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PHISICKE
AGAINST
FAMINE.

OR,
A SOVERAIGNE

Preservative against all distrustfull
thoughts and cares touching the things
of this life, prescribed and administred
by the best Physicion of soule and
body, Christ Iesus :

Comfortable in these dayes.

Opened and expounded in certaine Sermons, by
WILLIAM ATTERSOLL, Minister of the
Word of God.

PSAL. 37. 25.

*I have beene yong, and now am old: yet have I not seene the
righteous forsaken, nor his seed begging bread.*

ROM. 8. 32.

*He that spared not his owne Sonne, but delivered him up for us
all, how shall he not with him also freely give us all things?*

LONDON;

Printed by E. A. for Michael Sparke the yonger, dwelling
at the blue Bible in Greene Arbour. 1632.



TO THE RIGHT VVOR-
 shipfull and worthy Lady, the
 Lady DOROTHY SHURLEY, all
 happinesse in this life, and in the

Madam;



He saying of the Apostle is remarkable and never to be forgotten, Godlinesse is profitable unto all things, having the promise of the life that now is, and of that which is to come: and afterward in the same Epistle, Godlines with contentment

1 Tim. 4. 8. & 6. 6.

is great gaine. For what can it profit a man, if hee should gaine the whole world, and then lose his owne soule? Now the drift of this ensuing Treatise (as appeareth by the Title) is to shew to a godly Christian, received already into the love and favour of God in this life, & looking for happines in heaven after this life, by what holy meanes he may support his heart, as posts doe the house, with sufficient contentment against all the miseries that doe or may assault him in time of necessity. The crosses and tentations, wherewith the life, especially of a poore Christian is distressed, are manifold, and Satan worketh upon their severall wants, to surprize them, and make them often cry out, What shall we eate? or what shall we drinke? or wherewithall shall we be clothed? Every calling in the world, from the highest to the lowest, is assaulted with his proper and peculiar tentations: and there are certaine unlawfull and ungodly courses practised by wicked man, which we may not unfully call The speciall finnes of such a calling. Hence it is, that the Apostle among

Math. 6. 3 1.

The Epistle Dedicatory.

Heb. 13. 5, 6.
Gen. 28. 15.
Deut. 31. 6, 8.
Iosh. 1. 5.

other precepts beateth upon this. Let your conversation be without covetousnesse, and bee content with such things as ye have; for hee hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper, I will not feare what man shall doe unto me: and our Saviour, to comfort us against feare of famine, sendeth us sometimes to God, sometimes to our selves, sometimes to the Heaven, sometimes to the earth, and sometimes to the Gentiles, that by all these wee might have strong consolation and rest in him, that hath given us both our lives and our bodies. Consider a little the History of the Creation, as it is described in the Booke of Genesis: God made all the Creatures to serve for mans use, before he made man himselfe, wherein wee may behold a perpetuall patterne of his providence, that he never bringeth any into the world, but that first hee ordaineth things needfull for them, for the time allotted them to be there; even as milke in the Mothers breasts for the child to sucke, before ever the child be borne to sucke the same. A very good patterne alwaies to have before on eyes, against that distrust and infidelity which commonly hangeth on, and haunteth the nature of man in those matters. Let us also take heed of setting our heart upon the world, and the things in the world, and be ready evermore to confesse in word, and shew it by our practice that we account our selves to be but as Strangers and Pilgrims in this world: if riches increaseth, we must looke to it, that we set not our hearts upon them: and we must use the world, as if we used it not, because the fashion thereof passeth away. And if we doe not set our hearts and affections upon our riches, sundry good fruits will follow thereupon. First, it bringeth comfort and contentment with our estate, as being that portion which God allottech unto us, & maketh us not to repine against his providence, because we have not a larger allowance, for he that doth not too much affect their presence, will not too much bewaile their absence, neither be discontent because he hath not abundance of that which hee doth not
much

Heb. 11. 13.
Psal. 62. 10.

The Epistle Dedicatory.

much regard; but as the Apostle saith, Having food and raiment, will therewith reit contented. Secondly, having store of this worlds good, if wee doe not set our hearts upon them, then we will be content to leave them, whensoever God the supreme and soveraigne Owner calleth againe for them, and not excessively mourne for them when they leave us. And as we will not refuse and reject them when we have them, seeing they are the gifts of God, so when they betake them to their wings and flee away, we will looke after them with a quiet minde, as it was with Iob; who, because hee rejoyced not when his substance was great, and when his hand had gotten much, therefore he did not much grieve when his wealth was taken away, but in his greatest losse praiseth the Lord. So also it was with Paul, who, because he used this world as not abusing it, and esteemed the best things thereof no better then dung in comparison of Christ and his benefits, it was no great paine to him to take forth a farther lesson, in what state soever he was, therewithall to be content: he could be abased and abound, every where in all things he was instructed, both to be full, and to be hungry, to abound; and to have want: yea, hee could say, I can doe all things through Christ which strengtheneth me. Thirdly, if worldly riches be wanting, we will not seeke them by evil meanes, nor glory in them when we have them to make us high minded, or to put our trust and confidence in them. Lastly, it will make us keepe a vigilant eye over them, that through our abuse they doe not degenerate from their owne nature, and become Satans baits to allure us, nor his snares to intangle us, nor his thornes to choke us, that the seed of the Word cannot prosper, neither the graces of God grow in us. Hence it is that I goe about to perswade to lay hold on Gods speciall providence watching over his children, to succour and relieve them out of hopelesse and remedilesse troubles, when they appeare destitute of all succour, and in a manner in a desperate estate, without all meanes left unto them. When the Sonnes of Iacob stood gazing one upon another, that is, they fared

1 Tim. 6. 8.

2

Iob 31. 25. &

1 21.

1 Cor. 7. 31.

Phil. 3. 7, 8. &

4. 11, 12, 13.

3

4

Gen. 42. 1.

The Epistle Dedicatory.

as men amazed, and at their wits end, that they know not what to doe for themselves, their wives, and their children; then the Lord by his good hand opened a way, for their reliefe, that there was plenty of Corne in Egypt, when there was none in the Land of Canaan, verifying his gracious promise, Gen. 8. 22. So when the poore widow in time of a great famine was brought to that extremity, that shee had but an handfull of meale in a barrell, and a little oyle in a cruse, and was now going purposely to gather a few stickes to dresse it for her selfe and her sonne, that they might eate and die; when she was in this great perplexity, necessity, and extremity, the Lord (that never leaveth his) by his good providence directed the Prophet Elijah (who immediately before had himselfe bene fed by Ravens that brought him bread and flesh in the morning, and bread and flesh in the evening) to tell her good newes, that the barrell of meale should not waste, neither the cruse of oyle faile, until the Day that the Lord sendeth raine upon the earth. Thus it was with the widow of one of the sonnes of the Prophets, she was left so farre in debt, that her children were to be sold to satisfy the griping and greedinesse of the mercilesse Creditor: and she had nothing to discharge it, but a little pitcher of oyle: yet she was provided for by wonderfull meanes: all which examples, as a cloud of witnesses, doe verifie the saying of the Psalmist, Behold, the eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their soule from death, and to keepe them alive in famine: and Psal. 37. I have benee young, and now am old, yet have I not seene the righteous forsaken, nor his seed begging bread.

But if there were no other reasons or considerations, then such as are handled in this Scripture, to be as a preservative or counterpoison against diffidence and distrust, touching earthly things, which doe more disquiet & disturbe, not onely the naturall man, but even the Regenerate themselves oftentimes, then any thing in the world besides, herein we may
finde

1. King. 17. 12,
13.

verse 6.

verse 14.

2 Kings 4. 2.

Psa. 33. 18, 19.
and 37. 25.

The Epistle Dedicatory.

finde matter sufficient to take from us the carnall feare of future wants: first, because we are his Flocke, and he is our Shepheard. Will the good Shepheard starve his Sheepe, and not make them lye downe in greene pastures? This confidence in God doth the Prophet shew, and concludeth from this ground the point in hand; The Lord is my Shepheard, therefore I shall not want: how then can they assure themselves to be in the number of the Sheep of Christ, that doe not rely upon the care of this great Shepheard? As then the Prophet saith in another case, Should not the Shepherds feed the Flocke? So we may be assured, that the Shepheard of Israel, that leadeth Ioseph like a Flocke; will never be wanting to his sheepe, that call and cry unto him. Secondly, because the Title given to God, assureth us hereof, he is called a Father. Will the father give over the care of his children, and forsake or forget the fruite of his owne body? nay, doth not the Prophet say, Can a woman forget her sucking child, that she should not have compassion on the sonne of her wombe? yea, they may forget: yet will I not forget thee, whom I have graven upon the palmes of my hands. And Christ our Saviour speaketh to the same purpose, What man is there of you, whom if his sonne aske bread, will he give him a stone? or if he aske a fish, will he give him a Serpent? If ye then being evill, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that aske him? Lastly, because we have the promise of a Kingdome, and of the glory of heaven which is unspeakeable, incomprehensible, and everlasting. He that hath promised us a Kingdome, will he withhold from us food and raiment? nay, as the Apostle teacheth us to reason, He that spared not his owne Sonne, but delivered him up for us all, how shall he not with him also freely give us all things? So should we cōclude, that seeing he hath called us to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaver,

I

Psal. 23. 1.

Esay 40. 11.
Ezek. 34. 2.

2

Psal. 80. 1, 2.

Esay 49. 15.

Matth. 7. 9. 10.

11.

3

Rom. 8. 32.

The Epistle Dedicatory.

March 33.

1.4. He will never leave us nor forsake us in this life, but if we first seeke the Kingdome of God, all other things shall be added unto us. He that promiseth and provideth the greater, can he faile us and not performe the lesse? He that maketh us Kings unto his Father, and hath promised a Crowne, will he deny us a bit of bread, and a cup of drinke?

August. de verb. Domini. Qui dabit regnum, non dabit viaticum?

These points are more particularly discussed and opened in the ensuing Treatise, which I have presumed to dedicate to your Lady-ship, and not without good and waightry reasons. You heard the publike preaching of them with speciall attention, (though many yeeres since,) and therefore I must needs acknowledge you among my best hearers and friends, and withall consecrate unto you some part of my labours, which I have bestowed in writing. Besides, considering your earnest desire, to know that God, whose goodnesse you have alwaies tried, your zeale to glorifie him, on whom you have alwaies called, your care to walke in his waies, whom you have alwaies served, and the fruits of a lively faith, that have plentifully flowed from you, whereof there are so many eye-witnesses among us, the hearts of many distressed Ministers, and the loynes of manypoare people being ready to blesse you, and God for you: I cannot but beseech your Lady-ship, to accept of this small testimony of my unfained observance of your many praises in the Gospell, and as a pledge of my thankfulnessse, which I leave behind me to the world, being now ready to goe out of it. The God of eternall glory, the Father of our Lord Jesus Christ, make you abound yet more and more in all the riches of his saving graces in this life, and fill you with the inward comforts of the blessed hope of the appearance of Jesus Christ.

Your Lady-ships in all Christian duties to command,

WILLIAM ATTERSOLL.



PHISICKE
AGAINST
FAMINE.

LVKE 12. 32.

*Feare not, little Flocke: for it is your Fa-
thers good pleasure to give unto you the
Kingdome.*



He occasion of these words is to be taken from the 15. verse of this Chapter, wherein our Saviour exhorteth to *take heed & beware of covetousness*, for as much as no mans life standeth in the abundance of those things he possesseth. True it is, this lesson is short, and set downe in few words: howbeit it is not so soone learned, and easly practised, as it is spoken and delivered. Wherefore, he poundeth

2 *The occasion, interpretation,*

poundeth a parable, and telleth what hapned to a certaine rich man, who, in the plentifull ecrease of his goods and fruits of his ground, blessed himselfe the possessor, but not the Lord the giver of all: for he said to his soule, *Soule, thou hast much goods laid up for many yeeres, take thine ease, eate, drinke, and be merry.* But what said the Oracle of God unto him? *Thou foole, this night thy soule shall bee required of thee; then whose shall these things be, which thou hast provided?* This example hee applieth to all, so is he a starke foole that layeth up treasure for himselfe, but is not rich toward God. Then he goeth forward to lay before us the care that God hath over his Children, both toward their lives and their bodies, who feedeth *the Ravens that cry unto him,* and clotheth the *Lillies of the Field* that cannot cry unto him; so that *Salomon* in all his royalty was not arayed like one of them. But what is all this, if we make not use thereof? if we doe not apply it unto our selves? doubtlesse, it is no better then the covetous mans hidden treasure, which he heapeth and hoardeth together, but doth neither to himselfe nor to other any good. Wee have therefore the direction of Christ himselfe, who draweth and deducteth sundry conclusions from hence. One use is taught in the verse 31. *First of all seeke the Kingdome of God, and then all these things shall be added unto you.* Another use is in these words of the text, *feare not,* for you have a Kingdome prepared and provided for you.

Luke 12.19,
20.

Verse 21.

Verse 24.

Verse 27.

Verse 31.

The interpretation of the words.

Thus we are come to the words that are to be handled, being the use that the best Teacher and Master maketh of his doctrine he had delivered: Now let us see the meaning and interpretation thereof.

Feare not.) This is to be restrained according to the circumstances aforegoing, the generall being put for the speciall. We are sometimes commanded to feare,

Psal.

Pfal. 34. 9. *O feare the Lord, yee his Saints:* and *Rom.* 11 *Pfal.* 34. 9.
Be not high-minded, but feare. And againe sometimes, *Rom.* 11. 20.
 not to feare, *Matth.* 10. 26, 28. *1 Pet.* 3. 20. Sometimes *Matth.* 10. 26,
 wee are charged to serve the Lord *in feare*, and to re- 28.
 joyce in trembling, *Pfal.* 2. Likewise sometimes to serve *1 Pet.* 3. 20.
 him *without feare*, *Luke* 1. 74. These phrasēs may seeme *Pfal.* 2. 11,
 the one contrary to the other. But they are easily recon- *Luke* 1. 74.
 ciled, if the words going before, and following after
 be diligently marked. In this place hee meaneth the
 feare of want of earthly things, as if there were none in
 Heaven above to provide, nor promise made in the
 Word to strengthen, nor example of the godly to direct,
 or as if every one were left to shift and scramble for
 himselfe. So then hee meaneth a corrupt and carnall
 feare, whereby a man feareth lest he lacke such things
 as are needfull for the maintenance of this life, and
 thereby is so distracted in the service of God, that
 he employeth all his time in the businesse and affaires
 of this present world.

Flocke) That is, my people, whom I have underta-
 ken to maintaine, nourish, keepe, preserve, and feed, as
 a good Shepheard doth his Flocke: for these are as it
 were the sheepe of his pasture.

Little) Gods heritage is called little in three re-
 spects: first, in regard they are few in number, because
 the multitude of the wicked world is the gnats, and re-
 plenisheth all places of the earth. Secondly, in regard
 of the small account and estimation wherein they are;
 there is *little* reckoning made of them: for in the judge- *Matth.* 10. 42.
 ment of the ungodly, they are as the *filth of the world*, *1 Cor.* 4. 13.
 and the off-scouring of all things unto this day. Hence
 it is, that Christ saith, *Matth.* 18. 14. *It is the will of* *Matth.* 18. 14.
your heavenly Father, that none of these little ones should
perish. Thirdly, they are *little* in their owne eyes, and
 thinke more lowly of themselves, then any other, or

then of any other, 2 *Sam.* 6. 22. 1 *Chron.* 29. 14.

Fathers.) That is, God, the Father of his Church, whom he tendreth as the apple of his eye, and loveth as a Father doth his Children, and therefore cannot see nor suffer them to want any thing that is good.

Kingdome.) That is, the Kingdome of Heaven, the Kingdome of glory, for Christs Kingdome is not of this world, *John* 18. 36. Touching the *good pleasure* of God see more afterward.

The division
of the words.

In these words observe two points: first, the counsell or commandment of Christ which is delivered. Secondly, a reason whereby it is enforced. In the counsell consider these particulars.

First, an earnest dehortation or dissuasion, *fear not*. Secondly, a loving appellation by way of an Apostrophe, or a turning of his speech, belonging to those hearers that are called from feare, *the Flocke of God*.

Thirdly, a strict limitation, or word of restraint, it is a *little* Flocke, that God taketh charge and care of. The Shepheard regardeth not the Goates and wild beasts of the field and Forrest: it is enough for the Shepheard, that he feed his Sheepe and his Lambes.

The second point is a reason, and that reason is a promise, and that promise is of a Kingdome. For so gracious is our good God unto us, that he annexeth his promise to our obedience, to give us encouragement in doing our duty. And herein observe divers branches; for the promise containeth the Author, the application, the ground-worke, the manner, the object, and the subject.

First, the Author of the promise, who also is as able to performe it. Many men doe make large and faire promises, but are not able oftentimes to make them good. This promiser is God, described unto us by a word of relation, he is in nature a *Father*.

Secondly, the speciall application thereof to our selves,

elves, he is our Father, so that as he is able, so likewise he is willing to performe his promise, because he loveth us. For what Father will forsake his children?

Thirdly, the ground and originall of it, his owne good pleasure, and not any thing in our selves as of our selves to move him to favour us.

Fourthly, the manner of it, he giveth it, he doth not sell it, or exchange and barter with us, to receive the like againe, or the worth of his promise in some other commodity at our hands; it is his free gift, it is not for any merits done, or workes and worthinesse foreseene: so that we cannot say to God, as *Abraham* did to the Hittites, *Give it me for so much money as it is worth,* Gen. 23. 9. and if any be so foolish, we may answer them as *Peter* doth to *Simon Magus,* Act. 8. *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.* Acts 8, 20.

Fifthly, the object of the promise, to wit, the persons to whom it is given, to *You*: but to what *You*? not to the wise and prudent of this world, but to babes and simple ones: not neither to all in generall, for hee hath made no such large promise to all the sonnes of men, but to *You*, called before, the *little Flocke*.

Lastly, the subject or matter of the promise, the *Kingdome* of Heaven, without which, all other promises are of no value. This is promised and bestowed upon a few onely. And thus much touching the occasion, the interpretation, and the division of the words. Now let us come to the particular handling of them in order as they have beene unfolded unto us.

Fear not) The first point that commeth to be considered, is the dehortation, wherein our Saviour sheweth what wee may not doe. This is the ground of all diffidence and distrust, a causelesse and needlesse *fear*. This is the root of all doubting and distraction, and

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Doct. 1.

therefore he laboureth first of all to pull it up by the root, and to cut it off with the sword of Gods providence. This teacheth that Gods servants have no cause to feare the want of Gods hand or helpe in temporall things. We need not be afraid to be forsaken or forgotten of God, as if hee neglected us, or had cast us off in time of distresse. True it is, when we looke upon our present estate with fleshly eyes, and can see no end, nor issue out of our troubles, like a Sea that hath neither banke nor bottome, we are oftentimes assaulted with doubting, and sometimes with despaire: but when we cast up our eyes to Heaven, and behold the providence, the purpose, the promise, the protection, and preservation of God, we have a staffe of comfort put into our hands to stay us up, that we fall not to the ground. The Israelites being brought out of Egypt, lifted up their eyes, and beheld the Egyptians marching after them. Then they were sore afraid, and began to murmure against *Moses*, not without a bitter taunt likewise, *Exod. 14. 10.* *Because there were no graves in Egypt, hast thou taken us away to dye in the wilderness?* Wherefore hast thou delt thus with us to carry us forth out of Egypt? then *Moses* said unto them, *Fear ye not, stand still and see the salvation which he will shew to you to day:* for the Egyptians whom ye have seene to day, yee shall see them againe no more for ever: the Lord shall fight for you, and you shall hold your peace. Thus the Prophet speaketh, *Psal. 34.* They that feare the Lord, shall need to feare no lacke: the Lyons lacke and suffer hunger, but they that seeke the Lord, shall want nothing that is good. Where no feare of God is, no marvaile if there be feare of all things else: but where the feare of his name is, there is a counterpoyson to expell all other feare. Hereunto accorderh the saying of Christ, *Matth 6. 25.* *I say unto you, be not carefull for your life what yee shall eat,*

Exod. 14. 10.
11.

Psal. 34. 9, 10.

Matth 6. 25.

or what yee shall drinke, nor for your body what yee shall put on: is not the life more worth then meat, and the body then raiment? It is the manner of the most sort, when they begin to feele any want, especially in times of famine, to cry out, Oh, we are undone! what shall wee doe? how shall we live? wherewithall shall we maintaine our families and households? As if there were no God in Israel that looked upon us, or cared for us, or knew our wants. But who is it that gave thee thy life? or from whence receivedst thou thy body? have wee not our breath and being from God? doubtlesse hee will therefore maintaine our lives, and cloath our bodies, so that we may say with the Apostle, *Bee care-Phil 4.6. full for nothing,* but in every thing by prayer and supplication with thanksgiving, let your request bee made knowne unto God.

This truth receiveth farther strength from the titles *Reas. 1.* given to God. Is not he the Husband, the Shepherd, and Father of the Church? It is the duty of the Husband to provide all necessaries for his Wife, *For no man Ephes. 5. 31. hateth his owne flesh, but nourisheth and cherisheth it, Ephes. 5. 31.* Will a good Shepherd take charge of a flocke, and then starve it? God hath taken charge of all that are his: when we are once become his Sheepe, in that very moment, we live under his protection, as *Psal. 23. 1, 2. The Lord is my Shepherd, and he maketh Psal 23. 1. & me lye downe in greene pastures, he leadeth mee beside the 80. 1. stillwaters, and Psal. 80. 1. Give care, O thou Shepherde of Israel, thou that leadeest Ioseph like a Flocke.* Will not naturall Fathers and Mothers sustaine their Children, and supply all their wants? can Parents see them perish, or miscarry, and never bee moved at it? Our Saviour telleth us, *What man is there, if his sonne aske him bread, Matth. 7. 9, 10 will he give him a stone? or if he aske a fish, will hee give 10. 11. him a serpent?* If ye then being evill, know how to give good.

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good gifts unto your Children, how much more shall your Father which is in Heaven, give good things to them that aske him? And the Lord by the mouth of the Prophet, *Can a woman forget her sucking Childe, that she should not have compassion on the sonne of her wombe! yea, they may forget, yet will I not forget thee, Esay 49. 15.* The love of God therefore toward his, is greater then the love of men is, or can be to their Children: he that toucheth them, toucheth the apple of his eye, and shall not escape his hand, his revenging hand.

2

Secondly, God will worke above and beyond all ordinary means, rather then such as are his shall perish, and after the course of nature to doe them good, and to preserve them from evill, who hath all creatures in his owne hand. A memorable example hereof we have in the Israelites, while they were in the wildernesse, hee fed them with *Manna* for the space of 40. yeeres, and opened the hard *Rocke* to give them water, whereof they and their Cattell dranke, *Exod. 16. Numb. 20.* Consider this further in the example of *Elijah*, *1 King. 19.* when he was constrained to flye for his life from the persecution of *Jezabel*, and desired to dye, the Angell of the Lord came unto him and said, *Arise, and eat:* and he went in the strength of that meat 40. dayes and 40. nights unto Horeb the mountaine of God. The like we read before, that is, *The Word of the Lord came unto him, Hide thy selfe in the brooke Charith, and thou shalt drinke of the brooke, and I have commanded the Ravens to feed thee.* So hee did according to the Word of the Lord, for he dwelt by the brooke, and the Ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he dranke of the brooke. But behold how the Lord tryed him! for hee had not tarryed there long, but the brooke dryed up, because no raine fell in the Land. What then did the Prophet
of

Esay 49. 15,
16.

Exod 16. 15,
Numb. 20. 8.

1 King. 19. 7,
& 17. 6.

of the Lord? did he murmur against God? No, he waited with patience his leisure, and he sent him other meanes for his maintenance; he directed him to the widdow of Sarepta, where he was fed in that famine. She had indeed but an handfull of meale in a barrell, and a litle oyle in a cruse, and he saith unto her, *Thus saith the Lord God of Israel, The barrell of meale shall not waste, neither shall the cruse of oyle faile, untill the day that the Lord sendeth raine upon the earth.* Thus he commandeth to lay aside feare, and to submit her selfe to the will and pleasure of Almighty God. Thus also the Lord dealt with her, that had bene the wife of one of the children of the Prophets, after his decease, *2 King. 4.* he dying indebted, the mercilesse Creditor came to take unto him her two sonnes to be his bondmen: but the mercy of God was such in her extremity, that having in her house a pot of oyle onely, it was so increased and multiplied, that she received more then shee desired, through his abundant blessing that giveth more then is asked, so that she, not onely paid the debt, but her selfe and children lived of the residue.

Verse 14.

2 King. 4. 1,
43, 44.
Ioh. 6. 5, 6, 10,
11.

Thirdly, God will sanctifie a litle, and that of the worst, and coursest sort, to serve and suffice those that are his: that albeit they have but short Commons and a poore Pittance, yet a litle that the righteous hath, shall be better unto them, then all the store and abundance of the ungodly. This *Moses* teacheth, *Deut. 8.* *Man liveth not by bread onely, but by every Word that proceedeth out of the mouth of the Lord doth man live.* Wee have a lively example hereof in *Daniel* and his fellowes that did eate nothing but pulse (a graine that beareth his fruit in poddes) yet were they fairer and fresher, fuller and fatter at the end of ten dayes, then all the children which did eate the portion of the Kings meate, *Dan. 1. 15.* This also we may see by experience in rich

3

Dan. 1. 15.

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mens and poore mens children, and in themselves also as well as in their children. For whereas the poorer sort have scarce one good meales meat in a moneth, but keep a perpetuall Lent, not eating a bit of flesh in their owne houses once in a yeere, and feed hardly and homely with browne bread, and yet have not enough of that neither: yet is their labour pleasant, and their *sleepe sweet*: whereas the richer sort that fare deliciously every day, are many times oppressed with raw humours, and are neither so strong and healthy as the other.

Eccle. 5. 12.

4

Fourthly, nothing shall bee able to hurt Gods servants. For as all things tend to the hurt of the wicked, and nothing shall doe them good: so contrariwise nothing can hinder the salvation of the Church, *Rom. 8.*

Rom. 8. 28.

But all things shall fall out for the best to them that love him. For what shall separate us from the love of God? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perils? no doubtlesse: forasmuch as we are more then conquerours through him that loved us. So likewise, *Psal. 90.*

Psal. 90. 5, 6,

7.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, neither for the pestilence that walketh in darknesse, nor for the destruction that wasteth at noone day, a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee: there shall no evill befall thee, neither shall any plague come nigh thy dwelling. But it may be

Object.

objected, Doe not these befall the righteous, as well as the unrighteous? nay, doe not the godly often fall by them, while the ungodly escape out of them, or never enter into them? I answer, Divers wayes. First, albeit all these may befall, and doe befall the Faithfull, yet doe they not come upon them as evils. They may dye of the plague, but to them the plague is no plague. True it is, of themselves or in the nature of them they

Answer.

are

are evill, and the punishments of evill; but to Gods children they are onely chastisements and correction of a good and gentle Father, and that for their furthe good, to prevent finnes to come. Contrariwise, to the wicked, they are the heavy strokes of a just Iudge, or of a revenging enemy. Secondly, God pulleth out the sting of them, that they cannot hurt them. True it is, 1 Cor. 13. 5. all things fall out alike to the godly and ungodly, to him that sweareth, and to him that feareth an oath, so that no man knoweth love or hatred by these outward things, yet the venome and poyson is pulled out from these Scorpions, so that albeit they may hisse at us, yet they shall never hurt us. Death is of it selfe *the wages of sinne*, Gen. 2. Rom. 6. It came into the world by sinne, and is the last enemy that shall bee subdued: howbeit it hath already received his deaths-wound, and the nature of it is quite changed to the godly. Indeed death remaineth as a cup that all must taste off: but behold the difference, to the ungodly it is the reward of sinne, the suburbs of hell, the separation of the soule from God, and the guide that conducteth them into everlasting torments. To the godly it is no punishment of sinne, but the abolishing of sinne, the path and passage to a better life, the haven of our rest, the end of all our labours, and the way by which we must come into the presence of Christ. He is become the death of death, so that they are bold in him to looke death in the face, because they looke beyond death. For he that will not feare it, must cast his eye further then it; as they feared not the fiery Serpents, that lifted up their eyes to the brazen Serpent. Thirdly, if any meanes to uphold their life be wanting, the Lord doth strengthen & arme those that are his, with patience, contentednesse, and inward comfort and consolation, that he maketh them able to beare them; he layeth heavy burdens upon them, yet he

Gen. 2. 17.
Rom. 6. 23.

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supporteth the with his hand, that they sinke not under the waight thereof. Albeit famine doe pinch and presse hard upon their bodies, hee feedeth their soules with the precious food of his Word to eternall life, and they are ready to answer with their Lord and Master, *Ioh. 4. 32. I have meat to eat, that yee know not of.* Albeit they be vexed with warre, yet he giveth them peace of conscience that passeth all understanding, even peace with himselve, which the world cannot take away from them. Albeit they fall into times of perils and dangers, yet are they made to dwell in the secret place of the most high, and to abide under the shadow of the Almighty, *Psal. 91. 1.* The name of the Lord is a molt strong tower and place of refuge, the righteous flie unto it, and are preserved. Albeit they be sometimes enforced to endure nakednesse, yet even then hee clotheth them with the precious robes of Christs righteousnesse, all whose graces smell of *Myrrhe, Aloes, and Cassia*, whereby they are more adorned, then with all the silver and gold in the world. Lastly, if he take away this temporall life, he recompenseth the losse thereof with eternall life and happinesse.

Iohn 4. 32.

Psal. 91. 1.

Psal. 45. 8.

Vse I.

1 Tim. 4. 8, &
6. 6.

We learne from hence first of all, what need we have all of us of faith, to lay hold on the promises of God made in Christ Iesus to such as are in him, and have him dwelling in them. For what is there can drive us out of this feare, but faith? Indeed *godlinesse is profitable to all things*, and hath the promises of this life, as well as of the life to come. Of this life, with condition, so far as it shall be good for us: of the life to come, without any condition. This godlinesse is great gaine, nay, the greatest of all other. But what of all this, if wee have not the hand of faith to receive them? Offer meat never so much to the hungry soule, yet if the hand be closed, and the mouth stopped, hee can receive nothing.

Powre

Powre water upon a Vessell all the day long, it remaineth empty, if the entrance thereof bee shut up: so let us heare of the promises of God to sustaine us in times of famine, want, losse, and necessity; yet it is all one as if you spake to a dead man, except wee have faith to quicken us, and to put life into the soule. For as the Apostle concludeth from the suffering of the Saints, *who endured with ioy the spoyling of their goods*, knowing they had a better inheritance reserved for them in the Heavens, *that we have all need of patience*, that after we have done the will of God, wee may receive the promise, *Hebr. 10.* So from this consideration that wee are ready every foot to faint, and to feare want and beggery (or else this debortation were vaine and needlesse) we are to gather, that we may not cast away our confidence in God, which hath great recompence of reward. The just shall live by faith, which is the *substance of things hoped for, and the evidence of things not seene.* *Hebr. 11. 1.* Take heed therefore, and beware of infidelity. For as covetousnesse is *the root of all evill,* *1 Tim. 6.* so is infidelity the root of covetousnesse. What is the cause that we feare the lacking of earthly things, which the greatest fortune doe more teare then the lacke or losse or lessening of the feeding of the love and favour of God? Doubtlesse this is nothing but the want of faith. Let them lose but a trifle, or the least pinne and profit that commeth to the purse, what crying and complaining have wee? how much adoe have wee to perswade them to bee contented? to bee resolved to submit themselves to the pleasure of Almighty God? and to beleeve that hee is able to give them more then that? All the armor and furniture that wee can bring out of the Store-house of the Scripture, is too little to settle their unbelieving hearts upon the promises of God. But these men can bee content without any scruple or touch of conscience to ab-

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sent themselves from the house of God, to lose many Sermons, and much wholesome doctrine which is according to godlinesse, many exhortations, many instructions, many comforts: nay, they may apparently feele their decaying and declining in knowledge, in faith, and in obedience, yet it troubleth them no more then it did that prophane *Esau*, who when hee had sold his birth-right, contemned and despised it. The true cause of our carnall and corrupt feare is this want of a true lively faith, when we dare not believe him that hath promised, who yet is able to performe, and is not as man that he should lie, or as the sonne of man that hee should deceive. Hence proceedeth feare of the losse of life and living, that we are afraid to commit our state and standing to the safe guarding of God, as manifestly appeareth by the contrary, *Psal. 27. The Lord is my light and salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an host shall encampe against me, my heart shall not feare: though warre should rise against mee, in this will I bee confident.* What made the Prophet bold to override all dangers, that he could not be dismayed by them, but because his heart was fixed in God to depend upon him, and to looke for salvation from him? On the other side, what doth discomfort and dishearten many men, what maketh them to doubt, to murmure, and many times to blaspheme, but because they imagine *the Lords hand is shortned*, and is not able to supply their wants? It is an easie matter, when we have store and abundance, when the Lord blesteth us on every side, and our substance is encreased, when *he washeth our steps with butter, and the rocke poureth out rivers of oyle upon us*, to flatter our selves that we have a strong faith, and a full perswasion and assurance of his love, that we put our whole trust and affiance in him, and will never be brought to rapine against him.

Bix

Gen. 25. 34.

Psal. 27. 1, 2.

Numb. 11. 23.

Iob 29. 6.

But be not deceived, these are not the dayes of triall of our faith, these are not the times of the patience of the Saints. Before triall, *Peter* was most confident; but in the brunt of the battel he was a coward, and gave over in the plaine field. So doe we triumph before the victory: but when wee see persecution, famine, perill, and sword, we give over fighting, and feare possesseth our hearts. When *Elisba* the man of God was sent with a comfortable message at the siege of Samaria, that two measures of barley should bee sold for a shekell, and a measure of fine flowre for a shekell to morrow about that time, one of the Princes beleev'd not the Word of the Lord, *Behold, if the Lord would make windowes in Heaven, would this thing be?* the Prophet answered, *Because thou saist so, thou shalt see it with thine eyes, but shalt not eat thereof:* and according to his Word so it came to passe. The Disciples being in danger to be drowned, when a storme arose, they came to Christ their Master for helpe, and he saith, *Why are ye fearefull,* 2 King. 7. 1, 2.
O yee of little faith? He accuseth them not to be faithlesse men, or to have no faith at all: for beleeving and doubting, faith and feare may stand together in one subject, as they met together in these, but he layeth to their charge to have *little faith*. The like wee read touching *Peter*, when he saw the windes blow, and the wayes arise, he was sore afraid, and beginning to sinke, he cryed out, *O Master, save me!* Then Christ stretched out his hand, caught him, and said, *O thou of little faith,* Math. 8. 26.
wherefore didst thou doubt? And in a like case wherein we deale, he saith, *If God sa clothe the grasse of the field, which to day flourisheth, and to morrow is cast into the Oven, will he not much more cloathe you, O yee of little faith?* Math. 14. 30,
31. & 6. 30.
 Thus doth Christ evermore upbraide such as are fearefull, doubtfull, and distrustfull, with want or with weaknesse of faith to rest upon him. For as the Apostle spea-
keth

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1 Ioh. 4. 18.

keth of perfect love: so may I say of perfect faith, *that it casteth out feare.* Where such feare is, there is little faith. These testimonies teach us, where to seeke and finde the true cause of all our wavering and doubting: it springeth from *an evill heart and unfaithfull,* to depart away from the living God, this is the ground of all. Therefore this shifting for our selves, and pensiveness for worldly things, is a strong argument of a weake faith: for *whatsoever is borne of God, overcommeth the world, and this is the victory that overcommeth the world, even our faith: and who is he that overcommeth the world, but hee that beleeveth that Jesu is the Sonne of God?*

Hebr. 3. 12.

1 Ioh. 5. 4, 5.

1 Iohn 5. 4, 5.

2

Secondly, it is our duty to rely upon Gods providence for earthly things, as Children doe upon their Fathers love and care for them, in like maner as *Abraham* speaketh to his Sonne. When *Isaac* said, *My Father,* where is the sacrifice? he answered with words of faith, *My Sonne, God will provide.* Doe wee not see how little Children, albeit they have nothing, and know not to day what they shall have to morrow, never disquiet themselves what they shall eat, or what they shall drinke, or wherewith they shall be clothed? And the reason is, because they know, their Parents provide for them, and will not see them want. Shall wee rely lesse upon our heavenly Father, then these doe upon their earthly? or shall we thinke that God hath lesse care of his Children, then the sonnes of men have of theirs? Nay, as great as the difference is betweene that which is infinite, and that which is finite; so much greater is his love then the love of men, and consequently so much greater ought our dependance to bee upon him. His love is infinite as himselfe is: for the love of God is God, and every way as great as himselfe, nay, it is himselfe: it is no quality in him, as it is in us. To
worke

Gen. 22. 8.

Psal. 103. 11,
13.

worke this resting upon God as upon a rocke, we have sundry exhortations in holy Scripture, all of them tending to the same purpose, *Commit thy way to the Lord,* Psal. 37.5. *and trust in him, and he shall bring it to passe,* to wit, when 1 Cor. 10. 13. we can see no end or issue out of our dangers, yet hee can: we see but before our eyes, he seeth the most hidden things of the world. And againe, *Cast thy burden* Psal. 35. 22. *upon the Lord, and he shall sustaine thee.* Let us not therefore content our selves to depend upon him in light and slight troubles, but even then, when we have the greatest tentations and afflictions upon us: and let us not cry out in anguish of spirit, O what an heavy burden doe I beare! no man is so troubled as I am. No man knoweth what sorrow I sustaine, what misery I feele! But be it never so tedious and toilsome, as waighty and wearisome as a mountaine to carry, cast thy care and crosse upon the Lords shoulders, he is able to beare it, albeit we be not, and he hath promised to helpe us to beare it, who never faileth of his promise in time of need. Thus Salomon speaketh, Prov. 16.3. *Commit thy* Prov. 16.3. *waies unto the Lord, and thy thoughts shall be established.* And 1 Pet. 5.7. *Cast all your care on him, for he careth for* 1 Pet. 5.7. *you.* If a Prince should utter any such gracious words of comfort to any of his poore people, and give such a precept accompanied with such a promise, O how would they accept of it, and rejoyce in it, as we see an example in *Barzillai,* 2 Sam. 19. David promising to shew kindnesse to his Sonne, *I will doe to him whatsoever thou shalt require of me, and whatsoever shall seeme good to* 2 Sam. 19.38. *thee:* how did his heart rest in the Kings word? and how willing was he to trust the King with him? God hath made a faithfull promise to us to care for us, and shall not we cast all our care upon him? or shall wee thinke he will, or can falsifie his Word? True it is, the chiefe promise that we lay hold upon, is touching the remission

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remission of finnes and eternall life: but when by a true faith we lay hold upon the principall promise of God, and beleeve it, touching salvation in Christ, we apprehend by vertue thereof the promise of God for temporall blessings also, as food, raiment, health, peate, liberty (all which depend upon the former maine promise of Christ) so farre forth as God seeth them behoovefull for us. This wee see in *Abraham*, who, beleaving in God and having his faith imputed unto him for righteousness, doubted not of the particular promise that God would give him a Sonne, and that his seed should be *as the Starrs in Heaven for multitude, and as the sand upon the Sea-shore that cannot be numbred*. The heart that hath truly learned to say by faith, God will pardon my finnes and save my soule; will easily also say by force of the same faith, God will give mee food and raiment, provide things necessary for my body, and sufficient for this present life. If we have not learned to beleve in God touching his mercy in feeding and in clothing of us, which are matters of farre lesser moment and importance, we have not yet learned to depend upon him for the remission of our finnes, and the imputation of Christs righteousness, which are of infinite more price and value then the other. If we will not trust him for our bodies, how should wee trust and rest in him for our soules? And if we commit not to him the things of this life, how can we credit him with heavenly things? Wee must all therefore learne to say with the Apostle, *I know whom I have beleaved, and I am perswaded that he is able to keepe that which I have committed unto him against that day.*

Gen. 15. 6.
Heb. 11. 12.

1 Tim. 1. 12.

3

Lastly, seeing we ought not to feare at all touching earthly things, we may be well assured hee will give us all things needfull for our soules, which are of an higher nature, and of a greater price. If hee that sitteth in the

the Heavens, youchsafe to looke downe so low, and to abase himselfe to order every creature serving for the safety of our bodies, doubtlesse hee will not passe over the provision for our soules: he, I say, who hath forbidden *to tike mint, and rue, and all manner of herbes, and then passe over iudgement,* and the waightier matters of the law. If he will not deny us the lesser, certainly he will bestow upon us the greater blessings, without which it cannot goe well with us. For as hee knoweth what we have need of, so he knoweth, wee may better bee without earthly then spirituall blessings. What folly were it for a man to be carefull for the garment, and carelesse of the body it selfe? to respect the shoo, and to neglect the foot? Wee must therefore all of us, from this fatherly care of God for our bodies which are transitory and must turne to dust, learne to ascend higher, to see his care toward our soules, which beare the lively prints of his image, and come neerer to his nature. Earthly blessings indeed are speciall pledges of his loue, whereby he raketh us by the hand, and lea-
deth us farther to behold his eternall favour in his owne Sonne: but if we doe not make this use of them, his blessings cease to bee blessings to us, whatsoever they are in their owne nature.

Matth. 23. 23.

(Flocke.) In this word we have the second point in the Countell, which is the appellation or title of the people of God, being called the Sheepe of God. Properly a Flocke is a company of Sheepe gathered together into one pasture. A Flocke presupposeth a Shepheard, a Sheepfold, and the Sheepe themselves. The Shepheard is God: the Sheepfold is the Church: the Sheepe are the faithfull. Christ Iesus is the dore of the Sheepe, by him if any man enter, *he shall bee saved, and shall goe in and out, and finde pasture,* Ioh. 10. 7. 9. The wrath of God against sinne hath clozed up against us

Ioh. 10. 7. 9.
Ephes. 3. 12.

all entrance into Heaven, and hath shut us up under sinne and damnation. The death of Christ hath opened the dore, and not onely satisfied the wrath of God, but merited for us mercy and forgiveness, grace and favour for ever. This is the preeminence of the passion of Christ. Now they enter by him that beleeve in him. The Sheepe of Christ are of two sorts: one outward in the account of the visible Church consisting both of good and bad: the other inward, consisting onely of the Elect, being members of the invisible or Catholike Church. Hence wee learne, that all the Elect are the Sheepe of Christ, and his Flocke, beloved of him, deare to him, as his portion and possession, and in the account of him, his chiefe jewels, and principall substance, *Cant. 1.7. Joh. 10. 14. Heb. 13. 20.* many other testimonies doe follow after. The reasons are plaine.

Doff. 2.

Reas. 1.

Act. 20. 28.

First, Christ Iesus paid a deare price, and gave his life for them, for it cost him much to redeeme the same, as Act. 20. *He purchased the Flocke with his precious blood:* precious indeed, because it was the blood of him that is God, as well as man, and therefore of infinite value and estimation, sufficient for the whole world.

2.

1

1. Pet. 1. 25.

Act. 10. 28, 29.

2

Secondly, because they resemble Sheepe, and that in many particulars: First, Sheepe are by nature straying and wandring out of the way, and ready to bee made a prey to the Wolfe: so it is with men, yea even the Elect and such as are called, in which respect the Apostle Peter saith, *Ye are as Sheepe going astray through ignorance of the doctrine of salvation, and prone to be surpris'd by the Devill that great wolfe, but are now returned to the Shepherd and Bishop of your soules.* Secondly, Sheepe oftentimes wander out of the right way, so that there seemeth small hope of their safety, and in the judgement of man, they are esteemed to bee as good as utterly

utterly lost without any redresse, or recovery: so it is among such as are the Sheepe of Christ, some doe so farre warve, and are so intangled in the snare of the enemy, as a Sheepe in the brambles, that their estate seemeth desparate and forlorne: Hereunto commeth the parable, Matth. 18. *How thinke yee? If a man have an hundred Sheepe, and one of them be gone astray, doth hee not leave the ninety and nine which went not astray, and goe after that which is lost, till he finde it?* Such a Sheepe was *Manasseh*, that filled Ierusalem with innocent blood, and did much evill in the sight of the Lord to provoke him to anger: yet he found mercy upon his prayer and humiliation. Such a Sheepe was *Paul*, who had beene an oppressor and blasphemor, yet he was called and converted to the faith, and of a persecuter became a Preacher, because he *did it ignorantly*, through unbeleefe. Such were the hearers of *Peter*, Act. 3. who denied the holy One and just, and desired a murtherer to be granted unto them, *They killed the Prince of life*, when *Pilate* was determined to let him goe; yet when they repented, their sinnes (albeit molt hainous) were blotted out, when the times of refreshing came from the presence of the Lord. Such Sheepe were the Gentiles, Ioh. 10. 16. *Other Sheepe I have which are not of this fold, them also I must bring.* He runneth farre that never returneth: so doth the sinner that never repenteth. Such God calleth at all houres, *Matth. 20.* That where sinne aboundeth, grace may abound much more, *Rom. 5. 20.* Thirdly, Sheepe doe heare and know the voice of their owne Shepheard; but the voyce of a stranger they will neither know nor heare, after they be once thorowly acquainted with the voice of their owne Shepheard: so men Elect in the Church, when they have had the voice of their Shepheard sounding in their eases rightly circumsised, they know it and discern it, and they follow him,

Matth. 18. 12.

Luke 15 4.

2 King. 21. 16.

2 Chron. 33. 6.

1 Tim. 1. 13.

Act. 3. 14, 19.

Iohn 10. 16.

Gen. 27. 20.

Iohn 8. 12.

Ioh. 10. 17, 28.

him, who before their regeneration were as wild beasts and savage creatures. For no man is borne a Sheepe of Christ, but a Goat of the Devill. When he is become a Sheepe, he is by regeneration formed or reformed to be so: forasmuch as by nature we are no better then others, *but the children of wrath* as well as others, we are rather of our selves wolves, *living in malice and envy, hatefull and hating one another*, Tit. 3. 3. Lastly, the resemblance stādeth in meeknesse, gentlenesse, simplicity, innocency, harmelesnesse, being profitable to many, hurtfull to none, subject to the injuries of other creatures to be rent and torne in pieces of them, but of all other most patient in bearing: so the faithfull in the Church, are a people innocent, and harmelesse, 2 Sam. 24. *These Sheepe what have they done?* they profit such as hurt them, they doe good to those that doe them evill, they forgive their enemies, they pray for their persecuters, they lie open to open wrongs, and yet possesse their soules with patience when they are wronged. Hence it is, that Christ himselfe is said *to bee led as a Sheepe to the slaughter, and like a Lambe dumbe before his shearer, not to open his mouth*. Neverthelesse, the Sheepe of Christ must be in such sort simple as Doves, that they be also wise and prudent as serpents, in taking heed of the wiles of their enemies, who can abide neither Shepheard, nor Sheepe, nor Sheepfold.

Vse 1.

Acknowledge from hence to our great and endlessse comfort, that Christ Iesus, the great Shepheard, will judge all the adversaries of his people. It goeth farre better with them then it doth with all other Flockes of Sheepe that are unreasonable creatures. True it is, the care of such as have the oversight of such Flockes, hath beene great day and night, Gen. 31. Luk. 2. But what is this to, the love of Christ, the Arch-pastor of his Sheepe, who guideth them [to] eternall life, and suffe-
reth

Ephes. 2. 3.

Tit. 3. 3.

2 Sam. 24. 17.

Act. 8. 32.

Esay. 53. 8.

Gen. 31. 40.

Luke 2. 8.

reth no man to doe them harint, but often rebuketh
 Princes and people for their sakes? Howsover there-
 fore no creature lyeth open to more dangers and disad-
 vantages then they doe, yet Christ is their guide and
 governour that will judge betweene the Lambes and
 the Goates, *As the Shepheard seeketh out his Flocke in the* Ezech. 34. 17.
day that he is among his Sheepe that are scattered, so will I
seeke out my Sheepe, saith the Lord. The like wee read
 in the prophetic of *Amos, As a Shepheard taketh out* Amos 3. 12.
of the mouth of the Lyon two legges or a piece of an eare: so
shall the Children of Israel bee taken out that dwell in
Samaria: and so will our Shepheard take his Sheepe out
of the jawes of our adversary the Devill, who goeth a-
bout like a roaring Lyon, seeking whom he may devour: 1 Per. 5. 8.
 Indeed it cannot be denied, some of them are often in
 pittifull case, some *lost*, Matth. 10. some *broken*, Gal. 6. Matth. 10. 5.
 some *weake*, Rom. 14. 1. some *sicke*, and some *driven* Gal. 6. 1.
away, Ezek. 34. But here is matter of much comfort,
 he will seeke that which is lost, he will binde up that
 which is broken, hee will strengthen that which is
 weake, he will bring againe that which is driven a-
 way, and he will cure that which is sicke. Woe then
 to all such as are any way injurious to this Flocke. The
 more the servants of God lye open to injuries, the more
 will God bee in the middett of them ready to uphold
 them. This wee see in *Paul*, whiles as a ravening
 Wolfe he preied upon the poore Sheep, the Shepheard
 cryed out unto him from Heaven, *Saul, Saul, why per-* Act 9. 4.
secutest thou me? All such therefore as are the enemies
 of this Flocke must understand, that they have to doe,
 not onely with the Sheepe that may bee massacred, but
 with the Shepheard himselfe that cannot bee overma-
 stered. Be it that they may overcome them, yet it is
 impossible to overcome him. The Apostles were sent
 out *as Sheepe in the midst of Wolves*, Matth. 10. 16. yet Matth. 10. 16.
 never-

never-

24 *The Faithfull are the Flocke of Christ.*

nevertheſſe they prospered and prevailed in the worke whereunto they are employed: and when the faithfull, that beleaved through their word, were carryed as Sheepe to the slaughter, they multiplied and encreased even under the crosse, as the Israelites did in Egypt when they were oppressed.

Secondly, let us all be like unto Sheepe, and thereby examine our selves, whether wee bee in the number of the Elect of God, or not. For wee are all of us either Sheepe, or Goats. This shall be made manifest at the latter day, when our Saviour shall sever the Sheepe from the Goats, which are here blended and mingled together, and set the Sheepe on the right hand, and the Goats on the left. Wee must know therefore, wee are either Elect or Reprobates. For as there are but two places, Heaven or Hell: so there are but two sorts of persons, we are either Saints or Devils. I speake of them as the Lord doth of Judas, *Have not I chosen you twelve, and one of you is a Devill?* Some of the Disciples were Sheepe, were Elect, were Saints; one of them was a Goat, a Reprobate, a Devill, the sonne of perdition. Now the Sheepe of Christ are knowne by these properties. First, they hear his voice, and follow him.

This is as it were their care-marke, as Ioh. 8. 47. *Hee that is of God, heareth Gods Word: yee therefore heare it not, because yee are not of God.* Every man hath some marke whereby to know his Sheepe. This is Gods marke whereby he knoweth his, to heare him, and to obey him. As the Sheepe are Gods, so the Goats are the Devils, and belong to him, to whom they shall be sent at the last day: he knoweth his vassals by the contrary, they will *not heare the Word* of God, nor follow after it: they will heare his voice, and obey him as their lord and master, but Gods voice they cannot abide, neither will they heare it, and he rejoyceth in it. Secondly,
they

Ioh. 6. 70. &
17. 12.

The properties of Christs
Sheepe.
Ioh. 8. 47.

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they are profitable to many, they doe every way what good they can, as Gal. 6.10. *As wee have opportunity, Gal. 6.10. let us doe good to all men, especially unto them who are of the Household of Faith.* They consider they are borne to doe good to others, much more that they are borne againe to that end. This is the nature and property of love, *It 1 Cor. 13.3. seeketh not her owne.* It is a corrupt love so to live, as if we were borne for our selves alone, which the very Heathen abhorred. Thirdly, we must be patient in bearing wrongs, we must not be desirous of revenge. This was in the Sheppard of the Sheepe himselfe, *1 Pet. 2. 23. When he was reviled, he reviled not againe: when hee suffered, he threatned not: but committed himselfe to him that iudgeth righteously;* These are notes of the nature of the true Sheepe: the contrary are evident signes and markes of stinking and unsavory Goats. And if wee will try and prove our selves, and examine others by these badges of Christian profession, we shall finde many jetting up and downe like Sheepe, who challenge to themselves the name, but are not indeed the Sheepe of Christ, because we cannot finde the former properties in them. For few heare his voice with diligence, and yeeld obedience with conscience. Few labour to doe service to the Saints, while they have time, but are idle and unfruitfull. Now it is day, we know not how long it will last: *The night commeth, wherein no man can work.* Ich. 9.4. Alas, when the Lord shall demand an account of his *Stewards*, what good they have done; what will they answer? shall they not be taken speechlesse? Few can put up the least injury and disgrace, every one of us is ready to breathe out threatnings, or to dissemble our malice untill we may revenge, as we see in *Esaie, Gen. 27.41.* and in *Abalom, 1 Sam.* We are taught another lesson of our Lord and Master, to be meeke and gentle, *Matth. 11.29. and lowly in heart, that we may finde rest to our soules. Esay 11. 9, 10. & 65. 25.*

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I never knew or have observed any meeke and mild in spirit, ready as a Lambe to endure wrongs, and un-mindfull of injuries for Christs sake, but hee bare a deepe impression of grace, and a lively character of Gods Spirit in his heart. This wee may see in all the Saints as in a glasse, the Scripture having set before us a cloud of witnesses, that in them we should behold our faces. Consider *Abraham, Isaac, and Jacob*, how they behaved themselves patiently, when their enemies oppressed them, and filled up the wells, which they with great labour and industry had found and digged, *Gen. 26.* How often did the unthankfull Israelites murmur against *Moses*, and sought sometimes to stone him to death, yet was hee the meekest man upon the face of the earth? Hee never desired fire to come downe upon the heads of his enemies to deströy them, but oftentimes prayed for them. What should I say more? for the time would faile me to tell of *Joseph* pardoning the treachery of his brethren; of *David*, passing over the injuries of *Saul*, and the curses of *Shimei*; of *Stephen*, praying for them that stoned him to death; of Christ himselfe, an example farre above all these, the Author and finisher of our faith, enduring mockes, buffetting, and crucifying, and yet he prayed to his Father to forgive them. The contrary to all these are evident markes and signes of Goats. And if we search into the waies of men by these former notes, wee shall finde few Sheepe indeed, but store and plenty of Goats every where. *Gedon* seemed to have many stout Souldiers in his Army, but after they were once *concerried*, there remained few with him: so many are disguised in Sheepes clothing, but when they come to bee proved, they appeare to be rather ravening Wolves, or filthy Goats, wild Beasts of the Forrest, or cruell Boares out of the wood; then any true Sheepe. How rare are they that

Gen. 26. 18.

Numb. 12. 3.

Gen. 50. 19.

1 Sam. 24. 12.

& 26. 10, 11.

2 Sam. 16. 10.

Psal. 7. 4.

Acts 7. 60.

Heb. 12. 2.

Luk. 23. 34.

Judg. 7. 3.

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that heare the voice of Christ with diligence, attention and obedience? The Word is no more regarded of the most, then if it were a tale or a toy, as appeareth by their palpable ignorance, ordinary absence, and notable disobedience. Every light pleasure, every slight profit, every foolish occasion, every frivolous businesse is sufficient to lead them from the house of God, and yet they would be accounted such Sheepe of Christ as heare his voice. How rare are they that labour to doe what good they can to the Church of God, albeit God have inabled them with plentifull meanes to doe much! Where are they that can say with godly *Nehemiah*, *Thinke upon me, my God, for good, according to all that I have done for this people*; or if they should, what doe they but pray fearefully against themselves? When the Lord Iesus shall come to judgement, and all flesh shall appeare before him, will he enquire of them, what goods they have gotten, or how much ground they have purchased, or what lands they have left to their posterity, and how richly they have provided for their heires? No, no, we must give up unto Christ Iesus other accounts, and that of other things, to wit, what good we have done with our goods, what members of his we have fed, clothed, harboured, or visited. O what an heavy reckoning then have thousands to make, when they must give up an account of their Stewardship! and yet they would be accounted the Sheep of Christ? O that they could think of these things betimes, before it be too late! How rare also are they, almost as blacke Swannes, that will forbear, forgiye, and forget the wrongs that are offered, as Christ *forgiveth* them that offend him? but if any of us have a quarrell against another, we are ready to pursue it with all greedinesse, and watch all occasions of advantage many yeeres sometimes, as wee see in the example of *Absalom*,

Nehem. 5, 19.

Ephes. 4, 32.

Col. 3, 12, 13.

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2 Sam. 13. 22, 23. and yet they would be accounted the
 23. Sheepe of Christ. There cannot be a more fearefull
 marke and cognizance of a Goat then this is; beware
 of it.

3
 John 10. 28. Thirdly, conclude the safe estate and condition of
 the Sheepe of Christ: for who shall be able *to take them*
out of his hand, Ioh. 10. 28. or who shall fight against
 his Sheepe, and the Flocke of his pasture, and prevaile?

Ier. 2. 3. This the Prophet teacheth, *Israel was holinesse unto the*
Lord; and the first fruits of his increase: all that devoure
him, shall offend, evill shall come upon them, saith the Lord.

Iob 1. 3. The Sheepe of Job are reckoned in the account
 of his substance: so are Gods Sheepe a part of his sub-
 stance which he chose to himselfe: so great is the kind-
 nesse and mercy of God toward us, For why doth hee
 take them for his Sheepe, and let the rest goe as Goats,
 being by nature no better? Is it any worthinesse, or ex-
 cellency in them before others? No, *we are all gone out*

Rom. 2. 12, 19. *of the way*, there is none that doth good, no not one, that
 every mouth might be stopped, and that all the world
 may become guilty before God. Is it for their multi-
 tude? No, they are called by Christ in this place, *a lit-*

Iohn 14. 6. *tle Flocke*, and hee is the truth it selfe that speaketh it.
 Thus Moses sheweth, that the Lord did not set his love
 upon Israel, neither chuse them, because they were
 moe in number then any people, *For they were the fewest*

Deut. 7. 7. *of all people*, Deut. 7. 7. Is it for their strength, might, and
 power they have? No, he found them weake and *wal-*
lowing in their blood, none eye pittied them to have com-
 passion upon them; so that wee may not say in our

Ezek. 6. 5, 6. hearts, *My power* and the might of mine hand hath gotten
 me this wealth, but wee must remember the Lord
 our God, for it is he from whom wee receive all good
 things. What then? is it because we are more righte-
 ous? The Israelites are charged not to speake so in

Deut. 8. 17, 18. their

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their hearts, *Deut. 9. 4, 5.* because *It was not for their* Deut. 9. 4, 5.
righteousnesse or uprightnesse of heart that they entred to
possesse the Land; but for the wickednesse of those Nati-
 ons which were driven out before them. Who is it a-
 mong the sonnes of men, that will not spend land, and
 limme, and life it selfe; to defend that which hee hath
 bought and purchased with a great price, and at a deare
 rate? And will not God defend and avenge his Chil-
 dren, whom he knew to be his before the foundation
 of the world was laid, though they bee oppressed for a
 time, and he beare long with the vessels of wrath, who
 cry out against them, Downe with them, downe with
 them, even to the ground? howbeit *the foundation re-* 2 Tim. 2. 19.
maineth sure, and hath this seale, The Lord knoweth who Rom. 11. 1, 2, 3
are his, and hee will not cast off the care of them for
 ever.

Fourthly, here is matter offered unto us to stirre our
 hearts to thanksgiving, considering the infinite mercy
 of God toward us, who hath vouchsafed to make
 choise of us to be his Sheepe, passing by so many thou-
 sands in the world. Of this duty the Prophet putteth
 us in minde, arising from this doctrine, *Psal. 100.* Psal. 100. 3, 4.
It is the Lord that hath made us, and not we our selves: for we
are his people, and the Sheepe of his pasture. What fol-
 loweth? he maketh this use thereupon, *Enter into his*
Gates with thanksgiving, and into his Courts with praise,
bethankefull unto him, and blesse his Name. It is no small
 token of his love toward us, to make us to be his Sheep,
 that are by nature Lyons, Leopards, Beares, Bulls, Dogs, Psal. 22. 12, 13,
 Wolves, and wild Beasts, and what not? Is not his 16, 21.
 love (who loved us first) worth our love to him againe? Match. 15. 26.
 If it be a great blessing, that we are made to bee rea-
 sonable men, how much greater is it to be received and
 regarded as his owne inheritance, then which nothing
 is dearer to him, nothing ought to be better to us? The

unfaithfull are the worke of God by naturall generation, but they are the new-worke of God by spirituall regeneration. It is not our owne free will that can frame and fashion us to be the people of God, for then we might say, It is we our selves that have made us, and not the Lord. This thankfulness consisteth not in words onely, but in divers other particular branches noted by the Prophet in that place. First, let us give to him our hearts, that our tongues may bee guided thereby: let us first offer him all that is within us, and then all that is without us will follow also; for other worship God accepteth not. In vaine they worship him, that *draw neere unto him with their mouth, and honour him with their lippes*, when their hearts are farre from him. Secondly, we must never bee ashamed to praise the Lord, and to confesse his wonderfull workes to the children of men. We see how men are not ashamed to sinne before the Lord, openly, publikely, proudly, presumptuously, and prophanely, and they blush at nothing but at godlinesse, prayer, profession, hearing the Word, and such like workes of Christian piety. These men *glory in their owne shame*, but they are ashamed of their glory; nay of Gods glory, and even of their owne good. Thirdly, the service which we performe to God, wee must yeeld willingly, readily, joyfully, and with a glad heart, for hee *loveth a cheerefull giver*. Thankes constrained, or wrung and wrested from us, are rejected of God. Wee must give unto him backe againe, as he giveth to us. But how is that? and in what manner bestoweth he upon us? hee giveth us his gifts freely, we must therefore returne to him our thankes frankly. Lastly, he calleth us to the assembly of his Saints, which he nameth the *Court and presence of God*, which was the place appointed for his publike service and worship. Indeed God is not confined to a

Particular
branches of
thankfulness.

Math. 15. 8.

Phil. 3. 19.
Ier. 6. 15.

2 Cor. 9. 6.

certaine

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certaine place, neither is there any place wherein he is Act. 7.48.
not to bee worshipped: nevertheless, such as are in- Iohn 4. 21.
duced with true faith, must follow the communion of
the Saints, as Sheepe that feed not alone, but with their
fellows. Gods Sheepe and servants must shew them-
selves in the publike Assemblies, being publikely
thankfull for publike benefits received at his merci-
full hands, considering that *one day in (a) his Courts is* Psal. 84. 10.
better then a thousand elsewhere.

Fiftly, all that are Pastors and Teachers under Christ 5
are bound to feed the Flocke that dependeth upon
them. They are Vnder-shepherds, as it were Christs
Vicars or Curates: hee is the great Shepheard of our
soules, to whom the rest must be subject, for the Sheepe
are his. This use is gathered from the exhortation
that *Paul* giveth to the Elders of Ephesus, Act. 20.
Take heed unto your selves, and to all the Flocke, over the Act. 20, 28.
which the holy Ghost hath made you overseers, to feed the
Church of God, which hee hath purchased with his owne
blood. Where he reasoneth thus, It is the Flock of God,
therefore feed it: for hee maketh the Church of God
and the Flocke of God all one. So when the Lord Iesus
ascended, and led captivity captive, hee gave gifts to
men, and appointed Vnder-pastors and Vnder-teachers, Ephes. 4. 11.
for the worke of the ministry, and the edification of
the whole body. This is the charge hee gave to *Peter*,
To feed his Sheepe: as if he should say, Feed them, be-
cause they are my Sheepe. Now as *Paul* speaketh to 2 Tim. 2. 2.
Timothy; The things that thou hast learned of me, the
same commit to faithfull men, who shall bee able to
teach others also: so *Peter* having received so earnest
a charge himselfe, is carefull to deliver the same to o-
thers, himselfe an Elder, to the Elders, 1 Pet. 5. *Feed the* 1 Pet. 5. 2.
Flocke of God which is among you, taking the oversight
thereof, not by constraint, but willingly: not for filthy lucre,

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but of a ready minde, &c. And that we may performe this the better, we must consider that we are sundry wayes provoked to our duties by this title. For as wee have shewed that the people must resemble the Sheep, so we must remember that spirituall Pastors and Teachers must be like to other Shepherds, bestowing great labour and paines among the sheepe, for that is not an idle calling. First, the Shepheard overseeth the whole flocke in generall, and every part in particular; forasmuch as to overlooke one, and overslip another, is the part of a loose and carelesse Shepheard. Thus must the Minister of God looke to all, and exempt himselfe from instructing of none that are of his fold. For as the soule quickneth every member of the body from the highest to the lowest, from the greatest to the least: so must he seeke the good of all, both high and low, great and small, one and other, so farre as lyeth in him to the utmost. Hence it is, that *Paul* willeth the Elders to take heed to all the flocke. Whosoever scorneth in his deeper skill to stoope downe to teach the least, the lowest, the poorest, the simplest, & to be familiar with them to win them to God, serveth not his Master Christ, neither favoureth of his Spirit, but rather of the spirit of Antichrist. But of this more at large elsewhere. Secondly, the Shepheard looketh to the lambes as wel as to the sheepe, which are as the hope of the flocke, as we see in *Jacob*. *Gen. 33. 13.* So is the Minister to teach the younth, that he may have comfort of them in their age, as *Moses* would not goe out of Egypt without *their little ones* to offer sacrifice to the Lord, *Exo. 10. 9.* As Christ willeth the Disciples to suffer *little children* to come unto him, because to such belongeth the Kingdome of God, *Mark. 10. 14.* And he willeth *Peter* to feed his *Lambes* as well as his Sheepe, *Joh. 21. 15.* If a child bee taught *what trade to take when he is young*, he will not forget it when hee is old;

Wherein the
Minister is to
resemble a
Shepheard.
Math. 18. 12.

Comment. on
Numb. pag.
699.

Exod. 10. 9.

Mark. 10. 14.

Joh. 21. 15.
Prov. 22. 6.

old; as a vessell retaineth the taste of that liquor where-
with it was seasoned when it was new. Thirdly, wee
see that as the Shepheard feedeth the flocke, so it fee-
deth him againe, whereby the Minister of the Word
hath warrant to live of the Gospell, as he preacheth the
Gospel. This similitude is pressed by the Apostle, *1 Cor.*
9. Who goeth a warfare any time at his owne charges? who *1 Cor. 9. 7.*
planteth a vineyard, and eateth not the fruit thereof? or
whofeedeth a flocke, and eateth not of the milke of the flocke?
If we feed the flocke, we have warrant to be fed there-
with? but we have no power and authority given us
from God *to care* thereof, if we labour not. For he fet- *1 Thes. 3. 10.*
teth us to worke, he calleth us not to idleness. Fourthly,
the Shepheard looketh to the sheepe that are weake
and feeble, and laboureth to cure them, and therefore
is never without his remedies and medicines to heale
them: so the Minister of God must receive the weake,
restore such as are fallen, warne them that are unruly,
comfort the feeble-minded, support the tender-hear-
ted, and be *patient toward all men*, proving if God at any *2 Tim. 2. 26.*
time will give them repentance, that they may come
out of the snares of the Devill, of whom they are hol-
den captive to doe his will. These doe especially stand
in need of the helpe of the spirituall Shepheard. Fifthly,
as the Shepheard preserveth the sheepe from the vio-
lence and invasion of *the Lyon and the Beare*, of the *1 Sam. 17. 34.*
Wolfe and the Fox, that would prey upon both the
sheepe and lambes; so must the Minister keepe his hea-
rers from the infection and contagion of seducers and
false teachers, who ostentimes come *in sheepes clothing*, *March. 7. 35.*
but inwardly are either crafty Foxes, or ravening
Wolves. To this purpose it is said, *Cant. 2 Take us the* *Cant. 2. 15.*
Foxes, the little Foxes, that spoile the vines: for our vines
have tender grapes. Thus wee must give all diligence,
earnestly contending for the faith, which was once delive- *Inde 2.*
red.

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red to the Saints. Sixty, as the Shepheard is to give an account of his sheepe, as appeareth in *Jacob*, so is the office of the Minister an office of account, and therefore woe unto us if we preach not the Gospell, because a necessity is laid upon us, *1 Cor. 9. Eze. 34. Thus saith the Lord God unto the Shepherds, Woe bee to the Shepherds of Israel that doe feed themselves, should not the Shepherds feed the flockes?* On the other side, if wee feed the flocke willingly, and readily, wee shall receive a crowne of glory that fadeth not away, *when the chiefe Shepheard shall appear in glory.* If this great Day of the Lord were alwaies before us, it were sufficient to make them that are idle to be diligent, and such as are diligent, to be yet more diligent; and such as are faithfull, to bee yet more faithfull.

6 Lastly, conclude from hence, that the faithfull cannot want any thing that is good for them. The title given to the faithfull, that they are Christs *Sheepe* belonging to their All-sufficient Shepheard, serveth to assure them of his never-failing care toward them. For albeit they be simple and innocēt, yet their Shepheard is wise and full of discretion to search and see into their wants, as *Esay 40. 11. He shall feed his flocke* like a Shepheard, he shall gather the Lambes with his arne, and carry them in his bosome, and shall gently lead those that are with young. They are his chiefe treasure, a royall Priesthood, a chosen generation: they are chosen of him to life, and distinguished from all people of the world, graven in the palme of his hands: *They have a new name set upon them*, which no man knoweth saving such as have received it. How then can they bee forgotten of him that knoweth them all by their names? Thus *David* reasoneth, *Psal. 23. 1. The Lord is my Shepheard, I shall not want.* Observe the conclusion of the Prophet in this place: the Lord was his Shepheard, and
he

Gen. 31. 39.

1 Cor. 9. 16.
Ezek. 34. 3.

1 Pet. 5. 4.
Dan. 12. 3.

Esay 40. 11.

Revel. 2. 17.

Psal. 23. 1.

he one of his sheepe, therefore he is assured he shall never want, therefore he will have a speciall care of him. For what, I pray you, can they want, who have God to be their Shepheard? Hence it is, that hee saith elsewhere, *I am poore and needy, yet the Lord thinketh upon me.* But it will be objected, Doe we not see many of Gods servants live in want? to suffer hunger, thirst, nakednesse, cold, and an heape of many miseries? to be driven from house and home, and to wander from place to place? and doth not the Scripture teach us as much? *2 Cor. 11. 27. Heb. 11. 37.* I answer, God feedeth his in such extremities as these, another way: hee strengthneth and stayeth them up with his grace, that they cleave unto him, and depend upon him, for hee is their portion, and never forsaketh them. They have such inward peace that the world knoweth not of; which made the Apostle say, *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and know how to abound: every where and in all things I am instructed both to be full, and to bee hungry, both to abound, and to suffer need.* This hee expresseth more at large, *2 Cor. 6. 8, 9, 10.* What then? is there nothing required on our behalfe? Yes doubtlesse, for we have no promise of earthly things, except we seek first of all the Kingdom of God and his righteousness. If our chiefest care be of heavenly things, all these temporal things shall be added unto us. And this must be our chiefest care for these causes. First, the soule is of more excellent price then the body by many degrees, *1 Pet. 1. 26.* and draweth nearer to the nature of God because it is a Spirit immortall, and invisible. Secondly, corporall and earthly blessings are common blessings, the ungodly are partakers of them as well as the godly; nay oftentimes they have the greatest share and portion of them, *Luke 11. 16. & 16. 19. & 18. 23.*

Thirdly,

Psal. 40. 17.

Object.

Answer.

Phil. 4 11, 12.

Math. 6 33.

Luke 12. 16. &

16. 19, 23. &

18. 18, 23.

Thirdly, temporall blessings serve onely for this present life, but spirituall belong to the life to come. As then the life to come ought more to be desired which never shall have end, then this present which is transitory and cannot continue, but passeth away wee know not how soone: so we should much more desire the blessings of the next life which abide for ever, *2 Cor. 4. For the things that are seene, are temporall, but the things that are not seene, are eternall.* Fourthly, we may have earthly blessings, and yet they may lie dead by us, and wee have no use at all of them, either to our selves or to others: it is not so with heavenly blessings, such as possesse them, alwaies doe good with them. Fifthly, spirituall things are simply and absolutely necessary to salvation, so that without them we cannot be saved: the other not so. For albeit they be required for the use of this life, yet they are not necessarily requisite to bring us to salvation. Nay, sometimes through the abuse of them, and sometimes through the want of a speciall sanctifying grace, they become hindrances, and clogs, and snares, and thornes unto us, as lamentable experience in the world teacheth. Lastly, spirituall blessings once received shall never bee taken away from us, because *his owne, whom he loved in the world, he loveth to the end,* his gifts and graces are *without repentance*; and their faith shall never faile; whereas temporall things are onely left and lent unto us, but the time shall come when they must leave us, and we them. These two points last remembred, are concluded out of the words of Christ himselfe, *Luk. 10.* touching the *necessity* and perpetuity of spirituall graces; as for temporall blessings, they are indeed convenient and profitable, but not simply necessary, so that we may be saved without them, as many are condemned with them. For the soule of *Lazarus* was carried into *Abrahams* bosome, that

2 Cor. 4. 18.

John 13. 1.
Rom. 11. 29.
Luke 22. 32.

Luke 10. 42.

that wanted them, and the soule of the rich man to hell and torments that had them. Lastly, we are moved to seeke Gods Kingdome before and above all earthly things, because as earthly things are Gods gifts, so they belong rightly and properly to the faithfull. They onely have the promise, that they shall not want, and therefore they have the truest title and tenure whereby they hold them, as *Esay 65.13*. This made the Prophet say, *Psal. 37.25. I have beene yong, and now am old, yet have I not seene the righteous forsaken, nor his seed begging bread.* The Lord hath made no such promise to ungodly men. True it is, they have earthly blessings oftentimes more then the godly, to make them without excuse, but they have them not by vertue of his promise. For where hath hee given to them any such promise? or how can they shew us their charter? nay, they and their children have a contrary judgement wayting upon them, *Let his children bee continually vagabonds and begge,* *Psal. 109.* Such as will not hearken unto the voice of the Lord to observe all his Commandements, *shall be cursed in the City and in the Field, in their basket and store, in all their fruit and increase,* *Deut. 28.15, 16, &c.* *28. 2 Sam. 3.29.* As for the godly, it is not so with them, Christ Iesus is theirs, and therefore no marvaile, if all things else be theirs, and that they shall inherit the earth. The Sheepe of Christ have all by a right of donation, the ungodly hold all by a wrong of usurpation. Can there be a better or truer title then Gods gift, by which Israel possessed the Land of Canaan? or can there be a meaner or worser hold, then to usurpe that which is not their owne, as the theefe doth the true mans purse? All that the godly man hath, is his freehold touching the Conscience, as themselves are made free by the Sonne, and as his service is perfect freedome: *John 8.36. Gal. 4.26.* his food is free, his house and land (if hee have any) is free,

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free, his dwelling is free, all that he putteth on, or any way belongeth unto him, is of a free tenure. Howbeit, understand thus much, that this freedome of the faithfull exempteth them not from Princes lawes, but is wholly spirituall; and this is their advantage, that which they have, is their owne, and they may use it to their comfort. For they have an interest both from God and man; from Heaven and earth, to enjoy the things of this life. It is not so with the ungodly, who are in bondage to sinne, to Satan, to their owne lusts and corruptions, which bringeth all that they possesse into bondage with them. True it is, they may shew their warrant from men, and bring forth their evidences, or leases, their writings and seales, their bonds and indentures; but what is all this to their right and claime from God, and to a sound sanctified use of them before him? For the bondage of their persons bringeth with it the bondage of their possessions. All therefore that they have and hold, is a bad and a bond hold. They can fetch their title no further then from men, and from their courts and customes. Howsoever such are ready to cry out with the Jewes, *Wee were never in bondage to any*, yet while they take themselves to bee the freest men upon the earth, and to have liberty to make others free, they are themselves *the servants*, nay slaves to their owne corruption: for of whom a man is overcome, of the same is he brought into bondage.

John 8. 33.

2 Pet. 2. 19.

Another observation arising from the number here used.

Flocke.) Another observation fitly ariseth from the name and number here used; as the former did from the borrowed speech, and title ascribed to the faithfull. For hee calleth not his people flockes, as speaking of many, but he singleth them out in the singular number, as speaking of one onely by the name of a flocke, my *little flocke*; one flocke, not many or severall flockes. True it is, there are many sheepe, yet they make but one

one flocke or sheepfold. This teacheth us, that the *Doff.* 3.
Church of Christ is onely one, and not divers. So wee
professe in the Articles of our faith, to beleeeve one ho-
ly and Catholike Church, not many Catholike
Churches. This Christ himselfe sheweth plainly,
Ioh. 10. *there is one Shepheard, and one Sheepfold.* The Iohu 10. 16.
Shepheard is but one, to the flockes are not many. Thus
also the Apostle speaketh, *1 Cor. 12. There be many* *1 Cor. 12. 11.*
members, yet but one body. This we finde often repea- *Ephes. 1. 10. &*
ted in him in many places, *he purposed to gather together* *2. 16.*
in one all things both which are in Heaven and in earth,
Ephes. 1. 10. we being many, are one body in Christ, *Rom. 12. 5.*
12. 5. Ye are all one in Christ Jesus, Gal. 3. 28. Wee being *Gal. 3. 28.*
many are on bread and one body, *1 Cor. 10. 17.* This is *1 Cor. 10. 17.*
the effect of our Saviours prayer, *That they all may bee* *Iohu 17. 21.*
one, as thou, O Father, art in me, and I in thee, that they
also may be one in us. This also Salomon setteth downe,
Cant. 6. My Dove, my undefiled is but one, she is the onely *Cant. 6. 9.*
one of her Mother, she is the chiefe one of her that bare her.
The truth hereof better appeareth, if wee consider *Reas. 1.*
the titles given to the Church. It is called the *City of* *Psal. 87. 2. &*
God, Psal. 87. 2. The City of the great King, and the joy of *48. 2.*
the whole world, *Psal. 48. 2. The body of Christ, Ephes. 1. 22, 23. & 5. 23.* *1 Cor. 12. 27. Col. 1. 18. The spouse of* *Ephes. 5. 2.*
Christ, Cant. 2. 2. The Mountaine of the Lord, Elay 2. 2. 7. *Esay 2. 2. & 5.*
The Temple of God, 1 Cor. 6. 19. The house of God, *1 Cor. 6. 19.*
Numb. 12. 7. Heb. 3. 2. The pillar and ground of the Truth, *Numb. 12. 7.*
1 Tim. 3. 15. The vineyard of the Lord of Hosts, Elay 5. 7. *Heb. 3. 2.*
The whole family in Heaven and Earth, Eph. 3. 15. A gar- *Ephes. 3. 15.*
den inclosed, Cant. 4. 12. as Christ also oftentimes in that *Gal. 4. 26.*
Booke calleth it his Sister, his Love, his Dove, his Unde- *1 Tim. 3. 15.*
filed, chap. 5. 2. The heavenly Jerusalem, the mother of us
all, Gal. 4. 26. and many other such like titles, all singu-
lar signifying one, none plural as pointing out many.

Againe, the priviledges of the Church are one and
the

40 *The Faithfull are the Flocke of Christ.*

the same : for albeit there bee many Citizens in this City, many subjects in this Kingdome, many members in this Body, many dwellers in this House, many plants in this Vineyard, many Sonnes and Daughters in this Family, many trees in this Garden, and many children of this Mother, yet the milke they sucke, the meat they eate, the garments they put on are one and the same, as Ephel. 4. 4, *There is one God, one Head, one Saviour, one Redeemer, one Sanctifier, one Husband, one Hope, one Heaven, one Way, one Doore, one Lord, one Baptisme, one Supper, one Faith, and one Father of all, who is above all, and through all, and in you all.* Here are many unities, which make the Church fitly joynd together, and compacted by that which every joynt supplieth, according to the effectuall working in the measure of every part, &c.

Eph. 4. 4, 5, 6.

Obiect.

But it may be objected, How is it then that we read of sundry Churches, 1 Cor. 11. 16. Likewise of the seven Churches of Asia, Revel. 1. 4, 13. as also of the Churches of the Romanes, Corinthians, Galatians, &c. I answer, These are onely severall parts of the Church militant, which is the company of Elect or faithfull living under the Crosse, desiring to be dissolved and removed hence, to be with Christ. Now as the Ocean Sea which is but one, is notwithstanding divided into sundry parts, according to the Countries and Kingdomes by which it runneth : so the Church dispersed over the whole earth, is divided into many particular Churches, according as the regions are several in which it is seated. Or as the body of man is one, but in this body there are many severall members that make all of them but one body : so it is with the body of the Church it selfe, as the Prophet teacheth, that *Jerusalem* is builded as a City that is compact together in it selfe, Psal. 122. 3.

Psal. 122. 3.

Acknow

Acknowledge from hence a difference betweene the true Church, and all other false conventicles and synagogues of Satan, not worthy to bee called by the names of Churches. The true Church is onely one, as God is one, that calleth it, as Christ is one that redeemeth it, as the Spirit one that sanctifieth and preserveth it. But the false churches have Satan and his angels for their head and king: and as hee is called the god of this world, so he may be called the god of disorder and confusion, the god of hatred and malice; these are at enmity with God, with the truth, with the true Church, and one with another, as the swords of the *Midianites* Iudg. 7. 22. were drawne out against the *Midianites* their owne fellowes. This use is concluded in the song of *Salomon*, chap. 6. *There are threescore Queenes, and fourescore Concubines, and Virgins without number: yet my Dove, my Vndefiled is but one, the onely one of her Mother.* Cant. 6. 8, 9. Here is an objection and an answer to it. As if it were said, There are indeed multitudes of other assemblies in the world, which seeme to bee in more favour with God then the true Church, by reason of their multitudes, by reason of their pomp and glory, by reason of their flourishing estate, and freedome from inward and outward terrours: neverthelesse, though there be such an innumerable sort of Queenes and Concubines as these, yet the true Church is onely one, and indeed the onely one dearely beloved, and tenderly regarded of the true God, as that which walketh in the truth, and professeth the Word truly. As for all other societies, they are no better then as routes of Rebels, and conspiracies of wicked men gathered together, and risen up against the Lord, and against his Anoynted, breaking the *bands*, Psal. 2. 3, 9. and casting away the *cords* of doctrine and discipline, who in the end shall be broken to shivers *with a rod of Iron*, and dashed in pieces like a Potters vessell. Such

are all the assemblies of the Turkes, Sarazens, Savages, Jewes, Persians, Págons, and the like, who are no Churches. Such are the congregations of the Papiſts, the meetings of the Arrians, Anabaptiſts, Libertines, Familists, Antinomies, Tritheists, Samofatenians, Swinkfieldians, all which are false Churches, some like the Israelites or ten tribes, after they were fallen from the house of *David*, and others worse: all of them no true Churches of God, but multitudes of horrible Infidels, detestable Idolaters, and abominable Heretickes departed out of the true Church, with whom wee must hold no communion, with whom wee must have nothing to doe, but rather shun them, and separate from them, nay abhorre and abjure them, as men that walke in the path-way that leadeth to death and destruction. A man will not willingly goe into an infectious house, but these assemblies are a rout and receptacie of pestilent and prophane persons, who have made shipwracke of faith and of a good conscience. Hence it is that the Church speaketh in respect of such, Cant. 1. 7. *Why should I be as one that turneth aside by the flockes of thy companions?* the meaneth swarimes of Idolaters, heapes of false Worshippers, and societies of Schismatickes and Heretikes, whose doctrine fretteth as a canker, sowreth as a leaven, and spreadeth as a seproſie over the whole body. Therefore hee calleth these evill companies *flockes*, because they are many in number, and not that one *flocke*, which hath Christ Iesus to be the onely Master, the onely Shepheard, the onely Teacher of the true service of God. There alwaies have bene, and now are, such as are no other, nor no better then *the synagogue of Satan*, who say they are virgins, but are harlots: who say they are *Jewes*, that is, the true Church and people of God, and are not, but doe lye.

Secondly, the Church being but one, this point and principle

Cant. 1. 7.

1 Tim. 1. 17.

Revel. 2. 9.

principle is to be holden, that there is no salvation out of the Church, as there is no condemnation to them that are of the Church, and consequently every one that looketh to bee saved by Christ, must necessarily range himselfe in that number, that so he may become a member and Citizen of this one Catholike Church. For as out of the Sheepfold are Goats, Dogs, Swine, Wolves, and such like, so out of the Church are *Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth and maketh lies*, Revel. 2.2. Such albeit they may be in the Church for a season, yet are not of the Church, for they remaine not in it. They that were not in the Arke of *Noah*, perished in the waters: so out of the Church, and out of this flocke and sheepfold all are condemned. Hence it is that *Luke* teacheth, *The Lord added to the Church from day to day such as should be saved*. So *Salomon*, Cant. 4. *A garden inclosed is my Sister, my Spouse, a Spring shut up, a Fountaine sealed*. This is plaine in these foure respects. First, because *Christ Iesus* is the onely head of the Church, by whom all parts as by certaine joynts and sinewes are knit and coupled together: but out of the militant Church there is no *Christ*, for he alwaies walketh in the midst of the seven golden Candlestickes: out of the Church there is no faith in *Christ*, no obedience to *Christ*, no justification through *Christ*. This reason may bee thus concluded,

Where no Saviour is, there can be no salvation.

But out of the Church there is no Saviour: Therefore

Out of the Church there can be no salvation.

So then where no head is to quicken or make alive, there can be no body or members that are alive: but out of the Church there is no head to quicken or make alive: therefore there is no body or members quickened or made alive, but dead members which are so

44 *The Church of Christ is onely one.*

2 onely in name. Secondly, out of the Church who ruleth
2 Cor. 4. 4. as King, but the *prince of the aire, and god of this world,* that
Ephes. 2. 2. ruleth in the hearts of the children of disobedience, and
therefore such as are justly cast out of the Church by
the censure of excommunication, and cut off by that
1 Cor. 5. 5. spirituall sword of discipline, are said to be delivered to
1 Tim. 1. 20. Satan, that they might learne not to blaspheme, 1 Cor. 5.
5. 1 Tim. 1. 20. This reason may be thus framed.

Where Satan ruleth, nothing beareth sway but destruction :

But out of the Church Satan ruleth, Therefore

Out of the Church nothing beareth sway but destruction,

3 and consequently there can be no salvation. Thirdly,
out of the Church there are no ordinary meanes to
come to salvation. Now what are the meanes to at-
taine salvation? They are these, Hearing, Faith, Prayer,
the Sacraments, and such like. But out of the bosome
of the Church there is no sound preaching of the
Word, no true beleiving in Christ, no devout calling
upon God, no right partaking of the Sacraments, no
siucere holinesse of life, no brotherly communion of
Saints, no pure worshipping of God according to his
Word. These are the priviledges of the Church, and
the markes whereby it is knowne, Act. 2. *They continu-*

Acts 2. 42.

*edstedfastly in the Apostles doctrine, and fellowship, and
in breaking of bread, and in prayers.* Where these are
not, there can be no Church, nor salvation. Fourthly,

4 the Church and the world are quite contrary the one to
the other. Christ prayeth *not for the world,* as hee doth

John 17. 9, 14.

Ephes. 5. 27.

1 Pet. 2. 9.

for the Church, and for all the parts and members of it,
John 17. 9, 14. the whole world lyeth in wickednesse,
onely the Church is an *holy* company, which follow-
eth the waies, and practiseth the workes of godli-
nesse.

Lastly,

Lastly, labour to be of this Church, and joyne thy selfe to it, as a part and member thereof. If any aske, By what signes we may discern whether we be members of the Church: or not? I answer, It is not hard, much lesse impossible to establish our hearts in this truth. For first, such are separated from the world, and are called with an holy calling by the voice of their Shepherd, and set apart by the power of the Word, as the Nazarites were by their vow. To this purpose it is said of the Church, *Loe, the people shall dwell alone, and shall not be reckoned among the Nations*; If then we joyne our selves with the world, we disjoyne our selves from the Church. Secondly, true holinesse is begun in their nature. Wee beleve this in our hearts, and wee must practise it in our lives, *Tit. 3. 5.* Hereby we make our election and calling sure, *2 Pet. 1. 10. Matth. 5. 16.* No sanctification, no salvation. Thirdly, the holinesse of Christ and his righteousness is imputed unto them, being washed and bathed in his blood, *Heb. 10. 10.* These rely wholly upon his merits for their righteousness and salvation, not upon themselves. Fourthly, they cleave unto such as feare God, and worke righteousness with unchangeable affections, as the onely people in the world, with whom they become one body, *Rom. 12. 5. 12. 5.* For as they are one in Christ, so they are one among themselves, and love one another in deed and in truth, as fellow servants of the same family, as fellow brethren of the same Father, and as fellow Citizens of the same City, with all meeknesse, patience, gentlenesse, lowlinesse, long-suffering, love, concord, and unity. As sheepe will not be alone, so neither will they sort with Swine, or Beares, or Lyons, or Wolves. Let all our delight therefore be in the Saints, *Psal. 16.* On the other side, let us avoid the society of the wicked, *Come out from among them, and touch no unclean thing, separate*

5

1

Numb. 23 9.

2

Tit. 3. 5.

2 Pet. 1. 10.

Matth. 5. 16.

3

Heb. 10. 10.

4

Rom. 12 5.

2 Cor. 6. 16.

2 Thes. 3. 14.

Heb. 10. 39.

5 from them, and have no familiarity with them. Fifthly, they strive with might and maine by sanctification and holinesse of life, to exceed and outstrip the deeds and practices of Turkes, Papists, and prophane persons of the world, that these may see their good workes, and glorifie their Father which is in Heaven. For except our righteousnesse exceed *the righteousnesse of the Scribes and Pharises*, wee cannot enter into the Kingdome of Heaven. Our workes, not our words onely must speake for us, and witnesse with us, that we are of this one Church. And let us take heed, lest by our sinfull lives we slander our profession, blaspheme the Name of God our Father, dishonour Christ our Head, and disgrace the Church our Mother, *Ephes. 1. 4.* Lastly, wee must acknowledge our selves to be *Pilgrims and strangers* in this world, as the Patriarkes and holy men of God did. For albeit we are in the world, yet we are none of the world: and albeit we live on the earth, yet we must not be earthly-minded, but *have our conversation in Heaven*; and from thence looke for our Saviour, to change our vile bodies, and to fashion them like to his glorious body. We live here as in a strange Country, but we looke for a City which hath foundations, whose builder and maker is God. We must therefore use this world *as though we used it not*. And thus being members of the Church militant in this life, wee shall be parts of the Church triumphant in the life to come, there to remaine with Christ Iesus our Head for ever.

; Pet. 2. 9.

Phil. 2. 15.

Matth. 5. 10.

6.

Heb. 11. 9, 10.

Phil. 3. 20.

1 Cor. 7. 31.

Little flocke.) The third point of the division followeth, which is the limitation, it is *little*. Though it be a flocke, yet it is but *a little flocke*. It is a company, yet but a small company. Touching the company or compasse of the Church, we are to consider two things: First, the errors that stand on both sides, and the strength of the reason that Christ maketh against all carnall

carnall feare of want and famine. Touching the errors on both hands, as well on the right hand as on the left, some goe about to shrinke up the sinewes of this *little storke*, and so contract it into a lesler roome then Christ himselfe hath folded it into. True it is, hee hath shut it up into a narrow fold, but many have gone about to pin it up, and to tye it shorter then he hath done. Thus the Iewes that were of the Circumcision offended, who went about to gather it into a shorter summe then they ought to have done: for they contended with Peter, and sooke it grievously, that he went into men uncircumcised, and did cate with them. They falsely perswaded themselves, that the promises concerning the Messiah pertained to themselves alone, because they heard in the Scriptures that they were called the peculiar people to whom pertained the adoption, the covenants, the giving of the Law, and the service of God, and so they dreamed that the Gentiles were quite excluded from salvation, and severed from the Church of God. Howbeit this is contrary to the ancient promise and prophesie, that God will enlarge Iaphet, that hee shall dwell in the Tents of Shem: and hereunto doe other Prophets accord. Thus also did the *Donatists* shut up the Church into a corner of the world onely, to wit, in Africk, as if it had beene utterly perished out of the whole earth besides. Thus doe the Anabaptists and sundry of the Separation, as if there were no true Church upon the earth, but among themselves, who in truth are the true *Donatists* of our time, as whosoever knoweth the history of them will easily acknowledge. For these Sectaries were Separatists, who had their Conventicles apart under colour of great corruptions in other places, persons, and Churches, and they imagined contagion and infection to arise by communicating with all others. This is a generation that say

Ezay 65. 5.

as it is in the Prophet, *Stand by thy selfe, Come not neere to me, for I am holier then thou.* But here good and evill are mingled together, as cleane & uncleane in the Arke, as wheate and chaffe in the floore, and must so continue to the end of the World: So likewise doe the Romanists abridge it, who fasten the Church to the sleeve of the See of Rome, and therefore define it to bee a company of men *under one Pastor*, and subject to the jurisdiction of the Bishop of Rome: so that let men beleeve never so orthodoxally and soundly otherwise, yet they hold them out of the account of the Church, and brand them to bee no better then damnable Heretikes, who doe not acknowledge their *lord god the Pope* to be the Vicar of Christ, the head of the Church, and their chiefe, nay universall Pastor. Thus Catholike and Romanes with them, generall and particular shall be all one;

Bellar. lib. 3. De
Eccles. cap. 2.

Rom. 1. 8.

which Church when it was at the best, *and their faith spread abroad thorowout the whole world*, was never taken to be the Catholike Church, but a part thereof, which now is no sound part or member thereof, being fallen from that faith. For neither did that Roman Church beleeve as this doth, neither yet this as that did, as it were easie to shew by sundry particulars. But to leave all these, the Iewes, the Donatists, the Anabaptists, the Separatists, and the Romanists that thus restraine the Church: on the other side there are others, who pull up the fence, and digge downe the wall wherewith it is fenced and defended, and lay it out as common ground, and set it wide open to the beasts of the field. Now they stretch it too wide, and extend it too farre, who will have all men saved in their religion (whatsoever it bee, true or false) so that they bee zealous, and serve God with a good intention and devotion. These erre on the contrary part, who lest they should seeme to condemne any rashly, they proclaime a generall pardon,

don, and offer salvation unto all. They see and confesse that there are manifold contentions touching faith and religion, but because all ayme at one and the same end, and desire both to serve God, and to bee saved by him; therefore they hold that their error and ignorance shall be no hindrance or impeachment unto them. This perverse and peevish opinion is very plausible, and well-pleasing to flesh and blood, and to the politicke wise men of the world, and therefore findeth many followers: the ground whereof they take out of the Words of Christ, *There shall bee one Shepheard, and one Sheepfold.* But this he understandeth not of all men generally, but of the Elect onely, or sheepe gathered of Jewes and Gentiles; whereby he representeth the vaine boasting of the Jewes, who presumed that they were the Children of *Abraham*; and that the promises of salvation belonged to themselves alone. These doe indeed pretend devotion, and thinke it enough to serve God with a good intention: howbeit neither are they devout, neither yet have they any good intent. For how unreasonable is it once to imagine, that God will be pleased with good intents, that saith by the Prophet, *Who required these things at your hands?* or as though Esay 1. 12. the Church were a kennell of Dogs, or a sty of Swine, or a den of wilde Beasts, which receiveth a mixture or confusion of all sorts without difference or distinction: If God be God, we must follow him alone, there is no dallying with him, nor *halting betweene two opinions*: 1 King. 18. 21. and if the Scripture be the Word of God inspired by him, we must follow the direction thereof. The Christian religion is the onely true religion, there is *no name* Acts 4. 12. *under Heaven whereby wee can bee saved*, but by Christ *Iesus, the Lambe slaine from the beginning of the world,* Revel. 13. 8. neither is there salvation by any other then through him alone.

Now

Now concerning the reason that Christ useth in this place, it is indeed contrary to carnall reason, and seemeth rather to destroy that which he would perswade, then perswade that which he would destroy. For he sheweth in this place, to whom he maketh this debortation, even to his *little focke*: whereby he may seeme rather to discouragethem, then to encourage them; and to worke distrust and infidelity in them, then to draw them from their feare, forasmuch as the reason standeth thus, Feare not: Wherefore? Because yee are a *little focke*. If a Captaine should say thus to his Souldiers, Yee are a little Army, and your Enemies are many, therefore feare not their feare, neither be yee discouraged, what comfort could bee gathered by such reasoning? But God useth not reasons according to mans reason; his Workes are contrary to the wisdom of men, as Christ cured the blinde man by making *clay of the spittle, and by anoynting his eyes therewith*. Thus also are his arguments; his promites, his threatnings, and his punishments oftentimes contrary to humane understanding. Wee are ready to judge them to bee no promites, which notwithstanding are great and precious promites, if we consider of them aright. As for example, Psal. 89. 32. *If thy children forsake my Law, then will I visit their transgression with the rod, but my loving kinnesse I will not utterly take from him*: and this God would doe in mercy, as 1 Cor. 11. that *we should not be condemned with the world*. So Davids afflictions were medicines and blessings unto him, and as a precious balme, Psal. 119. 67, 71. Againe, wee many times suppose those to be no threatnings, nor punishments at all, which nevertheless are deepe and grievous judgements, as Hos. 4. 14. *I will not pun:ish your daughters, when they commit whoredome*. Where he threatneth to let them alone, so that he will not punish them, but suffer them to run

John 9. 6.

Psal. 89. 32.

1 Cor. 11. 32.

Hos. 4. 14.

on without punishment, that thereby hee may punish them the more sharply and irrecoverably. His hand is most heavy, when it is thought most light; and he striketh us with a deadly blow, while we are senselesse and feele nothing. Thus the wound is deepeft, when it is not seene at all. And as sometimes he will not punish, that he may punish: so sometimes hee will blesse, that he may not blesse. Thus no punishments become blessings, and blessings become no blessings, but curses upon us. These considerations may seeme paradoxes and strange positions to naturall men, but the regenerate understand them well enough, and feele the truth of them by experience, and wonder at the unsearchable wisdom of God, and tremble under the stroke and deepe judgement of his right hand upon the world. To escape scotfree whiles other men smart for their sinnes, the most sort interpret to be no punishment at all, but rather a speciall priviledge, and notable blessing: howbeit such shall know and feele in the end to their eternall woe and destruction, that it had beene a thousand times better, they had lyen under the rod, and beene chastened of the Lord all the day long. For as it is said of an earthly Father, *Hee which loveth his child, chasteneth him betimes*, Prov. 13. 24. and 19. 18. so it is with God, those whom he loveth, he also chasteneth betimes, *Heb. 12.* which made *David* say, *It is good for me that I have bene afflicted, that I might learne thy Statutes: because, before he was afflicted, he went astray.* In like manner, the reasons that the holy Ghost useth in his Word, are not like our reasonings, as his thoughts are not like our thoughts, neither his waies like our waies. If we consult with flesh & blood, we shall never allow this for a strong and a substantial reason, Ye are a little flock, therefore feare not: but rather conclude the contrary, therefore feare. Wee would rather argue on this manner,

These doe seeme paradoxes to naturall men.

Pfal. 92. 7.

Mal. 2. 2.

Prov. 13. 24. &

19. 18.

Pfal. 119. 67.

72.

ner,

52 *The Flocke of Christ is a little Flocke.*

Ezek. 33. 24. ner, as they did in the Prophet, *Wee are many, therefore feare not*, Ezek. 33. 24. Wee are wealthy, therefore feare not. We have many friends, therefore feare not. Wee have houses and lands, therefore feare not. Wee have much laid up for many yeeres, and wee want nothing, therefore feare not. But the reason standeth otherwise with God. He will draw faith from the consideration of our frailty; hope out of despaire; and strength out of weaknesse; as once hee brought light out of darknesse, and *all things* out of *nothing*. As if hee should say, Ye are few and little regarded of the world, therefore ye shall be the more regarded of me, *my power shall be perfected in your weaknesse*, and the more yee lye open to the wide world, the more ye shall be under my protection, and the lesse yee shall need to feare: so that howsoever yee be every way little in the judgement of men, yet yee are every way great in mine eyes. Thus doth Christ our Saviour understand more then hee expresseth. Now to come to the words themselves, we have shewed before in what sence the *flocke* of God is called *little*. The first consideration is in regard of the number; yee are a few in number, yea a very few, and as it were a little handfull: yet notwithstanding as a little corne is more of worth then great heapes of chaffe, and one sheepe then many goats: so this small company is more precious in Gods sight then all the multitudes of the ungodly. This teacheth, that the flock of Christ is but a small and little flocke: the number of Gods children is few, thin sowne, and soone told. We may easily perceive and prove the truth hereof, if wee observe the state of the Church from the beginning of the world. The family of *Adam* the first man was little, and he remained childlesse a long time after *Abel* was made away by his owne brother, while the posterity of *Cain* (a carnall and cursed seed) encreased in power,

Gen. 1. 2, 3.
Rom. 4 17.
Heb 11 3.
2 Cor. 12 9.

Doct. 4.

Gen. 4. 8, 25.

power, in strength, in number, and in estimation of the wicked world. When the flood came, the house of Noah onely (whom hee saw righteous in that generation) consisting of *eight persons* was saved, whiles all the rest were miserably drowned in the waters. When Sodom was destroyed *with fire and brimstone from Heaven*, all the rest of the City were consumed and burnt to ashes, and onely the house of Lot escaped with their lives as a prey. Of all the multitude that came out of Egypt amounting to sixe hundred thousand, none entered into the Land of Canaan, *but Caleb and Ioshua*. True it is, all the rest were not condemned: howbeit we consider their often provocions, discontentments, murmurings, and open rebellions against God, we shall easily discern that the fewest number did truly believe, and soundly cleave to God, and entred into the heavenly Canaan, as *Inde 5. The Lord having saved the people out of the Land of Egypt, afterward destroyed them that obeyed not.* The holy Scripture is full of such testimonies, examples, parables, and comparisons both in the old and new Testament. Those whom God reserveth as a portion to himselfe, are called a *tenth*: they are compared to the shaking of an Olive tree, *Two or three berries are in the top of the utmost boughes, and foure or five in the high branches.* The Church it selfe complaineth, that it is as *the Summer gatherings, and as the grapes of the Vantage*, there is no cluster to eate. If there be foure sorts of hearers, one onely among them all is the saving hearer that hath a good and honest heart. And if *ten leapers* be censed, one of them onely among them all is found to returne backe to give glory to God. When Abraham made intercession for Sodom, if *ten righteous persons* had bene found in it, the whole City had bene spared for their sakes; See more, *Jer. 5. 5. Match. 7. 13. Luk. 13. 24. Rom. 11. 3, 4. compared with 1 King. 19. 14. Rom. 9.*

Gen. 6. 9. & 7. 1

1 Pet. 3. 20.

2 Pet. 2. 5.

Gen. 19. 24.

2 Pet. 2. 6.

Numb. 14. 32.

23.

Jude 5.

Esay 6. 12. &

17. 6. & 24. 13.

Mic. 7. 1.

Matth. 13. 23.

Luk. 18. 18.

Gen. 18. 32.

Ier. 5. 5.

Matth. 7. 13.

Luk. 13. 24.

Rom. 11. 3, 4.

1 King. 19. 14.

Rom. 9.

54 *The Flocke of Christ is a little Flocke.*

Rom. 9. 27, 28. *Though the number of the Children of Israel be as the sand of the Sea, yet a remnant shall bee saved:*
 Esay 10. 22, 23. *for he will finish the worke, and cut it short in righteousness, because a short worke will the Lord make upon the earth. And as this hath beene in former times, so is it in our dayes. If wee would take a view of the state of the world as it is knowne and daily discovered in our daies, and sever from places where the face of a Church is, the state of Mahometans, Barbarians, Savages, Jewes, and Idolaters, what is it but a poore handfull, as a brand taken out of the middest of the fire, or as a little flocke driven into a corner of the world? Againe, to leave out the rabble of those that are without, experience teacheth that where the face of a Church is settled and established, and Christ Iesus is professed, if you take away such as are open enemies, Libertines, Epicures, luke-warme Professors, prophane men, Atheists, Newters, Halters, carnal Gospellers, ignorant persons, hypocrites, Antichristians, Anabaptists, false-brethren, meere civill men, that trouble not themselves with God or godlinesse, and such like, that meddle not any way with matters of religion; we may truely cry out with Christ our Saviour, *Many are called, but few are chosen.* Neither may we thinke it will be better or otherwise hereafter: for Christ Iesus admonisheth us, that when the *Sonne of man commeth*, he shall scarce finde faith on the earth.*

Reas. I.

Matth. 7. 13;

14.

This will farther appeare by reasons; First, because as the way to the earthly Canaan was thorow a solitary wilderness; so the way that leadeth to the heavenly Canaan and to everlasting life is *narrow, and the gate straight*, and that in divers respects. It suffereth not a man to sleepe soundly in his sinne, and to wander whether hee listeth, but shutteth him up within the close bounds of the Word of God, which telleth him that

he

he must suffer persecution, *deny himselfe*, mortifie and Matth. 16. 24.
crucifie the old man, and all the affections of the flesh, Col. 3. 5.
 which is as irksome and unpleasent to the flesh, as if a
 man should betake himselfe to perpetuall imprison-
 ment, put manacles and fetters upon hands and feet,
 and thrust himselfe into the Stockes or Gaole, where-
 as he might live abroad at liberty without restraint
 and resistance, or without controlement and contradi-
 ction of any man whatsoever,

Secondly, such as are faithfull and feare God, live for 2
 the most part in contempt and disgrace of the world,
 which hateth and contemneth them, mocketh and
 scoffeth at them, as *Ismael* did at *Isaac*, to doe they that
 are borne after the flesh, *persecute them that are borne af-* Gal. 4. 29.
ter the Spirit, and therefore they must take up their
 Crosse, and follow after their Master. They are chosen
 out of the world; no marvell then if *the world hate them*, Iohn. 15. 18, 19.
 which hated Christ before ever it hated them. The
 world loveth onely her owne, the godly must be ready
 to be under the crosse, and to *suffer persecutions*, know- 2 Tim. 3. 12.
 ing that through *manifold tribulations* they must enter ACTS 14. 22.
 into the Kingdome of Heaven. The Head is gone be-
 fore that way, and all the members must follow after
 him, bearing his Crosse.

Thirdly, the way to godlinesse is unknowne to the 3
 naturall man; and to carnall reason. Hence it is; that
 few embrace it and entertaine it any further then stan-
 deth with their owne pleasures, honours, humors, pro-
 fits, preferments, or corruptions. *The naturall man* 1 Cor. 2. 14.
 knoweth not the things of God: but whatsoever we
 are ignorant off; we doe not heartily desire, or earnestly
 delight in: whereas wee should bee willing to *leave* Matth. 10. 37.
and lose all, when the Lord calleth and commandeth Luke 14. 26.
 us, as *Abraham* did, *Gen. 22. 4.* rather then forsake him
 and the Gospell.

Lastly,

56 *The Flocke of God is a little Flocke.*

Lastly, few carry about them the markes of Christs sheepe before spoken off, which are, to heare the voice of the Shepheard, to obey him and follow him, to account themselves never better then when they feed in his greene pastures, to delight in the Word above all things, to bee patient in adversities, and toward their adversaries, and to call upon God in the day of trouble. When a sheepe sticketh in bushes and brambles, and is any way holden in thornes and thickets, it bleateth and cryeth, and the Shepheard, hearing the voice thereof, scone delivereth it: so when wee are in any distresse and calamity, or want of earthly things, we must shew our selves the sheepe of Christ by calling to our great Shepheard: if he once heare us cry unto him out of the depths, he will deliver us out of our distresse, and set us in safe places.

Obiect.

M. th. 26. 28.

Revel. 7. 9.

Esay 53. 12.

Answer.

If it be objected, that *many are* said to bee redeemed by Christ, *Matth. 26.* and that an infinite number *not to be reckoned*, are sealed up for the Lords servants, *Revel. 7.* Now many are not few: a great multitude is not a little company: if no man *can number them*, they cannot bee a small number. How then can these things stand together? I answer briefly: The faithfull are both many and few. Many, being considered simply in themselves, moe then the sand upon the Sea-shore, and the starres in the Firmament, as I have shewed more at large else-where: and they are few, in respect of the reprobate: and both these are taught in this title, for the Word *flocke* importeth that they are many, the word *little* that they are few.

Use 1.

The first re-
proofe.

Bellarmine. lib. 4.

De Eccles. cap. 4.

First, this serveth for reproofe of the Church of Rome, which standeth upon outward pompe and glory, upon universality and multitudes of men, all which are no sure and certaine markes of the Church of Christ, but rather badges of the synagogue of Satan and his

his eldest sonne Antichrist. For why may not Turkes and Infidels boast of this, as well as the Romanists? In all societies for the most part the least number is the best, the greatest number is the worst. Secondly, it checketh such as are offended with the fewnesse of the godly, because they are no moe in number, as if *Adam* should repine that the Garden, wherein God had planted, and wherein hee was placed, was no greater: or the Iewes murmure that the Church was bounded within the Territories of Iudea: or as if earthly men should complaine that the world was created in no greater compasse. These would as soone bee offended with Christ himselfe, if hee were among them, and lived upon the earth: for in the dayes of his flesh, few followed him and his doctrine, *Hee came to his owne*, John 1. 11. and his owne received him not, but for the most part rejected him, nay, in the end they crucified the Lord of glory, and preferred a robber and murtherer before him. John 18. 40. And those few that did cleave unto him, as wisdome Luke 23. 19. is alwaies justified of her children, what, I pray you were they? were they Kings and Princes, and Potentates, and Priests, and Prelates? were they the chiefest, the choicest, the highest, the noblest, the richest, and those in greatest authority? was it *Herod*, or *Pilate*, or the Scribes, and Pharises, the Rabbies and great Doctors of the Law? No, no, these above all others were his deadly enemies, and persecuted him and his Disciples unto death. Who then were his followers? Verily *the poorest*, the lowest, and such as were the basest in the eyes and estimation of the former fellowes; these were they that received the Gospell, these were they that beleaved in him; Indeed one *Herod* wished to Matth. 2. 16. finde him, but it was not to worship him, but to kill him. Another of them had desired of *a long time to see* Luke 23. 8. him, and when he saw him, rejoyced; but it was for his

miracles, not for his doctrine. The Pharises indeed came unto him to heare him, but it was to tempt him and entangle him in his words: so that they say, and not onely confesse, but glory in it, Ioh. 7. *Have any of the Rulers, or of the Pharises beleevved in him? but this people that knoweth not the Law, are cursed.* Blessed are they therefore that *are not offended at him.* Thirdly, they are reprovved, which are troubled and disquieted at the great company and prosperity of the ungodly, whereat the faith of the Elect hath oftentimes staggered and started backe, never remembering that God is ever good to Israel, *event to the pure in heart,* though they be very few in number, as *Psal 73. 12, 13.* and *Jer. 5. 1, 2.* Wherefore doth the way of the wicked prosper? wherefore are all they happy that *deale very treacherously?* So *Hab. 1. 13.* Wherefore holdest thou thy tongue, when *the wicked devoureth the man that is more righteous then himselfe?* Howbeit they are set in slippery places, albeit for a time they may flourish, and spread themselves like a *greene Bay tree,* and in the end shall bee horribly consumed, as a dreame when one awaketh. Fourthly, such as lay the fault where it is not, and not where it is. Some upon Christ, as *Adam* did upon God, as if hee were tyed to give repentance: who notwithstanding offereth the meanes to draw them, but they will not be drawne; hee *would,* but they *would not,* albeit hee bee bound to none. Some upon the Word, as if it were of no force and power, or at least not sufficient to convert the soule; which notwithstanding hath the working of the Spirit joyned with it in all that are saved. Some upon the Minister, as if it were in him to convert the heart: he soweth the seed as the spirituall Husbandman, but he cannot make it grow, as also he washeth the body, but *cannot baptize with the Holy Ghost,* & cleanse the soule. But the Parable of the Sower serveth to rectifie

and

Iohn 7. 48, 49.

Match. 11. 6.
The third re-
prooffe.

Psal. 73. 1, 12,
13.

Ier. 5. 1.

Hab. 1. 13.

Psal. 37. 35.
The fourth re-
prooffe.

Match. 23. 37.

Match. 3. 14. &
13. 19, 20.

and reforme our judgement and understanding, that the fault is not in the Seedman, nor in the seed, nor in the sowing, but in the ground of mens hearts, so that wee may say with the Prophet, *Thy destruction (O Israel) is of thy selfe.* Hof. 13. 9. Fiftly, such as will stay till all men be agreed. The fit re- For if the number of the sheepe be few, we may looke prooffe. long enough, before all will meet in the unity of the Spirit. Woe then to such as waite for the coming in of all to joyne together, and will resolve upon nothing, so long as any remaine unresolved, as if they strove to be the last that should be added to the Sheepfold. When all men thinke one thing, then will they joyne and jumpe with them in practice and opinion: but in the meane season they will hang and hover in the aire in suspence, and expect a generall agreement. And that they may doe, untill their eyes fall out of their heads, and be never the wiser, but rather the worsfer, and the wickeder. For this is to looke for Heaven upon earth. Thus indeed it shall bee when wee come to know, even as we are knowne: then wee shall have and heare a perfect harmony of all voices, singing with one minde, and with one mouth, *Hallelu-iah*: but here Revel. 19. 1, 3. our musicke hath many jarres, and we meet with sundry rubbes in our way: for *wee know onely in part, and we prophecy in part,* but when that which is perfect is come, then that which is in part shall bee done away. 1 Cor. 13. 9, 10. Howbeit, it availeth little, to speake to such of spirituall things, being wholly carnall themselves: and therefore let us deale with them in their owne language, that is, speake to earthly-minded men of earthly things, and so keepe our selves within their owne element. If these would never buy or sell, untill all men be agreed of the due price and just value, they should never have any doings or dealings in the world, that now overburden themselves with the world. If they would never purchase

chafe foot of land, neither husband their ground, or plough, or mow, or sow, untill all men were consenting about the matter, or manner, or time, when to begin, and where to make an end, or other like circumstances; their fields would bee all growne over with thornes, and thistles; and nettles would cover the face thereof. How then are these so sencelesse and sottish as not to consider that there never was, nor never will be a generall concord in any thing under the Sunne? If then there will never be a full agreement, no, not in temporall things, wherein notwithstanding the senses of carnall and worldly men are expert and wholly exercised: how much lesse is it to be looked for in heavenly things, which are supernaturall, and cannot bee conceived of meere naturall men? I may therefore say unto such, according as our Saviour reasoneth, Ioh. 3. *If I have told you earthly things, and yee beleeve not; how shall ye beleeve, if I tell you of heavenly things?* If these had lived in the dayes of Christ, when some spake one thing of him, and some another according to their severall fancy and folly, some said *he was a good man*; some, of a truth hee is *a Prophet*; some, this is *the Christ*; but others, *nay*, for *he deceiveth the people*, so that there was *a murmuring*, and *a division* among them because of him; doubtlesse they would have denied and refused him, at least till they had seene the Scribes and Pharisees, and other learned Lawyers among the Iewes, wholly to receive him. But how many among them, thinke you, were damned for this device, albeit they had fully as much to plead for themselves as these men have? And if *Noah* had never set upon the Arke to build it, untill the whole world of the ungodly had consented unto him, and counselled him, he had perished with them in the waters. What good thing ever was there, that all men allowed and approved? Lastly, another sort (the worst of

Iohn 3. 12.

Iohn 7. 12, 40,
41, 43.The sixt re-
prooffe.

of all the rest) are here reprovved, who make a scoffe and derision at these Words of Christ, as *Pilate* did, when Christ Iesus shewed, that he came for this cause into the world, that he might beare witness unto the truth, he said, *What is truth?* So doe prophane persons John 19. 20. upbraide the faithfull servants of God with this title as with a taunt, O, you are of the godly ones! O, you are one of these holy folke! you have the Spirit of God, and are one of the little-flocke! thereby scorning and deriding such as honour the Word, and frequent the hearing of it; nay mocking at the preaching of Christ, and bringing the Word it selfe into contempt, and as it were flouting God to his face. But he that sitteth in the Heavens, shall laugh at them, *the Lord shall have them in derision*, nay in detestation. For this differeth not from open blasphemy, nor these from wretched blasphemers, who make scoffes and jests at Gods Word, whereby they shall be judged, nay condemned at the last day, except they repent. It is ill jesting with a sharp *two-edged sword* that cutteth as a razor, which in the end Heb. 4. 12. shall cut them in pieces. These raise a nick-name upon the Word, which *He hath magnified above all his other Names*, and are come to the height and top of sinne, and take the name of God in vaine in the highest degree, not onely walking in the counsell of the ungodly, and standing in the way of sinners, but even *sitting downe in the seat of the scornfull*, whereby they fill up the measure of their sinne, that God may fill to them the full viall of his fierce wrath and indignation. These doe notoriously belch out their owne shame, and manifestly renounce their owne salvation, and prove with their owne mouthes, that they looke for no other, but the portion of reprobates, together with the Devill and his angels. For I would gladly be informed, and receive answer from them, whether they beleve in their hearts,

hearts, that themselves have any true holinesse in them, and are in the number of this little flocke, or not? If they doe, then their owne words convince them, and by their owne mouthes (as the evill servant) they shall be condemned. If they doe not, then they must bee foule and filthy goats that shall stand at the left hand, as damned creatures, and receive an horrible curse denounced and executed against them: and all this by their owne verdict and confession. For as Christ Iesus at the last Day shall say to the reprobate, Inasmuch as they shewed no mercy to his brethren, they did it not to him; so may Esay to these scoffers, In as much as they doe it against the Word, they doe it against the Lord himselfe, whose Word it is. To conclude, I will speak to them in the words of the Prophet, *Draw neere hither, ye sonnes of the Sorceresse, the seed of the Adulterer and the Whore, against whom doe yee sport your selves? against whom make yee a wide mouth? and draw out the tongue? are ye not children of transgression, a seed of falsehood?*

Esay 57. 3, 4.

2

Secondly, here is peace and comfort against all discouragements that arise in the world from prophane persons, and a soveraigne preservative to all those that truly feare God, though they see themselves alone like a Pellican in the Wildernesse, like an Owle in the Desert, and like a Sparrow upon the house top. If wee be as *a signe and wonder in Israel*, yea as a monster among men, yet let us not be discouraged, but remember that the Lords portion hath beene but as the *tenih*, that is, in comparison of the multitude in all ages the least part, as it were an handfull. If then we have heretofore run into all excesse of riot with the world of the ungodly, and made conscience of nothing that is good or pleasing to God, and now have learned better things by the direction of the Word, to refraine from every evill way, to have respect to all the Commandements of God;

Esay 8. 18.

God, and to make conscience of all, even the least sins : albeit we finde our selves left alone, as *Eliab* the Prophet did, when they had killed the Prophets of the Lord, and digged downe his Altars; and walke in a rugged and untrodden path like *Jonathan and his Armour-bearer*, having few to follow us, or to accompany us, many to dissuade and discourage us, and some ready to hinder us, and to pull us backe; yet let us say with *Peter*, *Though all men should forsake thee, yet will I never leaue thee*: and elsewhere, *Whither shall wee goe? thou hast the Words of eternall life*; when Iesus said unto the Twelve, Will yee also goe away? And let this bee our comfort, and give us rest, that thus it hath gone evermore with the faithfull, this hath bene the state of Religion, and few in comparison of the rest have found the true path-way that leadeth to life and salvation to their endlesse comfort.

1 Sam. 14. 13.

Matth. 26. 32.

John 6. 68.

Thirdly, learne that the number of the wicked and reprobate is exceeding great, and the way to Hell hath many people and passengers that thrust and throng by heapes that way. The way is broad, and the gate wide that leadeth to destruction, *and many there be that enter in thereat*, Matth. 7. We are ready to follow a multitude to euill, but Christ Iesus giveth us counsell to shun that way, as a dangerous rocke, which the multitude treadeth. Hence it is, that the Apostle teacheth, 1 Cor. 1. *Not many wise after the flesh, not many mighty, not many noble are called*, but the foolish things, weake, and base, and despised, and things which are not, hath God chosen, to confound and bring to nought the glory of the world. The worst courses have commonly the most followers, and the worst number is for the most part the greatest number: forasmuch as the greatest part are left out of the Booke of Life, and the Catalogue of Gods election. And as in the old world, when the

3

Matth. 7. 14.

1 Cor. 1. 26,

27.

64 *The Flocke of God is a little Flocke.*

2 Pet. 2. 5.
Gen. 6. 22.
Luke 13. 8.

flood came, *all flesh had corrupted his wayes upon the earth*; so at the comming of the Sonne of man, shall he finde faith upon the earth? The greatest part shall be given to carnall security, and worldly profits, without any respect to heavenly things. Such as came out of Egypt, were for the most part of them murmurers, and therefore perished. There were foure hundred and

1 King. 18. 19. fifty false prophets standing to plead *Baals* cause, when one onely *Elias* stood for the honour and glory of the true God of Israel. There were also *foure hundred* flattering prophets against one plaine Preacher *Michaiah*, that spake the truth from his heart, yea even for the good of the King himselfe, if he had knowne the things that belonged to his owne peace, but they were hidden from him. Hereby then we learne the vanity of all such as goe about to excuse themselves, because they have many fellowes that are followers of their folly, and multitudes of companions in throngs and heapes, partakers of their evil courses. They say, We are not alone, We have a world of people in the same case. If this be all they can alleadge for themselves, and their sinnes, and their consorts, woe unto them: for as they have many joyne with them in evill, so they shall have multitudes partake with them in punishment. God will judge all the ungodly, he regardeth neither might nor multitude. What store of carcasses perished in the waters, and what heapes went to Hell among them? and

Jude 15. at the last Day the *Lord will give iudgement against all men, and rebuke all the ungodly among them*, of all their wicked deeds which they have ungoddily committed, and of all their cruell speaking, which wicked sinners have spoken against him. Every man shall receive the things *which are done in his body, according to that he hath done, whether it be good or evill*, 2 Cor. 5. 10. Hee hath evermore plagued multitudes as well as a few persons,

2 Cor. 5. 10.

with

with whom it is easie to doe execution, inasmuch as he commeth with thousands of his Saints and Angels, *Jude 14*. The worst waies have evermore found the greatest applause, consent, and countenance of the world. When it was agreed to compasse *Lots* houte, they assembled together *both young and old, all the people* *Gen 19.4.* from every quarter, *Gen. 19*. When the golden calfe was to be made, *all the people* brake off the golden earings *Exod. 32.3.* which were in their eares, *Exod. 32*. When *Pilate* demanded what should be done with *Christ*, *they all cryed* *Matth. 27.22.* out, Let him bee crucified, *Matth. 27*. So in maintenance of Idolatry, the zeale was so great, that *all with* *Acts 19.34.* *one voyce* cryed out, Great is *Diana* of the Ephesians. Every place is full of evill; the greatest part ready to backe and bolster it; to uphold and countenance it; and such as never so little oppose against it, *make themselves* *Esay 59. 15.* *aprey*. Who seeth not what plenty is every where of Atheists, unbeleevers, ignorant persons, disobedient, swearers, blasphemers, prophane, breakers of the Sabbath, contemners of the Gospell, and what not? It is not their multitudes that can protect and patronize them, but shall rather encrease their sorrow and punishment.

Lastly, it is our duty to seeke, nay, to strive to enter in at the straight gate, that we may finde our selves among the *little flocke*, and joyne with those few that live well. And the rather, because many will seeke to enter in, *and shall not be able*, because it is too late, like *Luke 13.23.* the foolish Virgins, who, when the Bride-groome had shut the doores, desired to have them opened: but the Lord answered, *Verily, I say unto you, I know you not*. It *Matth. 25. 12.* must be our study to be in this little number. We commonly and for the most part sit still as a secure and sencelesse people, as though it were the easiest matter in the world to step to Heaven, or as if all the world should

No easie matter to come to Heaven.

Ezek. 16. 49.

should be saved. If multitudes were not of this minde, they would not spend all their dayes in vanity, in pleasures and pastimes, in chambering and wantonnesse, in playing, in gaming and rioting, in eating and drinking, in surfeting and drunkennesse, and idlenesse, which was the life of the *Sodomites*; as if they were borne to no other end: or as if they should continue here for ever; or as if this were their vocation and calling; or as if there were no other Heaven; or as if this were the way to the Kingdome, which is the beaten path to Hell; or as if divers passing this way, were not now already in torments. It is commonly thought of these, that Heaven is as easily gotten and obtained, as for a man to open his mouth and breathe, and receive in the common aire; their loose practice discovereth their opinion to be no other. What then, I beseech you, is become of the Words and warning of Christ? is his counsell and wisdom any way disprooved? what is now become of the *narrow way*? where is the *straight gate* that we have given us in charge to search after? is the way now growne *at last to be wide and broad*, when there are a few onely that tread in it? Doubtlesse, either it is so, or else these men glory in themselves that they are wiser then He, who is Wisdom it selfe, and that they have found a neerer cut, and shorter passage to Heaven, then He ever knew or commended to men. But if he be the wisdom of the Father, and have all *the treasures of wisdom* dwelling in him, certainly these men are stark fooles, and wholly ignorant of the right Way that leadeth to salvation. It is an easie matter to goe to Hell; we are all by nature in the way unto it, and we have many helps and guides that offer themselves to take us by the hand, and to conduct us, and to accompany us thither. It is the hardest matter that can bee in the world, to come to Heaven. All excellent things are hard,

1 Cor. 10. 30.

Col. 2. 3.

*Facilis descensus
Averni: at superare
gradum,
supra se, evadere
ad auras, hic labitur
hoc o, us est.*
Hæcid. lib. 6.

hard, the more excellent the harder: but nothing more excellent then a Kingdome. It is a difficult matter and very uncase to climbe up to the top of an high mountaine, or a steepe rocke; it requireth pulling and blowing, and labouring, and striving, and struggling, and sweating; contrariwise it is an easie matter to runne downe an hill without any staying and stopping, without any hinderance, or interruption, or intermission. So is it the easiest matter in the world to throw our selves downe, and to plunge our selves headlong into the pit of Hell, as it was to throw ones selfe downe from the pinnacle of the Temple: but to get up to the holy Hill of God, and to attaine to the Kingdome of Heaven, this is a labour, this is a worke indeed; this cannot be done without taking up of the Crosse, without denying of our selves, without mortifying of the old man, without laying aside *the sinne that doth* so easily beset us, without using violence to shake off the hinderances that stand in the way: so that I may say with the Apostles, *If the righteous scarcely be saved, where shall the ungodly and the sinner appeare?* 1 Pet. 4. 18.

Little Flocke.) Another observation from this limiting and restraining title; that the flocke is *little*, is, that it is so called, because it is little regarded in the world. Now observe in this place, that the Scripture speaketh of things, sometimes as they are in themselves and in their ownè nature; and sometimes according to the account and estimation of men. A lively example of them both we have, 1 Cor. 1. concerning the preaching of the Word. For when the Apostle speaketh of it as it is by the ordinance of God, he calleth it *the power of God, and the wisdom of God*, Verse 24. but when hee speaketh of it as it is in the corrupt account of the sinfull world, he calleth it *a stumbling blocke and foolishnesse*, Verse 23. and *the foolishnesse of preaching*, Verse 21. *the foolish-*

foolishnesse of God, and the weaknesse of God, Verse 25. What then? is the publishing of the Gospell in it selfe either a stumbling block, or foolishnesse, or weaknesse? No, in no wise, being mighty to throw downe all strong holds: but thus the men of this world account and judge of it. To whom then is *it the power of God?* To them that are called, *Verse 24.* to them that beleeve, *Rom. 1. 16.* And to whom is it foolishnesse? To them that *perish*, *1 Cor. 1. 18.* So touching the flocke of God, in the estimation of God it is great, but in the estimation of the world it is as little. Thus the faithfull are called by Christ our Saviour, *The little ones* that beleeve in him, *Matth. 10. 42. & 18. 6.* But howsoever they be tendered of God, and highly in his favour, yet they finde hard entertainment at the hands of the prophane men of the world. This teacheth, that the faithfull are hated, contemned, and little regarded of wicked men. Howsoever, they that *touch them, touch the apple of his eye*, yet the ungodly account basely and vilely of them, as if they were the scumme and filth of the world, or unworthy to live, or to breathe among men, or to tread upon the earth. Thus the Prophet *David* complaineth concerning himselfe, *Psal. 22.* I am as a worme, and a wonder among many, a reproach of men, and despised of the people. Thus also speaketh the Prophet *Esay*, Chap. 8. *Behold, I and the children whom the Lord hath given me, are for signes and for wonders in Israel, from the Lord of Hosts which dwelleth in mount Sion.* So the Prophet *Zachary* complaineth, speaking of the Priests and Levites that were earnest to lay open the sinnes of the people before God, *Thou and thy fellowes are men wondered at*, or they are accounted as monsters among men. Thus Christ speaketh, *They shall put you out of their synagogue, yea the time commeth, that whosoever killeth you, will thinke that he doth God service.* The Apostle *Paul*

was no sooner converted, but by and by he was hated, reviled, and persecuted, who before lived in peace and preferment, in credit and countenance, in favour and friendship with the greatest men. Whereupon he saith, *1 Cor. 4.* *I thinke that God hath set forth us the Apostles* *1 Cor. 4. 9, 13.* *last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men, even the off- 2 Cor. 11. 23. 24, 25.* *scouring of all things unto this day.* And thus it is with others also.

And no marvaile. For first they follow goodnesse, *Reas. 1.* which the men of this world cannot abide, but hate unto the death, and therefore how can it be otherwise? The Prophet saith, *Psal. 38.* *They that hate me wrong- Psal. 38. 19,* *fully, are multiplied, they also that render evill for good, are 20.* *mine adversaries, because I follow the thing that good is.* If hee had followed evill, hee had beene loved of the evill.

Secondly, they refuse to follow wicked men in the workes of the flesh, so that they thinke it strange that they runne not with them into all excesse of riot, and they *1 Pet. 4. 4, 5.* speake evill, because they are evill, of such as are better then themselves: but they shall give an account to him that is ready to judge the quicke and the dead, *1 Pet. 4.* If wee were of the world, the world would love his owne, but because we are not of the world, but we are chosen out of world, *therefore the world hateth us,* *John 15. 19.* *15. 19.* As then, the friends of the world are the enemies of God, so the enemies of the world are the friends of God, *Jam. 4.*

Thirdly, the servant is not greater then his Lord, nor the Disciple then his Master, neither hee that is sent, *Iohn 13. 16. & 15. 20.* *15. 20.* greater then him that sent him, *John 13. 16. & 15. 20.* If then they have called the master of the house *Beelzebub,* a Samaritane, a Wine-bibber, a friend of Publicans *Luke 11 18.* *Marth. 10. 25.* and sinners, *Luke 7. 34. & 23. 31.* How much more shall they call them

them of his household? And if they doe these things to the greene tree, what shall bee done to the dry and barren? *Luke 23.32.* and if they have persecuted him, they will also persecute them that belong unto him.

4 Fourthly, they know not the Father, neither his Sonne Iesus Christ, and therefore no marvaile if he will not know them, no marvaile if they doe not know his Children. The world doth not know the Sonnes of God, neither the love of the Father toward them, neither their love toward the Father, because they know not the Father himselve, *Joh. 15.21. & 1 Joh. 3.1.* God is not their Father, neither they his children, and therefore his children are strange to them.

Joh. 15.21. & 16.3.

5 Lastly, the ungodly are the seed of the Serpent, that is, the children of the Devill, and he their father, whose lusts and will they performe, and whose expresse Image they represent, *Joh. 8.* This the Lord saith, *Gen. 3.15.* *I will put enmity betweene thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heele.* To this purpose *Salomon* speaketh, *Prov.*

Iohn 3.44.

Prov. 29.27. & 28.4. *An unjust man is an abomination to the just, and he that is upright in the way, is abomination to the wicked.* The wicked hate the godly wrongfully, and without cause, the godly hate them worthily, (not simply their persons, but so farre as Gods Image is defaced) as the old Serpents brood, and therefore account of them no otherwise then they doe of their Father.

Prov. 29.27. & 28.4.

1 Iohn 5.1.

For as every one that loveth him that begate, loveth him also that is begotten of him: so they that hate him that begetteth to his corrupt image, hate them also that are begotten of him. The hatred of the ungodly, whereby they abhorre the faithfull, for their faiths sake, which is good: nay, for their Fathers sake, which is God, is implacable, and never can they be reconciled; it may not therefore seeme strange, if the godly doe not onely hate

hate ungodlineſſe, but the deſperate ungodly alſo themſelves for their ungodlineſſe, as we hate not onely the poiſon of the Serpent, but the Serpent for the poiſons ſake. But it will be ſaid, We are commanded to love our enemies, to bleſſe them that curſe us, to doe good to them that hate us, and to pray for them that perfe-
 cute us, *Matth. 5.* If then we muſt love them, we may not hate them. I anſwer, It is true, wee are charged to love our enemies, but not Gods enemies, nor the ene-
 mics of godlineſſe, ſo farre as they may bee diſcerned ſo to be. For we muſt make a difference betweene his enemies and ours. Wee muſt love them that are ene-
 mies to our perſons, but not thoſe that are enemies (ſo farre as they are enemies) to our profeſſion, and for the profeſſion ſake. It will be objected further, Are we not bound to love every creature of God, ſeeing hee ſaw
them all to be very good? and are we not charged to love all men as they are men? and not onely to embrace brotherly kindneſſe, but love in generall? I anſwer, It is true, we are commanded to love all men as men, and every creature as it is a creature created of God, and not to hate and abhorre any of them as they are the worke of his hands: but ſo farre as the Image of God is deformed and diſfigured in them, wee may hate them, and we ought to hate them: Nay, the more this Image of God is ſtained and corrupted, the more we are to diſlike them, and deteſt them. God himſelfe hateth the wicked with a perfect hatred, *Rom. 9. Mal. 1.* Now we are entred into a covenant with God, to have the ſame friends, and the ſame enemies: his friends muſt be our friends, and his enemies muſt bee our enemies. This made the Prophet ſay, *Doe not I hate them, O Lord, that hate thee? and am I not grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred, I account them mine enemies,* *Pſal. 139.* Wee muſt therefore be at
 peace

Object.

Matth. 5. 44.

Anſw.

Object.

Gen. 1. 3 1.

2 Pet. 1. 7.

Anſw.

Rom. 9. 13.

Mal. 1. 3.

Pſal. 139. 21.

22.

peace with them that are at peace with him, and wee must have continuall warre with them that are at warre with him, even as the Lord himselfe professeth to *Abraham*, that he will *blesse them that blesse him; and curse them that curse him*, Gen. 12. 3.

Gen. 12. 3.

Pse 1.

First, conclude from hence, that we must take heed we despise not one of these little ones. For though they be little, yea nothing at all, and lesse then nothing in the eyes of the world, yet we may not set them at nought, whom the Lord Iesus will at the last day set at his right hand; neither make them our footstool, that shall *sit upon seates, and iudge the Angels, nay the world*. There

Matth. 18. 10.

1 Cor. 6. 2, 3.

are sundry motives to move us to beware of hating and despising them, all of them of great force and moment. First, their Angels in Heaven doe alwaies *behold the face of the Father* which is in Heaven, and they are ready, *as ministring spirits*, to minister for them that shall be heires of salvation, and are armed with power against them that are their enemies, and heires of wrath and destruction. For wherefore are they said to *behold the face of God*, but because they stand about the Throne of God as their King, waiting his appointment to doe his will, and to send them to safegard his servants that are so smally set by of the world? Secondly, the Sonne

Heb. 1. 14.

Matth. 18. 11.

of man *came to save them*, therefore wee may not condemne them; he loved them with perfect love, therefore we may not hate them with perfect hatred, *Mat. 18. 11*. It is God that justifieth? who shall dare to

Matth. 18. 5.

condemne? Thirdly, such as receive them, *doe receive him*; and contrariwise, such as hate them, doe hate him: such as persecute them, *doe persecute him*: such as revile them, doe revile him, because hee accounteth this as done to himselfe, and esteemeth himselfe wounded thorow their sides. Fourthly, woe to such as any way offend these, though they be *little ones*, it were better

Acts 9. 5.

that

that a milstone were hung about their necke, and that they were drowned in the depth of the Sea. An offence is sometimes taken, and sometimes given. An offence onely taken, is not to bee regarded, as not being given, *Matth. 15. 14.* neither yet in it selfe any sinne. The Pharises were offended, but Christ Iesus giveth a precept, *to let them alone.* For no man must bee hindred from doing his duty, because offence is taken thereby, forasmuch as that were to subject the Precepts of God to the pleasure of man. Christ himselfe and his Gospel were *a rocke of offence, and a stone to stumble at,* *Esay 8. 14, 15.* *Rom. 9. 32,* &c. Offence was taken sometimes at the meannesse of his person, and sometimes at the matter, or manner of his doctrine, howbeit the fault was not in Christ, but in the Jewes and Pharises themselves, who looked for a Messiah, not such as is described in the Scripture, but such as they had framed and hammered in their owne braines by misunderstanding the Scriptures. An offence given is in the nature thereof a sinne, of which Christ Iesus speaketh in that place of offending the little ones. This is sometimes barely given, but not taken, God prevēting the evil that might come thereof, & sanctifying those with his grace that behold the offence, that they are not corrupted by it, or intangled in it: and sometimes it is both given and taken, so that others are taken and overtaken in the same manner. This is a sinne against God and man, which becommeth so much the greater, when it is both offered and accepted, of which *Paul* giveth a charge, *1 Cor. 10. Given none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God,* that is, to none, either within or without, to beleevors or unbelievers. But doth the offence given, excuse those from all fault, to whom it is given? or doth it give them freedome from guilt and punishment, being drawne away, and entised by others?

Matth. 18. 6.

Matth. 15. 14.

Esay 8. 14, 15.

Rom. 9. 32.

1 Pet. 2. 6.

Luke 2. 34.

1 Cor. 1. 23.

1 Cor. 10. 32.

Obiect.

Answe.

1 Sam. 3. 11.

I answer, No, in no wise. This was the sinne of *Elies* sonnes, who by their evill life caused the people to abhorre the offerings of God: yet notwithstanding God threatneth to bring an heavy judgement upon Israel, at which, *both the eares of every one that heareth it should tingle*. As then a woe is denounced against such as give offence, so is a woe due to such as take it when it is given. For the Commandement of God ought to bee of more force with us, to keepe us within the compasse of our duty, then all the evill examples of men to corrupt us, and hinder us from it, that so wee may shew our selves to be the Sonnes of God in the midst of a forward and crooked generation, among whom we must shine as lights in the world, *Phil. 2. 15.*

2

1 Joh. 3. 13.

1 Pet. 1. 7. & 4.

12.

Secondly, let us not marvaile that the world hateth us: rather it were to bee marveled, if they should not hate us, that hate the Lord, and cannot abide to be tyed to his Commandements, which are most grievous and irkesome, and toyle some unto them. Neither let us wonder concerning the fiery triall, which is to try us, and to make our faith much more precious then gold that perisheth, as though some strange thing had hapned unto us: but rather let us rejoyce, inasmuch as wee are partakers of Christs sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy, *1 Pet. 1. 13.* Such is our weaknesse and infirmity, yea such is our love and liking to our selves, and our owne ease, that we desire freedome from all troubles, and rather are ready to joyne with the wicked, then we would willingly suffer any thing, or be hated of them. We are prone to say in our prosperity, *I shall never be moved*; and therefore when wee begin to be evill spoken off for rightcoufnesse sake, and heare slanders and reproaches on every side, we take the matter so heavily and hainously, and looke so strangely upon it, as if

WE

Psal. 30. 6.

we had never heard of any such condition; or as if the Saints of God had never endured like persecution; or as if the Word of God had never spoken word of enduring affliction; or as if it were not the beaten path that bringeth us to salvation; or as if Satan and his instruments had put on a new affection, and altered their former disposition. How have wee forgotten, that all the servants of God from righteous *Abel* to these present times have suffered tribulation? and therefore it may not bee thought any novelty, forasmuch as they have done this to the *Prophets* and people that were before us. Wee have forgotten what befell our Lord and Master, *who endured the Crosse, and despised the shame*, and is set downe at the right hand of his Father. Wee have forgotten that wee must walke through *good report, and evill report, through honour and dishonour*. Wee have forgotten that the holy Apostles went away from the Councell *reioycing*, that they were accounted worthy to suffer any thing for Christs sake. Wee have forgotten that the beleiving Hebrewes suffered *with ioy the spoiling of their goods*, knowing that they had a better inheritance reserved for them in the Heavens, and an enduring substance that should never fade, nor faile, nor fall away.

Thirdly, give no occasion of offence to wicked worldlings to open their mouthes against us, to speake evill both of us, and of our profession. The Apostle warneth us *to cut off occasions* from them that seeke occasions, *2. Cor. 11. 12.* And hee warneth young women to guide their houses, and to *give no occasion* to the adversary to speake reproachfully, *1 Tim. 5.* These are they that watch for our halting and slipping, as the Fowler doth for the Bird, or the Hawke for his prey. They lay nets and snares to catch the simple and heedlesse soule. It is meat and drinke to them, if they can take them

76 *The godly are hated in the world.*

Pfal. 37. & 44.
11, 12, 13, 17.

them at any advantage. If wee suffer reproofe and reproach wrongfully, happy are we, and great is our comfort, we have no cause of grieffe and sorrow, but rather of rejoycing, resting in the testimony of a good conscience, and the approbation of Gods Spirit, who shall bring forth *thy righteousness* as the light, and thy judgement as the noone day. Thus wee see in the faithfull, Psal. 44. *Thou hast given us like sheepe appointed for meat, thou makest us a reproach to our neighbours, a scorne and derision to them that are round about us; thou makest us a by-word among the Heathen, a shaking of the head among the people, &c. all this is come upon us; yet have we not forgotten thee; neither have we dealt falsely with thy Covenant, &c.* But if we suffer as evill doers, wee have no comfort at all in any such sufferings, but rather much discomfort, and matter of sorrow and mourning.

4

Ioh. 15. 17, 18.
& 17. 26.

Fourthly, let us from the hatred and harsh entertainment we finde in the world, be perswaded to knit our selves more closely to the rest of the faithfull, that are brethren of the same Father, servants of the same Master, and members of the same body. Forasmuch therefore as we are hated in the world, and of the world, let us cleave the more closely to God our Father, and to Christ our head, *John 15. 17, 18.* who commandeth us to love one another; Hence it is that Christ saith, *I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* Touching this brotherly kindnesse, observe these three circumstances, the manner, the time, and the persons. The manner of it must bee earnestly, fervently, constantly, and in truth: not faintly, not coldly, not hypocritically, not in shew onely; for so did *Cain* love his brother. The time must be at all times, every season is the season thereof fit to practise it: not in prosperity onely, and when they have little or no need

need at all of us, but chiefly and especially in adversity, in time of dearth, and famine, which is the time of the triall of our love, as Pro. 17. 17. & 18. 24. *A friend loveth at all times, and a brother is borne for adversity.* And touching the persons, whom are wee to love? all the brethren, not onely the rich and wealthy, but the least, the lowest, the meauett, the poorest, among them especially, whom the Lord hath chosen to *be rich in faith*, and heires of the Kingdome of Heaven. To this end, wee are warned not to have the faith of our glorious Lord Iesus Christ in respect of persons, forbidding us to despise poore Christians, and to respect onely the richer sort of higher places that abound in earthly blessings. Now, to effect this brotherly love the better, and to worke it the sooner in our hearts, wee must consider sundry motives to move us thereunto, laid before us in holy Scripture. First, we shall be all knowne to be *the Disciples of Christ* by this charity, as a servant is by his livery to what Master he belongeth, *John 13. 35.* Secondly, hereby we know that we *are translated from death to life*, and from the state of damnation to salvation, because we love the brethren. They are all no better then dead men, starke dead in sinnes and trespasses, and lying under condemnation, that are destitute of this love. Thirdly, whosoever hateth his brother, the Son of his heavenly Father, is another *Cain*, a very murderer: and ye know that *no murderer hath eternall life abiding in him.* If wee would scorne to bee blotted and branded with such an odious name, it behooveth us to avoid and beware the like practice, as well as the title. It is in vaine for us to goe about to shun and shake from us the name, so long as we resemble his nature. Nay we are like the Devill himselfe, who was *a murderer* from the beginning, *Job. 8.* When the Prophet told *Hazael* of his barbarous and horrible cruelty, that hee

Prov. 17. 17. & 18. 24.

Iam. 2. 1, 2, 5.

Motives to worke true love in us.

Ioh. 13. 35.

I Ioh. 3. 14.

I Ioh. 3. 15.

Iohn 8. 44.

should shew against the children of Israël, he seemed to scorne it, and to startle at it, as at an hideous matter, *Is thy servant a dog, that he should doe this great thing?* but what availed this? or was he one inch the further from it, because he put it away from him? No doubtlesse. So what shall it profit these men to cast from them those names of *Cain* and his father the Devill, and think they have wrong offered them to be so esteemed: whē in the meane season they nourish malice and mischief in their sinfull hearts? Fourthly, hereby we know that we are *of the truth*, and shall assure our hearts before him, by the opposition of the world, *1 Joh. 3. 19.* so that from hence we should gather great consolation and assurance to our selves, that we are not married to the world, but are divorced from the world. If we be the *friends of the world*, we become the enemies of God, because the friendship of this world is enmity with God. Fifthly, love is of God, and *every one that loveth, is borne of God*, and knoweth God; whereas he that loveth not God, knoweth him not, *1 Joh. 4. 21.* howbeit this is eternall life, to know him, *Joh. 17. 3.* Sixtly, God hath loved us first, when we deserved no love, but to bee hated, whereas we often hate those that deserve to be loved: yea he so loveth us, that hee sent his Sonne, his onely begotten Sonne, whom he loved, and in whom he is exceedingly well pleased, that wee might live through him. Is not this love of his toward his enemies strong enough, to worke love againe in us toward our brethren? O what a little feeling have we in our hearts of the love of the Father, if it cannot worke thus much in us, to cause us for his sake to love his children? The bright beames of the love of the Sunne of righteousness did never shine upon us to quicken us, if wee doe not also warme his Sonnes with the comfortable heate thereof. Seventhly, we have boldnesse *to lift up our heads in the Day*

2 King. 8. 13.

4
1 Joh. 3. 19.

Iam. 4. 4.

5
1 John 4. 21.
John 17. 3.6
1 John 4. 9.
Rom. 5. 8.7
1 John 4. 17.

Day

Day of Judgement, because as hee is, so wee are in this world; if we be regenerate, we are partakers of the heavenly nature, ready to render love for love. Lastly, if we say we love God (as who will not say it, and how many ready to sweare it) and yet hate our brother, *we are lyers, and speake not the truth*: for he that loveth not his brother, whom he hath seene, *how can hee love God whom he hath not seene?* forasmuch as every one which loveth him *that begate*, loveth him also that is *begotten* of him, *1 Job. 5. 1.* All these are as so many chaines, whereunto I might adde sundry other linkes, to couple us together, and to hold us close one to another. If we breake these bands in sunder, that nothing will hold us, like the man distempered and distracted in the Gospel, How can we have any communion with God, that have no fellowship with the brethren?

Fiftly, we all have need of patience, seeing we are assured to finde such as will be sure to exercise it, and we must earnestly crave it of the God of patience. For how shall we goe thorow-sitch with our profession, for which we shall not onely be little esteemed, but hated of all men, except we *possesse our soules with patience* Luke 21. 19. against the contempt, which all for Christs sake are Heb. 10. 36. subject unto in this present world? We are commonly esteemed as the refuse and off all of all others, but let us keepe faith and a good conscience, and then say with the holy man *Job*, whose patience and constancy was many wayes proved; and sundry false imputations charged upon him, *Behold, my winnesse is in Heaven, and my record is on high.* And with the Apostle, *With me it is a very small thing that I should be iudged of you, or of mans iudgement: yea, I iudge not mine owne selfe.* The Faithfull are Gods hidden Ones, deare to him, and beloved of him. And as they are the members of Christ, so he accounteth his body after a sort maimed and unperfect,

perfect without us, for He is the Head over all things to the Church, which is his body, *the fulnesse of him that filleth all in all*, Eph. 1. 23. where the Apostle sheweth, that his body is his fulnesse. Is it not a blemish and deformity in the naturall body, wherein one member onely (if it bee but a little finger) is wanting? so Christ Iesus should be unperfect, as a body maimed and disfigured, if any of his members should be missing, which hee will not suffer to bee taken from him. If at any time great men favour and respect us, we passe not greatly, what inferiour persons thinke of us. So should it be with us concerning the matter in hand, we ought to digest the disgraces and reproaches of the world more easily and with all patience; considering the mighty God and Christ his Sonne and our Saviour have us in such estimation. For if God bee *on our side*, who shall be *against us*? Wee commonly affirme, A friend in the Court is as good as a penny in the purse, and we finde it so. If then wee have a friend in the Court of Heaven, which is the highest Court, and from whence lyeth no appeale, we shall not need to feare, or be disquieted, what man doth, or can doe unto us. And if we had the greatest friends that can be upon the earth, what benefit can we promise to our selves by it, when he that is higher then the highest, is our enemy?

6

Lastly, as wee are hated, and shall bee hated in the world, so we must learne and acknowledge that it is not lawfull to avenge our selves, or to recompence and requite like for like, but we must *love our enemies*, Matth. 5. 44. and forgive them, *Luke 17. 3.* 2 *Cor. 2. 10.* and pray for them, *Acts 7. 59.* Hence it is that the Apostle teacheth, *Rom. 12. 19. Avenge not your selves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord.* He is the Iudge of the whole world, and to him it belongeth to punish: and

shak

Matth. 1. 23.

Rom. 8. 31.

Matth. 5. 44.

2 Cor. 2. 10.

Acts 7. 59.

Luke 17. 3.

Rom. 12. 19.

shall not the Judge of the whole world deale uprightly? He judgeth without all passion or perturbation, whereas we are partiall and passionate, and sometimes peevish in our owne causes. It is the office of God that properly belongeth to him, to revenge all our wrongs whatsoever, who will more sharply and severly right our causes, then any other man can doe; whereas if we be avengers of our owne private injuries, wee make our selves Iudges of the earth, we take upon us the perfect knowledge of all things, we make our selves searchers of the heart, wee wrest the sword of justice from the Magistrate, nay, we usurpe the office of God, and make our selves to be witnesses, parties, and punishers in our owne matters, which was never allowed in any Court where there was any colour of upright dealing, and we cannot expect the Divine revenge, which onely keepeth due measure and proportion betweene too much, and too little.

Little flocke.) The last observation taken from the limitation added to the flocke of Christ that it is *little*, and arising from the former interpretation, is, that it is said to be *little*, in respect of the opinion that these poore sheepe have of themselves. Their hearts are not *haughty*, neither are their eyes *lofty*, neither doe they exerce themselves in *great* matters, or in things too *high* for them, but they behave themselves *as a child*, that is weaned from his mother, their soule is even as a weaned childe. This teacheth us, that the faithfull are little and lowly in their owne eyes. This we learne by sundry examples in the Old and New Testament. *Jacob* an holy Patriarke saith of himselfe, *Gen. 32. 10.* I am not worthy of the *least* of all the mercies, and of all the truth which thou hast shewed to thy servant. Thus doth *Abraham* the Father of the faithfull confesse in his prayer, *I have taken upon me to speake to my Lord,*
which

Gen. 18. 25.

Psal. 94. 1.

Psal. 131. 1, 2.

Doct. 6.

Gen. 32. 10. & 18. 27.

Ezr. 9. 6. Scribe of God was *ashamed and blushed* to lift up his
 Job 1. 1. & 4. 3. face to God, Ezr. 9. 6. Job a just and upright man, one
 4. & 42. 6. that feared God, and eschewed evill, who had none like
 to him in the earth, answered the Lord and said, *I am
 vile, what shall I answer? I will lay mine hand upon my
 mouth, once have I spoken, yea twice, but I will proceed no
 further; yea, I abhorre my selfe,* and repent in dust and
 Esay 6. 6. ashes. The Prophet Esay cryeth out, *Woe is me, for I am
 undone,* because I am a man of unclean lips, Chap. 6. 6.
 Exod. 4. 10, 13. The like we might say of *Moses*, Exod. 4. 10, 13. of *Je-
 ler.* 1. 6. and of *Daniel*, chap. 9. 8. *John Baptist*
 Dan. 9. 8. maketh it knowne, that he was *not worthy to unloose the
 I hn 1. 27. shooes latchet of Christ* that came after him, albeit among
 Matth. 11. 11. them that were borne of women, there hath not risen
 a greater then he. The Prodigall Sonne, being come to
 Luke 13. 21. & himselfe, and to his Father, confesseth, *Father, I have
 18. 13. sinned against Heaven, and in thy sight, I am no more wor-
 thy to be called thy Sonne.* The Publican, being come up
 to the Temple to pray; stood a farre off and would not
 lift up so much as his eyes unto Heaven, but smote up-
 on his brest, saying, *O Lord, be mercifull to me a sinner.*
 1 Cor. 15. 8, 9. So *Paul* testifieth that he was as one *borne out of due
 time,* not worthy to be called an Apostle; not onely the
 Ephel. 3. 8. *least of the Apostles*, 1 Cor. 15. 8. but the *least of all the
 1 Tim. 1. 15. Saints*, Ephel. 3. 8. and the greatest of all sinners,
 1 Tim. 1. 15.

Reas. 1.

The reasons are many and waighy. For first what
 have we to be proud of? or wherefore should we ad-
 vance our selves? we are not able of our selves *to thinke
 any thing that is good*: and without the helpe and assi-
 stance of Christ we can doe nothing at all, Job. 6. so that
 to be proud of our selves, is to be proud of nothing.

2

Secondly, they know their sinnes to be more in num-
 ber then the haire of their head, that they provoke him
 every

every day, and are not able to answer him one of a thousand: *their iniquities are increased over their heads*, and their transgressions are gone up to the Heavens, *Ezra 9. 6.* *Lam. 3. 22.* 6. so that it is his mercy, that they are not utterly consumed. The more the Lord vouchsafeth his grace unto them, the more they behold their owne waies, and are privy to their owne wants. They know they have many knowne and open sinnes. They know they stand in need to pray to God to cleanse them from their *secret faults.* *Psal. 19. 12. 13.* They know they must begge of him, to keepe his servants from *presumptuous sinnes*, that they may not have dominion over them. They know they are daily to crave pardon for their errors, ignorances, and negligences, for omitting good, for committing evill. They know their owne hearts smite them, and if their *owne hearts condemne them,* God is greater then their hearts, and knoweth all things. And have they not therefore cause in all these respects to hang downe their heads, and to humble themselves in the sight of God? As for the ungodly, it is not so with them, they are blinde and can see nothing; they are deafe and will learne nothing; they are sencelesse and can feele nothing, be it never so palpable.

Thirdly, Christ Iesus hath left himselfe as a patterne and president unto us, for he is *meeke and lowly in heart,* *Matth. 11. 29.* ³ who being in the forme of God, and thinking it no robbery to bee equall with God, tooke upon him the *shape of a servant*, and made himselfe of *Phil. 2. 6, 7.* no reputation. Thus he humbled himselfe, and became obedient unto the death, even the death of the Crosse. Yea, he disdained not to *wash the feet* of his Disciples, *Ioh. 13. 5, 15.* and gave them *an example* what they should doe, even as he had done to them. Thus he that was both God and Man, the Lord of Heaven and earth, the eternall Sonne of the Father, the *brightnesse of his glory,* the ex- *Heb. 1. 3.* presse

resse Image of his person, the Heire of all things, upholding them by the Word of his power, the King and Priest of his Church, did stoope downe and abase himselfe for us, even to the death, and that also the cursed death of the Crosse, and *was in the world as he that serveth*, Luke 22. 27. Ought not we therefore to set evermore his example before oure eyes, as a glasse to looke upon, and in lowlinesse of minde each one of us to esteeme of others better then of our selves, that the same minde might be in us which was in him?

4

Fourthly, wee are but dust and ashes, whether we consider our rising or our falling, our beginning or our ending, our first or our last: *for dust we are, and to dust shall we returne*, Gen. 3. We *brought nothing with us* in this world, and it is certaine we can *carry nothing out*. Is not the basenesse of the matter out of which we were formed, and into which wee shall bee resolved, argument waighty enough to pull downe every high conceit of our selves, and to preach humility unto us?

5

Lastly, God giveth all men somewhat to humble themselves in soule, or in body, or in name, or in some that are neere unto them, or in all these combined together, at least if they know themselves. It is an hard matter to know our selves aright, for few doe it. Wee are for the most part ignorant of our selves, and strangers at home, how quick-sighted soever we are abroad. Wee cannot looke upon our selves, or cast our eyes about us, but we have causes and occasions of humiliation, as *Jacob*, after he had wrestled with God, had his thigh out of joynt, and *he halted of it* all the dayes of his life afterward, Gen. 32. So had the holy and blessed Apostle *Paul* a splinter in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of revelations that were given unto him. And albeit he besought the Lord thrice that

Luke 22. 27.

Gen. 3. 19.

Iob 1. 21.

1 Tim. 6. 7.

Gen. 32. 25,

31.

2 Cor. 12. 7, 8,

9.

it might depart from him, yet he obtained it not, but received this gracious answer, *My grace is sufficient for thee, for my strength is made perfect in weaknesse.* The best servants of God therefore have had something to cast them downe even to the ground, and if wee have not eyes to see this which every where offereth it selfe before us, we are blinde, and can see nothing at all.

First of all this serveth for reproofe, and that of sundry sorts of persons. It giveth a checke to all Iusticia-ries and Merit-mungers, who, like Pharises, being ignorant of Gods righteousnesse, and going about to *establish their owne righteousnesse*, have not submitted themselves to the righteousnesse of God. Such men swelling very bigge with the winde of their owne workes, are farre from the humility and humblenesse of minde, which we read to have beene in all the Saints of God from the beginning. The continuall song and saying that hath beene evermore in the mouthes of all the godly, of the Patriarkes, of the Princes, of the Kings, of the Captaines, of the Priests, of the Prophets, of the Apostles, and of all true Converts and penitent persons, when they speake of themselves, hath beene this, *I am not worthy*, as we have noted before. On the other side, as they take away all worthinesse from themselves, and *cast downe their Crownes at the feete of him that sitteth up- on the Throne*; so when they speake of God, they give all praise and honour, and ascribe all worthinesse to him, *Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.* Secondly, all such as are boasters and proud persons, heady, high-minded, and there are not a few of those, whose practices cannot stand with true humility. Some are boasters of false liberality, like cloudes without raine, or bubbles of water that rise up and suddenly vanish away. Such were

Anani

Vse 1.

Rom. 10. 3.

Rev. 4. 10, 11.

Rom. 1. 30.

2 Tim. 3. 21.

1. 2. 137

- Acts 5.3,8. *Ananias and Saphira his wife, who kept backe part of the price of the Land they sold, and yet boasted of their bounty, as if they had brought the whole price, and had sold it for so much onely. Some are boasters of false obedience, as if they had dealt soundly and sincerely wick God, and yet offer unto him a lame service, as it were a blinde and maimed sacrifice which he abhorreth. Such was Sauls oblation, which was indeed rebellion, yet he gloried that he had done all that the Lord commanded, and had left nothing undone. This boasting of his sincerity was a notable discovering of his hypocricie. Some are boasters of perfection, as if they had gone as farre as God prescribed, like such as thinke themselves at their journeis end as soone as they are set forth out of doores. Such was the yong man in the Gospell, that professed hee had kept the whole Law from his youth, which notwithstanding is not possible through the flesh; who said to our Saviour, All these things have I performed, what lacke I yet? Such was the Church of Laodicea, Revel. 3.17. which boasted shee was rich and had need of nothing, and knew not that she was wretched and miserable, and poore, and blinde, and naked. Such also are they that boast of workes of supererogation, swelling like a bladder till they be ready to burst againe, as if they were able to doe more then God requireth at their hands, and had more strength then ever he gave them. These make themselves over-just, and are indeed over-unjust. Some boast of their sinne and wickednesse, in filthinesse and prophanenesse, in whoredome, in drunkennesse, and beastlinesse, as if a sicke man should glory in his sicknesse, in his wounds, and ulcers, in his boiles, and blaines, and blisters, in his running and putrifying sores, which no man that is sober and well in his wits would doe. Sinnes are the ulcers and sores of the soule, at which we should*
- Mal. 1.8.
1 Sam. 15.13,
20.
- Matth. 19.20.
- Rom. 8.3.
- Revel. 3.17.
- Eccles. 7.16.
- Psal. 38.5.

should rather blush then boast: and of which there is cause why we should be ashamed rather then any way enamored. Some silly soules boast of their ignorance; that they know nothing, neither God, nor themselves, neither any thing pertaining to the salvation of their soules, as if a man should glory that he liveth in a dungeon or in the darke, and thanke God he never had the Sunne shining in his face all the daies of his life: or as if a subject should boast, he never knew any of the Princes Lawes, or a servant that he never regarded to know the will and pleasure of his Master. Such are silly fooles, and love their owne folly, and are to be pittied for their simplicity. Some boast of their hypocrisie, that they can carry matters so closely and so cunningly, as not to be espied; never considering that *there is* Luke 12. 2. *nothing covered* that shall not be discovered and revealed. Some boast of their felicity and prosperity, some of their riches, some of their honour and nobility, all which the Apostle esteemed as *dung* in comparison of Phil. 3. 8. the righteousnesse of Christ, that hee might win him: nay, he would not glory in divine revelations, lest hee should be exalted, but rather in his *infirmities*, that he 2 Cor. 12. 9. might be humbled by them, and that the power of Christ might be magnified in him.

Secondly, let us not thinke highly of our owne gifts, neither yet be high-conceited of our abilities, as proud persons that rise early to praise and admire themselves, because no man else will doe it, or can doe it. We have sundry exhortations and admonitions in holy Scriptures to this purpose, as Rom. 12. 2, 16. *Minde not high* Rom. 12. 3, 16 *things, but condescend to men of low estate*, be not wise in your owne conceits. And againe, Verse 3. *Let every man thinke soberly of himselfe*, according as God hath dealt to him the measure of faith, and let him not think more highly of himselfe then he ought to thinke. So like-

88 *Faithfull are little in their owne eyes.*

- Prov. 3. 7. likewise, Prov. 3. 7. *Be not wise in thine owne eyes, feare the Lord, and depart from evill.* So we are also charged,
- Rom. 12. 10. *in giving honour, to goe one before another;* Rom. 12. 10. for there is little hope of a conceited foole, that thinketh better of himselfe then any besides, and is so blinde that he cannot see his grossest corruptions that are as beames in the eyes; nay, is so weake in judgement, that he thinketh his blemishes to bee ornaments, and his vices to be vertues in himselfe. Therefore *Salomon*
- Prov. 26. 12. *saith, Prov. 26. 12. Seest thou a man wise in his owne conceit? there is more hope of a foole then of him.* Let us examine our selves, whether we bee indeed lowly or not, and that by these rules. First, if we be *poore in Spirit*, knowing, and evermore meditating upon our infirmities, insufficiencies, weakneses, imperfections, defects and faults, labouring thereby to understand them better, and better, and to heale them the sooner; this is one signe of humility. Secondly, if wee despise and disgrace none, though never so meane, and reject not the opinion and judgement of any, though much more unlearned then our selves, and farre inferiour to our
- Gen. 21. 12. selves. *Abraham* must sometimes be content to *hearken to the voice of Sarah*, the higher to the lower, the man to the woman, the husband to the wife. *Moses* the great Prophet of the Lord and the Church, must
- Exo¹. 18. 24. learne of *Jethro his Father* in law. *Nauman* a Master
- 2 King. 5. 1, 4 and great *Captaine, and honourable*, thought it no disparagement to himselfe and his high place, to follow the
12. advice first of his poore Maid-servant, and afterward of his Men-servants, or else that foule leprosie had cleaved unto him for ever. *David*, a mighty man of warre, and anoynted to be King, disdained not the wise counsell of
- 1 Sam. 25. 33. *Abigail* a woman, and therefore kept himselfe from sheading of blood, and blessed God for it. *Apollos* was an eloquent man, *fervent in the Spirit*, and mighty in the
- the

the Scriptures, who watered where the Apostle *planted*; Acts 18. 24.
 yet *Aquila* and *Priscilla* tooke him unto them, and ex- 1 Cor. 3. 6.
 pounded unto him the way of God more perfectly. It
 was an evident signe that *Job* was humble in his owne
 eyes, in that he did not *despise the cause of his Man-ser-* Job 31. 13.
vant, or of his Maide, when they contended with him, 15.
 but considered with himselfe, that he which made him
 in the wombe, fashioned them also, and that one for-
 med them all. Thirdly, if we submit our selves to bee
 governed by the wisdome of God revealed in his
 Word. This submitting and subjecting of our selves,
 maketh simple men become wise, yong men to be wiser
 then their *Elders*, and such as have beene taught, wiser Psal. 119. 98,
 then their *Teachers*, and such as have *enemies*, to goe be- 99. & 19. 7.
 yond all their deepe policies, and to prevent all their Prov. 1. 4.
 cunning devices. On the other side, if wee reject the
 Word, and will not bee obedient unto it, making it a
lampe unto our feet, and a *light* unto our pathes, there is Psal. 119. 105.
 no true wisdome at all in us, Jer. 8. 9. The Word is able Ier. 8. 9.
 to make us wise to salvation, 1 Tim. 3. 15. which is the 2 Tim. 3. 15.
 greatest wisdome that can be. He that is not wise for
 his soule, is a foole: let him be never so wise and wary
 for the body; and let him have never so great reputati-
 on for a wise man in the world, yet is his wisdome
 disprooved. Fourthly, if we deny our selves, and our
 owne naturall and fleshly wisdome. It is a very hard
 matter to deny our selves, and our carnall wisdome,
 but it must of necessity bee done, if ever wee desire to
 come to the Kingdome of Heaven. Therefore the A-
 postle saith, *Let no man deceive himselfe: If any man a-* 1 Cor. 8. 13.
mong you seeme to be wise, let him become a foole, that he 2 Cor. 10. 32.
may be wise. For our high thoughts must be cast downe,
 that exalt themselves against the knowledge of God,
 and bee brought into captivity to the obedience of
 Christ.

h*

Lastly,

3

1 Pet. 5. 5, 6.

Rom. 7. 18.

Gen. 6. 5.

Iob 14. 4. & 15.

14.

Psal. 51. 5.

Rom. 8. 7.

Iam. 4. 6.

Prov. 3. 34.

3 Pet. 5. 5.

Lastly, let us study to decke our selves with humility, as with a precious robe, and to crowne our selves with humbleness of minde, as with a garland. And so much the rather, because this adorneth all other graces, yea without this, grace is no grace. This is the direction of the Apostle *Peter*, *Humble yourselves under the mighty hand of God*, that hee may exalt you in due time, and cloathe your selves with humility, 1 Pet. 5. 5, 6. And we have sundry motives to stirre us up unto it. First, no good thing dwelleth in our flesh, but evill dwelleth in us abundantly, and plentifully. All the thoughts of mans heart are onely evill, and that continually. The water can arise no higher then nature will give it leave: so there is an impotency and disability in our nature to ascend above it selfe to that which is good, as unpossible as for the streame to climbe up to the top of an high mountaine, or for a stone by its owne strength to mount into the aire. For that which is of the flesh, is onely flesh. Our natur is stained and defiled with all manner of sinne, and a proneness to all sorts of sinnes from our birth, nay, from our *conception*, which hath over-spread us as a filthy leprosie. The minde and understanding, the will and affections, the memory and conscience, the whole soule and body are infected, so that the *naturall man understandeth not the things of God*, for they are foolishnesse unto him, and are spiritually discerned. Secondly, God resisteth the proud, and professeth himselfe to be an enemy to them, but *hee giveth grace unto the humble*, Iam. 4. 6. Thirdly, our best gifts are wonderfully tainted and defiled. We know nothing, if wee be ignorant hereof. What is our faith, our repentance, our sanctification, our love, our temperance, our patience, our hope, our knowledge, but as it were the foundation or beginning of a great building, or the seed of grace sowne in our hearts, rather then grace it selfe, being

being compared with perfection. We know nothing as *we ought to know*, howsoever wee may thinke wee know all things. Our faith is little, and soone shaken with many doubtings, and with much *unbeleefe*. Lastly, such onely as are humble, shall be exalted and lifted up in due time. As the proud are scattered in the imagination of their hearts, so the humble shall be advanced. It is a common saying of Christ, oftentimes uttered by him, and repeated by the Evangelists, *Hee that lifteth up himselfe, shall be cast downe, and he that humbleth himselfe, shall be exalted*. As pride goeth before destruction, and an high minde before the fall, *Prov. 16.* so on the other side, humility goeth before exaltation, and leadeth the way before it. All are desirous to passe into the house of glory, but they are unwilling to enter in at the gate of humility. By this gate Christ himselfe entered, and this way he hath consecrated to all his children.

For it is your Fathers.) These words containe the reason, which is the promise of a great and wonderfull blessing, greater then all the world besides. For what is this world, without respect and reference to the World to come? or what is all the glory of this life, without the glory of the next Life? or what is an earthly Kingdome, without the Kingdome of Heaven? Now touching the force and strength of this reason, see afterward in the last branch. This promise, which is a promise of promises, or the perfection of all promises, as a spring or fountaine, hath many streames or chanelis issuing out of it, as hath beene observed before in the beginning. The first is the Author of the promise, not Man, not Angels, not Princes, not any creature; for this is greater then all the Angels of Heaven, and all the Kings and mighty men of the earth are able to promise and performe; it is God that hath promised,

fed, who also will accomplish whatsoever he hath spoken. And to the intent this promise might take the deeper root in our hearts, Christ Iesus doth not call him the mighty Lord, the righteous Iudge, the God of revenge, or such like, but a mercifull Father. For as before we shewed, that God sheweth himselfe a Shepherd, to teach that his Sheepe shall not want: so here the Lord Iesus calleth him a *Father*, to shew that as a Father *provideth* for his Children, so God loveth his, and will provide for all of them. He were a bad Shepherd that would feed himselfe, but starve and famish his Sheepe: so he were an evill father that would be carefull for himselfe, but carelesse altogether for his children. Now touching the meaning, this word (Father) so farre as it is ascribed to God, is taken sometimes personally, and sometimes essentially. Personally, when it is restrained to one of the Persons, as to the first Person in the holy and blessed Trinity, to wit, God the Father begetting the Sonne, and sending forth the holy Ghost, whensoever mention is made of any of the other Persons also. Thus likewise it is taken, when it is limited to the second Person in Trinity, to wit, God the Sonne, begotten of the Father before all worlds, as Esay 9. 6. *Vnto us a Childe is borne, unto us a Sonne is given, his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father.* And in this sence, the holy Ghost the third Person proceeding from the Father and the Sonne, may also be called *Father*, because he together with the Father and the Sonne giveth being to all things. Sometimes the Word is taken essentially without consideration of any personall relation, and then it is referred simply to God, and is extended to all the three Persons, as Deut. 32. 6. *Doe yee so reward the Lord, O yee foolish people? is not he thy Father that hath bought thee?* and Mal. 2. 10. *Have yee*

not

2 Cor. 12. 14.

The meaning
of the word
Father.

Matth. 28. 19.

Ephes. 2. 3.

2 Cor. 13. 13.

Esay 9. 6.

Deut. 32. 6.

Mal. 2. 10.

Iam. 1. 27.

not *allone* Father? and thus it is taken in this place for the whole God-head, the Father, the Sonne, and the holy Ghost, who have a Sovereigne Father-hood over the Church, loving it, defending it, delighting in it, caring for it, bestowing all blessings upon it, and withholding nothing that is good from it. This title teacheth us, that God is the Father of his Church and Children. As a Father loveth his Children, to whom he hath given breath and being, as he feedeth and clotheth them, nourisheth and layeth up for them: so God loveth his Children to whom he hath given their first life, their second life, and to whom he will give a third life. The first life is in the flesh; the second in grace; the third in glory. The first is a naturall life; the second a spirituall life; the third an eternall life. The first is their generation; the second their regeneration; the third shall be their glorification; and therefore he loveth them with a love infinitely above the love of all Parents toward their Children; whose love must needs be as finite as themselves, when it is at the highest. What the love of Parents is toward their Children, the Scripture setteth downe by sundry examples, *1 King. 3. 2 Sam. 18. 23. 26. 2 Sam. 18. 23.* they rejoyce at their good, *Prov. 10 1. 1 King. 3. 26. Esay 66. 13.* they mourne for their trouble and evill that befalleth them, *Zach. 12. 10.* they comfort them in sorrow and anguish, *Esay 66. 13.* they procure them what good and preferment they can, *2 Sam. 19. 37. Gen. 17. 18.* they provide for the time present and to come, *Gen. 49. 1.* they tender them in sicknesse and in health, *1 King. 14. 2.* they prevent dangers that doe hang over their heads, and may befall them, *Gen. 27. 43. & 28. 2.* they regard them in prosperity and adverity, in wealth and in poverty, so that they cannot leave them, nor forget them, nor forsake them, *Esay 49. 15.* All these, being onely in part, and imperfectly in men, are fully, infinitely and perfectly

Doct. 7.

2 Sam. 18. 23. 26. 1 King. 3. 26. Esay 66. 13. Zach. 12. 10. 2 Sam. 19. 37. Gen. 17. 18. & 49. 1. 1 King. 14. 2. Esay 49. 15. Psal. 103. 13. 17. & 68. 5. Esay 63. 16. & 69. 8. 2 Thes. 2. 6.

in God, as his nature and essence, and therefore he commendeth his love to us above all this, *Esay 49. Matth. 7.* of which places before. The Prophets and Apostles are full of such testimonies, as *Psal. 103.* As a *Father pittieeth his Children, so the Lord pittieeth them that feare him: and as the Heaven is high above the earth, so great is his mercy toward them that feare him.* And *68. 5.* A *Father of the Fatherlesse, and a Judge of the Widdowes is God in his holy habitation.* So *Esay 63. 16.* *Doubtlesse thou art our Father, our Redeemer, thy Name is from everlasting.* And *64. 8.* *Thou, O Lord, art our Father, we are the clay, and thou our Potter, and wee all are the worke of thine hand.* Thus the Apostle, *2 Thes. 2. 6.* The Lord Iesus, and God *even the Father* which hath loved us, and hath given us everlasting consolation, comfort your hearts.

Reas. 1.

Exod. 20. 12.

Matth. 23. 9.

Obiect.

1 Cor. 9. 15.

Answ.

This title is indeed proper to God alone; that albeit there be that are called Fathers, as indeed there be many upon the earth, Magistrates, Ministers, Masters, naturall Parents, and all Superiours, *Exod. 20. 12.* Yet to us, as there is but one God, and one Lord, so there is but one Father (as we heard before out of the Prophet) to whom this name is properly and peculiarly belonging. This Christ himselfe teacheth, *Matth. 23. 9.* *Call not man Father upon the earth, for one is your Father which is in Heaven; neither be yee called Masters, for one is your Master, even Christ.* But is it unlawfull to call any Father? the Apostle calleth himselfe *the Father* of the Corinthians, *1 Cor. 9.* Though yee have ten thousand Instructours, yet have ye not *many Fathers, for in Christ Iesus I have begotten you through the Gospell.* I answer, He doth not simply forbid the appellation, but restraineth them from ambition: neither condemneth he properly the title, but absolutely the affecting of the title. We may not therefore imagine, that Christ would utterly abolish

abolish from among Christians the name of Father, or Master, or Teacher, as if it were unlawfull for Children to call those their Fathers, of whom they received their being; or for Servants to call any their Masters, to whom they owe their service, forasmuch as the Scripture willeth Children to honour their Fathers, and Servants to be obedient to their bodily Masters: but his purpose is to forbid these names, in such sort as the Pharises were called by them, who loved or desired to be called *Rabbies, Fathers, and Masters*, and challenged the names as proper and peculiar to themselves. It is not therefore the bare title, but their vaine glory that is condemned. Againe, so to be called Rabbi, Father, or Master, that the people of the Lord should wholly and absolutely depend upon their mouthes, to become *servants of men*, and rest slavishly in their opinions and traditions, as the onely true Teachers and Fathers of the Church (as the Iesuits would be accounted in these dayes) may not be admitted in any case; or that their doctrines were not subject to triall and examination by the Scripture, is wholly to be rejected, forasmuch as *the spirits of the Prophets are subiect to the Prophets*. Thus to be called *Father or Master*, agreeth to no mortal man, but God is the onely true Father, and Christ Iesus the onely true Master, as the onely Law-giver, that is able to save and to destroy, *Jam. 4.* whose Precepts we must receive, and are bound to obey, though all the world should teach otherwise. God then must be held to be supreme; others are subordinate unto him.

Secondly, God hath set *his whole delight* on his, to love them above all other people, and doth great things for them that hee hath not done for the whole world beside. Hee hath given his owne Sonne for them, and to them, which is the fountaine of all his love, *Joh. 3. 16.* For he so loved the world, that he gave his onely be-

gotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life. And *1 Joh. 4. 9, 10.* in this was manifested the love of God toward us, because *God sent his onely begotten Sonne into the world*, that we might live through him. Herein is love, not that we loved him, but that he loved us, and sent his *Sonne* to be the propitiation for our sinnes. From hence flow all spirituall and eternall blessings, as reconciliation, and atonement, sanctification, and likewise our justification consisting in the forgiveness of sinnes, and the imputation of his righteousness unto us: yea hence doe flow temporall blessings to us, as they are blessings, so that he careth for us, as the Eagle for her Birds, *Deut. 32. 11, 12.* and tendreth us as the apple of his owne eye, *Zach. 2. 5.*

3

Thirdly, this truth further appeareth unto us by the titles given to the faithfull. For as the Names of God set forth his nature toward us, so also doe the names that are given to the Godly. The names that he giveth, are not like names given by men, who onely hope or desire to finde them as they are named, but they often prove the contrary, as we see in *Abshalom*, who had his name of his Fathers peace, but hee sought the destruction of his Father. It is not so with God, he doth not deceive, neither can bee deceived in calling his Children by their names. They are called, sometimes the *Lords portion*, and the lot of his inheritance, *Deut. 32.* Sometimes his *chiefe treasure* above all people, though all the earth be his, *Exod. 19. 5.* sometimes his *Sonnes and Daughters*, begotten of him to a lively hope of an inheritance unspeakable and glorious, *1 Joh. 3. 1.* sometimes the *Sposse* of Christ, *Hos. 2.* sometimes his *Jewels*, *Mal. 3.* and sometimes also his *friends* labouring to doe whatsoever he commandeth them, *Joh. 15. 14.* All these titles and testimonies teach us, how dearly hee

Deut. 32. 9.
Exod. 19. 5.

1 Joh. 3. 1.

Hos. 2. 19, 23.
1 Joh. 15. 14.

he loveth, and accounteth of his people.

The uses of this point serve, partly for information; partly for instruction, and partly for consolation. First, for information or bettering of our knowledge; we must consider, that from hence we have boldnesse and confidence in prayer to approach neere to the Throne of Grace; that he will give us whatsoever we aske according to his will. Hence it is, that in the Lords prayer, we are willed and warranted to begge the sanctifying of his Name, the comming of his Kingdome, &c. and whatsoever serveth for his glory, or our owne good, and to call him by the name of *our Father*, to stirre up our faith to come with assurance, and without doubting to be heard and helped. Matth. 6. 9.

Will a Father deny his Childe any thing that is good for him? God is *our Father*, and we his Children: hee our Shepheard, and we his Flocke: hee the Creator, and we his creatures. Hee seeth what wee have need of, and hee knoweth better then our selves what is good for us, so that we may boldly come in faith, and not waver, as the Romanists would have us to doe. Now to the end we may approach and appeare before him aright, and come unto him as to a Father, we must come partly with cheerefulnesse and boldnesse, and partly with awefulnesse and reverence. And these two must be compounded and mingled together, boldnesse with reverence, and reverence with boldnesse, that we may pray and make supplication to him with a reverent boldnesse, and with a bold kinde of reverence; lest boldnesse severed from reverence, breed basenesse and contempt, and reverence severed from boldnesse turne into a slavish and superstitious feare. To worke in us boldnesse and willingnesse, the Scripture layeth before us the promises of God, whereupon we must build as upon a sure foundation. To strike in us reverence,

rence, it propoundeth sundry threatnings and admonitions, which we ought to call to minde so often as we goe to praier, to prepare us thereunto. First, we must acquaint our selves with the gracious promises of God which he hath made to us in his holy Word, that our dull and dead spirits may thereby be quickned, and our unbeleiving hearts may be fully perswaded, that hee will *deliver our soule from death, our eyes from teares, and our feet from falling.* For as the amiable Word of a *Father* implieth a readinesse and willingnesse in God to shew mercy, so it should stirre up in us a forwardnesse to come unto him, and to aske whatsoever wee want.

Psal. 116. 8.

The Scripture is full of such heavenly promises, *Call upon me in the day of trouble, and I will heare thee,* Psal. 50.

Psal. 50. 15.

Matth. 7. 7.

15. Matth. 7. 7. If wee humble our selves in his presence, and turne from our sinnes and wicked waies, then

2 Chron. 7. 14.

& 15. 2.

Esay 65. 24.

He will heare in Heaven, and be mercifull unto our sins, 2 Chron. 7. If we seek him, *He will be found of us,* 2 Chron.

15. Before we call, he will answer, and *while we speake,* he will heare, Esay 65. If we which are evill can give

Luke 11. 13.

good gifts to our children, how much more will *our heavenly Father* give the holy Ghost to them that desire him, Luke 11? He that is Lord of ali, is *rich unto all*

Rom. 10. 22.

that call upon him, Rom. 10. Draw neere to God, and

Iam. 4. 8.

He will draw neere to you, Iam. 4. All these are so many encouragements to draw us, and to drive us to God, who by these and a thousand such other promises inviteth us into his holy presence: Againe, on the other side we must consider, that the Scripture withall giveth us sundry advertisements and threatnings to admonish us to come to him with feare and reverence. The name of a Father is a title of familiarity: but familiarity many times breedeth too much boldnesse, and boldnesse breedeth contempt, and contempt a base estimation of God: and therefore it must bee seasoned with other

conside-

considerations, lest wee come to him in vaine, and to our owne hurt. Hence it is, that as Christ our Saviour teache th us to call God our Father when we fall down before him, so withall he. willeth us to remember that he is in Heaven, that is, of infinite glory, power, and majesty. Let us therefore have before us these and such like meditations, *If I regard wickednesse in my heart, the Lord will not heare me*, Psal. 66. 18. & 26. 6. and often in the Proverbs, They shall call upon me, *but I will not answer*: the prayer of the wicked is abominable. And Ioh. 9. 31. *We know that God heareth not sinners*; but if any man be a Worshipper of God, and doth his will, him he heareth. Thus James speaketh, Chap. 4. *Yee aske and receive not, because yee aske amisse*, that ye may consume it upon your lusts. So Christ himselte teacheth, *This people draweth neere to me with their moutbes, and honour me with their lips, but their heart is farre from mee: in vaine doe they worship me. And the Prophet long before. When yee spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not heare.* These and such like places comming every where to hand, are so many threatenings and watchwords, and must be our continuall study and meditation, whensoever we goe to prayer, to awake us, and rowze us up to come unto God as to a Father, with the more reverence and godly feare, and to assure us, that if we take not good heed, we may tread in his Courts, and appeare in his presence, and yet receive no gracious answer from him, because we doe no other, nor no better, then take his name in vaine.

Secondly, hence proceed sundry instructions to sundry duties, which we may referre to these heads, some belonging to God, some to our selves, and some to our brethren. Touching God, it leadeth us as it were by the hand to honour, reverence, and obey him, as Children

2
Our duty to
God learned
our of this
Title.

dren

Mal. i. 6.

1 Pet. i. 14, 15,
16, 17.

dren doe their earthly Parents, *Ephes. 6. 1. 2.* This the Prophet *Malachi* teacheth, Chap. i. *A Sonne honoureth his Father, and a Servant his Master; If then I be a Father, where is mine honour? and if I be a Master, where is my feare, saith the Lord of Hosts? And if wee take his name in our mouthes, and call him Father, let us not fashion our selves according to the former lusts, but passe the time of our sojourning here in feare, and as he that calleth us is holy, so let us be holy in all manner of conversation, because it is written, Be yee holy, for I am holy. If then we beleewe God to be our Father in Christ Iesus, we must as good and obedient Children submit our selves to his holy Will and pleasure. Hee that doth the Will of the Father that is in Heaven, he is the Childe of God, and every one that calleth him Father: he that doth the will of the Devill, is the childe of the Devill, Ioh. 8.*

Ioh. 4. 44

Rom. 6. 16.

For know ye not, that to whomsoever yee give your selves as servants to obey, his servants yee are *to whom yee obey*, whether it bee of sinne unto death, or of obedience unto righteousness? It is a grievous and heavy charge to have it said to us, as Christ doth to the Jewes, *Yee are of your father the Devill.* But doe we thinke that this charge lyeth heavy upon them alone, or that they onely may justly bee upbraided with this reproach? Nay doubtlesse, all such as follow their steps, must be content to beare and borrow the same name. If then this saying fall fully upon us, woe unto us. But now how may wee know, whether we be the Children of God, or not? for all will lay claime unto it alike, even the children of the Devill will usurpe it; wherein then lyeth the difference? I answer, We shall know it by these particulars. First, if we labour to know his will, which is the groundworke of the doing thereof. First, we regard not to know it, how or when shall we practise and performe it? Hee

Object.

Answ.

How to know
whether we be
Gods Chil-
dren?

that

that hath not as yet laid the foundation, when will he set up the rest of the building? Hence it is that Christ saith, Ioh. 13. 17. *If yee know these things, happy are ye, if yee doe them.* The Sonne and Heire will search and know the Will and Testament of his earthly Father, that he may not be ignorant what is left unto him. So ought we to doe, we must be alwaies looking into the Will of our Heavenly Father, that we may know what is befallen us, and what is acceptable in his sight. This is one evident signe of our adoption. Secondly, if wee labour to please him in all things, and *have respect to all his Commandements.* If wee regard his will in some things, but displease and despise him, and dispence with our selves in the rest, he hath no respect to us, neither to our obedience. For this is not the obedience of Sonnes, but rather to serve two Fathers, while wee love the one, we hate the other, and while wee cleave to the one, we neglect the other, and therefore God will not be a Father to such. Thirdly, wee must feare to offend him, because hee is a Father, and loveth us, and because we love his Commandements. If we feare him onely, because hee can and will and doth punish such as commit sinne, we are rather slaves then sonnes. For this is a servile feare, not a child-like feare. Wicked men oftentimes feare to offend, but it is onely or chiefly for feare of punishment, which proceedeth from the *Spirit of bondage* that ingendreth feare, not from the *Spirit of adoption, whereby we cry, Abba, Father,* Rom. 8. 15. The godly feare to offend, because they love God and his Lawes, and they know hee loveth them againe: they know he is ready to forgive, and not to powre out all his wrath, and therefore they feare him. Fourthly, if we unfainedly take God for our Father, we must be greatly grieved when by sinne wee displease him, or see others displease him, and transgresse his

The second

signe.

Plal. 119. 6.

Matth. 6. 24.

The third

signe.

Rom. 8. 15.

The fourth

signe.

Plal. 119. 136.

Com-

Commandements. No other crosse or calamity should goe so neere us, as to dishonour and disobey him. No losse of friends so great, as to lose his favour. No want so great, as to want his love and protection, and the light of his countenance. The greatest griefe that possessed the Prodigall Sonne was this, that he had offended his loving *Father* by sinning against him; this strooke him more to the heart, then the wasting of his wealth, and that he began to be pinched with poverty. This was the beginning of his repentance, and of his comming to himselfe. And as it was with him, so it must be with us also. This must bee our griefe, and hereby we must shew our repentance. Fifthly, we may not, nay, we will not, nor cannot be silent, when wee heare the holy Name of God dishonoured. His love hath so ravished our hearts, that we are even *sicke of love*; it is such a fire kindled in our breasts, that much water cannot quench it: for albeit wee would hide it, it cannot be smothered; and though wee resolve to hold our peace, yet it will breake out. This we see in the Prophet, when the Word of the Lord became a reproach unto him, and a derision daily, hee said within himselfe, *I will not make mention of him, nor speake any more in his Name: howbeit his Word was in his heart as a burning flame in his bones, and he was weary with forbearing, so that he could not stay*, Jer. 20.9. It is not enough for us to mourne in secret for the abominations committed openly, but it is our duty to reprove those that dishonour him, and such as sinne openly, should be reprovved openly, as the Apostle teacheth both by precept, 1 *Tim. 5. 20.* and by example, *Gal. 2. 14.* Can a good Childe, that loveth his Father, heare him in his presence reviled, traduced, and evill spoken of, and yet hold his peace, as if he were a deafe man, and heard nothing? doth he not thereby after a sort give consent to such

Luke 15.20.

The fifth
signe.

Cant. 5.8.

Jer. 20.9.

1 Tim. 5.20.

Gal. 2.14.

such reproaches, and make himselfe partaker of those evils, as it were a party, and joyne himselfe to his Fathers enemy? Or will a good Servant heare his Master disgraced before him, and yet say nothing at all? How then shall we heare the Lord blasphemed, who is both our Father and Master, and his Name taken in vaine, and yet keepe silence, and not answer a word? How shall we dare once to call him Father, and not blush at the naming of him (if there be any shame in us) when we have no care to maintaine his honour? but suffer it to lye in the dust, and trodden under foot as a polluted thing? How shall God open his eares at our prayers to powre on us his graces, when our mouthes are quite shut up and stopped at his disgraces? or how shall we looke to have him *confesse us before his Father*, and the elect Angels in Heaven, when we are ashamed to confesse him before the sonnes of men upon earth? Alas, how jealous are wee of our owne names? and upon what nice and tender points of saving credit and reputation doe we stand, to maintaine them? And ought not the Name of God to be much more deare and precious unto us? Either let us cease once to take the name of a Father in our mouthes, or else let us shew a more Sonne-like affection toward him in our hearts. Either let us forbear to professe our selves his Children, or else let us beare our selves as Children, and carry in us a readinesse every way to honour him. Sixtly, we are bound to love God againe, and to answer love for love. And so much the rather, because he commendeth his love toward us, that when we were his enemies, hee sent his Sonne into the world to die for us. O how great was his love toward us! O how little is our love toward him! were not he a very unnaturall childe, that tasting abundantly of his Fathers kindnesse, recompenceth it with unkindnesse, stubborn-

Matth. 10. 32.

The sixth
signe.

How to know
whether we
love God?

bornenesse, unthankfulnesse, and disobedience againe? Thus doe we, foolish people, deal with the Lord, and reward him hatred for his love, and enmity for his friendship. But how shall we know, whether we love him, or not? Is every mans claime, and entituling himselfe unto it, a certaine and sufficient rule to know this? No doubtlesse, this is a marke too generall, and may soone deceive us, if we leane upon it, as a broken staffe, or a reed of Egypt. If we love him indeed and in truth, we will love him, even when hee chasteneth and afflicteth us. It is an easie matter for us to say, we love God greatly, when he blesteth and prospereth us, and when he mercifully supplieth all things unto us that we desire. Such love the hypocrites may pretend, and make greater shew thereof, then the true Children of God. This may all such doe as live in peace and prosperity, and yet notwithstanding deceive themselves and others also. This corruption doth Satan discover to be in us naturally, *Iob 1. 9, 10.* *Doth Iob feare God for naught? hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the worke of his hands, and his substance is increased in the Land: but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* But we must testifie our love toward him, that we can love him when he chasteneth us, and beare the crosse patiently, whatsoever hee shall lay upon us, and looke for deliverance from him alone. And so much the rather, because he chasteneth in love toward us, and if *we endure chastisement, God offereth himselfe to us as unto children,* *Heb. 12. 7.* especially considering hee doth it evermore for our good. And if his chastisements proceed from love, why should they not worke the same in them that are chastened? we have had the fathers of our bodies which corrected us oftentimes for their plea-

Iob 1. 9, 10.

Heb. 12. 7.

pleasure, and yet we gave them reverence: shall we not then much rather be in subjection to the Father of spirits, and live, who chasteneth us for our profit, that we might be partakers of his holinesse? Lastly, we must come out from the society and company of evil men, and have no fellowship with the unfruitfull workes of darknesse. If wee delight as much in the company of the ungodly, as of the godly, of the children of the Devill, as of Gods; we are become one body with them, we cannot be assured that we are Gods Children: but he that is their Father, is become our Father; and he that ruleth in them, ruleth in us also. This note not onely giveth light to our selves, but holdeth out the candle to others, to know whose wee are, and to whom we belong. If our greatest *delight bee in the Saints*, we are also our selves in the number of the Saints: and if we honour them that feare the Lord, it is an evident token our selves feare him, and that a *vile person* is contemned of us. But if wee bee never more merry then with them, whose conversation would make us sorry and sigh, if the zeale of Gods glory were before our eyes; how can we assure our hearts that God is our Father, seeing his enemies are our greatest friends, and best welcome unto us? This doth the Apostle teach at large, *2 Cor. 6.* who upon the promise that God will be a Father unto us, and we shall bee his Sonnes and Daughters, concludeth, *Be not therefore un-* Psal. 16. 3, & 15. 4.
equally yoked with Infidels? what fellowship is there betweene righteousnesse and unrighteousnesse, betweene Christ and Belial? wherefore come out from among them, and separate from them, and touch no uncleane thing, and I will receive you. 2 Cor. 6. 17, 18. But it may be said, What needeth this separation to be urged so hotly unto us that live not among any Infidels mingled pell mell with Christians, as it was in the Apostles times? for we are all Christi- Object.

ans, we have beene all baptized, we meet in the House of prayer, we come freely to the Lords Table, and wee looke for salvation in Christ Iesus. True it is, wee are all Christians by outward profession, but wee doe not all shew it, as we ought to doe, by an holy conversation. For doe we not practise the quite contrary? What profit is it to beare the name of Christ in words, and to *deny him in our workes*? to be washed with water, and not to bee cleansed from our wickednesse? to cometo the Lords Supper, and yet to cleave to our sinnes? to looke for salvation from Christ, and never labour for true sanctification of the Spirit? For if he be made to us justification, he must also be made to us sanctification: and if he be our righteousness, it cannot bee, but he worketh also righteousness in us. The Iewes were a separate people from the Nations, yet if there were not a further separation among them, even Iew from Iew, the holy from the prophane, the cleane from the uncleane, and one of *Abrahams* seed from another, they could not be the people of God. They were not *all the Israel of God, that were of Israel*, according to the flesh, because even among the Iewes themselves were many found that did *institute* the Gentiles, and lived more prophanely and abominably then they. So must it in like manner be with us, the Word, if once it bee sincerely embraced and received, will fanne away the chaffe from the wheat, and sever Christian from Christian, yea, neighbour from neighbour, acquaintance from acquaintance, and friend from friend, so that *the Bond-woman and her sonne* shall be thrust out of the house of *Abraham*, and finde no more place in it.

Thus much touching our duty respecting God: the next concerning our selves. For hence also we must learne to beware of excessive cares for earthly things, and to have our conversation without covetousnesse, which

Ans.

Tit. 1. 16,

Rom. 9. 6, 7.

Ezek. 16. 5 1,
5 2.

Gen. 21. 10.
Gal. 4. 30.

Our duty toward our selves learned out of this Title,

which is the maine scope of Christ our Sauour in all these words, that we should not feare want, because God is our Father. And doubtlesse if we had hearts to beleue, and could haue this comfortable assurance, that he is indeed our Father and we his children, we need no more, we could not but rest in his care and providence over us, and provision for us. We cannot be ignorant, that in the family, the father provideth for all. If then we be of his family, we shall be assured to have him our Father, and to spread the wings of his protection over us. Will the father suffer his children to starve, when he hath store in his owne hand, and can give the staffe of bread? When Christ our Sauour sheweth that *our heavenly Father* feedeth the Ravens, and clotheth the Lillies of the field, which is the doctrine here deliuered, he draweth this exhortation from thence, *Be not carefull for your life, what ye shall eat, or drinke, or put on, Math. 6.* O, the folly therefore of such as haue their hearts oppressed and ouer-charged with the cares of this life, and so forget the Kingdome here promised by our heavenly Father! The danger of covetous persons may be considered in these particular points. First, it is a sinne alive, when other seeme mortified, as appeareth in the example of *Judas*, and by lamentable experience of many Professours wholly addicted to the world. For when other sinnes have left them, this sticketh fast unto them, as a disease bred in the bones. Secondly, it is a sinne seldome repented of, because it is so close and secret, that it is hardly discerned: and therefore Christ himselfe saith, *A rich man shall hardly enter into the Kingdome of heaven. Math. 19. 23.* Many there are that follow after it, but few confesse it. For where shall you have a rich man, though covetous in the highest degree, that will acknowledge himselfe to be covetous? The rich man that had many possessions, came

to Christ, and seemed, (no doubt) to himselfe and to others very religious; and a diligent obseruer of the Commandements, yet when he detected him of his couetousnesse, *he went away sorrowfull*, and repented of nothing, but happely that he had gone so farre. We haue particular examples of many grieuous sinners that haue turned to God, and not beene ashamed to lay open their sinne to their owne shame; * some adulterers, and incestuous, *Gen. 19. 2 Sam. 12. 2 Cor. 2.* some murderers, *2 Sam. 12. 9. Act. 3. 13. 19.* some drunkards, *Gen 9. 21.* Some Idolaters, forcerers, enchanterers, witches, and wizards, *2 Chron. 33. 6, 12.* Some envious; and murmurers, *Numb. 12. 1.* Some cursers, swearers, and denyers of Christ, *Math. 26. 75.* Some persecuters, blasphemers, and oppressours, *1 Tim. 1. 13.* Some stubborne and disobedient to Parents, *Matth. 21. 29.* Some theeves and injurious persons, that robbe other men of their goods, *Luke 23. 40. Philem. 14.* but among all these, very few that are covetous, enter into the Kingdome of God, who blesse themselves when God abhorreth them. Some examples indeed we may finde of Gods mercy vpon them, that none should despair, but they are very few, that none should presume. For when, or where almost shall you haue a covetous person repent, and confesse with his owne mouth, I haue beene covetous? And how can they repent of their sinne, who doe acknowledge themselves to be sinners? we may therefore say of such, as Christ speaketh of the High-priests and the Elders, *Verily I say unto you, that the Harlots goe before you into the Kingdome of heauen, Math. 21. 31.* They heare the Scriptures, againe and againe, threatning and thundring against this sinne, to beware and take heed of covetousnesse, and the Ministers laying it open, but they have neither eares to heare, nor hearts to beleewe, and there-

Gen. 19. 33.

with 2 Pet. 2. 8

2 Sam. 12. 13.

2 Cor. 2. 7.

Act. 3. 15.

Gen 9. 21.

2 Chron. 33. 6,
12.

Numb. 12. 1.

Matth. 26. 75.

1 Tim. 1. 13.

Luke 23. 40.

Matth. 21. 29.

Philem. 18.

Matth. 21. 31.

therefore they regard them as the Pharises did Christ himselfe, *who being covetous, heard all these things, and they derided him.* Thirdly, these men, so much as lyeth in them, doe cancell the whole Law and abrogate it, and therefore it worthily may be called the roote of all evill. Let us briefly runne over the Commandements. They breake the first Commandement, because they make their *Mammon* to be their Master, they love their money above God, and put their trust in their treasure, and so make to themselves a strange God, and commit *Idolatry* unto it, worshipping it as an Image, *Marke 10.24. Ephes. 5.5.* Touching the second, it keepeth the heart so intralld to the World, that they have no leisure to intend the worship of God. What a deformity were it in the body, to see one eye lifted vp to heauen, and the other cast downe to the earth? It choketh the Word as a rancke Thorne, and stoppeth, yea, stuffeth the mouth so full with earth, that it cannot be opened to pray to God, *Psal. 14.4. Ezek. 33.31. Psal. 119.36.* The third is broken, because it draweth men to cursing and swearing, and forswearing, in buying and bargaining, and that sometimes to get a penny. Hence proceed false waights and false measures, making the rules of Iustice, to be the meanes of iniustice. Such oftentimes take the name of God in vaine. The fourth is transgressed, because it thrusteth men headlong to the breach of the Sabbath: they thinke it commeth too soone, they iudge that it beginneth too earely; they suppose that it lasteth too long; they imagine that it is urged too strictly, being ready to ioyne with those in the Prophet, *When will the Sabbath be gone, that we may set forth wheat, &c?* The fifth Commandement maintaineth the dignity of our person, which the covetous man defaceth. If wee should see Kings and Princes, or the children of Kings

Covetousnesse
the breach of
the whole
Law.
Marke 10.24.
Ephes. 5.5.
Psal. 62.10.

Neh. 13.20
Amos 8.5.

Turk. History,
in the life of
Aemet.

and Princes, that are heires to a Kingdome, busie themselves in base Trades, or handy-crafts and occupations, (as the Turkish Emperours doe,) what a reproch would wee thinke it to their high calling? God hath made his children Kings, and prepared for them a Kingdome; shall we therefore be so base & bad-minded, as to follow after this world, and forget the things of the World to come? The sixth Commandement is pulled vp by the rootes, because this sinne is often a bloody sinne, and taketh away life from the owners thereof, as we see in *Ahab* and in *Judas*. When a man is once couetous, it cannot be but he shall giue himselfe to hatred, malice, cruelty, violence, rage, and reuenge. It causeth the breach of the seventh Commandement: for when whoredome hath taken away the heart of many, to maintaine their unbridled lusts, they oftentimes oppresse rich and poore, small and great without difference, so that sometimes whoredome is the cause of covetousnesse, and sometimes covetousnesse of whoredome. The eighth Commandement is principally broken by this sinne about the rest. Here the couetous are, as it were, in their proper element, and make shipwrecke upon it; as upon a rocke. They devise all mischief, they regard no Contracts nor Couenants, their word is yea, and nay, as standeth most with their owne profit. They rush against the ninth Commandement, because they are faithfull to no man, they are voyd of all true dealing, they sticke not to lye and beare false witness, as appeareth in *Gebazi*, and in those that were hired for mony to dissemble & deny the resurrection, and to make report that the *Disciples came by night, and stole away* the body of Iesus out of the Sepulchre while they slept. The tenth Commandement striketh at the root of all these evils, and forbiddeth the covetousnesse of the heart

2 King. 5. 25.

Math. 28. 13.
15.

heart before consent, which is throughly settled therein. All these things considered, what a blot is it to our holy profession, that we should professe our selues Christians, and yet live as the Gentiles, Infidels, and Pagans? as Christ himselfe speaketh, *Matthew 6. 32.* *After all these things doe the Gentiles seeke, whereas our heauenly Father knoweth that wee haue need of all these things.* If wee should see a young man rake and scrape all he can together, shifting for himselfe, and no other upon the earth prouiding for him, or looking after him, or mindfull of him, wee would presently conclude, Doubtlesse his father is dead. Even so when wee see men in this world bestow all their thoughts, studies, endeauours, and practices, reaching and ouer-reaching day and night for the things of this world, it argueth plainely, that they take God no longer for their Father, but imagine in their unbeleeving hearts, that he hath cast away the care of them, and will no longer provide for them, otherwise they would not thus shift and shau for themselues.

Hitherto of our duty respecting our selues: now we have somewhat to learne from hence in respect of our brethren. For if we have all of us one Father, are we not to demeane and behaue our selues uprightly and lovingly toward those that are his Children, and our owne brethren? Wee must be like our heauenly Father, if we beare his Image: and not as bastard-children, that carry but the Image of his Image. And first, wee must imitate him, and walke in his steppes that hath gone before us, loving them heartily that are his Children, as well as our selues, *Jo. 4. 11. Beloued, if God so loved us, we ought also to love one another.* And againe, *This is my commandement, that yee love one another as I have loved you.* This duty must appeare, especially in two points: first, in loving them that hate us, and in

Our duty toward our brethren learned out of this Title.

I Ioh. 4. 11. Ioh. 13. 34. & 15. 12.

Matth. 5. 45.
Luke 6. 32.

doing good to them that persecute us, *Math. 5.* That thereby we may shew our selves to be the Children of our heavenly Father. For if wee love them onely that love us, what reward have we, or what singular thing doe we? for sinners also love those that love them. And if we doe good to them onely which doe good to us, what thanke have we? for sinners also doe even the same. And if ye salute your brethren onely, what doe ye more then others? doe not even the Publicanes so? Wee must therefore labour to goe beyond them, and to be perfect as our heavenly Father is perfect, who maketh his Sunne to shine upon the good and bad, and the raine to fall upon the godly; and ungodly. Secondly, wee must doe good and shew mercy to the poore and impotent, that we may also be mercifull to others, as our heavenly Father is mercifull unto us, who is a Father of the Fatherlesse, of the Stranger, and of the Widdow.

Luke 6. 76.

3

Lastly, hence ariseth much comfort to all the Children of God, that he is become their Father. Consider first from hence, the dignity and prerogative of all true beleivers. Is it not a great honour to be the Sonne and Heire of a great King? an honour doubtlesse that belongeth and befalleth to a few. Thus doth *David* debate the matter with *Sauls* servants, *Seemeth it to you a light thing to be a Kings Sonne in law, seeing that I am a poore man, and lightly esteemed?* howbeit, it is a thousand times greater honour, to be the Sonnes and Daughters, and consequently Heires of the King of Kings, the eternall God. This Christ our Saviour sheweth, *Joh. 1. 12.* As many as received him, to them he gave prerogative to be the Sonnes of God. So the Apostle saith, and speaketh it with admiration, *Behold what love the Father hath shewed to us, that we should be called the Children of God!* This preeminence ought so much the more

1 Sam. 18. 23.

Joh. 1. 12.

1 Joh. 3. 1.

to be magnified, if we consider what we are by nature, to wit, the children of wrath, the heires of damnation, the sonnes of Satan, the servants of sinne, so that wee may say, not onely with *Abraham, I am but dust and ashes*: but with the Prodigall Sonne, *I am not worthy to be called thy Sonne*. For what are we, from the crowne of the head, to the sole of the foot, but a very lump of sinne and corruption? It is by grace and adoption, that we are made the Brethren of Christ, and fellow-heires with him, and not much inferiour to the very Angels in Heaven, *Psal. 8*. Secondly, in that God professeth himselfe a Father of all the faithfull, observe that with him there is *no accepting of persons*. The poore man hath as great right and interest in Gods Kingdome, and in this Title to call him *Father*, as the rich man whose corne and cattell is encreased, whose wine and oyle is multiplied. The weake brother may comfort himselfe herein, knowing that God is a Father to him, as well as he was to *Abraham*, to *Isaac*, to *Jacob*, to *David*, to *Peter*, or to *Paul*. As all the Faithfull have obtained like *precious faith*, so have all of them a like or equal right in this Father-hood, the low as well as high, the poore as well as rich, the simple as well as wise, the bond as well as free are allowed and warranted to speak to him as to a Father; as we are also taught in the Lords prayer: which is a perfect platforme for all to use that come before him. For there is neither *Jew nor Gentile, male nor female, circumcision nor uncircumcision, Barbarian, Scythian*, but Christ is all, and in all, and they have interest in him alike, who shed his blood as well for the one as for the other, and paid the same price for them all. And thus it shall be at the last Day, when no outward thing shall commend us to God, neither birth, nor blood, neither learning, nor riches, neither great revenues, nor golden crownes, nor large Kingdomes; none

Gen. 18. 27.

Luke 15. 21.

Acts 11. 36.

Iob 34. 19.

Gal. 2. 6.

2 Pet. 1. 1.

Gal. 3. 28.

Col. 3. 11.

none of these shall helpe, no not the ourward calling of a Christian, if there be no more in us. Let us therefore comfort our selves in this, that the love of God is as great toward us, as to those that are greater in the world. True it is, all men have not, neither can have free access into the presence of Kings and Princes to stand before them, and to heare their voice: but all men, even of low degree, have liberty to come into the presence of Almighty God to heare his Word, which is his voice, nay, they are called and invited unto it. All men have not liberty to sit downe at the Table of great Personages: howbeit God admitteth all true beleev-ers, and penitent persons, though never so poore, to sit at his Table, and to partake of his Supper: yea, they are the guests that he inviteth and entertaineth, and welcommeth, he will suppe with them, and they shall suppe with him. Thirdly, from hence we have assurance, that God will accept of our service and obedience, albeit it bee maimed and unperfect, and many waies defective. The father that commandeth his childe to serve him, albeit he faile oftentimes in the manner of doing, yet when he beholdeth his care and endeavour to please him, he praiseth his doing, and passeth by his misdoing, as if he saw it not: so it is with God, he requireth at our hands to obey him; and albeit we faile and offend many waies in our obedience, yet when he seeth *a ready and willing minde*, and an unfained desire in us to doe our duty, he accepteth us according to that we have, and not according to that we have not. This the Prophet teacheth, *He pitttieth them that feare him*, no lesse then a Father doth his Children. Doth the Father accept of nothing but that which is on every side perfect, and every way absolute? Yes, he commendeth the heart, when the foot halteth: so God accepteth of our sincerity, even when it is mingled

2 Cor. 8. 12.

Psal. 103. 13.

gled with much infirmity. This the Prophet *Malachi* witnesseth, Chap. 3. 17. *They shall be mine, saith the Lord of Hosts, in the Day when I make up my Jewels, and I will spare them, as a man spareth his owne sonne that serveth him.* This serveth as a great encouragement to us, to cause us to serve him, and to put forth all our strength and utmost endeavour to doe his will. Lastly, he will not cast away any of the faithfull finally, and for ever: neither shall any fall away from his favour. True it is, they may many waies fall, but they shall rise againe, Mic. 7. 8. he may chastise them with the rods of men, but his mercy he will never take away from them, neither purposeth hee to cast them away utterly out of his sight. He may suffer them to be winnowed, as men winnow wheat, but he hath prayed for them, that their faith shall not fully nor finally faile, as Christ our Saviour speaketh unto Peter, Luk. 22. 31, 32.

Your Father.) The second point in the promise is the application. Christ Iesus contenteth not himselfe to say, It is the Fathers pleasure, but *your Fathers*, as when we pray, we are taught to say, *Our Father*. Neither doth the reason run in this manner: It is my Fathers pleasure, as he might have spoken, as indeed sometimes hee speaketh, and as the Scripture calleth him, *the Father of our Lord Jesus Christ*, but to set the better edge upon it, and to make it pierce the deeper, he saith, *It is your Fathers good pleasure*. It is not enough to beleve, that God is the Father of Christ, or the Father of the Church, but we must further beleve that he is our Father, and every one for his part must say, He is my Father. It is a matter of knowledge, onely to confesse him a Father: but it is a matter of faith to confesse him to be our Father. This teacheth that it is a duty belonging to the faithfull, to apply the promises of God to themselves particularly, as Jer. 3. 19.

Thou...

rary, to beleeve in Christ in a confused manner for a time, like the man that having a glimmering light, saw men *walking like trees*; to bring forth some fruits, and the fruits may seeme faire and beautifull in their owne and other mens eyes, like the Apples of Sodom, yet are neither found, nor lasting; to submit themselves willingly to the Word, and *to take some delight* in the hearing thereof. The justifying faith goeth beyond all the former, and it standeth in laying hold upon Christ, and making him to be their owne. Among all these, the Devils have onely the historicall faith, to beleeve all in the Scripture to be most true, wherein notwithstanding they goe beyond many men. They have not the miraculous faith: for albeit they effect many wonders, yet they can worke no miracles, nor change the nature of things. They want the temporary faith, because as the tree is wholly evill, so they can bring forth no good fruits, they have no taste of the good Word of God, neither shew any joy they take in it, neither yeeld they any outward obedience. Much more therefore doe they want the justifying faith, to stretch out their hand to receive Christ Iesus, and to take him to themselves: for notwithstanding their believe, *they tremble*, as the Apostle teacheth: so that their faith faileth in this particular, which is more then they can doe, to make particular application of Christ and his promises, to say, Christ is mine, and I am his; his promises are mine; and belong to me; I have remission of my sinnes by his death; he is my Father; and hee will give to me the Kingdome. The Angels, that were the first Preachers of the Gospell, were sent to the Shepherds, and they taught them this lesson, *Behold, I bring you glad tidings of great joy which shall be to all people, that to you is borne a Saviour*, Luke 2. They doe not onely tell them, they brought good tidings, good tidings

Mark. 8. 24.

Luke 8 13.

What manner
of faith the
Devils have.

Luke 2. 11.

Esay 9. 6.

dings to others, but good tidings *to them*: and not onely that Christ was borne, but that he was borne *to them*; as the Prophet had done long before, *Vnto us a Childe is borne, unto us a Sonne is given.* And except the Shepherds had beleaved, and applied it to themselves, they might have beene instruments of salvation unto others, but they could never have beleaved, or have had benefit by it themselves, like those that builded the Arke to save others, but were drowned in the waters themselves.

2

Secondly, the promises of God, howsoever they be delivered in generall termes in the Word, yet are they particular, and every man out of the generall, both may, and must gather a particular unto himselfe. As in a Pardon or Proclamation, though it be delivered in generall, yet the matter contained in it, is that which belongeth to every person in particular, and every one may apply the Proclamation as truely to himselfe, as if he read his owne name therein expressed. So then, although the promises of God be generall, yet are they particularly true to every true beleever that can truely apply them to himselfe. For whatsoever is spoken to all beleevers, is spoken to every particular: as also whatsoever is spoken to all penitent persons, may be applied to each penitent person. We see this in the exhortation given to *Joshua*, *I will not faile thee, nor forsake thee*; which also is given to others: yet the Apostle applieth it as spoken to the Hebrewes, so that the same which was spoken to him, was in him spoken to all. The Gospell is as it were a pardon published to sinners, and faith layeth hold on that pardon particularly: so that the beleever doth as truely apply it to himselfe, as if his owne name were written therein, and it were said to him, *Thy finnes are forgiven thee*, as it was said to the man sicke of the pallsie, *Matth. 9. 1.*

Josh. 1. 5.

Heb. 13. 6.

1 Chron. 28.

20.

Deut. 31. 6.

Matth. 9. 1.

Thirdly,

Thirdly, there must be particular application, because God hath given unto us his Sacraments, to be *Seales of the Righteousnesse that is by faith*, Rom. 4. 3
 Now as God hath established them in the Church, so he hath ordained, that they should be delivered particularly to every one, that every man should be baptized, and every man receive the Supper of the Lord in his owne person; which sheweth that the proper use of a Sacrament is to assure a mans conscience of the promises in particular. When wee come once to beleue, and to know that Christ offereth remission of finnes by his death, then by receiuing of the Sacraments particularly, wee come to apply Christ and his merits to our selves, so that the delivering and receiving of the Sacraments is thus much in effect: if thou beleue the promises of life and salvation, then take this, that thou maist bee assured that they belong unto thee, as certainly as if thy name were specified therein. Now then all these things considered, the use of faith, the use of the Word, and the use of the Sacraments; it must necessarily follow, that it is not onely a generall notion, but a particular application of the promises that doe belong to salvation. Rom. 4. 11.

First, there ariseth from hence a plaine confutation *Use 1.* of a Popish error, touching faith, that a man may not, nor cannot without presumption, apply the promises of the Gospell to himselfe, nor beleue that God is his God, that Christ is his Saviour; wherein with one dash of the penne, or with one breath of the mouth, they cancell all the Articles of the faith, and take away comfort from every Christian soule, and leaue them in state no better then the damned, nay, then the Devils. Difference betweene the faith of Devils and true belevers.
 To this purpose, I pray you, consider briefly what is the faith of the Devils, and what is the faith of true belevers touching the Articles of the Creed. For the Devils

Devils beleeve, and man beleeveth. But as Christ telleth his Disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye cannot enter into the Kingdome of heauen: so may I say, Except our faith exceed the faith of the Devils, and of all the Romanists and Reprobates, we cannot be saved. For there is no faith taught in the Church of Rome, but a man may have it, and yet be damned. Now I will shew what the Devils beleeve, and how farre they proceed. They beleeve there is one God, that God is a Father, that Christ Iesus is a Saviour and Redeemer, and the holy Ghost a Sanctifier: they beleeve there is now, hath beene before, and euer shall be a Church, a true Church; they beleeve the Communion of Saints, and forgiveness of sinnes; they beleeve there shall be a resurrection of mens bodies, and everlasting life. All these they steadfastly beleeve without any wavering or doubting. But some will say, Is not this enough? is not this faith sufficient? what is then wanting? I answer, A man may beleeve all these, and yet goe to hell as a damned creature, that it had beene better hee had never beene borne, as it is said of *Judas*. For this is but the historicall faith, to beleeve the Scriptures to be true. The Devill himselfe doth this, and yet hath no benefit by it, nor comfort in it. What then? Is this common faith to be condemned, because the Devils have it? No, in no wise. For albeit wee cannot be saved by it, yet we cannot be saved without it, and therefore it is not to be condemned, nay, the Apostle *James* commendeth it, *Thou beleevest one God, thou dost well in it.* This indeed must be embraced, but there is more then this, not to be omitted. Christ our Saviour saith, *If ye love them that love you, what thanke have yee? for sinners also love those that love them.* What then? doth he forbid us to love such againe as love us? or doth he reiect this

Obiect.
Answ.

Obiect.
Answ.

Iam. 2. 19.

Luke 6. 32.

this

this as euill? No: but he meaneth, this is not sufficient, if we proceed no further: as *Lots* wife is punished, not because she went out of *Sodom*, not because she paled it for a time with her husband, not because she went so farre, but because she *stood still*, and *looked backe*, *Gen. 19. 26.* and went no further. So then, where the Devils end, we must begin, or rather proceed. True it is, wee must haue this common faith, not because the Devils haue it, but because God hath commanded it, as *Peter* confessed Christ to be the Sonne of God, not because the Devils confessed it, but because the Father had revealed it unto him. This common faith is a good preparative to saving faith, and layeth after a sort, the foundation thereof, and we must haue it, not because of it selfe it is sufficient: or we may not rest there, as if wee were come to our iournies end, but must proceed forward in our way. For we must beleeve, not onely that there is a God, but likewise that he is our God: not onely that he is a Father, but that he is our Father: not onely that Christ is a Saviour, but that he is our Saviour: not onely that there is a Church, but that we are parts and members of it; that we are of the Communion of the Saints, and that our sinnes shall be forgiven: that our bodies shall be raised, and that we shall haue eternall life given unto us. This truth, the grounds before delivered, are sufficient to manifest, if any thing can bee sufficient, and to shew that there must be of necessity an application. But the Romanists *Object.* alledge against these things, that in the Gospell all runneth in generall, and that it is not therein written, that such a man is Gods, and such a man shall haue his sinnes forgiven, and have benefit by Christ. I answer, *Answer.* whereas they confesse there is a generall in the Gospell, we conclude, that therefore there is of necessity a particular included in the generall; As for example,

Mark. 16. 16.

Act. 16. 31.

Ioh. 20. 23.

Matth. 18. 28.

the Gospell teacheth this, Whosoever beleeveth and repenteth, hath Christ Iesus for his Saviour: therefore there is this particular, *Peter, Paul, Cornelius*, and the rest did beleve and repent: therefore certainly they are saved by this their application. The Apostle *Paul* saith to the Iaylor, *Act. 16. If thou beleevest in the Lord Iesus, thou shalt be saved, and all thine house.* But he might presently have rejoined (by the doctrine of these doting Doctors,) to the Apostles, Sirs, how doe you know this? is my name written in so many letters and syllables in the Scripture? But doubtlesse *Paul* and *Silas* would have shap'd him this answer, This is as true and certaine by the generall rules, as if thy name were written therein. As for the particular faith, it is written in our hearts, not in the Scriptures. But let us deale with them according to their owne practice. The Romish Priests take authority to themselves to forgive sinnes, to binde and to loose; Aske any particular Priest for his warrant, hee will alleadge a generall Commission, *Whose sinnes ye remit, they are remitted, and whose sinnes ye retaine, they are retained, John 20. 23.* And he supposed this to be sufficient, albeit his owne name be not read and registred therein. So then, if a man should demand by what authority they absolve? or who gaue them this authority? they thinke they have answered fully, that they are the successors of the Apostles, and that therefore whatsoever they did, they also have power and authority to doe the same: and yet neither their names, nor of such as are absolved by them, neither of the pardoners, nor of the pardoned are written in holy Scripture. What then? May not we apply to our selves and to our comfort and salvation, that which they doe to others for gaine and for money? Lastly, this objection overthroweth all piety and Religion. For if we be not bound to be assured of our

salvation;

salvation, because it is not said in the Scripture by name that we shall be saved; then it wil follow that we are not bound to be holy, nor to feare God, nor to be religious, because it is said in Scripture by name, that we ought to be so. *Obiect.* O, but it will be said, Many are deceived, that apply the promises to themselves, when indeed and in truth, they doe not belong unto them! *Answ.*

I answer, Be it so, yet a false claime cannot barre by any Law the true owner from his right. This ought to drive us to take heed wee doe not deceive our selves, but it cannot wrest from us this application. What if a franticke man should boast and bragge abroad, that all the wares which are landed in such a Port, are his, wil the right owner be thereby discouraged, or brought to thinke that they are none of his, and so leave to lay claime unto them? If an Vsurper should challenge the Crowne as his owne, and belonging unto him, must wee therefore beleeve him, or should this unjust claime barre the right and lawfull Heires, and enforce them to give over their just title? Or what if some shall shew false and counterfeit Pearles, will the Goldsmith be dismaied by it, and begin to doubt whether his owne be good, and thinke they are naught? so wee may say, What though others doe not beleeve, or will not apply Christ to themselves, or falsely make account of the promises to be theirs, which indeed are none of theirs: or what if Satan have deluded such with the spirit of error? what though dogs and whelpes lay claime to the childrens bread? shall we therefore suffer our selves also to be mocked, and brought to thinke we are deceived, and that wee have no faith or confidence in particular to our selves? So then to conclude, we affirme that the Devils, *who are reserved in everlasting chaines under darknesse unto the judgement of the great Day, have notwithstanding as much faith as* *Jude 6.*

Luke 15. 17.
2 King. 7. 4.

the Romanists, for they can say, I beleeve there is a God, one God, remission of sinnes sealed up by Christ to salvation, but neither they, nor the Romanists ever came to make any particular application of these or any other promise to themselves. But what was it the better for the Prodigall sonne, to know there was bread enough in his fathers house, whiles in the meane season he had no part of it, but was in danger *to perish for hunger?* or for the foure Lepers to know there was plenty enough in the Host of the Syrians, whiles themselves *sate at the gate* of the City ready to die? but when once they came to taste thereof, they soone found strength thereby. So it shall availe us nothing at all to know there is much good in the Church for the Children of the Church, while there is none at all in our owne hearts.

2

Secondly, it behooveth every man to examine himselfe hereby, whether his faith be true or not. And how can we better doe this, then by trying whether we have a particular application of the promises of God to our selves, or not? Where this is done truly, there is true faith: Where it is not, men deceive themselves with an opinion or imagination of faith, whereas indeed they have nothing lesse. Now, for as much as we must be brought unto this tryall, as it were into the field, it is to be feared, that it will descry and discover a great measure of infidelity to be in the world. For how many are there that condemne this doctrine, touching the applying of Christ, and all the promises that in him are, Yea, & Amen unto the glory of God, to be either a doctrine of presumption, or the beaten path to desperation, and therefore are afraid of it, and dare not meddle with it? They will hope well, as the Romanists doe, and thinke well of themselves, as civill men doe, and thereupon **perswade themselves they shall have well.**

well. But all this while there is no talke of speciall faith, nor of particular application. Their case must needs be lamentable, and they in a damnable condition. Such are like to some sicke men, who out of an evill humour, and distemperature of the braine, perswade themselves that they may not eate or drinke, and that they are unworthy to touch and taste their meat, and by this meanes are the causes of their owne death and destruction: yet they thinke they may see it, and looke upon it, they may heare of it, and talke of it, and they may reason about it, but by no meanes taste it, and touch it, and eate of it. Thus it fa-
 reth with common Christians, and this is the faith that is commonly to bee found every where: a sicke faith, God wot; they thinke they may heare of the promises by others, and talke of them to others, but by no meanes they may apply them, which is as much as to feed upon them. These are in a dangerous and damnable estate, like to a man that hath an excellent remedy and receipt for his wound, but he never applyeth it to the fore; or to a man that hath meat, but never taketh it; such a one must needs famish himselfe, and perish. For as our Saviour saith, *Hee that eateth me, even hee shall live by mee*: hee that eateth not of this bread, that came downe from Heaven, shall not live for ever. If any of the Israelites being mortally stung with the fiery Serpents should have said, I know, God hath appointed a soveraigne remedy to heale me, but I am not worthy of it, and therefore I dare not be so bold and presume to looke upon the brazen Serpent; would we not say, he perished justly? so may we be bold to say in this case. All men among us know that God hath sent his Sonne into the world to save sinners: howbeit if we goe no further, we have no more benefit by it, then a man that barely beholdeth food, but never feedeth of

Ioh. 6. 57, 58.

Numb. 21. 6, 9.

1 Tim. 1. 15.

it : can such food nourish him ? or such meate strengthen him ? If we doe not apply Christ and his death, and all the promises of mercy and salvation to our selves, we are in the high and broad way to destruction, his judgements follow us at the heeles, and shall overtake us. If any aske, how we shall know, whether we doe truely apply the promises made by Christ, or not ? because the heart of man is evill, and deceitfull above all things, and the secret corners of it hard to finde out ? *Jer. 17. 10.* I answer, We shall know it by these few notes. If wee have the true faith, first wee shall finde the Devill an open enemy unto us in the matter of this speciall faith. Hee will fight with us hand to hand, and set foot to foot against us, and strive with us in the matter of our assurance, as hee did with *Michael* about the body of *Moses*, *Jude 9.* Wee are therefore seriously to examine our selves, whether we finde any doubts or distrust, and whether we have not many questions arising in our hearts, which are ready to call our faith into question, suggesting unto us, that we have no faith at all, thereby shaking the very foundation of the house. If we finde these wrastlings and strugglings in us, as *Rebecca* did of the twinnes that were in her wombe, it is an argument wee have a true faith conceived in us. This rule is drawne out of Christs Words to his Disciples, *Luke 22. Satan hath desired to have you, that he may sift you as wheat.* If then we finde and feele these assaults, these tentations, these buffetings, it is a plaine prooffe that we have received faith, which maketh the Devill so earnest and diligent to interrupt us and intercept us. Secondly, if we have faith applying the promises, it will purge the heart, and mortifie the corruptions thereof : the death of Christ crucifieth the flesh, and all worldly lusts, our best beloved sinnes, our dearest sinnes, and most desired, and those
where-

Object.

Answe.

How we may know whether we have true faith or not ?

1

Luke 22. 31.

2

whereunto we are most enclined, and wherewith wee are most infected, as most consonant and agreeable to our corrupt natures. This is one infallible token that we are true beleivers: and this rule is taken out of the words of Peter, *Hee put no difference betweene Jewes and Gentiles, purifying their hearts by faith,* Acts 15. which worketh by love, Gal. 5. Thirdly, Christ giveth himselfe to the beleever, so that his holinesse belongeth to him. Never any husband could endow his wife with such a dowry, to say as Christ Iesus doth, *I will betroth them to me for ever in righteousness,* in faithfulnessse, in judgement, in loving kindnesse, and in mercy. Thus they are married to him in holinesse, and they become to be the members of Christ: for Christ cannot be the head of a polluted body, or of defiled members. As from a corrupt head proceed corrupt things to the members: so from a pure and holy head, which is Christ, must necessarily proceed holinesse to all those that are his members. The Vine cannot but communicate of his juyce or sappe to the branches. There was never any that did truly apply Christ, but Christ truly applied himselfe to him againe: neither was there ever any that embraced him, but he likewise by and by tooke hold of him, *His left hand is under his head, and his right hand doth embrace him.* The beleever applieth Christ, and Christ holdeth the beleever, so that as the beleever saith, I am Christs, and Christ is mine: so on the other side Christ saith, I am the beleivers, and the beleever is mine. This application is mutuall and mysticall, there is a double worke in it, one is of the beleever, the other of Christ. A man layeth hold upon a staffe that he carrieth in his hand to stay himselfe up from falling, but the staffe cannot lay hold upon him againe. Or a man claspeth and embraceth the tree with both his armes, but the tree cannot embrace him againe:

but it is not so betweene Christ and the true beleever : we hold him fast, but he holdeth us faster, and giveth unto us of his holinesse, even grace for grace ; even as the childe holdeth the Father fast that leadeth him, howbeit the father holdeth him faster, and stayeth him up from falling away from him, otherwise he were every foot in danger. True it is, we cannot say, that all our blacknesse of sinne is quite gone, and removed, but that we have still many spots and wrinkles, wee have not yet received perfect holinesse from him. The Moone receiveth all her light from the Sunne, yet is not her body without some spots: so it is with us, though *we be blacke*, yet he accepteth us *as comely*. Lastly, we have the true faith, if we hold fast the promises, and cleave close to him, even then, when he seemeth to frowne upon us, and to be angry with us, to hide his face from us, and to withhold his loving countenance, as the Sunne that is hid in a cloud out of our sight. We must rest upon him in time of affliction. We must see hope through despaire, and Heaven through Hell : we must behold his mercy through his indignation, yea, life through death, and salvation through damnation, as it was with *Job*, *Though he slay me, yet will I trust in him* : though he hide his face for a time frō us, yet the bright beames of faith will shine thorow the thickest fogs and mists that arise in us. Thus we may by these notes prove our faith, and try the truth thereof. But if these be not in us, but the contrary, we cannot assure our selves, that we are yet come to a true faith. For first of all, if we live in quiet and at rest, at peace and ease all our dayes, without any feares, doubtings, wrastlings, bruising, buffetings, and assaults of Satan, we have cause to feare we have a false faith. This rule is grounded upon the Words of Christ, Luke 11: *When a strong man armed keepeth the Palace, his goods are in peace. If Satan never assault us*

Cant. 1. 5.

4

Job 13. 15.

Luke 11. 21.

to

to pull downe the buttresse and fortresse of our faith, wee are at peace and league with him, and hee with us, and we have just cause to suspect our selves. True it is, there may be many doubts and tentations, and yet no faith: but there can be no faith, where are no doubtings or tentations at all. If we have faith, there will arise doubts, yea, albeit we have a great and a strong faith: for it is not so strong, but *That strong man armed* will try the strength thereof: and so much the rather, because it is ever mingled with some infidelity. Such then as can cry out, What? a doubt touching my salvation? Out upon it! O it is a great sinne once, to make a doubt! I thanke God I never doubted any whit of my salvation since I can remember, neither yet of Christ to bee mine: I doubt not to pronounce of all such without any doubting at all, they never knew what faith meane, it is an evident demonstration of great and grosse infidelity. Againe, if sinne be living in us, that there be no mortification at all, no cleansing of our selves *from the filthinesse of the flesh and spirit*, we can have no true faith. It is open impiety to imagine, that the death of Christ truly applied to any soule, should not bee of force to kill sinne in it; and therefore it is great folly to say, We can rightly apply Christ and the promises of the Gospell, and yet can shew never a sinne *mortified* in us. No man is come to that height of sinne, that he da-
 reth either speake or thinke, that there wanteth power in the death of Christ to kill sinne in us, and therefore we must needs hold him for an unbeliever, that talketh of particular application, and yet hath sinne as a tyrant raigning in him. Besides, if Christ have not united us to himselfe in holinesse, we are yet faithlesse men. For he uniteth himselfe to none, but he putteth holinesse in some measure into them. This rule is expressed by the Apostle, *Gal. 5. 24.* They that are Christs, *have crucified* Gal. 5. 24.
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Wheresoever
there is true
faith, there
will be doubts
and tentations.

2 Cor. 7. 1.

Col. 3. 3, 4, 5.

2 Cor. 4.17.

be flesh, with the affections and lusts, and are become new creatures. Lastly, if we rely upon God, and upon his love and favour no longer then we have a lively and sensible feeling of the same, while we live at ease and in prosperity, while we wash our steps in butter, and the Rocke powreth out rivers of oyle, shall we call this a true faith? The faith of the Elect, to make shew of many good things in us so long onely, as God bestoweth good things upon us, and no longer? but if he once change our estate, to be ready to repine against him, and to rent him in pieces, like mad Dogs that flie in their Masters face? This rule ariseth from Satans false measuring of the practice of Job, Chap. 2. 5. Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. This is contrary to the application of Gods servants, who when he doth afflict them, and his hand is most heavy upon them, even then they sticke fastest unto him, as the Traveller that claspeth his cloke closest unto him in blustering windes, and stormy weather. The hypocrites will doe this in time of prosperity onely, whereas in trouble and persecution they fall away, and are offended, Matth. 13. 21.

Iob 29. 6.

Tit. 1. 1.

Iob 2. 5.

3

A weake faith
applieth as
truely, as the
strong faith.

Lastly, this is comfortable to every one that is able, though it be with much weaknesse, and with many infirmities, to apply in particular the promises of God to himselfe. These may be comforted, yea, these onely, for they shall be sure to finde God gracious unto them in the end. If they be stung, they shall be sure to be healed, because they are able to looke up to the Brazen Serpent, that God had commanded to be shewed. If they be hungry, they shall bee satisfied and saved, because they can in part apply Gods promises to themselves. It is a rule that the Civilians have, that mine is better then ours: so we say in this case of faith, for a man to say by particular application, Christ is mine, is better then

then to say in generall, Christ is ours, or others: and God is my Father, then to say he is our Father, or their Father. Neverthelesse, we must not on the other side be discouraged, to thinke or to feare wee doe not beleeve, when indeed we doe beleeve. True it is, unbelievers doubt, and true beleevers doubt, and yet there is great difference betweene the doubting of the one, and of the other. The hypocrites or temporary beleevers are like a man that is in a dreame, that *thinketh hee eateth*, and behold, when he awaketh, hee is hungry: that *thinketh he drinketh*, and behold, when he awaketh, he is thirsty; that he enjoyeth many good things, and when he awaketh, he is disappointed, and findeth no such matter. Or like one, who, being in a deepe sleepe supposeth he holdeth somewhat in his hand, and that he claspeth and gripeth it so fast, that none shall be able to wring it, or wrest it from him by any meanes: howbeit when he awaketh, his hand is empty, and he perceiveth plainly, he hath nothing at all in it. So doe all temporizers, they have many a pleasant dreame, they thinke verily they have true faith, when indeed they have nothing lesse: they are without the feares, and terrours, and tremblings, that Gods Children doe often, even in their best meditations finde in themselves, whom Satan will not suffer to be quiet. If any aske, How commeth this to passe, that the true beleevers should thus doubt and stagger, and the unbelievers no way so much distressed? may not the state of these seeme to be much better then of the other? *Object.*

I answer, This ariseth from sundry considerations. Sometimes the effects of Gods grace are not so lively in them as formerly they have beene, as we might easily shew in the examples of *Job*, of *David*, and of divers others, that we might learne *to walke by faith*, and not by sight or feeling. Sometimes, the heart of man, too full *2 Cor. 5. 7.*

full of corruption, will cast forth doubts, as the Furnace doth sparkles, concerning his faith, seeking as it were to throw mire and dirt in the face of his faith: and sometimes Satan is ready to interrupt us, and to hinder the course of our beleiving, because he is evermore an enemy unto us. For the life of a Christian is like the daies of the yeere: one while the daies are very faire, another while they are full of clouds, of stormes, and of showres. So a man that doth beleive, shall sometimes finde all faire, as when the Sunne shineth in his strength, and have a long time of breathing and gathering new strength, lest he should be swallowed up with over-much heavinesse. For as God will not suffer *the rod of the wicked to rest upon the backe of the righteous*, lest he should put forth his hands to iniquity: so he will not suffer the tentations of Satan to dwell evermore with him, and to continue upon him, lest he should be discouraged and dis-heartned. Sometimes againe, whiles stormes and tempests of doubting are raised, and the waves and floods of infidelity threaten to drowne, or at least to shake the foure corners or pillars of the house, that it may fall downe: and we are like a troubled Sea, we have not leisure so much *as to swallow our spittle*; this falleth out, lest we should grow secure, and that he might draw us, or drive us thereby neerer to himselfe. Then the Sunne hideth his face in a cloud: then we are full of wavering. Notwithstanding, this may bee no matter of discouragement, but rather of much comfort and encouragement, forasmuch as this is a token of true faith; and God doth it for these ends, to make us more certaine of our faith afterward, to cause us to lay better hold on the promises of God, and to finde more joy in them at the latter end.

Good pleasure.) Here is the third branch of the promise, noting the ground thereof; not the free will of man,

Psal. 125. 3.

Iob 7. 19.

man, but the *good pleasure* of God. From hence are all good things conveyed unto us. This is called in holy Scripture, His grace, his mercy, his love, his kindnesse, his purpose, his will, the purpose of his will, the good pleasure of his will, and such like, all of them pointing out the supreme and highest cause of all the good meant toward us, and bestowed upon us. This teacheth that *Doct. 9.* the good pleasure of God is the fountaine of all good gifts and graces whatsoever. His free love and favour is the first and principall cause of all blessings externall, internall, eternall. This *Moses* sheweth, *Deut. 7. 8.* The cause why the Lord brought his people out of Egypt with a mighty hand, and redeemed them out of the house of bondmen, and from the hand of *Pharaoh*, was *because he loved them*. This is the saying of *Deut. 7. 8.* the Angels after the birth of Christ, *Luk. 2. Glory to Revel. 1. 5.* God in the highest, on earth peace, good will toward men. *Luke 2. 14.* The Apostle *James* teacheth this; *Of his owne will begate Lam. I. 18.* he us with the Word of Truth. And *Paul* to like purpose; Hee hath opened to us the mystery of his Will, and hath made us accepted in his Beloved, *according to Ephes. 1. 6.* his rich grace. And elsewhere, *It is God that worketh in Phil. 2. 13.* you both to will and to doe of his good pleasure. This will further appeare to be the first mover that setteth forward the other second causes. For our whole salvation proceedeth from the grace of God, as election, Christ himselfe, vocation, faith, justification, regeneration, love, good workes, conversion of sinners, the finall perseverance of the Saints, and eternall glorification. Even as the body and branches of the tree, issue from the root: so is the *good pleasure* of God the root, out of which all these blessings grow, which in due time we partake. Let us see this better by induction of particulars. No man can bee saved and obtaine eternal life, except he be predestinated & chosen unto it.

For

134 *Gods good pleasure the Fountaine*

For the Kingdome is not given but to such, for whom
Matth. 25. 34. & 20. 23. Ephes. 1. 4. it is prepared, *Matth. 25. 34. & 20. 23.* but this is done
 according to the good pleasure of his will, *Ephes. 1. 4.* No
 man could be saved, except Christ Iesus had come, and
 had satisfied the wrath of his Father for the finnes of
 the world: for there is *no other name under Heaven,*
 whereby we can be saved. But this benefit proceedeth
 from the grace of God, and his everlasting love
 toward us, *Ioh. 3. 16.* For God so loved the world, that
 he gave his onely begotten Sonne for all that beleeve in him.
 There is none saved that is come to yeeres of discreti-
 on, except he be effectually called to Christ and his
 Gospell; but whence commeth this but from his
 grace? for he hath called us with an holy calling, ac-
 cording to his owne purpose, which was given us in Christ
 Iesus, before the world began, *2 Tim. 1. 9.* No man is
 saved except he have faith, and beleve in Christ, for
 the *Just shall live by his faith,* and without it, It is un-
 possible to please God: and whatsoever is not of faith,
 is sinne. But from whence have wee faith? it is by
 grace, *Ephes. 2.* By grace yee are saved through faith,
 it is the gift of God. No man can be saved, except also
 he be justified, for the eyes of the Lord are over the iust,
 but the face of the Lord is upon the evill, to root out
 the remembrance of them from the earth, *Psal. 34.*
 Now whence is this, but from his free grace, *Rom. 3.*
24? We are iustified freely by his grace. No man can be
 saved, except he be regenerated and sanctified by the
 holy Spirit: for except a man be borne againe, of water
 and the holy Ghost, he cannot enter into the Kingdome
 of God, *Job. 3. 3.* But whence is this also but from
 grace, that we should be holy, and without blame be-
 fore him, *Ephes. 1. 4, 5. Tit. 2. 11, 12?* No man can be
 saved without love toward God and our neighbour,
1 Cor. 16. 14. For he that loveth not the brethren, abideth

deth in death, 1 *Job.* 3. 14. But this love proceedeth 1 *Ioh.* 3. 14. &
 from grace, for *loves God*, 1 *Ioh.* 4. 7, 19. and we love 4. 7, 19.
 him, because he loved us first. No man can bee saved
 without bringing forth good workes, and walking in
 them, for wee are his workmanship, *created in Christ* *Ephes.* 2. 10.
Jesus unto good workes, which God hath ordained, that
 we should walke in them: But this commeth from his
 grace, who hath promised *to give us his Spirit*, *Ezek.* 36. *Ezek.* 36. 27.
I will cause them to walke in my wayes. No man can
 be saved without remission of sinnes, for in many
 things wee all offend daily, *Jam.* 3. 2. but this is from *Iam.* 3. 2.
 grace, *Ephes.* 2. 7. *Esay* 43. 25. No man can bee saved, *Ephes.* 2. 7.
 except hee persevere and continue in faith, in good *Esay* 43. 25.
 workes, and in all Christian duties: for hee that conti-
 nueth unto the end, shall be saved, *Matth.* 24. 13. but *Matth.* 24. 13.
 when the righteous turneth away from his righteous-
 nesse, and committeth iniquity, all his righteousnesse
 that he hath done, shall not bee mentioned, but in his
 sinne that he hath sinned, he shall die, *Ezek.* 18. 24. *Ezek.* 18. 24.
 Now whence is this, that we stand fast? Is it from our
 selves? No, it is from his grace, who will give them
 an heart to feare him for ever, *that they shall not depart* *Ier.* 32. 39.
from him, *Ier.* 32. 39, 40. *Phil.* 1. 6. Lastly, no man can *Phil.* 1. 6.
 be saved without eternall life; for what is our salva-
 tion, but our glorification? now this is also of grace,
 for here Christ saith, It is the good pleasure of our
 heavenly Father to give us the Kingdome; and the A-
 postle elsewhere, *Eternall life is the gift of God*, *Rom.* *Rom.* 6. 23.
 6. 23.

The reasons; first, because God will have the praise *Reas.* 1.
 of all his workes, *Ephes.* 1. 11, 12. All things are from *Ephes.* 1. 11, 12.
 him, and through him, and for him, *To him be rendred* *Rom.* 11. 36.
all glory for ever, *Rom.* 11. 36. But if our salvation were
 any way of our selves, that we did part stakes with him
 in the grace, there were reason wee should also share
 with

with him in the glory. Hence it is, that the Apostle saith, Rom. 4. 2. *If Abraham were iustified by workes, he hath whereof to glory, but not before God.*

2 Secondly, grace otherwise were no grace at all, and salvation were not of his good pleasure, but of our owne good pleasure. For grace is not grace, except it be every way gracious or free, Rom. 11. 6. *If it bee of grace, then it is no more of workes, otherwise grace were no more grace: but if it be of workes, then it is no more grace, otherwise worke is no more worke.* Thus the Apostle reasoneth from the contrary.

Rom. 11. 6.

3 Thirdly, God oweth nothing to any man, neither taketh he ought of any man: so that hee may give, or not give, what, when, where, to whom, and how much it pleaseth him, being independant upon any creature, and free from all obligation, which might binde him to any of them. He hath absolute right and jurisdiction over all men, as the Potter hath over his clay. Hee may doe with his owne what he please, and who shall say unto him, *What dost thou?* Shall the thing formed say to him that formed it, *Why hast thou made me thus?* Shall the clay say to him that fashioned it, *What makest thou?* Shall the Sonne say to the Father, *What begettest thou?* or to the Woman, *What hast thou brought forth?* Shall *the Axe* boast it selfe against him that heweth therewith? Or shall *the Saw* magnifie it selfe against him that shaketh it? As if *the Rod* should shake it selfe against them that lift it up? or as if *the Staffe* should lift up it selfe, as if it were no wood? Woe unto him that striveth with his Maker. Let *the Potsherd* strive with the Potshards of the earth. Wherefore albeit he shewed no mercy on *Cain, Esau, Saul, Ahab, Judas,* and sundry others, yet is he not herein unjust, for hee was indebted unto them nothing at all. Nay, more then all this, had he denyed mercy to all mankind, and appointed

Iob 9. 12.

Rom. 9. 20.

Esay 10. 15.

& 45. 9.

Ier. 18. 6.

appointed all the sonnes of *Adam* (of whom they come, as out of a corrupted masse) to endlesse torments, as he did the Angels that fell, yet had he done them no wrong, but executed upon them just judgement, and their deserved punishment, so that no man can justly utter a word of complaint against him. Hence it is that the Apostle saith, Rom. 11. *Whohath first given to him, Rom. 11. 31. and it shall be recompenced unto him againe?*

This reprooveth two sorts. First, such as set up *Vse 1.* mans free will, and make the beginning of our salvation to come from our selves. This crosseth the doctrine of the holy Scriptures, which teach that in our will is no good at all, untill God from above give it, and graft it in us, as the earth is dry and barren, the dryest of all the elements, untill it receive the showres from Heaven, to make it fruitfull. This error setteth up mans nature, and puffeth up flesh and blood. It abolisheth the grace of God, and derogateth much from the glory of his mercy, because we are no more able of our selves to doe good, then the stone can of it selfe mount up aloft. If you take it, and throw it into the aire, it flyeth upward: so if the Sonne take us and make us free, then we will, and worke freely; and if *wee bee drawne, wee Cant. 1. 4. runne after him.* What then, may some say? Are we *Obiect.* stockes and stones without will, without life, without motion? I answer, Not so: wee are not utterly as *Answ.* blockes or stones without understanding. For our will is capable of good, when once it is wrought in us, whereas stones, sencelesse creatures, and bruit beasts are not. Nay, we have a certaine freedome and liberty in naturall, and civill things, and some Ecclesiasticall, so farre as both sence and reason may guide us. But to any thing that is simply good, and well-pleasing to God, before he make us willing, that are unwilling, wee are worse then stockes, I meane, to doe good in a good, holy,

Ioh. 15. 5.
Ephes. 2. 1.

and sanctified manner. For not onely wee have stony hearts, but also we rebell against God, and lift up our selves against him, which rocks and stones never doe against their Maker: so that Christ saith, *Without mee ye can doe nothing.* And the Apostle, *Wee are borne dead in sinnes and trespasses.* Whosoever therefore shall tell us, and perswade us, that we have power of our selves to doe that which is good, and that wee stand in need of nothing, but to be gently holpen with the hand, to walke in his waies, and need not to be wholly assisted and prevented by grace, they are lying spirits, and false prophets, beleeve them not, bid them not *God speed,* neither receive them to house. What a stirre hath there beene heretofore, and is yet in the Church of Rome, and among other Sectaries (and who is ignorant of it?) about the matter of free will? Were he not a fond man, who being fast bound in chaines and irons, would talke of nothing but of his present freedome and liberty? Yet this is the case with us; we are bondmen, and yet we hold our selves to be free men: wee have just cause therefore utterly to abolish this name of Free-will, and learne to reason of our bond-will another while. For we are as unfit to begin any good in our owne selves, as the greene wood is to kindle in it selfe and of it selfe any fire or heat: which being kindled, it is rather apt to be put out againe. These never knew the greatnesse of the fall of man, and the deadly wound that nature hath received: for it is God that worketh in us the will and the deed. And if both the deed and will it selfe be Gods gifts, I would gladly know, what good gift we have left unto us in nature? or what we can rightly challenge to our selves? God is *Alpha* and *Omega*, the first and the last, the beginning and the ending, and therefore all power and ability is taken from us quite and cleane of doing any thing that is good.

good. True it is, the first man *Adam*, before his transgression, had free will to chuse the good, and to refuse the evil, but by his fall hee lost both it and himselfe, both his liberty and his innocency. For now our freedom is onely to be free to sinne: too free (alas) we are to it, if that may be called a freedom, which indeed is the most miserable and slavish bondage, while wee can doe nothing else but sinne, lying as it were fast bound in chaines and fetters hand and foot. O, but a man that is fettered, hath at least a will and desire to be loosed. It is true of bodily captives and prisoners; but it is not so with the naturall man that is unregenerate. For as he is fettered, so of himselfe he is willing and desirous to be so, he doth evil, and he will doe it: he loveth his chaines as if they were of gold or silver, and hath no will to bee raised from the *dead sleepe* of sinne. Hee thinketh himselfe at liberty, and as free as the best, when he is faster holden then the worst Gally-slave. He is the servant of corruption, and yet hee is offended with him that moveth him to shake off those heavy bolts and fetters, and to come out of that bad and bond condition. The Apostle sheweth, that *the naturall man perceiveth not the things of the Spirit of God, for they are foolishnesse to him, neither can he know them; because they are spiritually discerned.* Secondly, it reproveth such as teach, that faith and workes foreseene, are the causes of our election to life and salvation. This were for us to choose God, and not for God to choose us, whereas he witnesseth the contrary. This is to reject all infants from Gods Election, who are taken away by untimely death, as corne that is reaped downe in the greene blade. This maketh election to be uncertaine, and to depend upon the will and pleasure of men. This teacheth that grace is not the totall cause of faith. This is as much as to begin our spirituall life at our

Mans freedom is a very bondage.

Ephes. 5. 14.
2 Tim. 2. 26.

1 Cor. 2. 14.

Faith foreseene is not the cause of our salvation

selves, and to give the praise to our selves, at least in part, and not to God for the blessings that we receive from him. This is to be afraid, lest we should bee too much beholding to God for our salvation, and too little to our owne selves. This is to *reioyce* in an arme of *flesh*, and not in the mercy of God, 1 Cor. 1. 29. The new Sectaries teach that Election resteth and dependeth upon the foreknowledge of faith, and that it is made for faith foreseene, which the sounder sort of Papists begin to be ashamed of, as appeareth in *Bellarmino*. The Apostle teacheth plainly, that *all spirituall blessings* whatsoever are given us according to Election, *before the foundation* of the world, *Ephes. 1. 3, 4.* and therefore Election must of necessity bee before those blessings. Againe, we are elected, *that we should be holy*, and without blame: he saith to holinesse, not for any holinesse, and consequently to faith, not for faith. So *Paul* obtained mercy, *That he should be faithfull*, 1 Cor. 7. 25. not because God considered him as already faithfull. Christ Iesus chose his Disciples not already bearing fruit, but *that they should bring forth fruit*, Ioh. 15. 16. This also *Luke* sheweth, that such as *were ordained to eternall life beleevd*, Act. 13. Election therefore is before faith, and it is the cause why men doe beleeve: whereas our new Sect-masters and Strife-makers set the Apostle and the rest of the Church to Schoole, and teach him to speak, as they do yong children, that they beleevd, & afterward were ordained to eternall life. The words of *Paul*, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, could not be true, if God had mercy on men for faith foreseene. For what could he foresee but his owne gifts; which himselfe determined to bestow upon us?

This teacheth us also to pull downe all high conceits of our owne worth, as if our salvation depended upon ou

1 Cor. 1. 29.
 The doctrine
 of the new
 Sectaries.

Ephes. 1. 3, 4.

1 Cor. 7. 25.
 Acts 22. 14.

Ioh. 15. 16.
 Acts 13. 48.

Rom. 9. 16.

our owne selves, and that wee were able to guide our waies, and order our steppes to life: and on the other side, admonisheth all Gods Children to thinke humbly of themselves, and of all that they can doe, or have done touching the cause and foundation of their salvation, and withall to magnifie highly the riches of the mercy of God, and the aboundance of the love of Iesus Christ our Saviour, shed abroad in our hearts, acknowledging the beginning, proceeding, continuing, and finishing of our salvation to spring from him onely. True it is, our *destruction* is not of God, but of our owne selves, but our salvation is not of our selves, but of God. Wherefore then hath God chosen us and refused others? made us *vessels to honour*, and left others to be *vessels to dishonour*? why hath hee taken away the hardnesse of our stony hearts, and given over others to walke in their *hardnesse*, and *hearts* that cannot repent, as he did *Pharaoh*? Wherefore hath he sanctified us with his Spirit, and passed by many thousand others, that they might worke out their owne destruction and damnation? Doubtlesse he hath not done all these, nor any one of all these things for any good he saw in us, nor for any goodnesse he foresaw would be in us, nor for any inclination to goodnesse hee could perceive in us, nor for any workes of preparation to make us fit for grace: for what could he see in us, though he be of pure eyes, but matter of his wrath to feed upon, as the fire doth upon the fuell? It was not greatnes of wealth, noblenesse of birth, highnesse of estate, worthinesse of condition, multitude of friends, that hee respected, who respecteth no mans person: so that when we consider what we are of our selves, and how graciously God hath dealt toward us, we should cry out with the Apostle, *O the depth of the riches both of the wisdom* and *knowledge of God, how unsearchable are his iudgements,*

Hos. 13. 9.

Iam. 1. 13, 14,

15.

2 Tim. 2. 20,

Rom. 2. 5.

Rom. 11. 33.

ments, and his waies past finding out, Rom. 11. 33.

3

Lastly, seeing it is of Gods good pleasure that he saveth us, and not any thing that is in our selves that moued him, this ought to stirre us up to thankfulness, and our thankfulness to dutifulnesse, and obedience toward him. The greater his mercy is, and the more free his grace is, the more wee ought to praise and magnifie his great Name. It is he that hath given us all, let him therefore have the praise of all. We have nothing in our selves, therefore let us challenge nothing to our selves. The worke is his owne, and properly belonging to him: let us take heed we commit not sacriledge, and robbe him of the glory due to his Name. They are pure, or rather impure naturall men, that set up nature: and they are destitute of grace, that pull downe the post or pillar of Gods grace, which holdeth up the whole building. We cannot ascribe too much to him, wee cannot detract too much from our selves. We cannot deny too much to Nature; we cannot ascribe too much to grace. Our good thoughts, our good desires, our good deeds, our good words, (if we have any) come from without, as *evill thoughts come from within*, and doe defile us, as water comming from an uncleane fountaine. All our good is of his good pleasure, and therefore it is good reason, that hee should bee honoured and glorified in it, and for it. Hence it is, that the Apostle saith, What is it that thou hast not received? Wee are so farre from comming to our iournyes end without his direction, that we cannot set one foot forward in the right way. Wee are so farre from being able to practise any thing that is good, that wee haue no power to prepare our selves to it, forasmuch as it is he that *prepareth the heart*, Psal. 10. 17. And the Apostle saith, We are not sufficient of our selves to *thinke anything as of our selves, but all our sufficiency*

Matth. 15. 18.

Psal. 10. 17.

2 Cor. 3. 5.

sufficiency is of God. This use doth Christ our Saviour point unto, *Mat. 11. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for it seemed good in thy sight.* That which Christ our Saviour doth, ought we all to practise and performe. It belongeth to all the Elect and godly to shew great love to him that hath loved us first, and continuall thankfulness toward him, because wee hold our selves and all that we have of his gracious favour. We enjoy not any good through our owne deservings, but all besides our merits, nay directly against our merits. For by the guilt of sinne, we deserve to be in the same condition with the reprobate; and it is the great goodnesse and mercy of God who hath separated us, and allotted unto us a better estate, and that it goeth better with us. How often doe we requite his love with unkindnesse? for wee give him nothing, but he giveth us all: neither doe we prevent his liberality; but he preventeth our ability (if any were) to worke in us such duties as may please him.

To give.) The fourth branch of the reason. These words containe the manner of bestowing the promise, and the meanes how it is convaied unto us. As the fountaine of it is Gods good pleasure, so the chanell to convey it, is his free gift. Some kinde of gifts are given, but they are first well deserved by them that receive them. Againe, some things are given, but it is with hope and expectation to have as great or greater bestowed upon them againe, as they that give to Kings and Princes. Some things are said to be given, when a sufficient recompence is tendred and offered withall, as *Gen. 23. 9. Give me the cave for as much money as it is worth:* and *Gen. 23. 9. 1. King 12. 2. Give me thy Vineyard, and I will give thee for it a better Vineyard then it.* This giving by way of

commutative justice, is no other then bargaine and sale or exchange. But it is not thus with the gifts of God, who is a free giver and bestower, hee doth not alter them, neither barter them for other, he doth not chop and change, buy and sell his blessings, as men doe Bullockes in a market, that he should be as much beholding to us, as we to him: He offereth with a willing heart, and performeth with a free hand. This teacheth us, that all spirituall gifts and graces are bestowed upon us frankly and freely. They come unto us neither by inheritance, nor by exchange, nor by bargaine and sale, nor yet by purchase. True it is our Salvation and Redemption were purchased by Christ, who paid a deare price to bring us to God, (because his Justice required it,) yet was this also of meere grace *We have Redemption through his blood, the forgiveness of our sinnes, according to the riches of his grace.* So then, albeit Salvation were purchased, and as I may say, dearly bought in respect of Christ, yet neither the whole worke, nor any part or parcell thereof was purchased in regard of our selves, who are made partakers thereof through Gods speciall grace. We conferre nothing toward the attainment of Salvation, to procure to our selves this unspeakable benefit. Wee cannot gratifie Christ Iesus againe in any matter or measure, who *rode the wine-presse of the wrath of the Father alone for us*, and hath paid the utmost farthing that could be required of us, and therefore it commeth as a meere gratuity unto us without any purchase or payment, without any money or satisfaction. This the Apostle teacheth, *Rom. 3. 24. Being justified freely by his grace, through the Redemption that is in Christ,* and *Chap. 6. 23. The gift of God is eternall life through Jesus Christ our Lord.* And Peter speaketh to the same purpose, *According to his divine power hee hath given us all things that pertaine unto life and godliness;*

Deut. 10.

Ephes. 1. 7.

Esa. 63. 3.

Rom. 3. 24. &
6. 23.

1 Pet. 1. 3.

nesse, 2. Pet. 1. 3. Thus the Prophet long before proclaimed the free gift of God, without either money or money-worth, or any price; all that are a-thirst may come freely to the waters of life, Revel. 2. 2. 17. John Esay 55. 1, 2. 7. 37.

The reasons are, first from the generall to the speciall, All good gifts and perfect gifts whatsoever are from above, and come downe from the Father of lights, Jam. 1. They spring not out of the earth, as Iam. 1. 17. John 3. *A man can receive nothing, except it be given him from above;* neither yet come unto Christ, except the Father draw him, John 6. Reas. 1.

Secondly, wee cannot obtaine a bit of bread to doe us any good, but we must have it by Gods gift, as appeareth in the Lords Prayer, where wee are taught to come to him to have *our daily bread* given unto us. The Israelites could not inherit the Land of Canaan by any inherent *righteousnesse* in themselves, & the uprightnes of their hearts, neither yet conquer it by their owne sword, Psal. 44. 3. *They gate not the Land in possession by their owne sword, neither did their owne arme save them, but thy right hand, and the light of thy countenance, because thou hadst a favour unto them;* much lesse then are we able to possesse the heavenly Canaan by any godlinesse in our owne persons. Matth. 6. 11. Deut. 9. 5. Psal. 44. 3.

This doctrine overthroweth all Iustification by our owne workes and merits, whether done before grace, or in the state of grace. The Apostle saith, Rom. 3. 20: *By the deeds of the Law shall no flesh bee iustified in his sight, for by the Law is the knowledge of sinne.* And Tit. 3. The kindnesse and love of God appeared, *not by workes of righteousnesse which we have done,* but according to his mercy hee saved us: and againe, 2. Tim. 1. 9. He hath saved us and called us by an holy calling, *not according to our workes, but according to his owne purpose and grace.* Rom. 3. 20. Tit. 3. 4, 5. 2 Tim. 1. 9.

grace which is given us in Christ Jesus before the world began. What can workes before a mans conversion availe, for as much as wee are borne dead in sinnes and trespasses, as wee have shewed before, being without faith, without hope, without any good, so that wee should be justified by our sinnes, and our righteoufnesse should be by unrighteoufnesse, if we should bee jultified by these or any such workes? Neither can workes of righteoufnesse done in faith, and after our conversion present us as righteous in the sight of God, because they are all unperfect, even the best and the holiest of them, that we cannot challenge righteoufnesse

Psal. 143. 2. &

130. 3. & 32. 1.

2.

by them, but must with the Prophet cry out, *Lord, enter not into judgement with thy servant, for in thy sight shall no man living be justified.* And againe to like purpose, *If thou, Lord, shouldst marke iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou maist be feared.* This is our justification to obtaine remission of our sinnes, *Psal. 32.* The Servants of God doe not in the pride of their hearts advance themselves against God through their owne righteoufnesse, but they aske forgiveness for their unrighteoufnesse. The Apostle *John* saith, *If we say that we have not sinned, we make him a lyer, and his Word is not in us.* All our righteoufnesse is *as a menstruous cloth*, spotted with the flesh. But the Adversaries object, that the Scripture never saith, *We are justified by faith onely: and complaine that this word is fraudulently foysted, and cunningly thrust into this Question, as an Addition of our owne, whereupon notwithstanding the chiefe state of the Controversie betweene us and them dependeth.* I answer, *The putting to of that word is not alwaies an Addition to the Text, but rather an exposition, or explication, as wee see the like case in Christ our Saviour, Luke 4. 8. compareth with Deut. 6. 13. who addeth*

1 Iob. 7. 10.

Esay 64. 6.

Object.

Answ.

Luke 4. 8.

Deut. 6. 13.

addeth

addeth that word without any correction, or corruption, or without any violence to the Text. Againe, the Scripture teacheth, that we are justified without workes, not by the workes of the Law. If then workes be excluded, what can be included? or what is there established but faith? what can have place in our justification beside the same? For to say that a man is justified by faith onely, and to say that a man is justified by faith without the workes of the Law, are equivalent and in effect all one thing. Even as he that saith, The husband ought to be master of the house, and not the wife, saith in effect that the husband onely ought to be master, especially when the Question ariseth, whether the man or the woman ought to be master: for albeit he expresse not the word (onely) yet all men know it is necessarily to be supplied: So he that saith, a man is justified by faith without workes, implyeth withall that a man is justified by faith onely, when the Question standeth, whether a man be justified by faith, or by good workes, or by the one and the other joynd together, albeit he doe not expressly adde the word onely. But it is further objected, that the works which Saint *Paul* excludeth, are the workes of the Ceremoniall Law, and that sometimes he excludeth the workes of Nature onely, and not of Grace. I answer, As though the Churches of God after their embracing the Gospel, and walking many yeeres in the wayes of godlinesse, were so simple and so foolish, as to make any Question, whether they could bee justified by workes wrought before their conversion, when they were poore miserable Idolaters, having no hope, and being without God in the world? Wherefore, the Apostle, as if of purpose he would prevent this trick of evasion, bringeth in the example of *Abraham* and *David*, even when they were in Gods favour. Ob-

Object.

Answ.

Rom. 4. 2, 6.

serve

serve farther for the clearing of this point, that he, in all his treatises of justification which are many and large, never exhorteth us to be justified, no more then he doth to be elected. Search the Epistle to the Romanes, to the Galatians, and other his Epistles; or the Epistles of *Peter* and *John*, and *James*, yee shall never finde an exhortation to be justified; but in these and other Scriptures, we have a thousand exhortations to be holy and sanctified. True it is, we are warned to make our election and calling sure, as also wee may be, to make our justification sure. But what may be the reason hereof? doubtlesse, because justification is not a vertue in man, but a grace of God, whereby he absolveth sinners in beholding his Sonne, as in Civill Courts, Justification is an Act of the Iudge, not a vertue in him that is to be judged. Therefore he saith, *Wee are justified by the blood of Christ*; but if by justifying hee had meant sanctifying or regenerating of us, he would rather have said, we are justified by the Spirit of Christ: besides they are expressly distinguished else-where, *1 Cor. 1. 30*. Againe, the same Apostle concluding, that *a man is justified by faith without the workes of the Law*, must be understood to understand the Morall Law, to wit, the same Law, by which he teacheth that those which have sinned shall be judged. And afterward, that *the Gentiles which have not the Law, doe by Nature the things contained in the Law*. And againe, chapter 4. when he insisteth upon the example of *Abraham*, that he was not justified by workes, it had beene in vaine to goe about to prove, that he was not justified by the workes of the Ceremoniall Law. For what had this beene, but to fight with his owne shaddow, seeing the Ceremoniall Law was not then ordained, neither was established, untill foure hundred yeeres afterward? The like I might shew out of the Epistle to the *Galatians*;

Rom. 5.9.

Rom. 3.20.

Rom. 2.12,14.
& 4.2.

tians; For when he teacheth, that *a man is not justified by Gal. 2. 16.*
the workes of the Law, he excludeth the workes not onely
of the Ceremoniall Law, but of the Morall Law especia-
ally, as appeareth in the next Chapter, where he shew-
eth, that Christ Iesus hath delivered us from the curse
of the Law, even of that Law which saith, *Cursed is every Gal. 3. 16. &*
man that continueth not in al things which are written in the 5. 14.

Booke of the Law to doe them; where onely the Moral Law
is spoken of. And in the 5. Chapter he telleth them,
that all the Law is fulfilled in one word, which is this,
Thou shalt love thy neighbour as thy selfe. O, but it may *Obiect.*

be said, This is no better then to abolish and destroy
good workes utterly, when they are excluded from
justification: and to make our selves enemies to good
workes, that we may live as we list, because we teach
that we cannot stand righteous by them in the sight of
God. God forbid. Nay, we hold that no man can be *Answ.*

justified being without good workes, albeit he cannot
be justified by good workes. Even as the eyes are not
without the eares in the body, yet the eyes onely see;
and not the eares: So faith onely hath the vertue to ju-
stifie us, that is, to cause us to be absolved from our
finnes, and to be accounted just before the judgement
Seate of God, because it hath this property, and no-
thing else but it, to apprehend the benefits of Christ
Iesus, and to apply and appropriate his righteousness
to the person that hath it. And that we are not ene-
mies to good workes, neither reject them as superflu-
ous, let *Bellarmino* himselfe as a witnesse no way par-
tiall to us, speake for us, *lib. 4. de Justif. cap. 7. Ad-* *Bellarmin. lib. 4.*
versary in eo conveniunt, &c. ut opera bona fieri debeant, De Iustific. cap. 7.
quoniam alioqui fides non esset viva, nec vera, nisi fructus
bonos faceret, quomodo ignis non est ignis nisi calefaciat:
that is, *It is agreed by your Adversaries, that good workes,*
in regard of the necessity of their presence, are necessary to
salvation,

salvation, and ought to be done, because otherwise faith could not be lively and true, unlesse it doth bring forth good fruits, as fire cannot be fire, except it give heat. So then, we cannot be judged to condemne good workes, even our Adversaries themselves being judges: yea we confesse a necessity of them, as themselves confesse. Besides, the same *Bellarmino*, after all his magnifying of the dignity of good workes to the highest straine, as the wringing of the nose bringeth forth blood, so hee teacheth they are able to endure the Justice and Iudgement of God: yet I say after all this, hee witnesseth and confesseth thus much in his owne words, *Justificamur à Deo gratis, id est, ex mera ejus liberalitate, quantum ad nostra merita, nullo enim nostro opere meremur justificari*, that is, *We are justified of God freely, that is, of his meere liberality, as touching our owne merits, for wee deserve by no worke of our owne to bee justified.* Now what, I pray you, ye Romanists, doe wee teach more then hee teacheth in those words? And yet farther touching workes he sheweth, as I have shewed elsewhere, that for the uncertainty of our righteousnesse, and the danger of vaine glory, it is a most safe thing to put our whole trust in the mercy and bountifulnesse of God onely. And immediatly after, *Nemo absq; revelatione certò scire potest habere vera merita, aut in eis ad finem usque perseveraturum*, that is, *No man can without a revelation know certainly, that he hath any true merits, or whether he shall continue in them unto the end.* I wonder therefore how they can warrant the workes of suprerogation in any of the Saints, and how they dare take upon them to dispense the over-plus of their merits, when they avouch, that no man knoweth himselfe whether hee have any true merits? doe they know the merits of other better then of themselves? or can they dispense that whereof the Saints themselves are ignorant? and what

Prov. 30. 33.

Bellarmino. De Iustific. lib. 2. cap. 3

Bellarmino. De Iustific. lib. 5. cap. 7. propos. 3.

what doe they then meane to boait so much, and babble so often of their merits, when this great master at Rome, and a Cardinall of that purple Whore affirmeth, that no man, and therefore not himselfe, certainly knoweth, whether he hath any merits at all, or not: and that it is therefore the safest course for all men to rely upon the mercy of God onely? Thus they say and unsay, they affirme and deny, they binde and loose, they blow hot and cold at their owne pleasure.

Secondly, acknowledge from hence, that as salvation it selfe is freely bestowed; so also are all the meanes that serve to bring us to salvation, as it were from our setting out, to our journies end. Christ Iesus was sent into the world freely, and the preaching of the Gospell is convaied and made knowne unto us freely. Faith is given freely, regeneration is given freely; of them all wee may say with Christ our Saviour, Ioh. 3. 8. *The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is every one that is borne of the Spirit.* This truth the Apostle teacheth, pointing out the steps whereby we attaine to salvation, as it were to the top of a mountaine, he taketh the beginning of all at God, who *sendeth out* Pastors for the *worke of the ministry*, Rom. 10. 15. and the *edification* of the body of Christ. And that the worke might every way appeare to be free, he causeth it *to raine upon one City*, and causeth it not to raine upon another: one piece was rained upon, and the piece whereupon it rained not, *withered away*. And as it is his gift that we have the Word, so it is a gift no lesse then the former, to cleere the eyes of our understanding, that the Word vanish not away, as the corne that is blasted: otherwise we may heare it, and yet have no profit by it. The Jewes were as sheepe without a Shepherd,

heard, scattered abroad : what was the cause that they were gathered together ? Christ Iesus *had compassion upon them*, Matth. 9. The Apostle had a vision, *A man of Macedonia stood by him*, and prayed him to come among them : whereby he gathered that the Lord had called them to preach the Gospell unto them. Againe, they were forbidden to preach the Word in Asia, and the Spirit suffered them not to goe into Bithynia. This putteth us in minde of sundry other duties, as branches thereof: First, wee are by nature *dull of hearing*; wee have eares, but we cannot heare, untill the Lord open them, as he did *Lydias*, that *she attended to the words that were spoken*: we have hearts, indeed, but we cannot understand, untill God open them, as he did the hearts of the two Disciples that were going to Emaus, who said, *Did not our hearts burne within us, while he talked with us by the way, and while he opened to us the Scriptures?* And likewise of those that heard *Peter*, who were *pricked in their hearts*, and said to the Apostles, *Men and brethren, what shall we doe?* Wee have eyes indeed, but wee are starke blinde, untill hee open them, who came into the world, that *they which see not, might see*, Ioh. 9. and he sent the Apostle to open the eyes of the Gentiles, and to turne them from darkeness to light, *Acts 26. 18*. Secondly, we know not the mysteries of Gods Kingdome: for albeit they be the wisdome of God, yet to us, that are by nature foolish, they are foolishnesse, therefore it must *be given* to us to know them, whereas to them that are *without*, all things are done in parables. Thirdly, we must begge of God to take away the scales from our eyes, and the stone out of our hearts, and to give us hearts of flesh. Thus the Prophet prayeth oftentimes to God, to *give him understanding*. Fourthly, it is our dutie to come into the house of God, the Schoole of all spirituall wisdome. This is the

House

Matth. 9. 36.
Acts 16. 9, 10,
6, 7.

Heb. 5. 11.

Acts 16. 14.

Luke 24. 32.

Acts 2. 37.

Ioh. 9. 39.

Marke 4. 11.

Psal. 119. 18,
27, 34.

House of prayer and preaching, the place where his honour dwelleth. This is Mount Sion, wherein he pleaseth to reside, and hath promised to dwell. God is present with such, and in the midst of them that heare his Word. But how can we looke to have his graces bestowed upon us, if we resort not to his gate where they are distributed? Fifthly, hearken and attend to the things taught and delivered with all diligence, *lest they slip from us*, as wholesome liquor out of a rent or riven and broken vessell, *Heb. 2.* Lastly, the greater that the meanes are which are offered, the greater is his mercy toward us: and the greater his mercy is, the greater obedience he requireth at our hands. Hee dealeth not so with every people: but if these be rejected of us, the greater is our sinne: the greater our sinne, the greater is his wrath: and the greater his wrath, the greater shall be our punishment, as Luke 12. *Vnto whomsoever much is given, of him shall bee much required; and to whom men have committed much, of him they will aske the more.* Luke 12.48.

Thirdly, from hence commeth much comfort to weake and troubled consciences, as it were light arising out of darkenesse, and life springing out of death, that finde no worthinesse in themselves, that know they owe, as desperate debtors, and poore bankrupts, a great summe; even *ten thousand talents*, Matth. 18. and yet have not one penny or mite to make paiment, and to discharge the debt, considering that God offereth his gifts frankly and freely unto us, and standeth not as a mercilesse creditor upon our owne satisfaction. This putteth us in minde, first of all of our owne disability, to give any ransome or recompence unto him: for then his gifts should not be free. Secondly, God offereth and propoundeth his gifts to such as have nothing to give, and pronounceth *the poore in spirit to be blessed*, so that

that our buying of him is without any money : nay, the offering of him money, and tendering any payment to him, is like *Simons* offering money to buy the gifts of the holy Ghost, which is such a barrelying in our way, that we may be sure never to attaine unto them. True it is, the graces of God are many in number, excellent in value, and great in measure : yet if they were open and offered to none but to such as can well deserve them, and thorowly recompence them, what profit should wee have thereby ? Thirdly, his grace is set forth and magnified by our want and *weaknesse*, 2 Cor. 12. and where *sinne aboundeth*, his grace much more aboundeth, Rom. 6. Fourthly, we must bee humble in our owne eyes, considering that wee have nothing which we have not received : and therefore *why should we boast, as if we had not received the same* ? He that hath nothing at home, must seek abroad, as *Jacob* that wanted corne, was glad to send far for it to the King of Egypt. *Salomon* saith, *The poore useth intreaties*, or maketh supplications. If we could thorowly be brought to know, to feele, and to sigh for our own barrenesse and emptinesse, it would contraine us to go out of our selves, and to have recourse to God for the supplying of our wants. Lastly, we should freely yeeld him our obedience, as he freely yeeldeth to us a plentifull measure of his grace. We have all of us freely received; let us therefore likewise freely give to him the honour that is due to his name. If we will not doe this, we will doe nothing.

4

Ioh. 6. 68.

Fourthly, let us goe to God the Author of grace, and pray to him to give us his graces, who giveth liberally, and reproacheth no man. For as the Apostle saith, *To whom shall we goe ? thou hast the words of eternall Life :* so I may say, The Well-head is in Heaven, whither then shall we goe, but to God that dwelleth in the Heavens ? This doth the Apostle teach, *If any man want*

want wisdom, let him aske of God, *Jam. 1.* True it is, God hath a treasury of his graces, and he is also by nature full of bounty, and his hands alwayes open and extended to bestow somewhat: but what shall this helpe or further us, if we doe not duely and daily make suit and supplication unto him? The graces of God are offered and bestowed: but to whom are they offered, and upon whom are they bestowed? doubtlesse upon them, and to them onely *that aske after them, that seeke* *Matth. 7. 7.* for them; and *knocke* at the Gate of God to receive them, as poore men do for an almes at rich mens doores. If then we be destitute of them, where is the fault of our emptinesse, but in our selves, that never desire them? or if we doe, it is so coldly, as if wee cared not whether we obtaine them or not? If wee did in that manner crave any thing at the hands of mortall men, we should teach them to deny us that which we crave. The treasures of God being precious, are kept locked up, prayer is as the Key that openeth the Closet, that we may take up so much as we need. Againe, they are in Heaven, and therefore we ought to be more in Heaven then we are, and to carry our soules thither with us, and not ever lye groning, and groveling upon the earth. Prayer is a familiar communication and conference with God, and that with boldnesse, yet with reverence, as it were to binde him to his owne word, that is gone out of his owne mouth. The greatest enemy thereunto is the Devill, that standeth as it were *at* *Zach. 3. 1.* *our right hand* to resist us, when wee would call upon God. When *Paul* and the Disciples prepared to goe *Acts 16. 16.* to prayer, the Devill, that had possessed a Damofell, stirred her up to call and cry after them, and so to disturbe and destroy that holy action. And no marvaile. For he knoweth, as well as if hee were of our secret counsell, what we desire and demand, and what wee

ayme at, namely, to gather strength, and get supply against him; and therefore Christ saith to the seventy Disciples returning from preaching and praying, *I beheld Satan as lightning fall downe from Heaven*, as the Amalekites at the prayer of *Moses* were discomfited. So he teacheth us to pray daily, *Not* to be led into temptation, but to be delivered from evill: and thereupon hee bestirreth himselfe, not onely to corrupt the doctrine, but to hinder the practice and performance thereof. And if he can draw us to live in some open and knowne sinne, he thereby stoppeth our mouthes, and stiflcth our prayers, and shaketh our confidence to obtaine that which wee desire, forasmuch as God heareth not sinners, as we noted before.

3

Lastly, from hence we are stirred up to offer the sacrifice of praise and thanksgiving unto God. For as he sendeth downe his gifts upon us, so ought we to send up our prayers and praises to him: and as his blessings descend to the earth, so should our blessing of him ascend to the Heavens. Wee are oftentimes ready to ascribe too much to men, as *Johns* Disciples did to their Master, as *Cornelius* to *Peter*, and as they of *Lycaonia* to *Paul* and *Barnabas*, and to forget God the Author and Fountaine of all good things. This made the Apostle say, *Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase*. God is all in all, and let him have the glory for all. This the Prophet teacheth, *Psal. 103. 1*. As then the former use directeth us to aske such things as we want, so this teacheth us to returne praise and glory when they are obtained, forasmuch as he that offereth praise, glorifyeth him: hee that offereth him not praise, glorifieth him not. The Prophets and Apostles seldome mention the great workes of God the Father, and of his Sonne Iesus Christ wrought for our redemption, and salvation, but they

Luke 10.18.

Exod. 17.11.

Ioh. 3. 26.

Acts 10. 25. &
14. 11.

1 Cor. 3. 7.

Psal. 50. 23.

they breake out into the praises of God, *Esay* 12. 1, 2. *Gal.* 1. 5. *Ephes.* 3. 21. *Revel.* 1. 5, 6. 1 *Tim.* 1. 15, 16, 17. It is a fearefull signe of little or no grace received or regarded, that we are so cold and seldome in thanksgiving: whereas he that hath received much, will also be much in offering to God the calves of his lips. If we can open our mouthes to pray for our owne good, and then presently shut them againe, so soone as we have obtained our suit, (like the unthankfull Lepers) and should render thanks to him for them, we are unworthy either to receive any new blessings, or to retaine the old, having justly forfeited them into his hands.

Vnto you.) In these words we have a description of the object of the promise, *You*; that is, the little Flocke mentioned in the words before. In the former words we heard of the Donor or Giver of the promise, to wit, the Father: now of the donee, or persons to whome the Kingdome promised is given, and for whom it is prepared, for the Sheepe of Christ. Wherein observe, that our Saviour saith not, The Father will give to all men the Kingdome without any limitation or exception, without any difference or distinction. This were an happy matter and joyfull newes, to heare that all shall inherit the Kingdome, that all shall bee made Kings, and weare Crownes of gold: but such are divellish Teachers and spreaders of false newes, who will have this Kingdome equally prepared for all, and equally propounded to all. For Christ hath made an inclosure, and separated it as with an high wall from the world, as he did the Garden of Eden from the rest of the earth, wherein the beasts abode, that it lyeth not open for the uncleane and prophane. This reward shall be given to the Sheepe of Christ, and to them onely; *To you it shall be given.* This teacheth that *Doct. 11.*

the Kingdome of heaven is not given to all persons whatsoever, but onely to his owne, as *Dan. 12.* Many of them that sleepe in the dust shall awake, *some to everlasting life*, and some to shame and everlasting contempt. All indeed shall arise, but all shall not arise to everlasting life, but some onely. And *Revel. 21. 27.* There shall in no wise enter into it *any thing that defileth, neither whatsoever worketh abomination, &c.* So Christ speaketh *John 20. 28.* My Sheepe heare my voyce, and I know them, and they follow me, and *I give unto them eternall life*, and they shall never perishe, and *Chap. 17.* Christ praying for all that shall beleve in him, saith, *The glory which thou gavest me, I have given them, that they may be one as we are one.* And afterward, *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* And *Matth. 25. 46.* They which doe not cloath, nor feed, nor visite poore distressed Christians, *shall goe into everlasting punishment, but the righteous into life eternall.* See more, *1 John 3. 2. Colos. 3. 3. 2 Tim. 2. 19. John 3. 16. 1 Pet. 1. 3, 4.*

Reas. I.

This will farther appeare by reason. First, it is given to none, but for whom it is prepared. But it is prepared onely for the Sheepe of Christ. For when the Sheepe shall be set on the right hand of Christ, he shall say to them, *Come yee blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.* So then, such onely as are Elected shall be glorified: but all are not Elected, because a generall election is no election. For he that taketh all, doth not make any choise of any; and many are called, but few are chosen. Hence it is that the Apostle saith, *Rom. 8. Whome he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he*

he also glorified. But all are not glorified, because all are not justified: all are not justified, because all are not called: and all are not called, because all are not predestinated.

Secondly, such as are **G**oats, shall be set on the left hand, and then shall Christ their Iudge say unto them, *Depart from me, ye cursed, into everlasting fire prepared for the Devill and his angels, Matth. 25.* Seeing therefore everlasting destruction is prepared for all the Reprobate, it cannot be that the Kingdome of heaven should be given unto all men. 2

Thirdly, such onely are saved as have faith, because that giveth us entrance into the Covenant, and openeth the Kingdome of heaven unto us. But all men have not the grace of faith, *2. Theff. 3.* He would have the Thessalonians pray, that he might be delivered from unreasonable and wicked men, *because all men have not faith.* And if we cannot please God without it, doubtlesse we cannot be saved without it. 3

Fourthly, onely such are saved, as have *the mystery of the Kingdome* revealed unto them. For the Lord will teach the meeke his way, and the secret of the Lord is with them that feare him: but this *mystery* is not knowne to any that are *without*, but all things are done to them in Parables, *Mar. 4. 11.* 4

Conclude from hence the damnable heresie of such as hold, That all men shall be saved, yea even the Devils themselves. These dreame of such a mercy of God overflowing all bankes and bounds, as the Scripture alloweth not, nor establisheth, nay overthroweth utterly. Besides, this is such a fantastickall mercy, as pulleth up his Iustice by therootes. If a man should imagine such a Magistrate, and set him up to rule a Kingdome, as is whole composed of mercy, would he not be laughed to scorne? and bring both himselfe

and the Common-wealth to ruine? We may not therefore so extend the mercy of God at large, that wee shrinke up the sinewes, and cut short the cordes of his Iustice. Heaven is commonly presumed by these, to be as a common Inne, in which all shall stay and rest that list, without difference or exception: or as the earth which is a common mother, in the wombe whereof all must take up their lodging. This is a notable illusion of the Devill, who, being damned himselfe, and deprived of the glory of God, seeketh to deceive men, and to draw them into that estate into which he himselfe is fallen. If he can once bring his disciples and followers to this folly, nay impiety, nay the top of all impiety, to perswade them that they may doe what they will, and live as prophanely as they list, because (forsooth) all shall be saved: he hath gotten full possession of them, they are become his owne, hee hath them fast bound to him in chaines and fetters, that they cannot breake away from him. For who will regard godlinesse of life, that is perswaded that all men must be saved? as if the punishment of hell so often threatned in the holy Scriptures, were old wives fables, to make men merry, or an idle scare-crow to make them afraid; or else a poeticall fiction to delight the reader. But while such men dreame of salvation in heaven, let them take heed they have not their portion in hell. The Apostle *Paul* laboured more abundantly then the rest, yet after all his labours and sufferings, and care of all the Churches, he gained not all: he submitted himselfe to the condition of all, both Iewes, and Gentiles, yea, he became all things to all men, that *he might by all meanes save* (not all, but) *some*, 1 *Cor.* 9. And what some this is in comparison of the rest; the Actes of the Apostles sufficiently declare, sometimes one, sometimes two, and sometimes none at all. But did God
create

3 *Cor.* 9. 22.

Obiect.

create any man to be damned? If not, then they shall be saved. To say he did, maketh him unjust. I answer, He created all for his owne glory, yea, even *the wicked* ^{Answ.} *for the day of evill*, as *Salomon* teacheth: So it is said of *Pharaoh* *Ro. 9.* *For this same purpose I have raised thee up,* ^{Prov. 16.4.} *that I might shew my power in thee; and that my Name might be declared thorowout all the earth: therefore He hath mercy on whom He will have mercy, and whom He will, Hee hardneth.* Secondly, God doth consider man as fallen, and thereby having lost the happinesse wherein he was created. This befell him for his owne grievous sinne, *Gen. 3.* The more grievous, by how much the goodnesse of God toward him was the greater, and the power whereby he was inabled to stand the stronger. Besides, by the sinne of our first Parents, we all were defiled, no lesse then if *Satan* had tempted us in the Garden, and we in our persons had harkened to his voyce, had tasted of the forbidden fruit actually, and had stretched out our hand to receive the same, as *Rom. 5. 12.* *By one man, sinne entred into the world, and death by sinne, and so death went over all men, for as much as all men have sinned.* Thus also afterward, *By the offence of one, the fault came on all men to condemnation, and by one mans disobedience many were made sinners, as by the obedience of One, many are made righteous.* But it will be further objected, that the *Apostle* saith, God hath concluded all in unbeliefe, that he might have mercy upon all, *Rom. 11. 32.* If upon all, then none, no, not one shall be condemned. I answer, The purpose of the *Apostle* is not to teach, that it is Gods purpose to save every particular person, but some of all sorts, some *Iewes*, some *Gentiles*, even all the faithfull of every Nation, Tongue, and Language, as appeareth by comparing of other Scriptures, as *Rom. 10, 12, 13.* *He is rich to all that call upon him;* and *Gal. 3.* where all is limited and

Object.

Rom. 11. 32.

Answ.

Rom. 10. 12,

13;

Gal. 3. 22.

and

and restrained to all beleivers, to all the Elect, and to them onely.

2

Secondly, woe to all impenitent persons, the whole company of the Reprobate, for they shall be shut out of the Kingdome, as the foolish Virgins were out of the Bride-chamber. As the Kingdome of heaven is the hight of happinesse, so to be shut out of it, is the greatest misery that can be. It had beene better for such that they had never beene borne. It is a fore punishment to be banished out of a mans Country. Our Country soyle is pleasant and welcome to all men, therefore to be exiled from it, is worthily accounted a great Judgement: how much more to be cast forth of the City which *hath foundations, whose builder and maker is God, Heb. 11*? It is a fore punishment to have judgement to bee burned, notwithstanding that the fire quickly consumeth the body to dust and ashes: how much more to be cast into the *fire that never goeth out*? Who knoweth not what a fearefull judgement it was to be cast into the *Denne of Lions*, as *Daniel* was? how much more to be cast into the darke Dungeon and Den of the Devils, which are Lions alwaies roaring after their prey? A fore judgement to be committed to perpetuall imprisonment, and to lye there with bolts of iron as many as he can beare, and to have none suffered to come to comfort him: how much more to be cast into *the prison of hell*, in which there is no release, out of which there is no recovery? nay all these punishments, if they could be put together, what are they but as painted fires, painted dennes, painted prisons, painted paines, in comparison of the everlasting punishment in hell, and those unspeakable torments? It is a grieuous punishment to be thrust out of the visible Church in this life, as *Cain* was out of the house of *Adam*, as *Hagar* with her sonne *Ishmael* out of the house of *Abraham*:

Heb. 11. 10.

Dan. 6. 16.

1 Pet. 3. 19.

Revel. 20. 7.

Gen. 4. 14, &
21. 10.*Abraham*:

Abraham: but a thousand times more fearefull to be thrust out of the house of God in heaven, from the glorious presence of God and his Angels? Alas, what benefit or comfort shall these have, to know that God hath prepared a Kingdome and an Inheritance, immortal, and undefiled, and that fadeth not, and to see Abraham, Isaac, and Jacob, and all the Prophets and people of God in the Kingdome of heaven, and themselves shut out of Matth. 8. 11, 12. 1 Cor. 6. 9. Acts 17. 31. Rom. 2. 5. Jude 15. 1 Cor. 15. 52. 1 Thes. 4. 16. Luke 23. 30.

dores, Math. 8. 11. 1 Cor. 6. 9? This cannot but be a terrour, nay, a terrour of all terrours, to consider that God hath appointed a certaine day, in which he will iudge the world in righteousness, *Act. 17. He will rebuke the ungodly of all their wicked deedes, which they have ungodly committed.* This terrour will be acknowledged the greater for these causes. First, they shall heare the dreadfull thunder of Christs fearefull voice summoning them to Iudgement. For the Archangell shall blow the Trumpet so shrill, that the dead shall heare the sound thereof, and hearing it, shall arise and come to Iudgement. Secondly, they shall be all compelled, though fore against their wills, to appeare before the Iudgement Seate of Christ, being gathered and assembled from the foure winds of heaven. If malefactors bee hardly drawne before Magistrates to receive worthy punishment for their offences: how much more will the Reprobate strive and struggle, to keep themselves (if it might be,) from the presence of him that sitteth upon the Throne? and rather say to the mountaines, *Fall upon us*; and to the hills, *Cover us*? Thirdly, they shall stand as poore caitiffes at the left hand of Christ, as a signe of miserable disgrace, especially when they shall behold the Righteous on his right hand, in token of their honour and advancement, whom they in their life time have despised. For as *the right hand* hath bin taken for a token of acceptation and receiving into favour,

your, *1 King 2. 19.* So on the other side, the left hand
 hath beene accounted ominous, and a token of reje-
 ction. Fourthly, a fire shall devoure before him, and
 it shall bee tempestuous round about him, *Psal. 50.*
 So it was at the giving of the Law in mount *Sinai*,
 which was *altogether on a smoke*, because the Lord de-
 scended upon it in fire, and the smoke thereof ascen-
 ded, as the smoke of a Furnace, and the whole mount
 quaked greatly: there were thunders and lightnings,
 and the voyce of the Trumpet exceeding loud and
 sounding long, so that all the people trembled. But the
 fire and the feare shall bee much greater at the last day,
 when the Lord Iesus shall appeare in great glory, when
 the *Elements shall melt with fervent heat*, the earth also,
 and all the workes therein shall be burnt up, *2 Pet. 3.*
10. Fifthly, they shall have shame and perpetuall con-
 tempt powred upon them, so that they shall be shamed
 for ever before many witnesses before men and Angels,
 even before all the world, *Dan. 12. 2.* Forasmuch as
 there is nothing secret, that shall not be evident and
 come to light. This the Lord teacheth by the Prophet,
These things hast thou done, and I kept silence, thou
thoughtest that I was altogether such a one as thy selfe, but
I will reprove thee, and set them in order before thine eyes.
 Lastly, they shall have the Sentence of death and dam-
 nation pronounced against them; the misery whereof
 standeth in three points. First, in feeling paines into-
 lerable, unspeakable, and unsupportable, not to be
 uttered by the tongue of man. We see how terrible
 and tedious many diseases are, and what torments they
 bring to the body in this life: but what are they to the
 torments of hell? For as all the comforts and pleases
 of this life, are nothing in comparison of the joyes of
 heaven, the *eye hath not seene them, the eare hath not*
heard them, the heart cannot comprehend them: So I may

say

Psal. 50. 3.
2 Thes. 1. 8.
Exod. 19. 18,
19, 16. & 20.
18.

2 Pet. 3. 10.

Psal. 50. 21.

1 Cor. 2. 9.

say of the punishments of damned soules, Neither hath the eye of man seene them, neither the eare of man heard them, neither can the heart fully conceive of them as they are indeed. Onely the Scripture expresseth them by things most bitter and violent, that we might in some sort attaine to the knowledge of them: and therefore the Apostle saith, *Rom. 2. Tribulation and anguish shall be upon the soule of every man that doth evill.* Secondly, in a separation from God, from Christ, from the Angels, from all the righteous, from all comfort, and from eternall glory. A paine and punishment nolesse then the former, to see the Saints, whom they thorowout their whole life have mocked and misused, and judged to be fooles and mad men, now honoured and advanced to the Kingdome of God, and themselves in greatest disgrace for ever. The sight doubtlesse of the felicity of others, shall aggravate and encrease their owne misery. Thirdly, in the fellowship that the Reprobate shall have with the Devill and his angels. They that now will seeme to shake and tremble at the very naked naming of the Devill, and cannot abide to heare of him; they that are ready to defie, and denie, and detest him in words, yea, to blesse themselves when any mention is made of him: alas, alas, now they must be constrained to abide this, as a part of their cursed condition, to have the continuall fellowship of the Devill, and the rest of the damned crue, and of none other but of them. *David* complaineth of it, as of a great misery, and a woe much to be bewailed and lamented, that he *did sojourne in Mesech*, and dwell in the Tents of Kedar: but woe, woe, woe, againe and againe, to those, that must not sojourne for a season, but dwell for ever and ever; not in Mesech or Kedar, but in the house of darkenesse, with the Devill the Prince of darkenesse, where they shall be cast into

Mlch. 8. 12.

utter darknesse; there shall bee weeping and gnashing of teeth.

Lastly, acknowledge the wonderfull mercy of God toward his Children, who hath loved them with a speciall and unspeakable love. True it is, the Reprobate have many blessings in this life, because they live among the godly, and for their sakes, because God would leave them without excuse, and stoppe their mouthes for ever, because he would teach his owne servants not to place any happinesse in them, but to looke for greater blessings in the other life: howbeit they have not such among them all, as doe accompany salvation. For as *Abraham* gave sundry blessings to the sonnes of the Concubines, but he made *Isaak* the sonne of the free woman to be his heire: so God bestoweth common gifts, and many temporall blessings upon the Reprobates, hee maketh *his Sunne to rise* on the evill and on the good, and sendeth raine upon the just and unjust: howbeit he maketh them not his heires, for as much as spirituall and eternall graces are communicated to none, but to the Elect, which shall be inheriters of Salvation, and for them he hath prepared the Kingdome. Why may wee not therefore cry out with the

Gen. 25. 5, 6.

Math. 5. 45.

Psal. 144. 3. &
8. 5. & 3. 4. 8, 9.

Prophet, *Lord, what is man, that thou takest knowledge of him? or the sonne of man, that thou makest account of him? who is like to vanity, and his daies are as a shadow that passeth away, Psal. 144.* And else-where, *O, taste and see, for the Lord is good: blessed is the man that trusteth in him! O feare the Lord, ye his Saints, for there is no want to them that feare him.* If God must have praise for the least of his blessings, how much more for this, that is the greatest of all, wherein the Lord hath enlarged his love towards us? and without which, our faith had beene in vaine, yea, Christ Iesus had dyed, risen againe, and ascended in vaine, and all the worke

of

of our Redemption were frustrate; so that without consideration of the Kingdome of heaven, (of which we come now to consider in the last place,) blessings were no blessings, and graces were no graces at all.

The Kingdome.) This is the last, but not the least branch of the promise, which containeth the highest staire and top of our felicity and happines. The ungodly thinke faithfull men unworthy to breathe, or whom the earth should beare: but behold, God, even the Father, vouchsafeth of his grace and good pleasure to account them worthy of heaven. The ungodly deeme them not to be worthy to live in the world: but the Lord esteemeth not the *world worthy of them*, and therefore he will translate them out of the world, that they may enjoy his presence. Now as before we heard of the object of the promise, the Flocke of Christ: so now we come to consider of the subject or principall matter of the promise, the *Kingdome* of heaven. And in this word we have the substance of the reason used by Christ our Saviour, to keepe us from feare of falling away from him, for feare of future wants: and therefore we have deferred to consider of the strength thereof to this place. The reason may be thus framed, and put into forme, that we may see the force of it,

Heb. 11.38.

If God will bestow upon us the Kingdome, then feare not the lacke of earthly things.

But God will bestow upon us the Kingdome, Therefore.

Feare not the lacke of earthly things.

Or more plainly after this manner:

Whosoever have a Kingdom promised unto them, need not feare the lacke of lesser blessings;

But the faithfull have a Kingdome promised unto them,

Therefore

Therefore the faithfull need not feare, the lacke of lesser blessings.

The power and strength of this reason is good and exceeding great. Christ our Saviour doth never argue weakely, who ministreth strength to all his that are weake. In this reason, the giving of heavenly things to us, is made an argument to prove the not withholding of earthly things from us. Wee may not feare or faint in our faith and profession, as though God would quite forsake us, or give us over. And wherefore? Because he hath promised to us the Kingdome, so that there is nothing so great that he will sticke at, or doubt to bestow upon us. The force of this reason layeth before us this instruction, that the consideration of the Kingdome of Heaven, and of the eternall joyes prepared for the faithfull, ought to be a strong and sufficient reason to stay us up in all trials and troubles whatsoever. True it is, the righteous have many troubles, and we have likewise many promises fitted to every estate, as it were medicines applied to the diseases, but among them all, there is none more forcible and effectuell then this promise in this place, which is the accomplishment of all promises, to wit, the Kingdome of Heaven. Doe we finde our faith at any time weake and faint, fearing tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? or to be separated from the love of God and his Sonne Iesus Christ? or to be oppressed and overburdened with wearinesse and painfulnesse, with hunger and thirst, with fastings, with cold, with watchings, with poverty, with reproaches, with feare of death, and such like? behold the promise here set before us: let us lay fast hold upon it. Let us with joy and comfort lift up our eyes, or rather our hearts to Heaven, and remember that wee have the reversion of a Kingdome promised unto us by him

Doct. 12.

Rom. 8. 35.

2 Cor. 1. 27.

him that did never falsify his Word, in regard whereof, we are more then Conquerers through him that loved us, whereby we may easily see an issue out of the former tentations. Hence it is that *Abraham, Moses,* and all the Prophets, in the midst of all their afflictions wherewith they were afflicted, did comfort themselves hereby, they had respect to the great reward they knew to be laid up for them in the Heavens. The Hebrewes tooke joyfully the spoiling of their goods, while they were made a gazing-stocke by reproaches and calamities. This is no easie thing to beare, but hard for flesh and blood to doe. For no doubt their goods and good names were as precious unto them, as ours to our selves, or to any other. What then was the cause that made them able to beare all these injuries and indignities? Surely this; they knew in themselves, that they were Heires apparent to a Kingdome, and had *in Heaven a better and an enduring substance,* Heb. 10. 34. ^{Heb. 10. 34. & 11. 9, 10, 24.} then they knew, that what teares soever they shed, he would not onely keepe them in his bottle of remembrance, but then he would wipe them away from their eyes, that they should shed them no more, *Revel. 7. 17. & 21. 4.* Here is their time of weeping, but then shall be the time of their rejoycing: here is their time of sowing, but then shall be the time of their reaping; as *Lazarus* while he was here was distressed, but after this life he was comforted. Then there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the former things are passed away, *Revel. 21. 4.* the sorrow of the Saints shall be turned into joy, and their joy shall no man take from them. ^{Luke 16. 25. Ioh. 16. 20, 21, 22. I Ioh. 3. 2.}

The reasons follow. First, the greatest blessings assure the lesser, and take away all doubt from us that might any way stay or stagger us in our obedience. No

man, having a promise of a greater benefit from an honest man that he knoweth hath ever beene wont to bee as good as his word, can or will make any doubt of his performance of the lesser: so ought wee to learne to strengthen our faith against the feare of earthly wants, by consideration of the heavenly promises that are found in the Word of God, none of which did ever fall to the ground, as the Apostle teacheth, *Rom. 8. He that spared not his owne Sonne, but delivered him up for us all, how shall he not with him also freely give us all things?*

Rom. 8. 32.

2

Rom. 8. 18.

Secondly, all the sufferings of this present time are not worthy to be compared *with the glory* which shall be revealed, *Rom. 8.* Let the meditation of this glory be once thorowly laid up as a treasure in our hearts, and we have thereby a soveraigne preservative against all dangers whatsoever which beset us round about: whereas such as are daunted and distressed with every blast or bruit of danger, like men that are at their wits end, it is plaine they were never well grounded in the Article of everlasting life.

3

Thirdly, all calamities and troubles how many and great soever, are short, temporall, and momentany, they endure but a little season, as Christ comforteth the Church, *Thou shalt have tribulation ten dayes.* And the Prophet, *Psal. 30. His anger endureth but a moment, in his favour is life: weeping may endure for a night, but ioy commeth in the morning.* But the Kingdome of Heaven is not for a night, nor for one yeere, nor two yeeres, nor five yeeres, neither ten yeeres, nor twenty yeeres, nor as a flower that flourisheth for a season, and suddenly fadeth away; but it is unchangeable, incorruptible, and everlasting, as the Apostle sheweth, *2 Cor. 4. Our light affliction, which is but for a moment, worketh in us a farre more exceeding and eternall waight of glory, while we looke not at the things which are seene, but at the things which are*

Revel. 2. 10.

Psal. 30. 5.

Esay 54. 7, 8.

2 Cor. 4. 15,

18.

are

are not seene : for the things which are seene, are temporall, but the things which are not seene, are eternall.

Lastly, this is as a staffe of sufficient force put into our hands to uphold us and stay us up, because the Kingdome of Heaven is the end of all sorrowes and miseries whatsoever : for then this *mortall shall put on immortality*, and death the last enemy shall bee destroyed and *swallowed up in victory*. The Traveller that hath a great way to goe, and to passe thorow many troubles, not without much labour and sweating, oftentimes comforteth himselfe with the remembrance of the end of all his journey. Wee are Pilgrims and strangers in this world, and we passe our dayes in travelling toward the Kingdome that is everlasting. Wee should make this reckoning and account, that our life, from our birth day to our dying day, is nothing else but as a pilgrimage thorow the wildernesse to the Land of Canaan, that is, our journey and passage toward Heaven. Here we must resolve with our selves to meet with many enemies and crosses, as it were rubs and stumbling blockes to hinder us, and turne us out of the way. Except therefore wee often call to minde our heavenly Canaan the end of all our labours, when all our sorrowes shall bee finished, we shall never be able to goe forward, but we shall be discouraged in the midst of our race, and sit still as a wearied man that is quite tyred and out of heart.

First, conclude from hence, that Gods Kingdome is *Vse 1.* certaine. It is no deceivable promise, neither doe we runne as uncertainly, or as one that beateth the aire : but as we runne for an uncorruptible Crowne, so wee doe runne that we are sure to obtaine. For wee have a sure Word of Christ, surer then the Heavens, because they shall *pass away as a scrowle, and the elements shall melt with heat*, but his Word shall never passe, but it *2 Pet. 3, 10.*

must be fulfilled and accomplished. It is not the manner of Christ, neither of the Apostles of Christ to use deceitfull reasons, like subtile Sophisters, to blinde or bleare the eyes of the simple, they builde the soules of men upon the strong rocke that cannot be shaken. Let us therefore bee well grounded in this article of our faith, which should never have beene applied to drive away feare, except it had beene in it selfe certaine and infallible. For a certaine disease cannot be expelled by an uncertaine remedy.

Secondly, let us walke before the Lord in feare and trembling, who, being privy to all our infirmities, and knowing whereof we stand most in need, hath provided this as an effectuell remedy against all distracting thoughts and troubles that arise in the world. God hath not left us without comfort; nay, hee hath ministred the greatest comfort, where the greatest discomfort remaineth. He knoweth what tentations arise in our mindes touching worldly wants, he sendeth us not therefore naked and unarmed into the field, to buckle and wrastle with enemies that would be too strong for us. For whereas he might have ministred unto us a thousand other comforts, he singleth this out as armour of prooffe, which is able to withstand all the fiery darts of the Devill. For as the Husbandman is carefull to make the fence strongest, and the hedge highest, where the beasts are most busie and ready to enter: so Christ our Saviour, understanding that wee lye most open to assaults of feares and cares, and to have our faith battered by the engines of our spirituall adversary, reacheth how to resist him by keeping this in remembrance, that it is *our Fathers good pleasure to give unto us the Kingdome*. And doubtlesse nothing in this world will more provoke us to stand in awe of God, and to get grace in our hearts then this, as Heb. 12. *Wherefore, we receive*

ving a Kingdome which cannot bee moved, let us have grace, whereby we may serve God acceptably with reverence and godly feare. What will move us to submit our selves unto him, and to walke in obedience before him, if the consideration of this promise of a Kingdome to banish feare of want from us, cannot doe it? If an earthly Prince should thus comfort any of his people, Feare not poverty, I will promote thee to honour and glory, how would it refresh his soule? how would it revive his spirits? and how would it provoke him to doe him the best service he could? Take an example hereof in David toward Mephiboseth the sonne of Jonathan. When the King, after inquisition for some left of the house of Saul, that he might shew him kindnesse for Jonathans sake, had called him unto him, and said, Feare not, for I will shew thee kindnesse for thy Fathers sake, and will restore thee all the Land of Saul thy Father, and thou shalt eat bread at my Table continually: Hee had no sooner heard these gracious words, and received this comfortable promise, but by and by hee bowed himselfe before him. Thus ought it to be with every one of us, when we consider what promise of honour and advancement we have received, we should in all humility cast down our selves, and walke in reverence and godly feare, all the daies of our lives before him. The driving out one feare, should worke in us another kinde of feare. If we have not this grace here, we deceive our selves, if we looke for glory hereafter. The Kingdome of grace goeth before the Kingdome of glory. If wee belong not here, to the Kingdome of grace, we shall never enter into the Kingdome of glory hereafter.

Lastly, learne from hence that we are saved by hope; by hope, I say, which is a gift of God, whereby wee wait with patience for good things, nay the best things to come. For seeing we are armed and strengthened

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against feare of wanting worldly wealth by the consideration of a Kingdome to come, where there is no want, wee are taught in all waves and stormes of this life, to put our trust in God, and to cast anchor in heaven. Whereby, behold by the way, a great difference betweene the godly and the ungodly. The godly man hath the best things to come, it is worst with him at the first and in the beginning, the farther he goeth, the better it is with him; and the best of all is after this life. This made the Wise man say, *The day of death is better then the day of ones birth.* And the Apottle testifieth, *Now is our salvation neerer then when we beleewed.* It is not so with the ungodly, his best is in the beginning. True it is, it was never good with him, nor never will be: but he is best at the first, the longer he liveth and the farther he proceedeth, it is worser and worser with him, for he heapeth up sinne upon sinne, untill it come to the full, and withall treasureth up wrath against the Day of wrath, and the worst of all remaineth for him in the world to come. So then, we must acknowledge that we hold our salvation by hope, and therefore it is not present, but to come; for *hope that is seene, is not hope, for what a man seeth, why doth he yet hope for it,* as the Apottle sheweth? We have it not therefore in possession, but in expectation: and therefore he addeth afterward, *If we hope for that which we see, we doe with patience wait for it.* Wee must all doe as *Abraham* is commended to have done, *beleewe above hope, being strong in faith,* Rom. 4. we have so many hindrances of our salvation. It is with us as it was with *David*: he had a Kingdome promised, and he was anoynted unto it, yea, in the end had full possession of it. But in the meane season he found many stormes and tempests going over his head, and ready to drowne him, and sinke his ship in the very Haven: so have we a Kingdome promised.

Eccles. 7. 1.

Rom. 13. 11.

Rom. 8. 24.

Rom. 4. 18, 19.

promised of another nature, not earthly, but heavenly; and we have an *unction from the Holy one* also, that per- 1 Ioh. 2. 20.
swadeth us of the certainty of the promise to be per-
formed: neverthelesse, the way to it is *hedged with* Hof. 2. 6.
thornes, and we must *through manifold tribulations enter* Acts 14. 22.
into the Kingdome of heaven, and wait with patience the
Lords leisure, till we may enjoy it: in the meane season
let us say with the Prophet, *Why art thou cast downe,* Psal. 42. 11.
my soule, and why art thou disquieted within me? hope in
God, for I will yet praise him, who is the health of my coun-
tenance, and my God. The summe of that which wee
have shewed, is this: Christians have not their perfect
estate in this present life. This is their property, and
the voyce whereby they are knowne; they say, My
conversation is in heaven, my hope is in the next life,
I looke for better things. For albeit God often blesse
them with honour, with riches, with friends, and all
that heart can desire, yet doe they not place their hap-
pinesse in these, they looke still for better things then
these. They cannot find any contentment in the world
to rest in, their greatest profits and pleasures have
their satiety, they alwaies ayme at higher things, even
when they are at the highest. The worldly man think-
eth he is well enough here, hee accounteth a bird in
hand better then a thousand in the bush; he saith, Give
me things present, let them that list, take things to
come; let us eat and drinke while we may, for to mor-
row we shall die! give me to day, let him that list, take
to morrow. A most prophane speech of prophane
men, whereby they may be knowne what they are, if
there were nothing else. Worldly men deride the faith-
full, and laugh them to scorne, for contemning earthly
things: but on the other side, the faithfull which hope
for things not seene, mourne for these worldly-minded
men, because they set light by heavenly things.

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Give you the Kingdome.) Thus much of the strength of the reason: the truth of the words followeth, as they are set downe without reference to the point that is argued. Now, as they are taken in themselves, they teach us this point, that God will bestow upon all his Children, (after all their labours, sighs, and sorrowes,) the Kingdome of glory. God promiteth not to every one an earthly Crowne and Kingdome, nay, this befallerh to a very few: howbeit, that which is better, is assured them; to wit, an heavenly, even to all that are his Children. Neverthelesse with the *Husbandman* we must labour, before wee can bee partakers of the precious fruits of the earth: as *good Souldiers* we must fight the Lords battels, before we can get the victory: we must here weare a Crowne of thornes, before we can weare a Crowne of glory: we must *dye* with Christ, before we can live with him: and we must *suffer* with him, before we can *reigne* with him. For as it was with the Head, so it must be with the members: the servant must not be above his Master, he first suffered *and so he entred into his glory*. It is an honour unto us to be made conformable unto his image. He was made like unto his brethren, that he might make them like unto himselfe. This truth of doctrine that is here delivered, is confirmed unto us by all the testimonies and consents of holy Scripture aileadged before. Besides which, observe the words of Christ to the penitent thiefe, *Luke 23. Verily I say unto thee, this day shalt thou be with me in Paradise*. This is the promise made to the Disciples and to all that cleave unto him, *Matth. 10. 42. 32. So Rom. 2. To them who by patient continuance in well doing; seeke for glory, and honour, and immortality, eternall life. And Christ teacheth the same, John 10. My sheepe heare my voyce, and I give unto them eternall life, and they shall never perishe, neither shall any plucke them out of my hands.*

This

This is an Article of our Christian faith, set downe indeed in the last place, because it is last of all to be accomplished, that eternall life shall be given to us, and to every true member of the Church, and is therefore firmly to be holden and beleaved of us without any doubting or wavering.

For first of all, Christ Iesus is ascended and gone up into heaven farre above all Principalities and Powers, and hath taken possession of the Kingdome in their names, as he saith to his Disciples, *In my Fathers house are many mansions, if it were not so, I would have told you; I goe to prepare a place for you,* Joh. 14. 2. Reas. 1.

Secondly, it is a just thing with God, to give deliverance to his Servants, peace for their trouble, joy for their sorrow, and glory for their shame. But wee see not this in this present life: for here they are troubled, and the ungodly are exalted, as 2. *Theff. 1. It is a righteous thing with God to recompence tribulation to them that trouble you: and to you, who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with his mighty Angels.* Thus Abraham answereth the rich glutton, *Some, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evill things, but now he is comforted, and thou art tormented.* 2 Theff. 1, 6, 7.

Thirdly, if our happinesse were in this life, we were of all other men the most miserable, 1. *Cor. 15. 19.* For what were our happinesse, but a very unhappinesse? 3
1 Cor. 15, 19.
32.
It were better we joynd with the world, and said with the Epicures, *Let us eate and drinke; for to morrow we shall dye.* And the life of the rich man were rather to be chosen, who was clothed in purple, and fared deliciously every day, then of the begger that lay at his gate full of sores, and desired to be fed with the crummes onely that fell from the rich mans table. **Howbeit the future estate of them both altereth the**
case,

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case : for the rich man, after all his pompe and glory, was cast *into torments*, and the poore man, after all his want and misery, *was carried by the Angels into Abrahams bosome*, Luke 16. True it is, the Infidels, Pagans, Epicures, and such like that live without Christ, are wretched and miserable, that have no hope of eternall life : howbeit of all others, Christians should bee most miserable : for whereas the other enjoy the profits and pleasures of this present life, and suffer not hatred, banishment, persecution and martyrdom for Religion, but flourish in the wealth, honour, power, and estimation of the world; these are hated of all men for Christs sake, and live in continuall disgrace and affliction, wayting patiently for the hope of reward to come, laid up for them. Now, if this hope should faile them and deceive them, were they not doubly miserable, being destitute of the happinesse of the present life, and of that to come also?

Lastly, God beginneth their salvation in this life. He maketh them here *Kings and Priests*, and therefore he cannot but hereafter give them a Kingdome : And he beginneth their salvation, and entreth them after a sort into the Kingdome, partly by giving them a lively taste and joyfull feeling of that heavenly glory, where-with they are ravished, and partly while hee blesteth them with such spirituall blessings in heavenly things as accompany salvation, which are as a pawne, or earnest-penny to assure them of his true mind and meaning toward them.

We may learne from hence to reason from the greater to the lesser; from the better to the baser; from the Heaven to the earth. If he have given us a greater blessing, we may be assured he can and will much more give us the lesser and lighter. If hee can give us the Kingdome of Heaven, he will not withhold from us
food

Luke 16. 19,
20, 22, 23.

4
Revel. 1. 6.
1 Pet. 2. 5.

Ephes. 1. 14.

Vse 1.

food or raiment, neither any thing which is good for us. It is a rule among the Civilians, *To whom the principall is granted, to him the accessory that dependeth upon it, seemeth to be granted also.* Lib. 2. ff. De Iurisdictione. If a Prince make any of his servants Governour of his Kingdom, hee granteth to him by vertue thereof, all rights, and priviledges, and meanes which are needfull to that office, and for the managing of the State. So the Lord hath appointed his to be Heires of eternall life, he giveth them therefore all things belonging to this present life, and things necessary to bring them to his Kingdome. If then wee have the more noble assured unto us, how can wee, without great infidelity and impiety, doubt of the performance of the lesser and baser? For what are all the blessings of this transitory life better then trifles, being valued and prized with immortality? Let us therefore evermore have before our eyes this promise, *It is your Fathers good pleasure to give unto you the Kingdome:* and certainly being mingled with faith, it will give us assurance of his helpe in all time of need, how great soever our assaults and afflictions shall be. Let us call to remembrance what the Prophet speaketh to *Amaziah* King of Iudah, when he had hired a great Army of Israel to helpe him against the Edomites, and given them an hundred talents of silver, when he was charged to dismisse them, and was in danger to lose the money which they had received for their pay: when the King said, What shall we doe for the hundred talents? the man of God answered, *The Lord is able to give thee much more then this.* 2 Chron. 25. 6, 7, 9. Was this spoken for that King alone? No, it was written even for us also, upon whom the ends of the world are come. For as when he was in doubt, and feared to lose his money, the Prophet casteth him upon Gods providence, and calleth upon him to wait upon God in an holy obedience to his

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Commandement to receive a greater blessing at his hands: so if we shall rely upon him by faith in all our troubles without murmuring and grudging, this heavenly consolation is written for us, and to us, as well as to the King; The Lord is able to give us much more then this. If wee suffer any losses, or spoiling of our goods, he can restore whatsoever hath beene taken away, and make us recompence to the full, as we see in the example of *Iob*. For as hee submitted himselfe to His good pleasure in all his crosses, and said, *The Lord hath given, the Lord hath taken away, blessed be the Name of the Lord*, and sinned not against him with his lips: so having tried his faith, his patience, and obedience, *the Lord gave him twice as much as he had before.* And this is his promise which he will performe, *Marke 10.29, 30.* Yea, what can be more forcible to worke in us patience in troubles, and contentment in poverty, submitting our selves humbly to God in all losses and wants whatsoever, then to consider that God hath laid up for us treasure in Heaven, and will bestow upon us *a Kingdome*? If then at any time wee be carried into strange thoughts and cares for the things of this life, it is certaine wee were never well grounded in the doctrine of everlasting life. For how can wee looke for heavenly things from him, when we doubt of earthly? How can we looke for the life to come, when we feare to lacke for this life? or how shall we depend upon him for our soules, when we dare not trust him with our bodies? Whatsoever therefore we may seeme to others, or to our selves to doe, it is certaine, wee deceive both our selves and others also, to thinke that we rely upon him wholly for the greater and better things, when we rest not upon him for the slightest and smallest matters.

Secondly, use the meanes carefully that may further

us in our journey toward this Kingdome. All men are willing to bee at their waies end, but all men are not willing to know the way, or if they know it, it is death to them to walke in it. But if any say as *Thomas* did to Christ, *How can we know the way?* I answer, Wee are brought in to the Kingdome by the meanes of the Word, as the Traveller is to the place of his lodging by his Guide. Christ Iesus is the *Way*, the Word of God is our Guide, and it is the Rule by which we must walke. The Carpenter is no body without his square, his worke can never be right, if it be not laid unto it: so it is with the faithfull, he can doe, hee will doe nothing without his rule, which is so excellent, that it is called the *rod* of Gods mouth, and the *breath* of his lips, Esay 11. 4. 2 Thef. 2. 8. *The Gospell of the Kingdome*, Matth. 9. 35. and *the Scepter* of righteousness, Heb. 1. 8. Christ is the King of his Church, to rule it, and give Lawes unto it: howbeit he is not our King, except we suffer him to raigne in us outwardly by his Scepter, and inwardly by his Spirit. All men will seeme desirous to come to Heaven, but they will chuse their owne way, and their owne guide, they will not submit themselves to the wisdom of God, as if the *foolishnesse* of men were wiser then God, or the *weakenesse* of men were stronger then God. They would gladly attaine eternal life, and with him in the Gospell, they account him happy that shall *eat bread in the Kingdome of Heaven*: but they regard not the Gospell of the Kingdome. These dreame of a Kingdome without the Word: but this is an imaginary Kingdome of their owne. If wee travell without the Word, it will bring us to Hell, the kingdome of darknesse; but never to the Kingdome of Heaven; and of God who dwelleth in the light, which no man can approach unto. No man by nature knoweth the way to Heaven; neither can possibly finde it

without

Ioh. 14. 6.

Esay 11. 4.

2 Thef. 2. 8.

Matth. 9. 35.

Marke 1. 14.

Heb. 1. 8.

Psal. 45. 6.

1 Cor. 1. 25.

Luke 14. 15.

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without his guide; there are so many odde lanes, and blinde turnings, and by-pathes, and crosse waies, that we are sure to misse: the Devill standeth at one corner and telleth us, This is the way: the World calleth to us at another, I will lead thee: and sinne sitteth at another, ready to perswade us to follow it. Wee know the way that leadeth to Hell well enough, nature is a sufficient guide to instruct us, and direct us, if we have no other, we cannot misse it, the way is so broad, and the gate so wide that leadeth to destruction, and the company so great going before us, that thrusteth and throngeth to enter into it. Wherefore it standeth us upon to doe nothing without our guide. Howbeit, this is an hard matter, men will not stoope downe when God holds out his Scepter ready to lead them, neither will they draw neere, when God stretcheth out his arme to receive them, but hang backe many wayes. And will we understand and learne the causes that stop up our way, and hinder us from following the guidance of the Word? Ignorance, negligence, and contempt have so possessed the greatest part, that they are a small remnant that make conscience to seeke knowledge, to use diligence, and to performe obedience. These lead us by the hand to the Kingdome, the former are the greatest enemies to our soules. Of these three that blocke up the way, and stop our passage, I will speake in order. And touching the first, I will say with the Apostle, Heb. 5. 12. *When for the time yee ought to bee teachers, yee have need that one teach you againe, which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* After all our hearing and learning, after so many yeeres teaching and preaching, the greatest part know not the *principles of the doctrine* of Christian Religion. The raïne and dew of Heaven hath fallen upon the ground, and yet

The causes why we follow not the guidance of the Word.

Ignorance of the Word, the first hindrance to the Kingdome, Heb. 5. 12.

Heb. 6. 1.

yet it remaineth dry and barren. The Hammer of the Word hath beaten upon our hearts, yet they are hardened as the Anvill. Many gracious showres have dropped downe upon the grasse of the field, and yet (alas) it is ready to wither away. The Sunne hath shined clearely in our eyes, and yet (alas) we remaine in palpable darknesse. O, what a deepe and secret judgement "is this, that the raine should make us dry, and the "Sunne make us blinde: that the light should cause "darknesse, and the sound of the Gospell should make "us deafe | But thus it is, and thus it must bee, when we regard not to know the will of our God. Certainely such blinde sottish people, that remaine willingly, nay, wilfully blinde in the midst of the meanes of knowledge, like those that having meat before them, arise empty from the Table, cannot assure themselves to bee true members of the Christian Church. The Prophet foretelleth, touching the Church of Christ, that the *earth should be full of the knowledge of the Lord, as the waters that cover the Sea*: but these have their hearts as full of ignorance, as the Sea is of water. True it is, a man may be ignorant of many truches, and yet be saved. And it is true likewise that here *wee know in part*, and we see as *thorow a glasse darkely*, and so wee shall, untill wee come to know, even as also wee are knowne. Howbeit wee must understand that there is difference betweene truth and truth. There are some such truths as are like the heart in the body, without which there is no life, or like the foundation of an house, except it be well laid, no building can be reared and erected: Or like the Pillers on which *Samson* leaned, if they bee shaken, the house falleth, and is overthrowne, and the fall thereof is great, and draweth with it the ruine of others. So it is in Religion. There are sundry such principles and grounds of the faith, that who

Esay 11. 9. & 2. 3.
Joel 2. 28.
1 Cor. 13. 9. 12.
soever

foever is ignorant of them all, or of any one of them, it is impossible he should be saved. These are to Christians as the *A. B. C.* is to Children, except the Child know his letters, he can never be able to read, yea, albeit he be ignorant but of one of them: so except they which be rude, be well and thorowly grounded in the Rudiments and first Principles, as it were the first *milke* that they sucke from their Mothers breasts, that they *may* grow thereby, they are not yet in the way to the Kingdome, they have not set one step forward to Heaven. Notwithstanding, if a thorow view and exact examination were taken of the most places, I feare, the greatest number, even of such as are of yeeres of discretion, would be found faulty and guilty, that they know not so much as every Christian must know that shall be saved, and see Christ Iesus his Saviour to his comfort. And therefore I may conclude that the greatest number of them yet stand in the state of damnation. I will not say, they shall bee condemned, neither dare I, because God hath given to us no such warrant, and *secret things* belong unto him, but rather I hope better things of them, though I thus speake: howbeit, this I affirme, and dare bee bold to pronounce, that such doe as yet stand through their ignorance in the state of condemnation. What though many of you be of great age? what though yee have beene baptized, and beene admitted to the Lords Supper? what though yee have beene long hearers of the Word? I beseech you by the mercies and patience of God toward you, deceive not your selves: doe not flatter your owne soules: perswade not better things of your selves then there is just cause: be not as Children that know not the right hand from the left: be not alwaies blinde in your understanding: but rather examine your selves, and call your selves to an account what yee have heard and learned, lest yee be like

1 Pet. 2. 2.

Deut. 29. 29.

like those that are *alwaies learning, but never able to come to the knowledge of the truth.* The Lord complaineth by the Prophet, *My people are destroyed for lacke of knowledge.* And againe a little before, *There is no knowledge of God in the Land,* and therefore the Inhabitants thereof shall be cut off. 2 Tim. 3. 7.
Hof. 4. 1, 6.

Thus much of ignorance the mother of error: the second hinderance that stoppeth up the way to the Kingdome, is *the neglect of the Word*, a farther degree of sinne then the former. This is the sinne of our time, the common sinne of every place, yea; almost of every person. The light is come among us, but we love darkness more then the light, and are *lake-warme*, as retchlesse men that care not which end goeth forward. God will spew out such out of his mouth, as evill humours out of the stomacke. *Salomon* teacheth us in the Proverbs, that *he which is sloathfull in his worke, is brother to him that is a great waster*: so is it with such as are sloathfull in the Lords worke, and in their owne duty, they are companions and brethren with such as are open and obstinate contemners of the Word, and make haste a pace after them, they follow them close at the heeles, and in short time will overtake them. There is such carelesnesse and security every-where, in the matters of God among us, as if every man were left to doe what he list, as if the soule were the least matter of a thousand, as if Religion were last of all to be regarded, or as if there were no day of account to come hereafter. Among those that come to the place of Gods worship, many indeed are kept in awe and in order: but how? and wherefore? Is it by any conscience of their duty, or by love to the Word? Nay, nay, but for sinister ends: some by force of the Law, because they feare to be presented: some by awe of their Superiours, because they would not be thought stub-

borne : some come for custome and fashion sake , because it is Sunday : some for company of others , because they would doe as their honest neighbours doe , and love not to be singular : some for that they would not be accounted Papists , because the State fauoureth them not : some lest they should bee esteemed Atheists , and so be pointed at with the finger : some to please their Parents , because they should leave them a better portion : some to content their Masters , lest they should be thrust out of their dores , or because they hope to gaine by them : some to passe away the time , because they have nothing else to doe : some to meet with their friends and acquaintance , because they are loth to spare another day : some to meete with their debtors , because they would demand their money : but the fewest number to meet the Lord in his owne Ordinances , because they *love the habitation of his house , and the place where his honour dwelleth* , who hath promised to *be in the midst of them that are gathered together in his Name*. Happy are we , if we be in the number of these few . If such retchlesse men were left to themselves without any bridle of Law , or feare of Superiour and authority (of whom we spake before ,) and suffered to doe what they pleased without any checke or controlment , we should have our thinne Assemblies a great deale thinner , and our streets , and fields , and houses , and Ale-houses , fuller-stuffed and thronged , then our Churches . And this may appeare hereby , that notwithstanding we have Lawes , and Magistrates , and Officers , and good examples of the chiefest and principall among us , yet they are few , a very few , in comparison of the rest that are constant and conscionable in their hearing , some , if their presence and absence were ballanced together , the waightier scole would be giuen to their absence , and would waigh downe their presence ,

Psal. 136. 8.

Math. 18. 20.

presence, as being found too light. Others, albeit they dwell neere enough, are starting away at every turne, and when they make shew of going to the Church, turne aside another way. Others are more carefull to fill the body, then to feed the soule, who take every, even the least, occasion to feast with their friends, forgetting the feast that God hath prepared in his house, and not regarding it, though they even starve their owne soules. Others are gadding, yea, madding in a manner after every vanity, and doe delight much more in the pleasure of the body, then in the profit that commeth to the Spirit. Others are weary of the Word, as the *Israelites that loathed Manna*. Others have hired ground, and they must needs goe see it: others have bought five yoke of Oxen, and they must goe to prove them: others must visit their *Farmes*, or attend their *Marchandise*, and yet every one must be holden excused, though all set light by the Word, and runne after their owne wayes, like the guests in the Gospell that were bidden to the wedding, and to the great Supper. God sendeth out his Servants to invite them, *Come, for all things are ready, I have prepared my Dinner, my Oxen and my fatlings are killed;* but they neglect the Lords sending to them, and his calling of them. But what followeth? The Lord pronounceth, *I say unto you, that none of those men, which were bidden, shall taste of my Supper.* These are they that are araigned, as guilty of the neglect of heavenly things, who will sometimes seeme to beare some affection to the house of God, but partly their profits, and partly their pleasures carry them another way: of all which the Prophet speaketh, *Cursed is he that doth the worke of the Lord negligently or deceitfully.* All these stand under this heavy curse of the Lord, and therefore I counsell them to looke to it betimes, to seeke the Lord while he may

Numb. 11. 6.

Luk. 14. 18, 19.

Matth. 22. 5.

Luke 14. 24.

Ier. 48. 10.

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be found, and to meet him by unfained repentance while he is here.

Contempt of
the Word, an-
other hind-
rance to the
Kingdome.

Lastly, touching the contempt of the Word, who seeth not how common it is, which notwithstanding is the top of impiety, and that many have filled the measure of their sinnes till it be full, that the cry of them is come up to heaven? If any aske the cause, I answer, Our great negligence and generall coldnesse have brought this evill upon us, and God doth hereby, in his deepe, and yet just Iudgement, revenge our carelesnesse in his Service, by giving us over into all prophanenesse. The Word of the Lord, by which wee shall all be judged at the last Day, is so farre from holding men in awe, and from having their lives and hearts in subjection, that they reject it from them as a needlesse thing, and regard it no longer. The Minister may teach what he will, and threaten as long as he list, but these Gallants, like *Gallio* in the Actes of the Apostles, *care for none of those things*. The time hath beene, when the Word hath beene revered, even by such as were not converted by it, nor transformed into the obedience of it, yet it hath held them in some awe: but now in these our dayes, loofenesse, and licenciousnesse have generally prevailed in every place, and siane is growne to such an head and height, as if the Word were but a Scare-crow, and all Religion but a fable. We are come to this passe, to mocke at zeale and Religion, and to contemne the Professors of it. And who are they? Verily not onely such as are wise in their owne eyes, but also such as cannot themselves give the meaning of one Precept of the Law, or of one Petition of the Lords Prayer, such as cannot render any account of their faith, neither an answer to any that asketh them a reason of the hope that is in them, through want and contempt of knowledge; yet have they
knowledge

Acts 18.17.

knowledge enow to deride such as labour earnestly after knowledge. Every base and deboshed fellow, full of prophanenesse and impurity, hath learned to upbraide such with purity, that any way love Religion: so that we may see with our eyes, and heare with our eares, such as are truly religious, no lesse scoffed and scorned, even at home among their owne brethren, neighbours, acquaintance, and friends, then if they lived among the very Savages. It is well knowne to those that are but little conversant in History, how the Christians are taunted and reviled, that live among the Turkes and Sarazins, for the Christian Religion, and what an heavy burden they beare. But is it much better thinke you, with many poore Christian soules, though they live among their owne people? if they be any whit zealous in the Truth, and will not runne riot with the multitude, if they will not sweare commonly, and be drunke for company, if they will once fall to reprove sinne in others, what is this reckoned but flat or ranke Puritanisme? and such are no lesse hated and persecuted, no lesse taunted and traduced, then if they lived among the Infidels and Barbarians, the Paganes and open professed enemies. Nay, I would this were all. For Religion it selfe, (to set aside mens persons) becommeth in very many places, a very by-word, and a matter of reproach. True it is, the Jewes sinned with an high hand against God, they loved not the Oracles of God, neither walked they worthy of his calling and chusing of them before other Nations, and therefore worthily deserved to be forsaken of God, who had first forsaken him: howbeit they never proceeded to this top of sinne, to make a mocke of their Religion it selfe, they never scorned the Word of the ever-living God. But we have learned to sticke at nothing, wee are come thus farre, to treade under our feete, like

Dogs and Swine, the precious Jewell of the Gospell, as if it were a curse, rather then a blessing unto a Kingdome. O, how happy were it for these men, that God would give them eyes to see these their sinnes, and hearts to bewaile them betimes, which now are hidden from them, before the time of Iudgement come, which doubtlesse cannot bee farre off from every one of them!

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Thirdly, let us all account, that our happinesse standeth above, not beneath: in heaven, not upon the earth: in being partakers of the Kingdome, and enjoying the blessed presence of God, not in riches, or abundance, not in honour or worldly dignity. Such as will have true comfort in this life, must learne to looke beyond this life, that he *may see him that is invisible*, as the Scripture speaketh of *Moses*, *Heb. 11.* For albeit a man flow in wealth so much as heart can wish, albeit he abound in honour, and glory, and estimation, that the world esteeme him the onely happy man, yet shall he finde in the midst of all, sundry discontentments, perplexities, crosses, and vexations, and himselfe far from true happinesse: so that he must not onely behold the things present and before his feete, but must looke further then this life. Hee that will not feare death *the king of terrour*, as *Job* calleth it, must looke beyond death, and see the Land of Canaan before he come into it, as *Moses* did from the mount. Death is dreadfull and fearefull to the flesh, when we see no more in it, but the dissolution of the soule and body; but if we have the eyes of faith to looke further, and consider both from what evils it freeth us, and to what good it bringeth us, we have great comfort and consolation in it, so that we may triumph over it. So he that will have true and sound joy in this world, must looke beyond it, to the joyes of the World to come:

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*Heb. 11. 27.**Job 18. 14.*

He that would have comfort in trouble, must cast his eyes beyond trouble, and looke up to *this Kingdome*, which Christ Iesus promiseth in this place, like the Mariner, who being tossed in the Sea, comforteth himselfe with the remembrance of the desired Haven where he would be. Now this point, to wit, of esteeming our happinesse to consist in heaven, hath many particular branches. First, we must long earnestly for it. If the Saints account them blessed that dwell in the house of Prayer, and of his worship, how much more to dwell in the house of his glorious presence? He that loveth the Kingdome of Heaven will long for it: he that loveth it not, longeth nor for it. The Crowne of righteousnesse is laid vp for such *as love the appearance of Christ*. For whiles we are at *home in the body, we are absent from the Lord*, 2 Cor. 5. He that is from home, longeth greatly to be at his house. This body is but a poore cottage, that must shortly be dissolved and laid downe: our chiefe mansion and habitation is above in the heavens. Secondly, we must pray for this Kingdome of glory. It is the meaning in part of the second Petition, *Thy Kingdome come*. For we pray therein not onely for the Kingdome of grace, but for the Kingdome of glory also. This is the prayer and request of all the Saints, *Come Lord Iesus*. The Kingdome is as yet come onely in part, we see not all things *put under his feete*: sinne and Satan are not yet subdued, many oppositions are made against it; have we not just cause therefore, to crave both the enlarging of the territories, and stretching the Curtaines thereof, and likewise the finishing of these dayes of sinne? Thirdly, let us endure with joy all sorts of afflictions, whereunto we are called, and which it shall please God to lay upon us, and to try us withall, considering that they are no way comparable to the glory that shall be revealed to

2 Tim. 4. 8.

2 Cor. 5. 2.

Revel. 22. 20.

1 Cor. 15. 25.

Heb. 1. 13.

Acts 2. 35.

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the sonnes of God. We are all, that will be the Disciples of Christ, forewarned of troubles and afflictions that abide us, and that we shall be hated for his Names sake; howbeit, the next life will make amends for all, we shall have a super-abundant recompence for all our sufferings; *It is our Fathers pleasure to bestow upon us the Kingdome.* He that loseth his life for his sake, shall finde it. Fourthly, let us rejoyce and comfort our selves daily in the expectation of our full and finall deliverance and Redemption at the last day. Many defects and many finnes doe yet hang about us, many wants and workes of darkenesse compasse us on every side, all these together with the remnants of sorrowes shall quickly be done away in the great Day of the Lord, when the time of refreshing shall come from the presence of God: then indeed he shall be *made marvelous in all them that beleewe.* And as the ends of the world are come upon us, and the Day of our perfect reconciliation draweth neere, so ought we to rejoyce the more, and to lift up our heads the higher, that as we have said in our trouble, *Thou hast brought us into the dust of death;* so we may say againe, with joy of Spirit, *Thou, Lord, hast drawne us out of many waters, His right hand hath done great things for us, for which we rejoyce.*

2 Theſ. 1. 11.

Pſal. 22. 15.

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1 Ioh. 3. 3.

1 Pet. 4. 7.

Lastly, it is our duty to walke worthy of such a Kingdome, and to live godly in Christ Iesus, that so wee may have comfort *in that Day.* Such as looke and hope hereafter to be made like unto Christ, must wash their hands, and clense their hearts, and *purifie themselves even as he is pure.* But it may be said, Wee may repent at leisure, and at the last Day, and that is farre off. Nay, the Scripture putteth such foolish conceits from us, and telleth us that *the Lord is at hand,* the comming of the Lord draweth neere. Besides, then is not the time

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of mercy, but of justice to the impenitent. For as death leaveth us, so shall the Iudgement Day finde us, *Rom. 2. 5.* Wee must all appeare before the Iudgement Seat of Christ. But wherfore? to bring us to repentance? and to see whether we will turne from our sinnes to him? No, that is not the end: but to receive the things which we have done in our body, whether good or evill. The old world no doubt, when they saw the raine that fell, were desirous to enter into the Arke, but the flood was come, and it was too late. The Egyptians pursuing Israel into the middest of the Sea, were desirous to turne backe, and to flye from the face of Israel, but the Lord tooke off their Chariot wheelles that they drave them heavily, and it was too late. The foolish Virgins cried, *Lord, Lord, open unto us.* but the doore was shut, and they received this uncomfortable answer, *Verily, I say unto you, I know you not: which verifieth the saying of Christ elsewhere, Many, I say unto you, will seeke to enter in, and shall not be able.* Such as can wish for Heaven, should also study to learne the way to Heaven. It was the wish of *Balaam* the false prophet, though himselfe were unrighteous, that hee might dye the death of the righteous. For albeit hee regarded not to lead the life of the righteous, yet hee could be content to die their death: though he were at warre with God, yet he was desirous to enter into their peace: and though he would not be like them in the beginning of his daies, yet he was willing his latter end should be like theirs. But as hee was ignorant of the way, so he was as carelesse to enter into it. This putteth us in minde of sundry meditations. First, it is our duty to consult with the Word, and to try all our actions by it, whether they please God, as the gold is tryed by the touch-stone, whether it bee currant or counterfeit, and as the worke is tryed by the rule, whether

Ioh. 3. 21.

ther it be right or crooked. Hence it is that Christ teacheth, *He that doth truth, commeth to the light, that his deeds may be made manifest, that they are wrought in God: but he that doth evill, hateth the light, neither commeth to the light, lest his deeds should be reprov'd.* For naturally men love darknesse rather then light, because their deeds are evill. Secondly, we ought to *indge our selves*

1 Cor. 11. 31.

here, that so we may escape the Iudgement of God hereafter. If we will not judge our selves, we shall be condemned with the wicked world, for the Lord himselfe will enter into Iudgement with us. We must to this purpose summon, accuse, examine, convince, and condemne our selves, that he may acquit us, discharge us, and absolve us. Wee must try and examine our selves by the Touch-stone of the Law, and looke into it as upon a glasse, whereby wee may see the least spot and wrinkle. Thirdly, we must watch and pray alwayes, that wee may bee *found so doing, when the Lord*

Luke 21. 36.

commeth, Luke 11. and be accounted worthy to escape all these things that shall come to passe, and that wee may stand before the Sonne of man. But if the evill servant say in his heart, *My master deferreth and delayeth his comming, and shall begin to beate his fellow servants,*

Luk. 12. 45, 46.

and to eat and drinke, and to bee drunken: the Lord of that servant will come in a day when hee looketh not for him, and in an houre when hee is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Fourthly, we must practise the workes of mercy toward the members of Christ, and bountifulnesse to the godly in all their distresses. Happy will that Day be, and joyfull to them that have fed, and clothed, and visited Christ in his members, that have come to such as have beene sicke and in prison; which workes of mercy the Lord Iesus will account, accept, and reward as done to himselfe. But woe shall

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it be to such as shall have this charged upon them by Christ himselfe the Iudge of quicke and dead, *I was an hungred, and ye gave me no meate: I was thirfty, and yee gave me no drinke: I was a stranger, and yee tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.* Neither will it serve their turne to excuse their want of charity, to say, Lord, when saw we thee an hungred, or thirfty, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee? For then it shall be answered them, *Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.* Lastly, let us hold fast the faith, and the heavenly graces given unto us, and not give over, neither suffer them to be wrested from us by any illusion of Satan, for then wee lose all our labour, and all the paines that we have taken. Let us stand out to the end, and *be faithfull unto the death, and then we shall receive the Crowne of eternal life.* This is the exhortation to the Church in Philadelphia, *Hold fast that which thou hast, that no man take away thy Crowne from thee.* And the Apostle *John, Looke to yourselves, that ye lose not the things that ye have done, that so ye may receive a full reward.* The Lord God Almighty, who hath promised to reward our service, even to a cup of cold water, grant, that we may be steadfast, and unmovable, alwayes abounding in the worke of the Lord, forasmuch as wee know that our labour shall not be in vaine in the Lord, Amen.

Matth. 25. 42.

Revel. 3. 11.

2 John 8.

1 Cor. 15. 58.

FINIS.







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