse company then all the Saints.

Obiect. But the multitude of my former sinnes troubles me, that I cannot with that comfort adresse my selfe to vndertake this strickt course.

Answ. This is thy comfort that in Christ there is a propitiation for all thy sinnes past: and now that God calls for this obedience he will accept thee as righteous by forgiuing thee all former accounts.

o Rom. 3. 25.

Obiect. But if all were forgiuen me yet I cannot do all that God requires of me in his law.

o Rom. 6. 14.

Answ. Thou art not vnder the law but vnder grace, & thou art freed from the rigour of the law, so that thou extend thy desire and indeauor to all the will of God, thy perfection is but vprightnes.

Obiect. But in my best seruices there is much euill.

Answ. Christ makes request for thee, and by the vertue of his intercession, the euill of thy good workes is hid and couered.

Obiect. But I am so weake I cannot finde strength almost to do any worke of God, much lesse all and to hold out too.

Answ. As weake as thou haue subiected themselues to all Gods wills, of which some now sleepe in the Lord, who from small beginnings grew to great abilitie in Gods seruice: what may not grace like a graine of mustard seeede grow, too in short time, besides Gods ordinances are mighty through God, to fulfill our obedience, and God will shew his power in thy weakenes, yea it is his couenant not only to require all his will, but to giue vs his spirit to cause vs to do them.

o Math. 13.

o 2. Cor. 10. 4. 6.

o 2. Cor. 12. 9.

o Ezech. 36. 27.

Obiect. But if I were set in neuer so good a case, and had for the present neuer so good successe, yet I feare falling away.

o 1. Sam. 2. 9.

Answ. God will keepe the feete of his Saints.

Obiect. But I haue tried a great while, and I haue great helps, and yet I finde not any such graces or fulnesse, or any such likelihood to stand.

Answ. It is one thing what is and an other thing what thou feelest. Consider whether thou hast not desired to do all Gods will, and endeauoured it as thou knewest it, and that with desire to do all perfectly, certainly the will, study, care, desire is accepted with God. 3 Consider whether God hath not

let

let thee see all this while that thou art accepted as full and perfect, what sinne hast thou begged pardon for and not obtained it? what dutie or grace is it that thou hast praied for constantly, and God hath vterly denied to answere thee? if God haue accepted thee why dost thou charge thy selfe falsly?

Obiect. But I know not all Gods wills, much lesse can I do them.

Answ. It shall be to thee according to what thou hast, and not according to what thou hast not; increase in knowledge that thou maiest increase in grace, what shall I say? Consider but the recompence of reward, God will reward euery worke, and should we not then doe all his wills? though the taske be hard and labour great, yet the pay and gaine is exceeding great, if we had so many waies to thrue in our estates, we would refuse no labour, Oh why should we not seeke the gaine of doing euery will of God?

Thus of the twelfth Verse.

Verf. 13 14 For I beare him record that he hath a great zeale for you and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloued Phisition and Demas greets you.

In the 13 Verse the zeale of *Epaphras* (which is the fourth thing) is described; First by the testimony of *Paul*, *I beare him record*. Secondly by the quantity of it a *great zeale*. Thirdly by the persons for whom *for you &c.*

The Apostle vseth all these words to set out his zeale, because he was desirous to haue him in great respect, with his hearers, for hee knew if he were once contemned or suspected, his doctrine would be vnfruitfull, and his hearers made a prey to false Teachers. Besides perhappes he found the people inclining to grow to haue ynough of him, or to suspect him, or to lessen their regard of him.

I beare him Record] Noté.

1 That the witness of one Apostle is a sufficient testimony and infallible which should encourage vs to studie their writings, seeing we are sure to finde nothing but truth there.

2 That the best testimony is not our owne record of our selues, *let thy neighbour not thine owne mouth praise thee*.

3 Godly ministers should be readie and forward to preferue the fame of their brethren, and in particular willing to giue record for them, but if wee would haue record from others, we must not be idle, or ignorant, or corrupt, or scandalous, Oh the miserie of thesetimes, how are insufficient or wicked Ministers, written for to the Patron, to the Bishop, to the congregation, concerning whom there can be no sufficient testimonie in the day of Christ, and happie were it if no Church men had their hands in such records, the Lord pardon and purge the sinnes of the sonnes of *Lenie*.

Zeale] *D.* Zeale is needfull in a Minister, now his zeale is two fold, either for God, or for Gods people, a Minister should shew his zeale, for his people, by praying for them. 2 Painfull preaching to them, in season and out of season. 3 By protecting them against the reproches and scornes of the world, struing by doctrine not only to comfort them, but to wipe away the aspersions cast vpon them. 4 By earnest rebukes and admonitions: he must crie a-loude, and not spare, not suffering them to sinne. 5 By suffering either with them, or for them.

The *Use* is to excite zeale in Ministers, and to awake them out of that coldnesse or deadnesse, especially in teaching, it is a wonderfull scourge to the people, and a dishonor to the glorious doctrine of God, where the teacher is without life or spirit, in the enforcing of his doctrine.

And is zeale good for a Minister, then sure it is good for the people too:

indeed it is of exceeding praise in all sorts of men of what degree soeuer, neither will it be a misse heere a little to consider more seriously of zeale, seeing there is much neede of it, in the world, and there is much mistaking about it.

Now if men will be rightly ordered in their zeale let them looke to these things.

1 Let it not be a pretended zeale as in *Ioash*. 2 Nor a superstitious zeale as in *Paule*^b. 3 Nor a passionate zeale, only for a fit, as in *Iohn* at his first entrance. 4 Nor a malicious zeale as in persecutors, that thinke they doe God good seruice in vexing men wrongfully^c. 5 Nor a wrong intended zeale, such as is the zeale of merit-mongers.^d 6 Nor a contentious zeale, such as theirs that make needlesse rents in the Church^e. 7 Nor a secure zeale that is a zeale not raised by godly sorrow^f, or that is carried without care or feare of falling away. 8 Nor an idle zeale that is all words without workes: the word is rendred labour sometimes, and it is certaine true zeale is spent about good workes^g. 9 Nor an ouercurious zeale, shewed either by sticking too much to the letter of scripture^h, or by prying into or harsh censuring of the lesser faults of othersⁱ. 10 Or a bitter zeale^k, that spends it selfe in rayling and fiery reproches, railers seldome stand long. 11 Or an ignorant bold zeale such as was in the Iewes^l. Or lastly a selfe conceited zeale, when men trust too much to themselues, and their owne iudgements.

True zeale hath in it 6 things.

1 The affections of worship and spirituall compassion, it will not rest in the bare worke done, either of pietie to God, or spirituall mercy to men, it cannot bee cold or lukewarme, in praying, hearing, preaching, admonishing, &c.

2 An ardent loue to such as feare God shewed by desire, mourning and feruencie of minde, towards them^m.

3 An vtter hatred of the wickednesse and profanenesse, of the world, with a willingnesse to shew and maintaine, according to a mans calling a spirituall opposition against it.

4 An affectionate desire after Gods house, and the puritie of it, thus the zeale of Gods house should eate vs vp.

5 A great wrestling within a man, against the corruptions of his owne nature, expressed by indignation, sorrow, confession, strong cries to God, and reuenge vpon the flesh.

6 The couetting of all spirituall things as the best things in the world.

Lastly obserue that he saith much zeale or great zeale, which sheweth that men ought to thrue in zeale, as well as in other graces, howsoeuer the world iudge of it, only let men looke to themselues according to the former rules, that they deceiue not themselues nor the world.

For you and for them of Laodicea and Hierapolis] I will not trouble the Reader with the topographie of these townes, it is out of question they were neere bordering cities. Only obserue here 3 things.

1 That the care of faithfull teachers, and their desire to do good extends to other Churches, also hence they are compared fitly to starres that giue light not only to the orbe in which they are, but to places further of, and this good Ministers may do by praier, example of faithfulness and diligence, or by counsell or writing, or confirmation of doctrine, by preaching as there is occasion. And this shewes the worth of painfull and sincere Teachers: they are a great benefit, to the whole countrie, where they liue, and therefore they should be protected, and encouraged, by all them that would be accounted louers of their countrie.

2 That Ministers owe a speciall loue and care to the neighbour Churches, for as neerenesse of habitation, increaseth the strength of ciuill bonds, so should

12 Sorts of wrong zeale.

^b Gal. 1. 14.

^c Act. 7. 9.

Gal. 4. 17.

^d Rom. 10. 2.

^e Rom. 13. 13.

1. Cor. 3. 3.

1. Cor. 7. 10.

^g Tit. 2. 14.

^h Act. 21. 20.

21.

ⁱ Math. 7.

^k Iam. 3. 13.

14.

1 Rom. 10. 2.

True zeale hath in it six things.

^m 2. Cor. 7. 7.

should it much more in spirituall.

3 That the care of other Churches should not cause men to neglect the flocke that depends vpon them, it is not sufficient that men preach somewhere God calls for an account of their stewardship in their owne charge, they must tend their owne heards, he were a strange Husbandman that would plow his neighbours field, and let his owne lie vntilled, it is vile corruption, to be intent when we labour for others, and remisse when we labour for our owne people.

Luke the beloued Phisitian] There is some adoe amongst Interpreters who this Luke should be, but I incline to them that thinke it was Luke the Euan-gelist, but whosoever it was three things may be heere obserued.

1 That the Church of God hath alwaies consisted of men of diuers callings : so as no lawfull calling is excluded, nor yet any only taken.

2 That Phisicke hath bene of ancient honor and vse in the Church, wee see it here in the Apostles time, and it was long before also for there were Phisitians in *Iosephs* time ⁿ.

4 Sorts of men may be reprov'd concerning Phisicke, or Phisitians.

1 Such as totallie neglect them, though they haue neede to vse them, yet our Sauour Christ saith the *sicke neede a Phisitian* °. 2 Such as are wayward and will not be cured, that is such as through impatiencie will not be ordered by this meanes, in the manner they should be. 3 Such as put their whole trust in Phisicke, as *Aza* did, neglecting to seeke vnto God for helpe : yea it is to be noted in *Aza*, that his disease being but ordinarie yet to neglect the Lord in it was a great sinne, for though God hath allowed Phisicke as an helpe, yet it was neuer his meaning to robbe himselfe of his owne glory. 4 Such as will out of pride and nicenesse, be tampering with their bodies in phisicke, when there is no need, contrarie to that of our Sauour Christ, the *whole neede not the Phisitian*.

• Gen. 50. 2.

4 Sorts of men reprov'd about Phi- sicke.

Now in as much as many times it is manifest, phisicke doth no good to the diseased we are to vnderstand three things, first that this may be the fault of carelesse and ignorant Phisitians. 2 That as we grow monsters in the world by sinning, ouerpasseing the deedes of the wicked, so the Lord sometimes by bringing in strong and new diseases doth ouerpasse the skill of the Phisitians.

3 God for sinnes or triall may restraîne the blessing vpon the meanes, which else would be auailable.

The third thing I note, is that the holy Ghost gives this praise to a godly Phisitian, importing that a Phisitian should be a man sound in religion, and zealous for the truth, and knowne and beloued in the Church, for as it is certaine, godly and religious Phisitians may do much good, in the dangers of their patients, so miserable experience shewes that popish and superstitious Phisitians, do exceeding much hurt, by working vpon those opportunities to seduce and peruert men.

And Demas] This is that *Demas* that afterward forsooke *Paul*, and imbraced this present world, from the consideration of whose estate wee may obserue three things.

1 That the vices of men by the profession of the truth may be restrained when they are not cured. This mans loue of the world was in him, when he was at the best, but it was curbed and held downe, and so it is with many hypocrites, and therefore men should be warned and looke to themselves, that they be not deceiued, by taking the restraint of the outward practice of some cuill, for the true mortification of them.

It is many times a great hand of God vpon vnfound hearted men, that at their best they are seene into, and not greatly esteemed, it seemes it was so with this man, for if we marke it the Apostle not only reckons him in the last place, but he names him also without any manner of praise, as if he would import

that hee durst not commend him to the Churches. We should here learne what to doe towards such from the example of the Apostle.

Now if any would know more fully what is to bee done, and how they should carry themselues towards such as they iustly doubt and feare not to be right, though they make profession: there are three rules to be obserued.

3 Rules for our practise concerning such as we suspect in their profession.

1 Pittey them, pray for them, and admonish them. 2 Commit not thy selfe vnto them, but bee well aduised before thou converse inwardly with them. It is true that the practise of this rule is strangely censured, when those kinde of people, perceiue themselues, not to be regarded so much as they would bee, for vsually if in discretion, men prooue before they trust, they are taxed of pride and haughtinesse: yet considering the vile hypocrisie that is in many, it is better to be so censured without cause, then to be beguiled by men that make their religion but a cloake to their owne ends.

The third rule is that while they stand and fall not into open sinne, thou maicst not traduce them, but conceale thy dislikes, till God lay them open, vnto greater danger might ensue by the concealment, for the Lord may make him sound, and giue him repentance, *Paul* doth not dispraise *Demas* here, as he doth not commend him.

Thirdly, we may in this man note the propertie of many hypocrites, they will not be discountenanced, they are vsually impudent, this man thrusts himselfe into the Apostles company, and will be commended to the Churches: he will haue a place though it be the last place.

Verse 15. *Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.*

Hitherto of Salutations signified, now the Salutations required follow, and these are particular, verse 15. 16. 17. generall, v. 18.

The particulars concerne either Laodiceans, v. 15. 16. or the Colossian preacher verse 17. who is not onely saluted, but exhorted, or rebuked by intimation.

In the salutation of the Laodiceans obserue two things: first, the persons who are to be saluted v. 15. 2^{ly} a speciall direction for the open reading of two epistles, v. 16.

The persons are the brethren in generall, and *Nymphas* in speciall, and the household of *Nymphas*.

Salute the brethren which are at Laodicea]

1 Christian curtesie ought to haue in it a holy remembrance of absent friends.

2 It is not vanitie or weaknesse, but may stand with singular gifts and graces of minde to bee industrious and large hearted in the many remembrances of all sorts of Christians.

3 It is profitable that men of great gifts and place should preserue their memory with others, though it be but in these lighter complements of salutation, for many times it may inflame much affection to godlinesse, in such to whom they send their salutations.

4 God hath his choice amongst men, for here hee takes notice of the brethren in Laodicea onely. God doth not driue in whole townes of men into the field of his grace at once, for as it was then in turning men from gentilisme, so it is now in turning men from profanenesse, the Gospell doth not worke vpon all promiscuously.

And Nymphas] This *Nymphas* was not a woman, as *Ambrose* and *Dionysius*, and *Catharinus*, and the glosse would haue it: for it is *uir* in the end of the verse, his house, not hir house.

This

This *Nymphas* it seemes was some eminent Christian, whom *Paul* would specially honour before the congregation, and so it shewes that a speciall respect should be had of such as did excell in gifts amongst such as professe the sinceritie of the gospell.

And the Church that is in his house.

By the Church hee meanes those in the household that feare God, whether they were women or children, or seruants.

Now here first I consider of these persons, and then of the title the Apostle giues them in calling them a Church.

In that the Apostle thus with honour remembers the household of *Nymphas*, it shewes his singular vprightnesse, in that he can respect grace in whomsoever hee findeth, hee loues a good seruant as well as a good Master, and can commend good order in an household as well as in a congregation. This should teach vs not to haue the grace of Christ in respect of persons, and hereby also we may try our loue to Gods children, by examining our selues, whether we can loue such as can neither profit or pleasure vs, nor grace vs in the world. And this may be a great incouragement to the yong and meaner sort, in that they may perceiue from hence, that if they get true grace, they shall be respected both of God and good men.

Now in that the Apostle calls this household a Church, we may note, that a religious and well ordred familie is as it were a little Church. Here, in one familie is prescribed what all families should be, this familie is called a church, because his people were godly, and the word of God was read there, and prayers made to God, and Psalmes sung, and the yonger sort were catechized and instructed.

Now doe we learne from hence, that our houses are Churches? then these things will follow.

1 That Gods worship and pietie must be set vp in them, how can they be churches of God, if God be not serued in them?

2 All must be done there in order, and quietnesse, and silence, for so it is or should be in the Church.

3 Euill persons that are incorrigible must not dwell there, but must be cast out, *Psal. 101.*

4 The Husband or Master of the familie must dwell there as a man of knowledge, and wiues, children and seruants must obey as the Church doth Christ.

Againe, are our families Churches? why then religious families are in a happy case, for then God himselfe will dwell there. So as a stranger comming to such places, may say as *Jacob* did of *Bethel*, surely God is in this place.

Lastly, should our families be Churches? Oh then woe vnto the world of profane households, should a Church be without sacrifice? and can their families escape Gods wrath, seeing there is neither prayer nor pietie in them, but in stead of Gods seruice, there is cursing, and swearing, and lying, and chiding, and filching, and whoring, and rayling, and fighting, and what not? The most families are very cages of vnclane spirits: where not God or good men, but very deuills dwell, they are very styes of vnclaness and vnholinesse.

Thus of the 15 verse.

Verse 16. *And when this Epistle is read amongst you, cause it to be read also in the Church of the Laodiceans, and that you likewise read the Epistle from Laodicea.*

These words containe a direction for reading 1 of this epistle, and that both priuately and publikely. 2 of an epistle from Laodicea.

A religious Familie, is a little Church. The vice of it.

4 Orders in the Family.

Of reading
the Scrip-
tures.

In the generall we may obserue, that the Scripture may be read, it is mens dutie to doe it, tis a flat precept, *search the Scriptures*, 1oh. 5. 39. and this may evidently reprocue the profane neglect of the most herein, in this great light, many are so drowned in carelesnette, that they haue not yet, so much as a Bible in their houses, and others though for their credit sake, they haue gotten them Bibles, yet they read them not.

This Epistle.] In that this Epistle may not be neglected, but must be read, it shewes that whatsoeuer is revealed to the Church, to be a part of the word of God, it must be read: so soone as this Epistle is written, it must be read of all Christians, which shewes that euery part of Gods word is to be read.

Now for the persons that must read the Scriptures, it is here set downe indefinitely (*of you*) meaning of all sorts of people, which is in other parts of the word of God, distinctly expressed. For *1 Tim.* 4. 13. 15. Ministers must read the Scriptures; and *Deut.* 17. 19. it is required also of Kings, and Magistrates also, none are too good or too great to be employed herein: yoong men must studie in the word, *Psal.* 119 10. so must women also, *Act.* 17. 12. *Priscilla* was ripe in the knowledge of the Scriptures, able to instruct others, *Act.* 18. 27. what should I say, euery good man must read the scriptures, *Psal.* 1. 2.

The vse may be to stirre vs vp to doe it, and to do it constantly, for the same word of God that requires it to be done, shewes it should be done frequently: we must read all the daies of our life, *Deut.* 17. 19. and that daily, *Act.* 17. 11. day and night, *Psal.* 1. 2. they read 4 times a day, *Nehem.* 9. 4.

And the rather should we be excited to this daily reading of the word, considering the profit comes therby, it would exceedingly comfort vs, *Rom.* 15. 4. It would be a lanterne to our feet, and a light vnto our pathes, *Psal.* 119. The word is the sword of the spirit, *Eph.* 6. and how can wee resist tentations with *it is written*, if we read not what is written, and without reading we can neuer be expert in the word of righteoussesse, thereby we are made acquainted with the mysteries of the kingdome, and come to vnderstand all the counsell of God, it will teach vs the feare of the Lord, and keepe that our hearts be not lifted vp, *Deut.* 17. 19. 20.

Q. But what should be the reason that many get no more good by reading the word, and cannot finde any great profit in their reading?

1 answer diuersly; 1 Some men are poysoned with the inclinations of Atheisme and securitie, they come to the word to obserue it, not to let the word obserue them.

2 Many seeke not a blessing by prayer: whereas it is certaine the flesh will not of it selfe sauer the things of the spirit.

3 Men bring not an humble and meeke spirit, whereas vnto the fruitfull meditation of the word, a heart quiet and patient, and a minde free from pride and passion is requisite, *Psal.* 25. 9.

4 Men lay not downe their cares and lusts, they haue marred their taste before they come, they doe not empty their heads and separate themselues to seeke the wisdom of the word, care or lust will choake the word.

5 Men read not all Gods word, nor doe they read constantly, they will not waite daily at the gates of wisdom: to read seldome, or by starts and here and there, will doe little good.

6 One great cause of not profiting, is the not seeking of the law at the Priests mouth, that is, want of conference and propounding of doubts.

7 In many, vnprofitableness, is the scourge of vnthankfulness for the good they haue found in reading.

8 In reading men doe not *minde their owne way*, for if men did propose vnto themselues, what sinne of their owne they might finde rebuked, and what directions might bee collected out of that they read for their liues, or did note

how

The profit of
reading the
Scriptures.

The causes
why so many
profit not by
reading the
word.

how the word did offer comfort when they need it, they could not but finde many excellent experiences of Gods prouidence and power in the word, they could not liue in any sinne, but either reading or hearing would discouer it, nor could they goe long without some word of comfort, when they needed it, yea they might obserue, how God in the word they read did counsell them too, when they were in distresse, therefore let him that readeth marke, and read for himselfe.

Lastly, the cause is in the most, that their hearts are not turned to God, and so the vaile is not taken away, 2 Cor. 3. 16.

Cause to be read.] Obserue here.

1 That it is not enough to read our selues; but wee must cause others to read, by exhorting, incouraging, commanding, &c. especially Parents and Ministers, should see to it, so should Magistrates also.

2 From the coherence note, that wee must cause others to read, when wee haue read our selues; It is vile hypocrisie, for a Minister or Parent to vrge their children or seruants to read the Scriptures, when they neglect reading themselves.

In the Church.]

Here we haue a plaine prooffe for reading of the Scriptures publikely in the Church, we see it was anciently both required and practised. adde for the further confirmation hereof these places, *Deut. 31. 11. 12. Neh. 8. Luk. 4. Act. 13.* And this may assure vs, 1 That publike reading is no invention or ordinance of man. 2 That the people of God haue found in all ages great need of this helpe: and therefore they are miserably transported with humor, that so vilifie or neglect this ordinance of God, and it may bee iust with God, that thou shouldst not profit by reading at home, when thou carest not for reading in the Church. Thus of the reading of the Epistle to the Colossians.

Epistle from Laodicea.] Here is a great adoe among Interpreters to finde out what Epistle this was.

1 *Theophylact* thinks it was the first epistle to Timothy, which was written from Laodicea, an othertowne of that name, not this Laodicea before mentioned.

2 Some thinke Paul did write an Epistle to the Laodiceans, which was Apocrypha: and so *Dionysius* tells of a third epistle to the Corinthians, *Iacobus Stapulensis* caused such an epistle to be printed, but *Catharinus* could easily auouch that it was a bastard and counterfeit.

3 Some thinke the Laodiceans wrote to the Apostle, and propounded their doubts, vnto which the Apostle hath answered in this epistle: and therefore required that his answer might be compared with their doubts, this is the most publike opinion.

But in the generall it shewes vs thus much, that we must read other good bookes as well as Scriptures.

Thus of the 16 verse.

Verse 17 *And I say to Archippus take heed to the Ministry which thou hast receiued in the Lord that thou fulfill it.*

These words concerne the Colossian preacher, who is not onely saluted but exhorted.

This *Archippus* as it seemes was their Pastor, ioyned with *Epaphras*, who was now at *Rome* with *Paul*; it is likely hee was growne negligent in teaching, and carelesse and idle.

Many times it comes to passe that men that sometimes were painefull in their Ministry, doe afterwards grow slacke and negligent.

Painfull Preachers, many times, grow idle.

1 Sometimes from very discouragements from their people, either because they profit not, or because they weary their teachers, with indignities and wrongs; thus the very Prophets have been sometimes so tyred, that they could have been almost willing neuer to speake more in the name of the Lord.

2 Sometimes this comes from the corruption of their owne natures, they grow soone weary of Gods worke, or else hauing taken more worke to do then they are sufficient for, they grow to neglect all, or else they are drawne away with the loue of the world, or else forbear of purpose to preach often, lest they should be thought to be too precise, or else to winne applause; they set out at first with such a strife to seeme eloquent, and learned, that they quickly spend their store, and then rather then they will be obserued to want, they will giue ouer preaching.

3 Sometimes God himselfe for the wickednesse of their liues casts a barrenesse vpon their hearts, and blasteth their gifts.

In this exhortation foure things may be noted.

1 Who he is that is exhorted, *say to Archippus.*

2 The matter charged vpon him, *see to thy Ministry.*

3 The reason by which it is vrged, *thou hast receiued it of the Lord.*

4 An explication of the matter charged by the extent of it, *to fulfill.*

Say to Archippus.] Here I obserue 7 things.

1 The Sinner must be told of his sinne, *Leuit. 19. 17.*

2 Such as offend publikely must be told of it publikely.

3 Ministers as well as others may be rebuked, though some Clergie men are so sore and so proud, that they may not be touched: and many times it is a iust iudgment of God, that no man should rebuke them, that their sores might not be medicined, but like vnsauorie salt, they should be cast out of God. No mans learning or greatnesse of place can so protect them, but that they may be told of their faults: it is too commonly knowne they can sinne as well as others, why then should they not be rebuked as well as others.

Doth *Archippus* need to be told? the Lord be mercifull to the land and Church; There be many *Archippuses* in the Church of England, had need to be wakened with a loud trumpet of rebuke, and to be told of their faults, euen of their ignorance, silence, sloth, pride, couetousnesse, simonie, dissolute-nesse, ambition, contempt of their brethren, and soule murder of many kinds.

4 The people may put their teachers in minde of their faults: as they ought to encourage them in well doing, so may they admonish them for what is euill, Therefore Ministers should striue so to liue, and so to teach, as their people should not haue cause to finde fault.

5 Ministers must bee told of their faults by their people, with great reuerence and heedfulnesse, and wisdom, according to that direction, *Rebuke not an Elder, but exhort him as a Father*; here they must say to *Archippus* not directly reprove him.

6 They must say it to him, not say it of him, Ministers ought not to be traduced behind their backs.

7 He doth not threaten him if he doe not, which implies, hee hoped their exhortation would speed: certainly tis a great praise to profit by admonition.

Take heed to thy Ministry] This take heed hath in it three things.

1 Consideration, a weying and meditation of the greatnesse of the function, of the dignitie of it, and the dutie also, with the accounts he must make to God and his high calling and the great price of soules, &c.

2 It notes diuers of the worthy qualities of a Minister, as care, attendance, watchfulnesse, aptnesse to teach, and diuide the word aright, discretion, to giue euery one his portion, diligence, gentlenesse, in not marring the doctrine with passion, patience to indure the worke and labour of his ministry, &c.

3 It notes caution, and so Ministers must take heed both of what is within them, and what is without them, they must take heed of their owne diuinations, they must take heed of sloth and idlenesse, they must take heed of the objections of their owne flesh, and the tentations of the Diuell, without them they must take heed of the new errors, that will daily rise, they must take heed of the sinnes of the people, with all the methods of Sathan in deuising, committing, or defending of sinne, they must take heede of mens fancies: and for persons they must take heed of hypocrites, and open aduersaries, domesticall vipers, and forraine foes; false brethren and profest Idolaters.

The Vse may be for great reproofe of our sleeping watchmen, and blinde guides, that take no heed to their ministeries; Oh the woes that will fall vpon them, who can recount the miseries that the blood of soules, will bring vpon them.

Which thou hast received in the Lord] A Minister is said to receiue his ministrie in the Lord in diuers respects. First Because it is Gods free grace, that he is chosen to be a Minister *Rom. 5. 1.* Secondly because, he is inwardly called and qualified by God. Thirdly because, he receiued his outward authoritie, though from men, yet by the direction and warrant of Gods word. Fourthly because, he receiues it for the Lord, that is to Gods glory, and the furtherance of his kingdome, ouer the mysticall body of Christ.

The Vse is threefold, First the people should therefore learne to seeke their ministers, of God. Secondly Ministers should hence learne, neither to be proud nor idle, not proud for they receiued their ministerie of God, it was his gift not their deserts, not idle for they are to doe Gods worke. Thirdly Ministers may hence gather, their owne safety notwithstanding the oppositions of the world, that God that called them will perfect them.

To fulfill it] Ministers are said to fulfill their ministeries two waies. 1 By constancie, holding out in it to the end, to fulfill it is to go on, and not looke backe, when they are at plow. 2 By faithfull performance of it with a due respect of all the charge they haue receiued of God, thus to fulfill it is to shew the people all the counsell of God, it is to rebuke all sorts of sinnes and sinners, it is faithfully to do euery kinde of worke, that belongs to their ministerie whether publike or priuate.

Verf. 18 *The salutation by the hand of me Paul, remember my bondes, grace be with you Amen.*

There are 3 things in this Verse, a signe, a request, a vowe or wish.

The salutation by the hand of me Paul] To write with his owne hand hee calls the token in euery Epistle *2. Theff. 3. 17.* Here two things may be noted.

1 The great care that anciently hath bene to provide that none but the true writings of the Apostles should be receiued of the Church, it should cause vs, so much the more gladly to receiue and read these Apostolicall writings.

2 It implies that euen in the times of the Apostles, Sathan raised vp wicked men who endeauoured to counterfeit bookes and writings, and to father them vpon the Apostles themselues, or other eminent and worthy men, this continued successiuelly as a most diuellish practice in diuers ages after.

Remember my bondes] The obseruations are. 1 Gods children haue bene in bondes.

2 It is profitable to remember the troubles and afflictions of Gods children, and to meditate of them. for 1 it may serue to confirme vs when wee finde like hatred from the world. 2 It is an alarum to preparation and the harnessing of our selues against the fight of affliction when one part of the
hoff

How many waies men remember the bonds of others.

host of God is smitten, should not the rest prepare for the fight. 3 It will soften our hearts to mercy both spirituall and corporall. And 4 It may learne vs wisdom and circumspection.

Quest. How should they shew it that they did remember his bondes ?

Ans. 1 By praying for him to God. 2 By shewing like patience vnder their Crosses. 3 By constant profession of the doctrine he suffered for. 4 By a care of holy life, that they might strue to be such, as he need not be ashamed to suffer for them. 5 By supplying their wants.

3 As any haue been more gracious, so they haue beene more streitened, and opprest by the wicked.

4 The actions of great men are not alwaies iust; a worthy Apostle may be vnworthily imprisoned.

5 The people should be much affected with the troubles of their teachers, and therefore they are farre wide, that instead thereof trouble their teachers.

Grace be with you] By grace he meanes, both the loue of God and the gifts of Christ, as he began to he ends with vowes and wishes of grace, which shewes. 1 That in God we haue wonderfull reason continually to exalt the praise of his free grace and loue.

2 That in man there is no greater happinesse then to be posselt of the loue of God, and true grace, it is the richest portion, and fairest inheritance on earth.

When he saith (be with you) It is as if he said three things. 1 Be sure you haue it, be not deceiued, nor satisfied till ye be infallibly certaine ye haue attained true grace, and Gods loue. 2 Be sure you loose it not, neuer be without, it matters not though ye loose some credit or wealth or friends &c. so you keepe grace still with you. 3 Be sure you vse it and increase it, imploy it vpon all occasions, be continually in the exercise of it.

Thus of the whole Epistle.

There followeth a postscript or vnderwriting in these words.

Written from Rome and sent by Tichicus and Onesimus

There is difference about the reading, some coppies haue not Tichicus and Onesimus in some Lattin coppies read, Missi ab Epheso. But the grecke coppies generally agree that it was from Rome.

But it is no great matter for the certainty of the reading, for the Reader must be admonished, that the postscripts are not part of the Canonical Scripture: But were added by the Scribes that wrote out the

Epistles. If any desire to be more particularly informed

herein, he may peruse a learned Tractate of this ar-

gument published by Mr Rodolph Cudworth,

vpon the subscription of the Epistle to

the GALATHIANS.

Τὸ δωδεκῶν ἐστὶ πάντα ποιῆσαι ἐπὶ ἐπιεικῶν, ὡν αἰτιεῖται ἢ νόμος, καὶ τὴν δωδεκῶν τὴν ἐπιεικῶν ἐν ἡμῶν αὐτῶν ἢ δεξά ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς χάριν τῆς χάριτος τοῦ ἀγαθῶν Ἀποστόλου.

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