stance, till we can have our remedie. *For this is thankeworthie, if a man for conscience toward God, endure griefe suffering wrongfully,* 1 *Pet.* 2. 19. The practice of this we may see in *Hagar*, the hand-maid of *Sara*, who is commanded by the Angell to returne againe to her dame, and humble her selfe before her, though she had dealt very roughly with her, *Gen.* 16. 9.

The fourth thing due to Superiours in authoritie, is *Thanksgiving*; in praising God for their paines, authoritie, and gifts principally. Thus *Paul* exhorts, that *praiers, intercessions, and thanksgiving, be made for Kings, and all that be in authoritie,* 1 *Tim.* 2. 1. The reason is, because being over us in authoritie, we have the benefit of their gifts and authoritie, *Gen.* 45. 9.

Sect. 2.

In the second place commeth to be considered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule. Equals must esteeme better of others than of themselves. Thus *Paul* exhorts all men in meeknesse of minde, without contention or vaine-glorie, to esteeme others better than themselves, *Phil* 2. 2.

II. Rule. Equals, in giving honour, must goe one before another, *Rom.* 12. 10 where the Apostle saith not, *in taking honour*, because the dutie by him prescribed concernes not all persons, but those alone who are of a like or equall condition.

Sect. 3.

A third sort, to whom honour is to be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknesse of spirit, to respect them as brethren. This dutie the Lord commands expressly to the King; *That his heart bee not lifted up above his brethren, Deut.* 17. 20. The same was the practice of *Iob*, who saith of himselfe, that he *did not contemne the judgement of his servant, or of his maid, when they did contend with him, Iob.* 31. 31. *Naaman* the Syrian thought it no disgrace, to be advised and ordered by the counsell of his servants, 2 *King.* 5. 13. And true it is, that all superiours ought, to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kind of honour to be performed to a mans owne selfe, which dutie the Apostle exhorteth unto, *Phil.* 4. 8. where hee saith; *If there be any vertue, if there be any praise, thinke on these things.* By which he would teach us, not only to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how should a man in a right manner honour himselfe?

Answ. By observing two rules.

I. Rule. We must preserve our selves in bodie and soule; specially, we must keepe the body, that it be not made an instrument of sin. For when wee doe use our bodies as instruments of uncleannesse, then doe we bring a shame upon them. And it is the will of God, *that every man should know how to possesse his vessel in holinesse and honour,* 1 *Thess.* 4. 4. And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truly honour our selves, we must honour God in all our waies. For God *will honour them who honour him.* 1 *Sam.* 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrarie, they that dishonour God, God will dishonour them before all the world. And this must teach us, even to dedicate our selves to God and his glorie, in the whole course of our callings, whether in the Church or Common-wealth.

A COMMENTARIE OR EXPOSITION VPON THE FIVE FIRST CHAPTERS of the Epistle to the GALATIANS,

Penned by the godly, learned, and judicious Divine, M. WILLIAM PERKINS.

Now published for the benefit of the Church:

AND CONTINVED WITH A supplement upon the sixth Chapter, by *Rodolfe Cudworth* Bachelour of Divinitie.

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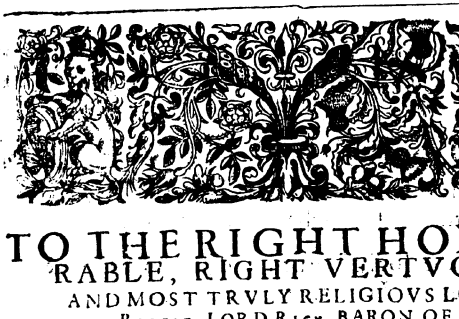


TO THE RIGHT HONOVRABLE, RIGHT VERTVOVS, AND MOST TRVLY RELIGIOVS LORD, ROBERT, LORD RICH, BARON OF Leeze, &c. Grace and Peace.

2 Tim.3.16. 2 Pet.1.20. 2 Tim.6.20.

THE holy Scriptures (Right Honourable) given by divine inspiration, and penned by the holy men of God, Prophets, Apostles, and Apostolike writers, not by private motion, but as they were guided by the holy Ghost, are not onely commended by God, and left unto the Church as a precious depositum carefully to bee kept in their integrity, (for which cause the Church is called the Ground and Pillar of truth, 1 Tim.3.15.) nor to bee defended onely by the sword of the Magistrate against Heretikes, Schismatikes, and men of scandalous life, in which respect hee is called (and that truly) Custos utriusq; tabulæ: But also to bee the pillar and foundation wherewith rest our faith, the touch-stone of truth, the shop of remedies for all spirituall maladies, an anker in the blasts of Temptation, and waves of affliction; a two-edged sword to foile and put to flight our spirituall enemies, the only Oracle to which we must have recourse, and whereat we are to inquire the will of God: In a word, the bread and water of life, whereon our soules are to feed unto eternall life. Therefore we are commanded to search the Scriptures as for silver, and to seek in them as for treasures, to read in them continually, to meditate on them day and night, to use them as bracelets upon our armes, and frontlets betweene our eyes, to teach them to our posterity, and to talke of them when wee are in our houses, and when we walke by the way, when we lie downe, and when we rise up. And great reason there is of this commandement, seeing that (as an ancient writer saith) Quicquid in eis docetur, veritas est: quicquid præcipitur, bonitas est: quicquid promittitur, fœlicitas est: that is, whatsoever is taught in them, is truth it selfe: whatsoever is commanded, is goodnesse it selfe: whatsoever is promised, is happinesse it selfe. They being of such perfection, that nothing may be added unto them, nor any thing taken from them: of such infallible certainty, that heaven and earth shall sooner passe away, than one tittle fall to the ground: so pleasant and delightfull, that they exceed the hony and the hony combe: and so profitable, that no treasures may be compared unto them: seeing they are able to make us wiser than our enemies, than the aged, than our teachers: to make us wise unto salvation, to give us an inheritance among them that are sanctified: nay, able to save our soules. Which being so, I cannot sufficiently wonder, that any calling themselves Christians should make lesse account of the booke of God, than the Romanes in old time did of their twelve Tables, and other Heathens of their ritually bookes: or than the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the Æthiopians of their Abetelis; especially that those which professe themselves Divines, should so disdaine the holy Scripture, that leaving it, the cleare fountaine of the water of life, they should breake themselves to the troubled streames of mens devices, and dig unto themselves pits which will hold no water. Where in the Schoole-men (I meane, the Sententiaries, the Summists and Quodlibetaries, are chiefly (if not only) to bee censured; who setting aside the Scriptures, have vanished away in vaine speculations in their Questions upon Lombard the Master of the sentences, and upon Thomas their new Master. So that had it not beene for some few Glosses (which notwithstanding like the glosse of Orleans doe often corrupt the text) Nicolaus de Lyra, Hugo de S. Charo, and Peter Comester (whom I should have named first, being so good a text-man, that (as his name importeth) he did eat up the text, as the poore mans horse drunke up the zoone) we should not have had among such a multitude of writers, one poore comment upon the Bible for divers hundred yeares. And no marvell, seeing it is an ordinarie thing for young novices in Popish Universities (and I would it were but there onely) not to lay the foundation of their study in Divinity upon the rocke, but upon the waters: that is, not upon the Scripture, but upon Aquinas, or some such Summist: and to read the Scriptures no further than they give them light for the understanding of their Schoole-Doctors. Witnesse one of their owne writers, who testifieth of himselfe, that hee had studied

Eph.6.17.

Esa.8.20.

John 5.30. Psal.1.2. Deut.6.8.

Hugo de S. Victore Scrip. & Scriptor. sacri lib.1.cap.1. Deut.4.2. Matth.5.18. Psal.19.10. Psal.119. 98 &c. 2 Tim.3.15. Act.20.32. Iam.1.21.

Jer.2.13.

Ferdinand. Victorell. Epist. Lucan. præf. in advert. Scholi. Theol.

studied Schoole-Divinity and the Canon Law for the space of 16. yeares, and yet never just once saluted either the Scriptures, or the Fathers. Which course they take, either because they presume to understand above that which is written, contrary to the Commandement of the Apostle, Rom.12.3. or for that they judge the Scriptures too simple and shallow for them to wade in, as not affording them sufficient matter for their wits to worke upon. Not considering that whilst they contemne the simplicity of the Scriptures, and looke beyond the Moone, in the meane time with Thales they fall into the ditch: and that whilst they strive with the wings of their wit to soare above the clouds of other mens conceits, they sinke into a Sea of absurdities and errors. Not yet remembring that the Scripture hath great majesty joined with simplicity, and as great difficulty mixed with plainnesse and facility: and therefore not unfitly resembled by S. Gregory, to the maine Ocean, in which the lambe may wade, and the Elephant may swim. For the spirit of God hath in wonderfull wisdome so tempered the Scriptures, that they are both obscure, and perspicuous: in some places like a clasped or sealed book, Isa.29.11. in other places like a booke that is opened, Apoc.5.5. being both easie and difficult. Easie, in that the entrance into the word giveth light and understanding to the simple, Psal.119.130. Difficult, in that some things are hard to be understood, 2 Pet.3.16. and hard to be interpreted, Heb.5.11. Easie, to invite us to read and heare them: Difficult, to exercise us least we should contemne them. From the easie and plaine places are gathered principles of religion, both grounds of faith, and rules of good life, which we call Catechisms. The difficult places require interpretation, and the Commentaries of the learned. Both which is necessary in the Church of God: Catechisms have a necessary use, both in regard of the simple, who are to be fed with milke, being but babes in Christ: and of the learned, who are strong men in Christ, that they may have some rule, whereby to try the spirits, consonant to the analogy of faith, and the doctrine of the Orthodox Fathers of the Church: which Paul calleth the forme of knowledge, Rom.2.20. and the forme of doctrine, Rom.6.17. and a patterne of wholesome words, 2 Tim.1.13. which formes of doctrine were in use in the primitive Church in the Apostles dayes, as it is manifest, Heb.6.1. where the Apostle sets downe the principall points of the Catechisme, calling them the doctrine of the beginning of Christ. And after the Apostles, we find that they were used by learned Fathers, both of the Greeke and Latine Church. Clement Alex. had his Pedagogue. Cyril of Ierusalem his Catechisme and Mystagogue bookes. Origen (that famous Catechist) his bookes of principles. Theodoret his Epitome Θείων δογμάτων. Lactantius his Institutions. Augustine his Enchiridion. Hugo de S. Victore his bookes of the Sacraments, or mysteries of Christian religion. And it were greatly to be wished, that as in other reformed Churches beyond the Sea, they have a set Catechisme which all men follow: and in the Church of Rome one approved by the Councell of Trent: so there were an uniforme Catechisme injoyned by publike authority to be used in all Families, Schooles, and Churches, in this land, that we might all with one minde and one mouth, judge and speake the same thing.

Nec Scripturas, nec Doctores vel à limine salutasti. Laert. de vit. Philosoph. lib.1. in Thal.

Epist. ad Leandrum.

ἐκ τῶν ἐν γραφαῖς ἀδύτων.

τὸ τῶν Ἰουδαίων Ἀβγαρ.

Now as Catechisms gathered out of plaine and easie places are necessary for the simple: so Commentaries are as necessary for the understanding of such places as are more abstruse and difficult. Our Saviour Christ (the great Doctor of the Church) hath by his owne practise given us a president hereof, in expounding the Law, Mat.5. in expounding all hard parables to his disciples apart: for the text saith, that he unfolded or expounded them unto them, Marke 4.35. That hee interpreted unto them in all the Scriptures the things which were written of him, Luke 24.27. That he opened unto them the Scriptures, v.32. And they have beene always so accounted in the Church of God. For the Iewes (as we know) had their Perushim, the Greeke Church their Scholia, the Latin Church their Glosses, with other Paraphrases, and Expositions. Neither was it ever called in question by any, save by the phantasticall Anabaptists, who rest onely upon immediate revelations. And some preiudicate Papists, who holde the consent of all Catholikes to be the true Scripture, both the glosse, and the text, the written word, but rekie Divinity, and a dead letter. And certaine arrogant spirits, who with Nestorius skorne to reade any Interpreters. But how Commentaries ought to be written, it is not so easie to define, there being such difference as well in regard of the manner of writing, as of the measure. For besides that the Popish writers in the foure severall sense of the Scripture, commending Ierome to excell in the literall, Origen in the Allegoricall, Ambrose in the Anagogicall, Chrysostome in the Tropologicall; they have beene (sir) severall wayes of expounding the Scripture, as their owne writers doe record. In the measure, we finde some too tedious, as the two Alphonsi, Tostatus, and Salmeron, who upon every small occasion digresse from the text, or rather take occasion to overturne into idle frivolous questions, which breed strife rather than godly edifying which is by faith. For there is not so short a Chapter in the Bible, upon which the former moveth not infinite endlesse questions: whereupon his volumes grow to that bignesse, that one contracting his commentary upon S. Matthew, and drawing it into an epitome, yet could not so abridge it, but that it contained above a thousand pages in folio in the largest volume, and smallest character. The other is so short with his 12. volumes upon the Evangelists, that hee might well have contracted leaves into lines, and lines into letters. Which tedious discourses, and impertinent excursions from the text, serve for no other end, but to cast a mist before the eyes of the reader, and draw (as it were) the vaile of Moses over his face, so that he cannot see the meaning of the holy Ghost. Others on the contrary are too short and compendious, offending as much in brevity, as the former in prolixity: by name Emanuel Sa the Iesuit, whose Commentaries upon the Bible are shorter than the text is selfe, like to those of Apollinaris, of whom Ierome writeth, that a man which readeth them, would thinke hee read Contents of Chapters, rather than

i Mat. Bequaluda. Hieron.

Sleidan. l.6 Coller. Enchir. controvers. c.1. Sacrat. lib.7. cap.32.

Sixt Senen. in præfat in Bib.

1 Tim.1.4.

Sixt Senen. in Bibl. l.4. Petrus Ximenes Epist. Cauriensis.

2 Cor.3.

Non tam Commentarios, quam indices capitulorum. Hieron. prooem. in 1. Comment. in Esai.

than Commentaries. *But as for the manner: the Iterall sense (which our author here followeth) is the only sense intended by the spirit of God: the Allegoricall, Tropologicall, Anagogicall, being but severall uses and applications thereof: For the Scripture (consisting in the sense, not in the letters) is profitable to teach, and improve, as Paul saith: whereas from the Allegoricall sense no necessary argument can be taken (as their owne Doctors confesse) either to confirme or confute any point of doctrine: and therefore much lesse from the Tropologicall, or Anagogicall. And as for the measure, in regard of brevity or prolixity, the golden meane hath beene judged by the learned to be the best which is, not only to give the bare meaning paraphrastically, but to make collection of doctrine, and application of uses: yet briefly, rather pointing at the chiefe heads, than dwelling long upon any point. Some are of opinion that a Commentor is only to give the Iterall sense of the place without making further use of application, or instruction: To which I could easily subscribe, if all the Lords people could prophesie, or if all were able to handle the word of God, the sword of the spirit. For as to an expert Musition who is acquainted with the concords or rules of descant, it is as good a direction to have only the grounds, as if he had every point pricked out unto him, being inured to the division upon every point, as it falleth out in the ground: So to him that is acquainted with the word of God, a short and concise handling of the Scripture may bee as good a direction, as if every point were discoursed at large. But because all readers are not strong men in Christ, some being but babes, who must have every thing minced, and cut small unto them before they can receive it. Neither all teachers expert and prompt Scribes, like to* Ezra, *nor weighty in the Scripture as* Apollos, *such as are able to divide the word aright, and apply it fitly as they ought: (Some being deceitfull workmen perverting it to their owne destruction, in pressing the two dugs of the Scripture, the Old and New Testament, that in stead of milke, they sucke nothing but blood. Others unskilfull, casting wilde Coloquintida into the pot of the children of the Prophets, being too hasty to learne, and too ignorant to know of themselves, what they should have gathered.) Therefore to helpe the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, hee hath briefly drawne out such doctrines as naturally arise from the text: shewing withall, how they ought to be applyed for confutation, correction, instruction, consolation. Which he hath done with such dexterity (artificially matching together, two things, heretofore insociable,* Brevity *and* Perspicuity,*) that the like (I take it) hath not beene performed heretofore by any Expositor upon this Epistle: which we may well call the key of the new Testament, in that it handleth the weightiest points of doctrine, whether we consider the necessary knowledge, thereof, or the controversies of these times. Therefore* Luther *after hee had once publikely expounded it tooke in hand again, and interpreted it the second time, beginning (as himselfe saith) where he ended, according to the saying of* Syracides, When a man hath done what he can, he must begin again. *Which* Commentary *seeing it hath found such good entertainment amongst us, being but a forreiner, and having lost much of his strength, and taken wind by changing from language to language, as wine from one vessell to another: I doubt not but this, being a free denizen, will finde the like favour and acceptance, the rather, if it will please your Honour to vouchsafe it your countenance: To whose protection and patronage I here commend it, as* S. Luke *did his histories to the most noble* Theophilus: *desiring hereby to testifie my humble duty unto your Honour, and my thankfulnesse to God for the riches of his grace bestowed upon you in the mystery of the Gospell; for your zeale of Gods glory, your love of the truth, and of all those that unfainedly embrace the truth.*

And thus fearing to hinder the course of your more serious cogitations and affaires, I humbly take my leave: Desiring the Lord, who hath promised to honour those that honour him, that as hee hath made you Honourable in your noble progenitors, so hee would make you thrice Honourable in your future successors, and long continue you a noble instrument under his Highnesse, of the peace and welfare of your country, as hitherto he hath done, accomplishing all your desires for present posterity and future felicity. From Emanuel *College in* Cambridge: *August.* 10. 1604.

1 Tim.3.16. Symbolica. Theologia. non est argumentativa. Thom.

2 Cor.11.13. Volusian. vel Honor. ad august. Nichol.1. 2 Pet.3.16.

Eccles.18.6.

1 Sam.2.30.

Your Honours most humbly devoted,

RODOLFE CVDVVORTH.

To the Courteous Reader.

Here offer to thy view (Gentle Reader) a Comment, and a Supplement: the Comment drawn by an excellent workman, and drawne in excellent proportion, in all points suting to the analogie of faith, and the doctrine of the Orthodox Fathers of the Church, being the substance of his three years Lectures upon the Lords day. If his former workes either of Positive Divinitie in sundrie of his Treatises, or Controversall Divinitie in his Reformed Catholike, or Casu-Divinitie in his Cases of Conscience, have ministred any comfort unto thee, or given thee content: I doubt not but these Commentaries will abundantly satisfie thy expectation. For to omit the varietie of matter, as also the brevitie and admirable perspicuitie in regard of the manner, (being the cheefest commendation of Oecumenius *or any Interpreter) wherein as in a mirrour thou mayst more clearely see his knowledge in the mysterie of Christ; and his dexteritie in exemplifying that by practice, which he had formerly taught by precept, than in any of his writings besides: as having a double eminencie above the rest. First, in that they were penned the last of all his workes, being come to ripenesse of judgement: and that upon mature deliberation after his Sermons, (as his manner was.) Secondly, in that they were written with his owne hand, whereas all his other writings (except some short Treatises) were taken by some diligent auditors, and perused by himselfe. Heretic resembling the Epistle to himselfe, which was written with* Pauls *owne hand: all the rest (except that short one to* Philemon) *by his Scribes. And as they doe exceed his other writings, so I might say (perhaps more truly than discreetly) that they surpasse in this kinde, all the moderne writers that have gone before them: so that he which will vouchsafe to read them, shall not greatly need nor desire any other Interpreter upon this Scripture: the which I speake not as esteeming of Antiquitie no better worth, than to be put under a bushell, that Novelties might be set upon the candlestick: but for that I see not, but that* Iohn Baptist *the last of all the Prophets, was as goodly a burning and shining candle as any of the rest, and that he pointed forth Christ more distinctly than the rest. But I hope I shall not need to use many words in commendation either of the worke, or of the Author, being so well knowen and sufficiently commended by others, for soundnesse of doctrine and integritie of life, which (whilest he was living) did parallel each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his savoury writings which hee hath left behinde him, breathing forth (as it were) the sweet smell of a sanctified spirit (like a field which the Lord hath blessed) have got him a name never to be forgotten, which giveth him after his death a second life.*

I am further to advertise thee, (good Reader) that there are some places in the original copie, to which the Author would (no doubt) have given some review and correction, if God had drawne out the line of his life but a little longer: which I have filed and polished according to my poore skill, though very sparingly, in such places only as were obscure, or had any phrase of doubtfull construction, or otherwise seemed to be mistaken: pointing and interlining therewith, so far forth as I durst, for fear of my unskilfull handling of them hath deprived them of their due lustre, yet surely I am to hope, given them no tincture.

Touching the Supplement: it was my purpose, at the first, to have made a supply of that which was wanting, out of the Authors owne writings, as it hath been done in Aquinas *Summes and others: but afterwards perceiving that his workes already extant, would not afford me sufficient matter to furnish out that argument, I was enforced to take another course, and to make a supply with convenient stuffe of mine owne, as I could, which if it shall seeme not to suite the former in all points, I shall desire thee to consider, that it is not so easie a matter for a* Apelles *to counterfeit to draw with a cole or chalke only, to finish a picture begun by* Apelles *with so curious a pencill: and that it is the judgment, wherein I confesse, I have not been so much conversant, as perhaps in some other studies, either for sen out of purpose to make ostentation of wit, reading, or invention: but left as a necessarie taske to be performed by some for the profitting of the worke, and the good of the Church, (of this poore mite may confer any thing to the Treasurie of the Lords Temple.) And thus hoping that these respects may current for a friendly acceptance at thy hands, and that thou wilt afford me thy good word for my good will, and a favourable construction for my paines, I commend to the blessing of the Almighty, and thee to his gracious protection, unfainedly wishing to thee as to my selfe, the mercie of God in Christ Iesus.* August. 10.

Ephes.3.4.

o In his Prophetics.

Gal.6.11. Philem.v.18.

1 Ioh.5.25. Ioh.1.18.

Thine in the Lord Iesus,

R. C.

O THE

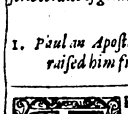
THE EPISTLE OF SAINT *PAUL* TO THE GALATIANS.

The Argument.

Two things are generally to be considered: the occasion of this Epistle, and the scope. The occasion that moved Paul *to write this Epistle was, because certaine false Apostles slandered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this meanes they seduced the Churches of Galatia, perswading them that justification and salvation was partly by Christ, and partly by the Law. The scope of the Epistle is in three things. First, the Apostle defends his calling in the first and second chapters. Secondly, hee defends the truth of his doctrine, teaching justification by Christ alone. And upon this occasion hee handles the greatest Question in the world, namely, What is that Justice whereby a sinner stands righteous before God, in the third and fourth, and in the beginning of the fifth. Thirdly, hee prescribes rules of good life in the fifth and sixth chapters.*

CHAP. I.

1. *Paul an Apostle (not of men, nor by man, but by Iesus Christ, and God the Father, who raised him from the dead.)*



THE Epistle hath three parts; a *Preface*, an *Instruction*, and the *Conclusion*. The Preface is in the five first verses: and it hath two parts, an *Inscription*, a *Salutation*.

The *Inscription* sets downe the persons that write the Epistle, and the persons to whom it is sent. The persons that write are two, *Paul* and the *Brethren*.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function [*an Apostle*] that is, one called to bee a planter and founder of the new Testament among the Nations. And because the title of an Apostle in generall signification may agree to all Teachers, therefore he goes further, and sets downe the causes of his Apostleship. And first, he removes the false causes in these words [*not of men*] that is, not called by men, as by Authors of my calling, or not called by the authoritie of men. And in this *Paul* opposeth himselfe to the false Apostles, who were called not by God, but by men. Againe, he saith [*not by man*] that is, not called of God in and by the ministerie of any mere man. And in this *Paul* opposeth himselfe to all ordinarie Ministers of the Gospell whatsoever, who are called of God by man. This done, hee propounds the true cause and Author of his Apostleship, of whom hee was called immediately. Against this it may bee objected, that *Paul* was ordained to bee an Apostle by the imposition of hands of the Church of Antioch. I answer, That this imposition was rather a confirmation than a calling. Secondly, they of Antioch had not imposed hands on *Paul*, but that they were commanded by the Spirit of God. Further *Paul* addes, that he was called by Christ [*and God the Father*] for three causes. The first was, to signifie the consent of will in the Father and Christ. The second was, to teach us how we

A are to conceive of God, namely, that he is the Father, and Jesus Christ, and the holy Ghost: for the Godhead may not be conceived out of the Trinitie of persons. The third is, because the Father is the fountaine of all good things that come to us by Christ. Lastly, he setteth downe the effect or action of the Father [*who raised him from the dead*] and that for two causes. One was to prove Christ to be the naturall Sonne of God; for he professed himselfe to bee so: and one cause why hee

B was crucified and put to death. Now when he was dead, if hee had not beene the Sonne of God indeed, hee had never risen againe, but had perished in death. And in that the Father raised him againe to life, hee gave testimony that hee was his owne naturall Sonne. And therefore *Paul* saith *Rom.* 1. 4. that *Christ was declared to bee the Sonne of God by the resurrection from the dead*: and he applyes the words of the Psalme (*Acts* 13. 33. *Thou art my Sonne, this day have I begotten thee*) to the

C time of Christs resurrection. Against *Paul* mentions the resurrection of Christ, to note the time of his owne calling: for though the rest of the Apostles were called when Christ was in the estate of humiliation, yet *Paul* was called afterwards, when Christ was entred into his Kingdome, and sate at the right hand of his Father.

The Vse. First, whereas *Paul* in the verse foregoing of his Epistle begins with his owne calling, I gather, that everie Minister of the Gospell ought to have a good & lawfull calling.

D A man cannot preach *unlesse he be sent*. Christ tooke not unto him the office of a Mediator till he was called and sent of his Father. Therefore the opinion of the Anabaptists is foolish and phantastical, who thinke that everie man may preach that will, without any special calling. They alleage, that *the house of Stephanas ordained themselves to the ministerie of the Saints*. *Answ.* The meaning of the place is not that they called themselves, but that they set themselves apart to the Ministerie of

Rom. 10. 14.

1 Cor. 16. 15. *Ministers.*

of the Saints, in the purpose and resolution A of their owne hearts. Against, they alleage that all Christians in the new Testament *are Kings and Priests*, and the office of the Priest is to teach. I answer: All are Priests, in that they are to offer themselves in sacrifice to God, and to teach privately within their places and callings, as the master his servants, the father his children, &c. and to make a confession of their faith, when they are called so to doe. Thirdly, they alleage that the power of the keyes is given to the Church. I answer, It is indeed; yet so as the use and administration thereof belongs to the Ministers alone, in the dispensation of the word.

Apoc. 5. 10.

Secondly, whereas *Paul* saith (*not of men, but of Christ.*) I gather, that everie lawfull B calling is of God, and not of men as authors thereof: and that the right to call belongs to God. The Father thrusts forth labourers into the vineyard, the Sonne gives Pastors and Teachers, the Holy Ghost makes Overseers. It may be alleaged, that the Church hath authoritie to call and ordaine Ministers: I answer, that the Churches authoritie is no more but a ministerie or service, whereby it doth testifie, declare, and approve whom God hath called.

Matth. 9. 38. Ephes. 5. 11. Acts 20. 28.

Thirdly, whereas *Paul* thus proclaimes his calling, (*Paul an Apostle of Iesus Christ*) I gather, that the callings of the Ministers of the Gospell must bee manifest to their owne consciences, and the consciences of their hearers; C and that for divers weightie causes. First, they are Embassadours, Instruments, and the mouth of God: and for this cause they are to speake in the name of God, and this they cannot doe, unlesse they know themselves to bee called. Secondly, that the calling of the Ministerie may tend to edification, there is required the assistance of Gods Spirit in the teacher, the protection of him and his ministerie, the effectuall operation of the Spirit in the hearts of the hearers. And he that wants the assurance of his calling, cannot pray to God in faith for these things, neither can hee apply the promises of God to himselfe. Thirdly, the knowledge of our callings breeds conscience of our duties, diligence, and the feare of God. Lastly, knowledge of our callings in the consciences of the hearers, breeds a reverence in their hearts, and obedience to the ministerie of the word. Upon this some may demand, how they may know that they are called of God to the Ministerie of the word. *Ans.* They may know it, if they finde three things in themselves: the first is, the testimonie of their consciences, that they entred not for praise, honour, or lucre; but in the feare of God, with a desire to glorifie him, and to edifie the Church. The second is a facultie to doe that which they have a desire and will. In this facultie are two things, knowledge of God and his wayes, and aptnes to deliver that which they know. The third is the Ordination of the Church, which approves and gives testimonie of their will and abilitie. He that hath these things, is certainly called of God. Now put the case a man wants the first of these three, because he entred with evill conscience, being carried with ambitious and covetous desires: then I answer, that his calling still in respect of the Church is good and lawfull, and when hee repents of his bad conscience, it is also accepted of God.

The fourth point to bee observed, is, that *Paul* makes three kindes of callings in the Church. One is, when men are called by men, and not by God: and thus are all false teachers called. The second is, when men are called of God by the ministerie of men: thus are all ordinarie Ministers of the word called. The third is, when men are called not by men, but by Christ immediately. And *Paul* here signifies, that he himselfe and the rest of the Apostles were called according to this third way. And in this respect hee puts a difference betweene the Apostles, and all the Ministers of the new Testament. For in that they were called immediately, they were also taught by immediate inspiration, and also aided by the infallible assistance of Gods Spirit. And of all this they had promises, *Matth.* 10. 19, 20. *Luk.* 10. 16. Hence we may gather the certaintie of our religion. The essentiall note of the Church is faith: faith stands in relation to the word of God: and the word of God is no word unto us, unlesse we know it to be so: and we know it to be so, because it was written by the Apostles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apostles is the immediate word of God, because it was given by inspiration, both for matter and words: whereas the doctrine of the Church in Sermons, and the decrees of Councels, is both the word of God and the word of man: The word of God, as it agrees with the writings of the Apostles and Prophets: the word of man, as it is defective, and as it is propounded in termes devised by man. It may bee objected, that *Paul* spake some things of himselfe, and not from the Lord, 1 *Cor.* 7. 12. *Not the Lord, but I. Answ.* The meaning is, not the Lord by any expresse commandement, but I by collection and interpretation of Scripture, and that by the assistance of Gods Spirit, v. 40. Seeing then the writings of the Apostles are the immediate and meere word of God, they must bee obeyed as if they had beene written without man, by the finger of God.

Lastly, seeing it is the propertie of an Apostle, to be called immediately by Jesus Christ, hence it follows, that the authoritie, office, and function of Apostles ceased with them, and did not passe by succession to any other. Therefore it is a fablhood, that the Pope of Rome succeeds *Peter* in Apostolicall authoritie, and in the infallible assistance of the Spirit, when he is in his Consistorie.

And where *Paul* saith, he was called by Jesus Christ, and not by man, that is, meere man, hee gives a pregnant testimonie that Christ is both God and man.

And whereas *Paul* was called by Christ raised from the dead, hence I gather the dignitie of the Apostle *Paul* above all other Apostles, in that he was called after the resurrection of Christ, when hee was entred into his Kingdome.

The Text.

2. *And all the brethren that are with me, to the Churches of Galatia.*

The Exposition.

By brethren wee are to understand such as separated themselves from the Pagans, and received the faith of Christ, 1 *Cor.*5.11. And here more specially such as taught and professed the faith, that is, both pastors and people, whether of Antioch (as some thinke) or of Rome, as others.

And *Paul* writes his Epistle as well in their names, as in his owne, and with their consent, for two causes. One was, that he might not be thought to deliver any private doctrine devised of his owne head. And this care hee had always: and therefore taught nothing but that *which was in the writings of Moses and the Prophets, Act.*26.22. And this was the care of Christ, who saith, *My doctrine is not mine, but hee that sent me, Joh.*7.16. And at this day, this must bee the care of the Ministers of the Gospell to deliver nothing of their owne. First, therefore, their doctrines must bee founded in the writings of the Prophets and Apostles: and secondly, that they may be sure of this, they must have the consent of the true Church, specially of such as have beene the Restorers of the Gospell in this last age. This rule *Paul* gives *Timothy, to continue in the things which he had learned* of *Paul* and the rest of the Apostles, 2 *Tim.*3.14. Hence it appeares to be a fault in sundrie private persons, when they read the Scriptures, to gather private opinions, to broach them to the world. This practice hath beene the foundation of heresies and schismes in the Church.

Secondly, *Paul* writes with consent, that hee might the better move and perswade the Galatians to receive his doctrine which hee is now to deliver.

Hence it appeares, that the consent of Pastors and people is of great excellencie. For the better conceiving of it, and the meaning of the Text, I will handle three points. The first is, what is the force of consent? wherin stands it? and where it is now to be found? For the first: Consent is of force to prepare the heart, and to move it to beleeve: as *Augustine* saith, *I had not beleeved the Gospell, except the authoritie of the Church had moved me.* And this is all it can doe. For it is the word that is the object and the ground of our faith: the word it selfe worke in us that faith, whereby it is beleeved. And *Paul* in this place useth consent, not to work a faith in the Galatians, but only to stir up a liking of his doctrine. Two errors of the Church of Rome must here be avoided. One, that consent is a certaine marke of the Church. It is false; for consent may bee among the wicked in the Kingdome of Antichrist, *Rev.*13.16. In the kingdome of darknes all is in peace. Againe, dissention may bee among the godly, as betweene *Paul* and *Barnabas*, *Paul* and *Peter*. In the Church of Corinth there were schismes, 1 *Cor.*11. Consent therefore simply, unlesse it bee joyned with true faith and true doctrine, is not of force to declare unto us the true Church. The second error is, that the Catholike consent of beleevers in points of religion, is the true and lively Scripture, and that the written word is but a dead letter to it, and to be judged by it for his sense & meaning. But all is contrarie. For the written word is the first and perfect patterne of the minde and will of God: and the inward consent in the hearts of men is but a rude and imperfect extract and draught of it.

The second point is, wherein stands this consent? It must have his foundation in Christ, and thence flow to the members, as the oyle from *Aarons* head to his garments, *Psal.*133. And it stands in three things: consent in one faith and doctrine; consent in affection, whereby men bee of one heart, *Acts* 2.47. consent in speech, 1 *Cor.*1.10.

The third point is, where it is now to bee found? The Papists say, that they have true and perfect consent among themselves, and that Fathers & Councels be on their side: and that wee have no consent among our selves. I answer first, that they have not the consent which they pretend, for the proper points of Poperie were not knowen to the Apostles, nor to the Apostolicall Churches, but were taken up in the ages following by little & little. Secondly, such doctrine as the Papists make articles of faith, are but opinions & conjectures in the Fathers and Councels. Thirdly, the things which the Papists hold are the same peradventure in name, but they are not the same in deed, with that which the fathers hold, neither are they holden in the same manner: as for example, the Purgatorie which the Fathers hold is a thing farre different from the Purgatorie of the Papists, & so all the rest. Of consent they may brag, but they cannot shew it. As for our selves, we all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent; the difference is in the manner, whether it be vertually or locally. There is a difference about the pains of Christ in his agony & passion: yet all acknowledge the infinite merit and efficacie of the death of Christ. There is a difference about the government of the visible Church on earth. For the substance of government all agree, but for the manner of execution and administration, they

they doe not. That Christ is present in the Eucharist, and that his bodie and bloud is there to bee eaten and drunken, all our Churches agree: and the difference is only touching the manner of his presence, namely whether it be spiritiall or locall. And this is the mercie of God, that in all our differences this foundation of religion is not razed. Let us pray for the continuance and increase of this.

Thus much of the person that writes now follows, the Churches to which the Epistle is sent, *to the Churches of Galatia.* At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ, so as *Paul was afraid of them, Cap.*4. and yet hee called them Churches still, using great meekenesse and moderation. His example must wee follow in giving judgement of Churches of our time. And that we may the better do this, and the better relieve our consciences, marke three rules. The first is, that we must rightly consider of the faults of Churches. Some are faults in manners, some in doctrine. If the faults of the Church be in manners, and these faults appeare both in the lives of Ministers and people, so long as true religion is taught, it is a Church, and so to be esteemed: and the Ministers must bee heard, *Mat.* 23. 1. yet may we separate from the private company of bad men in the Church, 2 *Cor.* 6. 14. and if it bee in our liberty and choice, joyne to Churches better ordered. If the error bee in doctrine, we must first consider, whether the whole Church erre, or some few therein: if the errour bee in some, and not in all, it remaines a Church still, as Corinth did, where some denied the resurrection; because a Church is named of the better part. Secondly, we must consider, whether the Church erre in the foundation, or no. If the errour overrows bee beside the foundation of religion, *Paul* hath given the sentence, that they which built upon the foundation hay and stubble of erronious opinion, may be saved, 1 *Cor.*3.15. Thirdly, inquirie must be made, whether the Church erre of humane frailtie, or of obstinacie. If it erre of frailtie, though the error bee in the foundation, yet it is still a Church, as appeares by the example of the Galatians. Yet if a Church shall erre in the foundation openly and obstinately, it separates from Christ, and ceaseth to be a Church, and we may separate from it, and may give judgement that it is no Church. When the Jewes resisted the preaching of *Paul*, and had nothing to say, but to raile, *Paul* then separated the Church of Ephesus, and Rome from them, *Act.*19.8. and 28. 28. It may here be demanded, why *Paul* writes to the Galatians as brethren, and cals them Churches, seeing they have erred in the foundation, and are as he saith, vers. 6. *removed to another Gospell.* I answer, he could doe no otherwise. If a private man shall erre, he must first be admonished, and then the Church must be told of it. If he heare not the Church, then judgement may bee given, that hee is a Publican, and not before: much more then if the Church shall erre, there must first be an examination of the errour, and then sufficient convition, and after conviction followes the censure upon the Church, and judgement then may be given, and not before. And *Paul* had now only begun in this Epistle to admonish the Church of Galatia. Great therefore is the rashnesse and want of moderation in many, that have beene of us, that condemne our Church for no Church, without sufficient conviction going before. If they say that we have been admonished by bookes published: I say againe, there be greater faults in some of those bookes, than any of the faults that they reprove in the Church of England; and therefore the bookes are not fit to convince, specially a Church.

And though *Paul* call the Galatians Churches of God, yet may wee not hence gather, that the Church of Rome is a Church of God. The name it may have, but it doth in truth openly and obstinately oppugne the manifest principles of Christian religion.

If any demand what these Churches of Galatia were; I answer, that they were a people of Asia the lesse: yet now the country is under the dominion of the Turke. This shewes what God might have done to us in England long agoe, for the contempt of the Gospell. This againe shewes what desolation will befall us, unlesse we repent and bring forth better fruits of the Gospell.

3. *Grace be with you and peace from God the Father, and from our Lord Jesus Christ.*

4. *Who gave—.*

Here is laid downe the second part of the Preface, which is the *salutation* propounded in the forme of a prayer, *Grace and peace, &c.* Grace here mentioned is not any gift in man, but grace is Gods and in God. And it signifies his gracious favour and good will, whereby hee is well pleased with his elect, in and for Christ. Thus *Paul* distinguisheth the grace of God from *the gift that is by grace, Rom.* 5.15. and sets grace before the gift as the cause of it. Here comes the errour of the Papists to be confuted, which doth teach, that the grace which makes us gratefull to God, is the infused gift of holinesse and charitie: whereas indeed wee are not first sanctified, and then please God: but first we please God by grace in Christ, and then upon this wee are sanctified and endued with charitie.

Peace is a gift not in God, but in us: and it hath three parts. The first is peace of conscience, which is quietnesse and tranquillitie of minde, arising of a sense and apprehension of reconciliation with God, *Romans* 5. *verse* 1. The second is peace with the creatures: and it hath five branches. The first is peace with Angels: for man is redeemed by Christ, and by meanes of this redemption, sinfull man is reconciled to good Angels, *Colossi.* 1. 20.

The second is peace with the godly, who are all made of *one heart and minde*, *Isa.* 11.9. The third is peace with our selves, and that is a conformitie of the will, affections, & inclinations of mans nature to the renewed minde. The fourth is, peace in respect of our enemies. For the decree of God is, *Touch not mine Anointed, and doe my Prophets no harme.* Again, *All things turne to the good of them that love God.* The fifth is peace with the beasts of the field. God makes a covenant with them for his people, *Ose.* 2. 18. The creatures desire and wait for the deliverance of Gods children, *Rom.* 8. They that trust in God shall walke upon the Lion and the Basilisk, *Psal.* 91.

Psal.105.15.

Rom 8.28.

The third part of peace is prosperitie and good successe: whatsoever the righteous man doth, it prospers: And all things prospered in the house of *Potiphar*, when *Ioseph* was his Steward, because he feared God, *Gen.* 39.1, 2.

To proceed: *Paul* sets downe the causes of grace and peace; and they are two; God the Father, and Jesus Christ. And here it may be remembred, that the Father & Christ; as they are one God, they are but one cause: and yet in regard of the manner of working, they are two distinct causes. For the Father gives grace from none but himselfe, by the Sonne; and Christ procures grace and peace, and he gives it unto men from the Father. Furthermore; Christ is described by his properitie, *Our Lord*, and by his effects in the next verse.

The Use. Whereas *Paul* begins his prayer with grace, we learne that grace in God is the first cause and beginning of all good things in us. *Election is of grace, Rom.* 11. *vers.* 5. *Vocation to salvation is of grace.* 2 *Tim.* 1. 9. *Faith is of grace, Phil.* 1. 2, 9. *Justification is freely by grace, Rom.* 3. 24. *Love is by grace,* 1 *Ioh.* 4. 9. *Everie good inclination is of grace, Phil.* 1. 13. *Everie good worke is of grace, Ezech.* 36. 27. *Ephes.* 2. 10. *Life everlasting is of grace, Rom.* 6. 23. To avoid any evill is the least good, and everie good is of God. It may bee said, that will in man is the cause and beginning of some good things. Answer: In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subject to receive the grace given. After the first grace is given, will is an Agent in the receiving of the second grace, and in the doing of any good worke. Yet this must bee remembred, that when will is an agent, it is no more but an instrument of grace, and grace in God is properly the first, middle, and last cause of grace in us, and of everie good act. Hence it followes, that there bee not any meritorious workes that serve to prepare men to their justification: and that the co-operation of mans will with grace in the act of conversion, whereby wee are converted of God, is but a fiction of the braine of man. Lastly, this doctrine is the foundation of humilitie: for it teacheth us to ascribe all to grace, and nothing to our selves.

Secondly, wee learne that the chiefe good things to be sought for are the favour of God in Christ, and the peace of a good conscience. Consider the example of *David, Psal.* 4. *vers.* 7. and *Psal.* 73. *vers.* 23, 24. and of *Paul*, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keepe our hearts and mindes in Christ, *Phil.* 4. 7. The fault of most men is, They spend their dayes and their strength in seeking riches, honours, pleasures: and they thinke not on grace and peace. After the manner of beasts, they use the blessings of God, but they looke not at the cause, namely, the grace of God: Our duties is, above all things to seeke for grace and peace. The reason: True happinesse, which all men desire, consists in peace, and is founded in grace: they are said to bee happie and blessed that mourne, and suffer persecution for justice sake, *Matt.* 5. because in the middest of their sorrowes and miseries, they have the favour of God, and the peace of good conscience.

Thirdly, in that grace & peace are joyned, we learn, that peace without grace is no peace. *There is no peace to the wicked, saith my God, Isa.* 57. *ult.* They which make a covenant with hell and death are soonest destroyed, *Isa.* 28. 18. *Laughter* (saith *Salomon*) *is madnes*, namely, when it is severed from grace and peace. *When men say peace, peace, then comes destruction,* 1 *Thess.* 5. The prosperitie of the men of this world ends in perdition: read *Psal.* 73.

Paul saith not simply that grace and peace come from God, but from God the Father, and from Jesus Christ; that hee may teach us rightly to acknowledge and worship God. For God is to bee acknowledged and worshipped in the Father, in Christ, and in the Holy Spirit. It was the fault of the Pagans, and it is the fault of sundrie Christians, to worship an absolute God, without the Father, and without Christ. This fault must bee amended, for it turnes God to an Idoll.

Againe, when *Paul* saith, that grace proceeds from the Father; and secondly, from Jesus Christ: he sets cowne the order which God observeth in the communication of grace and peace. The Father is the fountaine of grace, and gives it from none but from himselfe. Christ againe is (as it were) a conduit, or pipe, to convey grace from the Father to us. *Of his fulnesse we receive grace for grace, Ioh.* 1. *In him we are complete, Col.* 2. Election, justification, salvation, and all is done in and by Christ, 2 *Tim.* 1. 9. The Use. I. Let them that travell under the burden of a bad conscience, and a bad life, come to Christ by turning from their sinnes, and by beleeving in him, and they shall obtaine grace, and finde rest to their soules. II. In our miseries, our hearts may not bee troubled over-much, but we must alwayes moderate our sorrowes. For if we beleeve in Christ, we shall alwayes have grace and peace: Read *Ioh.* 14. 27. III. We must moderate our cares of this life. For if we

we trusting in Christ, have grace and peace, we shall want nothing: reade *Psal.* 4. *v.* 6, 7.

Jesus Christ that gives grace and peace, is called, *Our Lord*, for two causes. One is to teach us to acknowledge Christ in right, and title, to, to acknowledge him to be our Lord, as well as our Saviour. He is a Priest to procure life, a Prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our time is, All men professe Christ; yet many allow of no Christ; but of their own devising, namely, a Christ that must be a Saviour to deliver them from hell, but not a Lord to command them, that they cannot brooke. The second cause why Christ is called *our Lord*, is to signifie the persons to whom grace and peace belongs; and they are such as acknowledge Christ for their Lord, and yeeld subjection to him in heart and life. They find rest to their soules, that take up the yoke of Christ in new obedience, and the patient bearing of the Crosse, *Matth.* 11. *v.* 29.

4. Who gave himselfe for our sinnes, that hee might deliver us out of this present evill world, according to the will of God our Father.

5. To whom bee glorie for ever and ever, Amen.

In these words, the second argument is propounded, whereby Christ is described, namely, the effect of Christ, which is, *that hee gave himselfe.* And hee is said to give himselfe for two causes. First, because he presented himselfe as a price and sacrifice for sinne to God the Father, *Matth.* 20. 28. *Eph.* 5. 2. 1 *Tim.* 2. 6. The second, because he did publikely propound and set forth himselfe to the world, as a sacrifice and price of redemption, *Rom.* 3. 25. *Iohn* 3. 14. and *Act.* 4. 12.

In this giving there are five things to bee considered. The first, the giver, Christ: the second, the thing given, and that is Christ himselfe. The third is the end of his giving, for sinne, that is, that he might make satisfaction for our sinnes. The fourth is another end of his giving, that he might deliver us out of this present evill world. Here the present world signifies the corrupt estate of men, that live according to the lusts of their owne hearts, 1 *Ioh.* 2. 16. And men are here said to be delivered and taken out of the world, when they are severed from the condition of sinfull men, by sanctification and newnesse of life, and by divine protection, whereby they are preserved from evill after they are sanctified, *Tit.* 2. 14. and *Ioh.* 17. 15. And this deliverance is not in this life in respect of *place*, but in respect of *qualitie*. The fifth thing is the cause that moved Christ to give himselfe, and that is the will of God.

In the 5. verse there is set downe a corollarie or conclusion, which containes the praise of God.

The use followes. Whereas Christ is the giver of himselfe, hence it followes, that his death and sacrifice was voluntarie. And this he shewed in two things. When he was to bee attached hee fled not, but went to a garden in the mount, as his custome was, which was knowne to *Iudas*, *Iohn* 18. 2. And in the very separation of body and soule, he cried with a loud and strong voice, which argued that he was Lord of death, and died because his will was to die. This must be remembred: For otherwise his death had not beene a satisfaction for sinne.

In that Christ gave himselfe to be a sacrifice, we learne many things. First, that the worke of redemption exceeds the worke of creation. For in the creation, Christ gave the creatures to man; in the redemption he gave himselfe, and that as a sacrifice. Secondly, in that he gave himselfe, it appeares that he gave neither Angel, nor meere man, nor any thing out of himselfe; and that all merits of life, and satisfaction for sinne, are to be reduced to the person of Christ: and consequently that there be no humane satisfactions for sin, nor meritorious workes done by us; because they pertaine not to the person of Christ, but to our persons: and they were neuer offered of Christ unto God as merits and satisfactions, because hee gave nothing but himselfe, and the things which appertained unto his owne person. Thirdly, in that Christ gives himselfe, we must take and receive him with hungring hearts. Nay he is to suffer violence of us, and the violent are to take him to themselves. Lastly, in that he gives himselfe to us, we againe must give our bodies and soules unto him in way of thankfulnesse, and dedicate all that we have or can doe to the good of men. The creatures at our tables present us with their bodies: and so must we present our bodies and soules to God.

The first end of this giving is, that Christ might be a sacrifice and ransome for sin. The knowledge of this point is of great use. First, it workes love in us, on this manner. We must in minde and meditation come to the crosse of Christ. Upon the crosse wee are to behold Christ crucified, and in his death and passion, his sacrifice; in his sacrifice for the sinnes of his enemies, his endles love: and the consideration of his love will move us to love him againe, and the Father in him. Secondly, the consideration of his endlesse pains for our sins in the sacrifice of himselfe, must breed in us a godly sorrow for them: for if he sorrow for the, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Christ gave himselfe to redeeme us from iniquitie, we must take up a purpose of not sinning, and never wittingly sinne more. Lastly, this knowledge is the foundation of comfort in them that truly turne to Christ. For the price is paid for their sinnes: and they which are eased of their sins are blessed, *Psal.* 32. 1. And in temptation, they may boldly oppose the satisfaction of Christ against hell, death, the law, and the judgement of God: and

if

if at any time they sinne, they must recover themselves, and remember that they *have an Advocate with the Father, Iesus Christ the just.* 1 *Iohn* 2.1.

And whereas *Paul* saith, that *Christ gave himself for our sinnes*, hee teacheth that every man must apply this gift and sacrifice of Christ to himselfe. This applying is done by faith: and the right manner of application is this. Wee must turne to Christ, and in turning by faith apply: and when wee apply Christ by faith, we must withall turne. Faith goeth before conversion in order of nature, yet in the order of teaching and practice they are both together. They which use to apply Christ and his benefits unto themselves, and yet will not turne themselves to Christ, misapply and presume; because the right apprehension of Christ is in the exercises of invocation and repentance.

The second end, for which Christ gave himselfe, is that he might take us out of this evill world. And hence wee are taught three things. First, that we must be grieved and displeased at the wickednesse of the world, as *Lot* was, 2 *Pet.* 2.7. Secondly, that we must not fashion our selves to the wicked lives of the men of this world; but we must in all things *prove what is the good will of God*, and doe it. Thirdly, seeing we are taken out of this world, we must not dwell in it, but our dwelling must bee in heaven *Revel.* 13.6. the beast out of the sea persecutes them that dwell in heaven, that is, such as dwell on earth, and for affection have their conversation in heaven. And seeing this must be so, we must not love the world, but love the comming of Christ, and every day prepare our selves against the day of death, that wee may enter into our owne home.

Rom. 12. 2.

And whereas *Paul* calls this world *an evill world*, hee doth it to signifie that there is nothing in men but sinne, till they bee regenerate, yea that civill vertues, and civill life, that are excellent in the eyes of men, are no better than sinnes before God. It is the errour of the Papists, that men may thinke and doe some thing that is morally good without grace.

The cause that moved Christ to give himselfe, is the will of God. Hence it appeares that God gives Christ to no man for his foreseene faith or workes. For there is no higher cause of the will of God. The foreknowledge of things that may come to passe, goes before will, but the foreknowledge of things that shall come to passe, and therefore the foreknowledge of faith and workes, followes the will of God; because things that shall come to passe are first decreed, and then foreseene.

The will here mentioned is said to bee the wil of God, that is, the first person, the Father: for when Christ is opposed to God, then God signifies the Father. And he is most commonly called God, because he is God without communication of the Godhead from any: whereas the Sonne and holy Ghost are God

A by communication of Godhead from the Father.

11 And this God is called *our father* by *Paul*. And hereby he signifies that the scope of the Gospel is: first, to propound God unto us not only as a Creator, but as a Father: secondly, to enjoyne us to acknowledge him to be our Father in Christ; and consequently to exercise our selves as dutifull children to him in all subjection and obedience. They which doe not this, know not the intent of the Gospel: and if they know it, in deed they denie it.

The conclusion annexed to the salutation. *To whom be glorie for ever*, teacheth us so oft as we remember the worke of our redemption by Christ, so oft for to give praise and thanks to God: yea, all our lives must be nothing else but a testimonie of thankfulnesse for our redemption. And all our praise and thankes to God must proceed from the serious affection of the heart signified by the word, *Amen*, that is, so be it.

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6. I marvell that you are so soone removed away to another Gospel, from him that hath called you in the grace of Christ.

7. Which is not another Gospell: but that some trouble you, and intend to overthrow the Gospell of Christ.

C Here begins the second part of the Epistle, in which hee gives instruction to the Galatians. And it hath two parts: one concernes doctrine, the other manners. The first part touching doctrine begins in this sixth verse, and continues to the 13. verse of the 5. chapter. The summe of it is a reproofe of the Galatians for revolting from the Gospel: and it is disposed in this syllogisme.

If I be immediately called of God to teach, and my doctrine be true, ye ought not to have revolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true: Therefore ye should not have revolted from my doctrine.

The proposition is not expressed: because it was needlesse. The *minor* is handled through the whole Epistle. The conclusion is in the 6. and 7. verses, the meaning whereof I will briefly deliver. *So soone*] that is, presently after my departure: *removed*] carried away by the persuasions of false teachers. *To another Gospel*] to another doctrine of salvation, which in the speech and opinion of the false teachers is another manner of Gospel, more sufficient and more excellent than that which *Paul* hath delivered. *From him*] that is, from me being an Apostle, who have called you by preaching the Gospel of Christ. *In the grace*] that is, have called you freely, without any desert of yours, to bee partakers of the favour of God in Christ. *Which is not another*] which pretended Gospel of the false Apostles is not indeed another Gospel from that of *Paul*, because there is but one: but it is an invention of the braine of man. *But there bee some*] that is, but I plainly perceive the cause of

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of your revolt, that some trouble you, and seeke to overthrow the Gospell of Christ.

In these words two points are to be considered. The first is the manner which *Paul* useth in reproving the Galatians. Hee tenders their good and salvation, and seekes by all meanes their recoverie. And therefore in his reproofe he doth two things. First, hee reproves them with meeknesse and tenderness of heart, following his owne rule, *Gal.* 6.1. for hee might justly have said, Ye may be ashamed, that ye are removed to another Gospell; but he saith only, I marvell, that is, I was well perswaded of you, and I hoped for better things, I am deceived, and I wonder at it. Secondly, he frames his reproofe with great warinesse and circumspection: for he saith not, ye of your selves doe remove to another Gospell, but ye are removed: and thus he blames them but in part, and laies the principall blame on others. Againe he saith not, ye were removed, but in the time present, *ye are removed*, that is, ye are in the act of Revolting, and have not as yet altogether revolted. And hereby hee puts them in minde that although they bee in a fault, yet there is nothing done which may not bee easily undone. According to his example, we are in all reproofes to shew love and keepe love: to shew love to the party reproved, and to frame our reproofe so as we may keepe his love.

The second point is the fault reproved, and that is the Revolt of the Galatians, which was departure from the calling whereby they were called to the grace of Christ. If it be demanded what kind of Revolt this was? Answer, there be two kinds of revolt, *particular* & *generall*. *Particular*, when men professe the name of Christ, and yet depart from the faith in some principal points thereof. Of this kind was the Apostasie of the ten tribes, and such is the Apostasie of the Romane Church. A *generall* revolt is, when men wholly forsake the faith and name of Christ. Thus doe the Jewes and Turkes at this day. Againe, a revolt is sometime of weaknesse and humane frailtie, and sometime of obstinacie. Now the revolt of the Galatians was only particular in the point of justification, and of weaknesse, and not of obstinacie: and this *Paul* signifies when he saith, they were carried by others. Of this Revolt foure things are to be considered. The time, *so soone*: From whom, or what? *from the doctrine of Paul*, and consequently the grace of Christ. To what? *to another Gospell*. By meanes of whom? *but some trouble you, &c.*

Touching the time, it was short; They were soone carried away. This shewes the lightnes and inconstancie of mans nature, specially in matter of religion. While *Moses* tarried in the mount, *Aaron* and the people set up a golden calfe, and departed from God. *Osea* saith, The righteousnesse of the Israelites was like the morning dew, which the rising of the Sun consumeth, *chapter* 6. 4. *Iohn* was a burning

A light, and the Iews rejoyced in this light: that is well; but marke what is added: *for an houre or moment*, *Iohn* 5.35. They which cryed *Osanna to the sonne of David*, shortly after cried, *Crucifie him, crucifie him*. The crosse and persecution will make men call the Gospel in question, if not forsake it, *Luke* 8 13. The multitude of people among us are like wax, and are fit to take the stampe and impression of any religion: and it is the law of the land that makes the most imbrace the Gospell, and not conscience. That we may constantly persevere in the profession of the true faith, both in life and death, first, we must receive the Gospell simply for it self, because it is the Gospell of

B Christ, and not for any other by-respect. Secondly, we must be mortified and renewed in the spirit of our minds, and suffer no by-corners in our hearts, where secret unbeleefe, secret hypocrisie and spirituall pride may lurke and lye hid from the eyes of men, *Heb.* 3.12. Thirdly, we must not only be hearers of the word, but also doers of it, in the principall duties to bee practised, of faith, conversion, and new obedience.

To come to the second point: when *Paul* saith, the Galatians were removed from him that called them, that is, himselfe; he shewes Christian modestie: because speaking things praise-worthie of himselfe, he speaketh in the third person: *from him that hath called, &c.* The like he doth, 2 *Cor.* 12.2. *I know a man taken up into the third heaven*, that is, himselfe. And *Iohn* saith, *the disciple that leaned on the breast of Christ, whom Christ loved*, asked whom hee meant, *Iohn.* 13. 23. After this practice wee are to give praise to God and to his instruments: but neither to praise nor dispraise our selves. This is Christian civility to bee joyned with our faith.

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Secondly, when he saith, *who hath called you in the grace of Christ*, we learne, that the scope of the Gospel is to bring men to the grace of Christ. To this very end God hath vouchsafed us in England the Gospel more than fortie yeares. And therefore our words, and deeds, and lives, should be seasoned with grace and favour of it, and shew forth the grace of God. Secondly, we owe unto God great thankfulnesse, and we can never be sufficiently thankfull for this benefit, that God calles us to his grace. But it is otherwise: the Sun is a goodly creature: yet because we see it daily, it is not regarded: and so it is with the grace of God.

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Thirdly, the Galatians are removed not only from the doctrine of *Paul*, but also from the grace of God. And the reason is, because they joyned the workes of the law, with Christ and his grace in the cause of their justification and salvation. Here it must be observed, that they which make an union of grace and workes in the cause of justification, are separated from the grace of God. Grace admits no partner or fellow. Grace must be freely given every way, or it is no way grace. Hence it sol-

followes, that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace and workes, in the justification of a sinner before God: and wee may not make any reconciliation with that Church in religion; because it is become an enemie of the grace of God.

The third point is, To what thing the Galatians revolt? *to another Gospell*, that is, to a better Gospel than that which *Paul* taught, compounded of Christ and the workes of the law. And this forged Gospell the false Apostles taught, and the Galatians quickly received. Here we see the curious niceness and dainttinesse of mans nature, that cannot bee content with the good things of God, unlesse they be framed to our minds: and if they please us for a while, they doe not please us long, but we must have new things. Our first parents not content with their estate, must needs bee as God. *Nadab* and *Abihu* offer sacrifice to God, but the fire must bee of their owne appointment. King *Achaz* will offer sacrifice to God, but the altar must bee like the altar at Damascus. False teachers, beside the doctrine of the Apostles, had profound learning of their owne. The Jewes, beside the written law of *Moses*, must have their *Cabala*, containing, as they supposed, more mystical and excellent doctrines. The Papists, beside the written word, set up unwritten Tradition, which they make equall with the Scripture. We that professe the Gospell, are not altogether free from this fault. We like, that Christ should be preached: but Sermons are not in common reputation learned, neither doe they greatly please the most, unlesse they be garnished with skill of arts, tongues, and varietie of reading: this curiousnesse and discontentment the Lord condemnes, when he forbids *plowing with the oxe & the asse, and the wearing of garments of linsi-wolsie*. And it is the worst kind of discontentment, that is in things pertaining to salvation. It is called by *Paul, the itching of the eare*, and it is incident to them that follow their owne lusts. The remedie of this sinne, is to learne the first lesson that is to be learned of them that are to bee good schollers in the schoole of Christ: and that is to feele our povertie, and in what extreme need wee stand of the death and passion of Christ, and withall to hunger and thirst after Christ, as the bread and water of life. Reade *Isa* 44. 3. *John* 7. 37. *Psal.* 25. 11. the example of *David*, *Psal.* 143. 6. When the heart and conscience hath experimentally learned this lesson, and not the braine and tongue alone; then shall men begin to favour the things of God, and discerne of things that differ, and put a difference betweene grace and workes, mans word and Gods word; and for the working of our salvation, esteeme of mans workes, and mans word, as offals that are cast to dogges.

Levi. 10. 1.

1 Reg. 16. 11.

Rev. 2. 24.

Deut. 22. 10, 11.

2 Tim. 4. 5.

Paul adds, *which is not another Gospell*, that is, though it be another Gospell in the reputation of false teachers, yet indeed it is not another, but is a subversion of the Gospell of Christ. Hence I gather, that there is but one Gospel, one in number and no more. For there is but one way of salvation by Christ, whereby al the Elect are saved, from the beginning of the world to the end, *Act.* 15. 11. 1 *Cor.* 10. 3. It may be demanded, how they of the old Testament could be partakers of the bodie and bloud of Christ, which then was not. *Answ.* The bodie and bloud of Christ, though then it was not subsisting in the world, yet was it then present to all beleevers, two waies: first, by divine acceptation; because God did accept the incarnation and passion of Christ to come, as if it had beene accomplished. Secondly, it was present to them by meanes of their faith, which is a substance of things that are not seen: and consequently it makes them present to the beleeving heart.

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Againe, hence it appeares to be a falsehood, that every man may be saved in his owne religion, so be it he hold there is a God, and that he is a rewarder of them that come unto him. For there is but one Gospel: and if the former opinion were true, then so many opinions, so many Gospels. *Paul* saith, that the world by her wisdome could not know God in his wisdome, and for this cause he ordained the preaching of the word to save men, 1 *Cor.* 1. 21. And though he that comes to God must beleeve that he is, and that he is a rewarder of them that come to him: yet not every one that beleeves generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the devils beleeve.

The fourth point, is concerning the Authors of this Revolt: and *Paul* chargeth them with two crimes. The first is, that they trouble the Galatians, not only because they make divisions, but because they trouble their consciences setled in the Gospel of Christ. It may be alleaged, that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the Magistrate in compelling Recusants to the congregation. Ianswer, these things indeed trouble the consciences of men, but they are evil consciences: and the end of this trouble is, that they may be reformed and made good. But the crime wherewith the false apostles are charged, is, that they trouble the consciences of the godly, or the good consciences of men. Here then is set downe a note, whereby false and erroneous doctrines may be discerned, namely, that they serve only to trouble and disquiet the good conscience. And by this we see the Romane religion to bee corrupt and unsound: for a great part of it tends this way. Justification by workes is a yoke that none could ever beare, *Act.* 15. The vow of single life is a snare, or as the noose in the halter to strangle the soule, 1 *Cor.* 7. 4. So is the doctrine which teacheth

teacheth that men after their conversion, must still remaine in suspence of their salvation: and that pardon of sinne is necessarily annexed to confession in the eare, and to satisfaction for the temporall punishment of sinne in this life, or in purgatorie.

On the contrarie, the Gospell of Christ (as here it appeares,) troubles not the good conscience, but it brings peace and perfect joy, *Iohn* 15. 11. *Rom.* 15. 14. And the reason is plaine: for it ministers a perfect remedie for every sinne, and comfort sufficient for every distresse. And this is a note whereby the Gospel is discerned from al other doctrines whatsoever.

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The second crime wherewith the false apostles are charged, is, that they overthrow the Gospell of Christ: the reason of this charge must bee considered. They did not teach a doctrine flat contrarie to the Gospell of Christ: but they maintained it in word, and put an addition to it of their owne out of the law, namely, justification, and salvation, by the workes thereof. And by reason of this addition, *Paul* gives the sentence, that they pervert and turne upside downe the Gospel of Christ. Upon this ground it appeares that the Popish religion is a flat subversion of the Gospel of Christ, because it joynes justification by workes, with true justification by Christ. The excuse, that the workes that justifie are works of grace, and not of nature, will not serve the turne. For if Christ by his grace makes works to justifie; then is he not only a Saviour, but also an instrument to make us saviours of our selves: here being the first and principall Saviour, and we subordinate saviours unto him. But if Christ have a partner in the worke of justification and salvation, he is no perfect Christ.

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8. But though we, or an Angell from heaven, preach unto you otherwise, then that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any man preach unto you otherwise than ye have received, let him be accursed.

An objection might be made against the former conclusion, thus: But the most excellent among the Apostles, *Iames, Peter, Iohn*, (by your leave) teach another Gospell than that which *Paul* had preached. To this objection he makes answer in this verse negatively, that whosoever teacheth another Gospell is accursed, whatsoever he be. In this answer three things are to be considered, a sinne, the punishment thereof, and a supposition serving to amplifie the sinne.

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The sinnes to preach in the cause of our justification, any other thing *beside that or divers to that* which *Paul* taught the Galatians, though it be not contrarie. Thus much the *very* words import: and the same words are againsted in the next verse. And *Paul* bids *Timothie, avoid them that teach otherwise*, that is, any divers doctrine as necessarie to salvation, beside that which he taught, 1 *Tim.* 6. 3. And the reason of this sinne is, because God hath given this commandement, Wee may not depart from his word, to the right hand or to the left; neither may we adde thereto, or take therefrom, *Iosu.* 23. ve. 7. 8. *Deut.* 4. and 12. Before I gather any doctrine hence, this ground is to be laid downe, that *Paul* preached *all the counsell of God*, *Act.* 20. 27. And that which he preached, being necessary to salvation, he wrote, or some other of the Apostles, *Iohn* 20. 31. This being granted (which is a certain truth) two maine conclusions follow: One, that the Scriptures alone by themselves, without any other word, are *abundantly sufficient to salvation*, whether we regard doctrines of faith, or manners. For he that delivers any doctrine out of them, & beside them, as necessary to be beleeved, is accursed.

The second conclusion is, that unwritten Traditions, if they be tendered to us, as a part of Gods word, and as necessarie to salvation, they are *abominations*, because they are doctrines beside the Gospel that *Paul* preached. And the Romane religion goes to the ground, because it is founded on Tradition, out of, and beside the written word. Learned Papists, to helpe themselves, make a double answer. One is, that they are accursed which preach otherwise than *Paul* preached, and not they which preach otherwise than hee writ. But it is false, which they say, for that which he preached, he writ. *Augustine* having relation to the text in hand, saith, *that he is accursed which preacheth any thing * beside that which we have received in the legall and Evangelicall scriptures*. Againe, he saith, *that he must * not teach any more, or any other thing, than that which is in the Apostles, whose words hee must expound.*

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* Præterquam. Contra epistolam Ad. c. 6. De bono viduitatis, c. 1.

* Non aliud, quid amplius.

The second answer is, that to preach otherwise, is to preach contrarie; Because (as they say) precepts and doctrines may be delivered if they be divers, and not contrarie. As the Gospell of *Iohn*, and the Apocalyps, were written after this Epistle to the Galatians, which are divers to it, though not contrarie: the like they say of the Canons of Councels; and that *Paul, Rom.* 16. 18. put *παρὰ* (*beside* for *contrarie*). I answer thus. The præposition (*παρὰ*) translated *beside* or *otherwise*, signifieth thus much properly: and wee are not to depart from the proper signification of the words, unlesse we bee forced by the text. And the place in the Romans in his proper and full sense must be turned thus: *Observe the authors of offences, beside the doctrine which ye have learned.* And *Pauls* minde is, that they should be observed, that teach any other divers or distinct doctrine, though it bee not directly contrarie. The Gospell of *Iohn* and the Apocalyps, written afterward, propound not any diverse doctrine pertaining to the salvation of the soule, but one and the same in substance, with that which *Paul* wrote. The Canons of Councels.

*Mat. 6.

Councels, are traditions touching order and comelines, and they prescribe not any thing, as necessary to justification and salvation. Againe, the Embassadour that speakes any thing beside his commission, is as wel in fault, as he that speakes the contrarie: though not so much.

The second point is, the punishment [*Let him be accursed*] Here are three things to bee considered. The first, what it is to be accursed? *Answ.* God hath given to the Church, the power of binding, and it hath foure degrees, *Admonition, Suspension* from the Sacraments, *Excommunication, Anathema.* And this last is a censure or judgement of the Church, whereby it pronounceth a man severed from Christ, and adjudged to eternall perdition, *Rom.9.5. 1 Cor.16.22.* And he is here said to be accursed, that stands subject to this censure. The second part is, who are to be accursed? *Answ.* Heinous offendours and desperate persons, of whose amendment there is no hope. And therefore this judgement is seldome pronounced upon any. We finde but one example in the new Testament: *Paul* accursed *Alexander* the Copper smith, *1 Tim.4.15.* And the Church afterward accursed *Julian* the Emperour. Other examples we finde not any.

The third point, how the Church should accuse any man, and in what order? *Answ.* In this action, there be foure judgements. The first is Gods, which is given in heaven, whereby he doth accuse obstinate and notorious offenders. The second judgement pertaines to the Church upon earth, which pronounceth them accursed, whom God accurseth. It may be said, how comes the Church to know the judgement of God, whereby he accurseth? *Answ.* The word sets downe the condition of them that are accursed; and experience, and observation findes out the persons to whom these conditions are incident. The third judgement is given in heaven, whereby God ratifies and approves the judgement of the Church, accordingto that, *Whosoever ye binde on earth shall be bound in heaven.* The last judgement pertaines to every private person, who holds him in execration, whom God hath accursed, and the Church hath pronounced so to be. If hee heare not the Church, the Church pronounceth him to bee as a Publican and heathen, *and then* (saith Christ) *let him be as a Publican to thee.* Thus must the text be understood.

Hence we are taught, to be carefull in preserving the puritie of the Gospel: because the corrupters thereof are to bee accursed as the damned spirits. Hence againe it appeareth, that the Church in accusing, doth but exercise a Ministerie, which is to publish and testifie, who are accursed of God. Lastly, hence we learne, that private persons must seldome use cursing: because God must first accuse, and the Church publish the sentence of God; before we may with good conscience utter the same. They therefore, which in a rage accurse themselves, and others, deale wickedly. We are called ordinarily to blessing, and not to cursing.

The third point is, the supposition of things impossible, on this manner. Put the case, that I *Paul*, or any other of the Apostles, should teach otherwise than I have taught you: neither I, nor they must be beleeved, but bee accursed. Againe, put the case, that an Angell from heaven should come and preach otherwise than *Paul* preached to the Galatians, who must be beleeved? *Paul*, or the Angel? the answer is, not the Angel, but *Paul*: and the Angel must be accursed. And the reason is, because *Paul* in preaching and writing, did represent the authoritie of God, and God puts his owne authoritie unto the word which he uttered: and he was assisted by the extraordinarie, immediate, and infallible assistance of Gods Spirit. From this supposition, sundrie things may be learned. The first, that the word preached and written by *Paul*, is as certein, as if it had beene written by God himselfe, immediately. It may be objected, that *Paul* saith, *1 Cor.7.12. To the remnant, I speake, not the Lord.* I answer, *Paul* saith, *I, not the Lord*, not because he was deceived in his advise, for he spake by the Spirit of God, chap. 7. verse 40. but because he gave counsell in a case of marriage, whereof the Lord had made no expresse law. The meaning then is this, I speake by collection from the law of God, and not the Lord, by any particular and expresse law.

Secondly it appeares hence, that the articles of faith, or the doctrine of the Gospel, is in excellencie and authoritie above all men and Angels. And hence it followes, that the Church and Councels cannot authorize the word of God, in the minde and conscience of any man. For the inferiour and dependent authority addes nothing to that which is the principall and superiour authoritie. Therefore, the opinion of the Papists is false, that we cannot know the Scripture to be the word of God, but by the testimonie of the Church: as though the letter of a Prince, could not be knowne to be so, without the testimonie of the subjects. The principall authoritie is sufficient in it selfe, to authorize it selfe, without externall testimonie.

Thirdly, since the daies of the Apostles, sundrie doctrines have beene received and beleeved, touching intercession of Saints, prayer to the dead, and for the dead, Purgatorie, and such like: and these doctrines have beene confirmed by sundry revelations. And we learne, what to judge both of the doctrines, and of the revelations; namely, that they are accursed: because the doctrines are beside the written word, and the revelations tend to ratifie and confirme them.

Lastly, hence we learne, what to thinke of the writings of Papists, and Schoolemen, whereof some are called *Seraphicall, Cherubicall,*

call, or *Angelicall Doctors.* They broach and maintaine sundry things, beside that which the Apostles preached and wrote; as justification by works, and a mixture of the law and the Gospel: they give too little to grace, and too much to mans will. In this regard *Paul* hath given the sentence, that they are accursed. For this cause, Students of divinity are warily to read them with prayer, that they be not led into temptation, and they are to use them only in the last place. And they are greatly to be blamed, that prefer them almost above all Writers: they shew that they have little love of the Gospell in their hearts.

9. As we said before, so say I now againe; If any man preach unto you otherwise than ye have received, let him be accursed.

In these words *Paul* repeats againe that which he said before: and the repetition is not in vaine, but for three weighty causes; the first is, to signifie that hee had spoken not rashly, but advisedly, whatsoever he had said before: the second is, that the point delivered is an infallible truth of God: the third is, to put the Galatians and us in minde, that we are to observe and remember that which hee had said, as the foundation of our religion, namely, that the doctrine of the Apostles is the onely infallible truth of God, against which we may not listen to Fathers, Councels, or to the very Angels of God. If this had beene remembred and observed, the Gospell had continued in his puritie after the dayes of the Apostles.

In this verse one thing is to bee observed. Before, *Paul* said, they are accursed which teach otherwise than he had taught: here hee saith, they are accursed which teach otherwise than the Galatians had received. Whereby it appeares, that as *Paul* preached the Gospel of Christ, so the Galatians received it. And they received it, first, in that they had care to know it: secondly, in that they gave the assent of faith unto it, as to a truth: against which the very Angels could take no exception. And for this also are the Thessalonians commended, that the Gospel was to them *in power & much assurance.* The great fault of our times is, that whereas the Gospel is preached, it is not accordingly received. Many have no care to know it: and they which know it, give not unto it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the Gospell. This sinne will at length have his punishment. The places that are not seasoned by the waters of the Sanctuary, are turned to salt pits, *Ezech.47.11.*

10. For now whether preach I men, or God? or seeke to please men? for if I should yet please men, I were not the servant of Christ.

The interrogations in this place, *Doe I preach?* and *doe I please?* are in stead of earnest negations, *I doe not preach, I doe not please.* And when he saith, *do I now preach men, or God?* his meaning is this: Heretofore I have preached the Traditions of men; but now being an Apostle, I preach not the doctrine of men, but of God. And when he saith, *doe I seeke to please men?* his meaning is this: I doe not make this the scope of my ministerie, to frame and temper my doctrine so, as it may bee suitable and pleasing to the affections of men. For otherwise *we are to please men in that which is good, and for their good, 1 Cor.10.33. Rom.15.2.*

This verse containes a double reason of his former speech, and of the repetition thereof. The first is this: Though heretofore I taught the Traditions of men; yet now I teach the word not of men, but of God: and therefore I accuse them that teach otherwise. The second is framed thus: If I should yet please men, I were not the servant of God: but I am the servant of God; therefore I seeke not to please men; but if need shall bee, I will denounce curses against them.

Here first wee see the proper matter of the Ministerie, which is not the word or doctrine of man, but of God. By this the Ministers of the Gospell are taught to handle their doctrine with modestie and humilitie, without ostentation, with reverence, and with a consideration of the Majesty of God, whose the doctrine is which they utter, that God may be glorified, *1 Pet.4.11.*

Secondly, the hearers in hearing are to know that they have to deale with God, and that they are to receive the doctrine taught, *not as the word of man, but as the very word of God*, as the Thessalonians did, *1 Thess.2.13.* The want of this consideration is the cause that some contemn the Ministerie of the word, & others are not touched and moved in hearing.

Againe, here is set downe the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appeares, that Ministers of the Gospell must not bee men-pleasers, nor apply and fashion their doctrine to the affections, humours, and dispositions of men, but keepe a good conscience, and doe their office. The Lord tels *Ieremy*, he must not turne *to the people, but the people must turne to him, Ier.15.19.* Thus God shall be with them, and they shall bring forth much fruit.

And the people must know it to bee a good thing for them, not to bee pleased alwayes by their Ministers. The Ministerie of the Word must be as a sacrificing knife, to kill and mortifie the old *Adam* in us, that we may live unto God. A sicke man must not alwayes have his mind, but he must often be crossed and restrained of his desire: and so must we that are sicke in our soules in respect of our sinnes. It is a fault therefore of men that desire to bee pleased, and to have matters smoothed over of their Teachers. This is *Davids* balme, which hee wisheth may never bee wanting to his head, *Psal.141.5.*

The end of this verse sets downe a memorable sentence, That if wee seeke to please men, wee cannot bee the servants of God.

Hence I gather, that our nature is full of rebellion, and enmity against God; because they which please men, cannot please God. Againe, here is set down what is the hurt that comes by pride and ambition. It keepes men, that they cannot bee the servants of Christ. *To beleeve not* (saith Christ) *because ye seek glory one of another, John* 5. 44. Ambition so fills the mind with vanity, and the heart with worldly desires, that it cannot thinke or desire to please God. Wherefore he that would be a faithful Minister of the Gospel, must deny the pride of his heart, and be emptied of ambition, and set himselfe wholly to seeke the glory of God in his calling. And generally, hee that would be a faithful servant of Christ, must set God before him as a Judge, and consider that he hath to deale with God: and he must turne his minde and senses from the world, and all things therin, to God: and seek above all things to approve his thoughts, desires, affections, and all his doings unto him.

Lastly, the profession of the servant of God is here to be observed in the example of *Paul*, who saith, *Doe I now preach men?* and *doe I yet please men?* as if he had said, I have done thus and thus, I have preached the Traditions of men heretofore, and I have pleased men in persecuting the Church of God: but I doe not so still, neither will I. And he that can say the like with good conscience, I have sinned thus and thus heretofore, but now I doe not, neither will I sinne as I have done, is indeed the servant of God.

V. 11. *Now I certifie you, brethren, that the Gospel which was preached by me, was not after man.*

The meaning is this: That it may the better appeare, that I have justly accused them which teach any other Gospell, and justly reproved you for receiving it; I give you to understand, *that the Gospell which I preached was not after man*, that is, not devised by man, or preached of me by mans authoritie, but it was from God, and preached by the authority of God. And this sense appeares by verse 10. and 12.

In these words is laid downe the reason of the conclusion, or the assumption of the principall argument, which was on this manner. If I be called to teach, and that immediately of God, and my doctrin be true, then ye ought not to have revolted from the Gospell which I preached: but I was called to teach immediately of God, and my doctrine is true. The first part of this assumption is here set downe, and handled to the end of the second chapter: and the conclusion (as we have heard) was set downe in the premises.

Hence two maine points of doctrine, that are of great consequent, may bee gathered. The first is this; It is a thing most necessary, that men should be assured and certified, that the doctrine of the Gospell, and the Scripture is not of man, but of God. This is the first thing which *Paul* stands upon in this Epistle. It may be demanded, how this assurance may bee obtained. I answer thus: For the setling of our consciences, that Scripture is the Word of God, there bee two testimonies. One is the Evidence of Gods Spirit, imprinted and expressed in the Scriptures: and this is an excellencie of the word of God above all words, and writings of men and Angels: and containes thirteene points. The first is, the puritie of the law of *Moses*, whereas the lawes of men have their imperfections. The second is, that the Scripture sets downe the true cause of all misery, namely sinne; and the perfect remedy, namely, Christs death. The third is, the antiquity of Scripture, in that it setteth downe an history from the beginning of the world. The fourth is, prophecies of things in sundry bookes of Scripture, which none could possibly fore-tell, but God. The fifth is, the confirmation of the doctrine of the Prophets and Apostles by miracles, that is, workes done above, and contrary to the strength of nature, which none can doe but God. The sixth is, the consent of all the Scriptures with themselves, whereas the writings of men are often at jarre with themselves. The seventh is, the confession of enemies, as namely, of heretickes, who in oppugning of Scriptures, alleage Scriptures, and thereby confesse the truth thereof. The eighth is, an unspeakable detestation that Satan and all wicked men beare to the doctrine of Scripture. The ninth is, the protection and preservation of it, from the beginning to this houre, by a speciall providence of God. The tenth is, the constant confession of Martyrs, that have shed their bloud for the Gospell of Christ. The eleventh is, that fearefull punishments and judgements have befallen them that have oppugned the word of God. The twelfth is, the holinesse of them that professe the Gospell. The last is, the effect and operation of the Word: for it is an instrument of God, in the right use whereof wee receive the testimony of the Spirit of our adoption, and are converted unto God. And yet nevertheless the word which converteth is contrary to the wicked nature of man.

The second testimony is, from the Prophets and Apostles, who were Ambassadours of God, extraordinarily to represent his authority unto his Church, and the pen-men of the holy Ghost, to set downe the true and proper word of God. And the Apostles above the rest, were eye-witnesses and eare-witnesses of the sayings and doings of Christ: and in that they were guided by the infallible assistance of the Spirit, both in preaching and writing, their testimony touching the things which they wrote, must needs bee authenticall. If it bee said, that counterfeit writings,

[illegible] this name of the Apostles. [illegible] writes in the epistle, the Apostles. [illegible] the ministry [illegible] *Bell* [illegible] *Ephesus* [illegible] *Corinthians*. And also [illegible] the Apostles [illegible] after their departure. And [illegible] the last of the Apostles, concludeth [illegible] *Jude* [illegible] *scoffers* [illegible] *plagues* [illegible] *Revelation*. [illegible] many demand, [illegible] the testimony of the Church [illegible] consider the Church distinct from the Apostles, [illegible] the testimony thereof is farre inferiour to the Apostles [illegible] concerning the word of God. For the Church is to be ruled by the testimonie of the Apostles, [illegible] written word [illegible] the sentence [illegible] The Church is not alwaies and altogether certain, [illegible] joyned with the evidence of the Spirit, [illegible] testimony Apostolicall is accompanied.

Furthermore, that we may be capable of these two testimonies, and take [illegible] use thereof, we our selves for our parts, must yeeld subjection and obedience to the word of God. In this our obedience shall we be assured, that it is indeed of God, as our Saviour Christ saith, *John* 7. [illegible]

This doctrine touching the certaintie of the word is of great use. For when the minde and conscience, by meanes of the double testimonie, before mentioned, plainely apprehends it, there is a foundation laid of the feare of God, and of justifying faith: and before wee be assured, that the Scripture is the word of God, it is not possible that wee should conceive and hold a sight in the promises of God. And the want of this assurance in [illegible] many, is an open gap for Heresie, Apostasie, Atheisme, and all iniquitie. Secondly, by this happeneth, that the Church of Rome erreth grossely in teaching, that we cannot know the Scripture to be the word of God, without the testimonie of the Church, in these latter times, and that without it wee could have no certainty of Religion. Whereas the testimony of the Spirit, or the evidence thereof in Scripture, with the testimony of the Apostles, will doe the deed sufficiently, though the Church should be silent.

The second maine point is, That it is necessary, that men should bee assured in their consciences, that the calling and authority of their Teachers is of God. It may bee demanded, how we in these dayes should be assured hereof. I answer thus: a divers consideration must bee had of the first Ministers of the Gospell, and of their successors. Touching the first Ministers and planters of the Gospell, within these 50. yeares, wee must consider, that a calling is of two sortes: Ordinarie, and Extraordinary. Ordinary is, when Christ by the Ministerie of men, and by means of their calling, [illegible] Christ [illegible] Cyprus and [illegible] Greece [illegible] preach [illegible] calling of the Spirit. Primitive [illegible] It may [illegible] objected, that the ye [illegible] sinne [illegible] which [illegible] had [illegible] doctrine, [illegible] doctrine of the [illegible] which they had [illegible] constant [illegible] miracles. Now old doctrine [illegible] miracles, but now doctrine [illegible] desires and [illegible] against [illegible] long [illegible] ordinary calling. [illegible] ordinary calling [illegible] obstinately [illegible] tyrannies. The first is, that [illegible] ordinary [illegible] place, but [illegible] no [illegible] ordinary calling [illegible] they which [illegible] calling [illegible] must learne [illegible] doctrine and life: for this is infallible [illegible] fall [illegible] teachers, *Matthew* 7. [illegible] *John* authority is [illegible] even because [illegible] time, [illegible] was so, *Luke* 20. 4. The third is, [illegible] teachers [illegible] they have brought men to receive the Gospell, are to be ordained as [illegible] Ministers after the Lawes of Gods word. For they are not extraordinary in respect of their doctrine, which is the doctrine of the word, nor in respect of their office in [illegible], in which regard they are Pastors and Teachers, and not Apostles or Evangelists: but their calling is extraordinary, in respect of the common [illegible] office of teaching, and in respect of the continuance [illegible] of doctrine. These three rules, as carefully observed, wee may easily perceive whom we call an extraordinarie, which [illegible] and they are all fully verified in the first Preachers of the Gospell.

Thirdly, it is objected, that they which are lawfully called, are ordained by men before Ancestours have bee successively ordained by the Apostles. I answer thus, three-fold: The first is, of persons and doctrine joyntly together: and this was in the primitive Church. The second is, of persons alone, and this may bee among infidels and heretickes. The third is, of doctrine alone.

And thus our Ministers succeed the Apostles. And this is sufficient. For this title must be (el membered) that the power of the Keies, that is, of entering and putting in, is given by God, and annexed to the new Testament or doctrine. If in Turkie, or Aminia, or else-where, the Gospell should bee excluded of him, by the counsell and persuasion of private persons, they shall not need to send into Europe for consecrated Ministers, but they have power to chuse and ordaine Ministers from within themselves, the calling where God gives the mind, he gives the power also.

Moreover, the Succession of the first Preachers, their calling was altogether ordinary; neither have we consisted of their predecessors. It is sufficient, that their calling are corrupt. Lastly, consider: All Actions Ecclesiastical, that tend to building or loosing, appertaine properly to the person of Christ, and men are but Ministers, and instruments thereof. And therefore we call men to the ministery and dispensation of the Gospell, belongs to Christ, who alone giveth the power, the wil, the deed. And the Church can doe no more but testifie, publish, and declare whom God calleth, by examination of parties for life and doctrine, by election, and by ordination. This is: (for substance) all that the Church can doe: and all this is allowed, and prescribed by the lawes of this Church and land. And therefore our callings for their substance are divine, whatsoever defects there be otherwise.

This assurance that our callings are of God is of great use. It makes the Minister to make a conscience of his duty: it is his comfort in trouble, *Isa.*49.2. 2 *Corinth.*2.15. And to the hearers it is a meanes of great reverence and obedience.

12. *For neither received I it of man, neither was I taught it but by the Revelation of Iesus Christ.*

The meaning is this: *Paul* here saith, *he received not the Gospel of man*: because he received not the office to teach & preach the Gospell from any meere man. For here he speakes of himselfe as hee was an Apostle: and then an Apostle properly is said to receive the Gospel, when he receives not onely to know and believe it, but also to preach it. And he addes further, that he was not taught it, that is, that hee learned the Gospell, not by the teaching of any man, as formerly hee learned the law at the feet of *Gamaliel*. The last words [*but by the Revelation of Iesus Christ*] carry this sense, but I learned and received it of Christ, who taught mee by revelation. Further, Revelation is two-fold: one ordinary, the other extraordinary. Ordinary is, when Christ teacheth men by the word preached, and by his Spirit. In this sense the holy Ghost is called *the Spirit of Revelation*, *Eph.* 1.17. Extraordinary is without the word preached, and that foure wayes. First, by voice. Thus God taught *Adam* and the Patriarkes. The second, by dreames, when things revealed were represented to the mind of the sleeper: the third is vision, when things revealed are represented to the mind of a man being awake. The fourth is inspiration, when God illuminateth by inward motion and inspiration. Thus did God illuminate the Prophets, 2 *Pet.*1.21. Thus the apostles, when *Paul* was converted, did not immediately, but extraordinarily, and that gloriously visibly, partly by voice, and partly by inspiration, and partly, that he demanded of Christ was; when he breathed, or in the wayes, because *Paul* heard the voice, and saw him visibly. I answer, he was not in earthly in heaven: and that *Paul* both saw and heard him, it was by miracle: when as *Stephen* in like manner saw Christ, he saw him not corporally, but standing at the right hand of God in heaven: for otherwise the opening of the heavens had beene a needlesse thing.

These words then are a confirmation of the former verse, on this manner: The authoritie whereby I teach, and the doctrine which I teach, I first received and learned it, not of man, but immediately of Christ: therefore the Gospel which I preach is not humane, but divine, and preached not by humane, but by divine authority.

In the scope and sense of the words, many points of doctrine are contained. The first, that Christ is the great Prophet and Doctor of the Church, *Matth.*17.6. *Heare him*: and 23.8. *One is your Doctor, namely, Christ.* And hee is called *the great Shepherd of the sheepe*, *Hebr.*13.20. His office is in three things. The first is, to manifest and reveale the will of the Father, touching the redemption of mankind, *John*1.18. and 3.16. This hee hath done from the beginning of the world, (the Father never speaking and appearing immediately, but in the Baptisme and transfiguration of Christ) and this hee doth to *Paul* in this place. The second is, to institute the ministery of the word, and to call and send Ministers. *As my Father sent me, so I send you*, *Joh.*20.21. Hee it is that gives *some to be Pastors, some to be Teachers*, *Ephes.* 4.11. And thus appointes *Paul* to be an Apostle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. Hee openeth the understanding of his Disciples, that they may understand the Scriptures, *Luke* 24. 45. Thus here hee inlightneth and teacheth *Paul*.

Furthermore, it must be observed, that this office of teaching is inseparably annexed to the person of Christ, and is by him accordingly executed even after his ascension, as appeares in the conversion of *Paul*. And therefore *Isay* saith, *They shall bee all taught of God*, *Isay* 54.13. As for the Ministers of the Gospell, they in teaching are no more but instruments of Christ to utter and pronounce the word to the eare: this is all they can doe. Therefore *Paul* saith, *He that plants or waters, is not any thing, but God that giveth the increase.*

The

The teacher then properly in the Ministery of the new Testament to the very end of the world, is Christ himselfe. This must teach us reverence in hearing Gods word, and care with diligence in keeping of it, *Hebr.* 2.1, 2, 3. &c. Secondly, this teacheth us, that they which embrace not the Gospell among us, are contemners of Christ, and shall endure eternall condemnation, *John* 3.18. and *Hebr.*12.25. Thirdly, if we want understanding, wee must pray to Christ for it; and because we have so excellent a teacher, wee must pray unto him that he would give unto us hearing eares, that is, hearts tractable, and obedient to his word, that wee may bee fit disciples for so worthy a Master.

The second is, that there bee two wayes whereby Christ teacheth those that are to bee teachers. One is immediate revelation; the other is ordinarie instruction in schooles by the meanes and ministery of man. The like saith *Amos*, *I was neither Prophet, nor son of a Prophet, but the Lord sent me to prophesie to Israel*, *Amos* 7.14.

The third point is, that they which are to bee teachers, must first bee taught; and they must teach that which they have first learned themselves. 2 *Tim.*3. 14. *Abide in the things which thou hast learned.* Christ taught that which hee heard of the Father; the Apostles that which they heard of Christ; ordinarie Ministers that which they learned of the Apostles. This is the right Tradition: And if it bee observed without addition or detraction, the Gospel shall remaine in his integrity. Here our Ancestors are greatly to bee blamed, who have not contented themselves with that which they have learned of the Apostles, but have delivered things of their owne which they were never taught. Hence sprang unwritten Traditions, and the corruption of religion. Againe, such are here to bee blamed that take upon them to bee teachers of the Gospell, and were never taught by revelation or by any ordinary way. Thirdly, private persons are much more to be blamed, that broach and deliver such doctrines and opinions, as they themselves never learned by any ministery. For teachers themselves must first learne, and then teach.

The fourth point is, that they which are to bee teachers are first to bee taught, and that by men, where revelation is wanting. This kinde of teaching is the foundation of the schoole of the Prophets, and it hath beene from the beginning. The Patriarkes till *Moses* were Prophets in their families, and they taught not onely their families in generall, but also their first borne, that they might succeed as Prophets after them. There were 48. cities of the Levites dispersed thorow all the tribes, where not onely the people were taught, but also schooles erected that they might be taught, which were to be Priests and Levites. One citie among the rest is called *Cireath sepher*, *Iosu.*15.15. that is, *the citie of bookes*. or as wee say, *the University*. *Samuel* a young man was sent to the Tabernacle in Shilo, to bee taught, and trained up of *Eli* the Priest. *Samuel*, when hee was Judge of Israel, erected Colleges of Prophets, and ruled them himselfe, 1 *Samuel* 10. In the decaied estate of the tentribes, *Elias* and *Elizeus* set up schooles of the Prophets in Bethel, Carmel, &c. and the young students were called *the sonnes of the Prophets*, 2 *King.*2.3. Christ himselfe (beside the sermons made to the people) trained up and taught himselfe his twelve Apostles, and his 70. Disciples. *Paul* commands *Timothy to teach that which he had learned, to such as shall be fit to teach others*, 2 *Tim.* 2. 2. Furthermore, this teaching is of great use. For it serves to maintaine the true interpretation of Scripture, purity of doctrine: and it is a meanes to continue the Ministery to the end of the world. The meanest art or trade that is, is not learned without great teaching: then much more teaching is required in divinitie, which is the art of all arts. The true interpretation of Scripture, and the right cutting of the word, is a matter of great difficultie, and a matter (whatsoever men thinke) of the greatest learning in the world. Therefore it is necessarie, that teachers should first bee taught, and learn aright the Gospel of Christ. Eleven hundred yeares after Christ, men began to lay aside *Moses*, and the Prophets, and the writings of the new Testament, and to expound the writings of men, as the Sentences of *Peter Lumbard*. Hence ignorance, superstition, and idolatry came head-long into the world. Seeing then the teaching of them that are to bee teachers, is of such antiquity and use, all men are to bee exhorted, to put to their helping hands, that this thing may goe forward. Princes are to maintaine it, by their bountifulnesse and authority, as they have done, and doe still: and that which they doe, they must doe it more. Parents must dedicate the fittest of their children to the service of God, in the ministery, and not to use it in the last place for a shift, as they doe. For commonly, the eldest must bee the heire, the next the lawyer, the youngest the divine. Students must love and affect this calling above all other, 1 *Cor.* 14. 1. Lastly, all men must make prayer, that God would prosper and blesse all Schooles of learning where this kinde of teaching is in use.

Here againe it appeares that Christ is God, and more than a meere man, because hee is opposed to man: and that *Paul* received authority, and the keies of the kingdome of heaven, immediately of Christ, as well as *Peter*.

13. *For ye have heard of my conversation, in time past, how that I persecuted the Church of God extremely, and wasted it.*

14. *And profited in the Iewish religion, above many of my companions, of mine owne nation, and*

was much more zealous of the Traditions of my fathers.

In the former verse the Apostle set downe, that he learned the Gospel, not of man, but of Iesus Christ immediately. This in the next place hee goes about to prove at large. His reason is framed thus: If I learned the Gospell of any man, I learned it either before, or after my conversion: but I learned it neither before, nor after my conversion, of any man. The first part of his reason is here confirmed thus: Before my calling and conversion, I professed Judaisme, and I lived accordingly, persecuting the Church, and suppressing the Gospel of Christ, and profiting in my religion above many others: therefore I was not then fit to heare and learne the Gospell of Christ of any man. This argument he further confirmes by the testimony of the Galatians thus: That this was my conversation in Judaisme, ye are witnesses: for yee have heretofore heard as much.

In the example of *Paul*, two points are generally to bee considered. The first, that the distinction of man and man, ariseth not of the will or naturall disposition of man, but of the grace and mercy of God. For *Paul* an Elect vessell for nature and disposition, before his conversion, is as wicked as an other. And hee saith, *Rom.9.16.* that the difference betweene man and man before God is *not in him that willeth, nor in him that runneth, but in him that sheweth mercy.* Therefore it is a Pelagian errour, to thinke that men, doing that which they can, doe by nature occasion God to give them supernaturall grace. The second point is, that *Paul* here makes an open and ingenuous confession of his wicked life past. And hence I gather, that this Apostle, and consequently the rest, writ the Scriptures of the new Testament by the instinct of Gods Spirit, and not by humane policie, which (no doubt) would have moved them to have covered and concealed their owne faults, and not to have blazed their owne shame to the world. And therefore the bookes of Scripture are not bookes of policy (as Atheists suppose) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confession is, that *Paul* might thereby confirme and justifie his calling to the office of an Apostle. This serves to give a checke to such persons as use to sit and rehearse their wicked lives past, in boasting and rejoycing manner.

In *Pauls* example there bee two things to bee considered; his profession before his calling, and conversation. His profession was Judaisme: and this hindered him from embracing the Gospell. It may here bee demanded, what Judaisme, or the Jewish religion is? *Answer.* In the dayes of Christ and the Apostles, there were three speciall sects among the Iewes, Essens, Sadducies, and Pharises. And the Pharises were the principall, and their doctrine was commonly imbraced of the Iews. And therefore by Judaisme (as I take it) Pharisaisme is here meant. Now the principall doctrines of the Pharises were these: I. They held, that there was one God, and that this God was the Father, without any distinction of persons: for when Christ mentioned the distinction of the Father and the Sonne, they would not acknowledge it, *Ioh.8.19.11.* They acknowledged in the Messias but one nature: for when it was asked them, how Christ being the sonne of *David*, should nevertheleſſe be his Lord; they could not answer, *Matth.22.* III. They held, that the kingdome of the Messias was an earthly kingdome: and with this opinion the Disciples of Christ were tainted. IV. They held, that the keeping of the morall law stood in external obedience, as appeares by the speeches of Christ, reforming their errours, *Matthew 5,6,7.* chapters. V. They maintained a naturall freedome of the will, in the observing of the law, *Luke 18. Lord I thank thee* (saith the Pharisie) *I do this and this.* VI. They held a justification by the workes of the law without the obedience of the Messias, *Romanes 9.3.* VII. Beside the written word and law of *Moses*, they had many unwritten traditions, which they observed precisely, and the observation of them was accounted the worship of God, *Matth. 15.3.9.* Other points they held, but these are the principall. It may further bee demanded, how the Jewes could hold such heretically and damnable opinions, and yet bee the people of God? *Answer.* They had for their parts forsaken God: but God had not forsaken them, because the Temple was yet standing, and the sacrifices with the outward worship yet remained among them. In this regard, they were still a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a small remnant of them that truly feared God, and beleeved in the Messias. Of which sort, were *Ioseph, Mary, Zacharie, Elizabeth, Simeon, Anna, Ioseph* of Arimathea, and Nicodemus. Againe, it may bee demanded, how the Jewes, being such a people of God, should fall away to so damnable a religion? *Answer.* They neither loved, nor obeyed the doctrine of *Moses* and the Prophets: and therefore God in judgement left them to the blindnesse of their owne minds, and the hardnesse of their owne hearts, *Isai.6.* The like may bee our case. If we love and obey not the Gospell, more than we have done, our religion may end in ignorance, superstition, and prophanenesse, as theirs hath done.

The second thing in *Pauls* example is his conversation, whereby hee lived and conversed according to his religion. The like should bee in us. For the profession of the faith and godly conversation are to goe together, *Phil.1.27.* Faith in the heart is a light and

and works are the shining of this light, *Mat. 5.16.* Christ hath redeemed them that beleeve *from their vaine conversation, 1 Pet.1.18.* Here many of us doe amisse, disioyning faith and good life. And this fault is the greater, because it is an occasion to our adversaries to mislike and reject our religion.

Pauls conversation hath two parts, his persecution of the Church, and his profiting in his religion.

Persecution properly is the afflicting of the people of God for their faith and religion. In this we are not to follow *Paul*, but to do the contrarie, that is, by all meanes to seeke the good of the Church. After Gods glory immediately, we are to seeke the comming and advancement of the kingdome of God. Now this kingdome is a certaine estate and condition of men, whereby they stand subject to the word and spirit of God. And this subjection to God and Christ, is the propertie of them that be members of the Church of God. All, both rich and poore, conferred something (according to their abilitie) to the building of the Temple, which figured the Church of God. The fault of our times is, that wee build our selves and our worldly estates, and little respect the common good of the Church.

In the persecution of the Church by *Paul*, two points are to be considered, the manner, and measure or accomplishment. The manner is, that hee persecuted the Church *extremely* or *above measure.* That which *Paul* did in his religion, we must doe in ours. The good things that we are to doe, we must doe them *with all our might.* Our dutie is to keepe our hearts in the feare of God, and we must do it *with diligence, Prov.4.24.* It is our dutie to seeke Gods kingdome, and we must *take it with violence.* To enter into life is our dutie, and we must *strive to enter.* To pray is our dutie, and we must *wrastle in prayer, Rom.15.30. Iosias* turnes to God with all his heart. The law requires, that we should love God with all the powers of body and soule, and with all the strength of all the powers. In earthly things we must moderate our thoughts and cares, but spirituall duties must be performed with all our might.

Eccl.9.10.

The accomplishment of persecution is, that *Paul* wasted the Church, and made havocke of it. Here I consider 2. points, *what is wasted?* and *who is the waster?* For the first, it is the Church. Here 2. questions may be demanded: the first is, how the Church can be wasted? *Answ.* In respect of the inward estate thereof, which stands in election, faith, justification, glorification, it cannot be wasted. In respect of her outward estate it may be wasted, that is in respect of mens bodies, and in regard of the publike assemblies, and the exercises of religion. The second question is, why God suffers his enemies to waste his owne Church. *Answ.* Judgement begins in Gods house, and his judgements sometime are very sharpe, whether they be inflicted for triall or correction of sinnes past, or for the preventing of sinnes to come. As in the body sometime there is no hope of life, except armes and legges be cut off: even so it is in the Church. Hence it appeares, that there shall be a last judgement, and that there is a life everlasting in heaven: because the wicked man flourishech in this world, and the godly are often oppressed.

The waster of the Church is *Paul.* By whom we learne that sin, where it takes place, gives a man no rest till it hath brought him to a height of wickednesse. Hatred having entred into *Cains* heart, leaves him not, till it have caused him to imbrue his hands in his brothers bloud. Covetousnesse makes *Iudas* at length to betray his master, and hang himselfe. Blind zeale makes *Paul* not only to persecute, but also to waste the Church. Therfore it is good to avoid the first beginnings, yea the very occasion of sinne.

The second part and point in *Pauls* conversation is, that hee profits in his religion. Thus should we profit in the Gospel of Christ. It is Gods commandement, *Bee ye perfect as your heavenly father is perfect:* that is, endevour to come to perfection. All the faith we have or can obtaine, is little enough in the time of temptation. *Iob* that said in his affliction, *though the Lord kill me I will still trust in him,* saith also, that *God wrote bitter things against him, and made him to possesse the sinnes of his youth.* It is a token that a man is dead in his sinnes, when he doth not grow or increase in good things, 1 *Pet.* 2.2. In this regard great is the fault of our daies, for many are wearie of the Gospell, many stand at a stay without profiting; many goe backward. The cause is this. Commonly men live as it were without the law: and thinke it sufficient if they doe not grossely offend: not considering that the law of God is law to our thoughts and affections, and all the circumstances of our actions. That we may hereafter make good proceedings in our religion, we must remember three caveats. One, that we must endevour to see and feele in our selves the smallnesse of our faith, repentance, feare of God, &c. and the great masse of corruption that is in us. Thus with the begger we shall bee alwaies peecing, and mending our garment. The second, that as travellers, we must forget things past, and goe on to doe more good, *Phil.3.14.* The third, that we must set before us the crowne of eternall glory, and seeke to apprehend it, 1 *Tim. 6. vers.* 11. thus did *Moses*, Hebrew. 11.

Matth.5.48.

Iob.13.15. v.26.

In *Pauls* profiting two things must be considered, the measure, and the thing in which he profited. The measure, in *that he profited above many others.* Hence wee learne, that in matters of religion there should be an holy emulation and contention among us: and our fault is, that wee contend who shall have the most

most riches and honour, or goe in the finest apparell, and strive not to goe one beyond another in good things. Againe, *Pauls* modesty must here be observed. He doth not say, that he profited more than all; but *more than many:* and he saith not more than his superiours, but *more than his equals* for time: and he saith not more than all the world, but *more than they of his owne nation.* This modesty of his must be learned of us, for it is the ornament of our faith; and therefore must be joyned with our faith.

The matter or the thing in which *Paul* profited is, that he *was abundantly zealous for the traditions of the fathers.* Here I consider three points. I. What zeale is? *Ans.* It is a certain fervencie of spirit, arising of a mixture of love and anger, causing men earnestly to maintaine the worship of God, and all things pertaining thereto, and moving them to grieve and anger, when God is any way dishonoured. II. For what is *Paul* zealous? *Ans.* For the outward observation of the law, and withall for Phariſaicall unwritten Traditions: which therefore he cals the Traditions of his fathers. III. What is the fault of his zeale? (for hee condemnes it in himselfe.) *Answer.* He had the zeale of God, but not according to knowledge. For his zeale was against the word, in that it tended to maintaine unwritten Traditions, and justification by the workes of the law, out of Christ, *Rom.* 10. 2.

Hence we learne sundry things. (For that which *Paul* did in his religion, are we to doe in the profession of the Gospel.) First, we are to addict and set our selves earnestly to maintaine the truth, and the practice of the Gospel. Christ was even consumed with the zeale of Gods house, *John* 2. The Angell of the Church of Laodicea is blamed, because he is *neither hot nor cold, Rev.* 3. He is accursed of God, *that doth the worke of God negligently, Ier.* 48. Secondly, we are to be angry in our selves, and grieved when God is dishonoured, and his word disobeyed. When the Israelites worshipped the golden calfe, *Moses* in holy anger, burst the tables of stone. *David* wept, and *Paul* was humbled for the sins of other men, *Psal.* 119. 136. 2 *Cor.* 12. 21. Thirdly, we are here taught, not to give libertie to the best of our naturall affections, as to zeale; but to mortifie them, and to rule them by the word, *Numb.* 15. 39. otherwise they will cause us to runne out of order like wilde beasts, as here we see in *Paul.* Lastly, let it be observed, that *Paul* here condemnes zeale, for the maintenance of unwritten Traditions. And let the Papists consider.

15. *But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)*

16. *To reveale his son in me* (or to me) *that I should preach him among the Gentiles, immediately I communicated not with flesh and bloud.*

17. *Neither came I to Hierusalem, to them which were Apostles before me, but I went into Arabia, and turned again to Damascus.*

Paul before proved, that he learned not the Gospell of any men before his conversion: here he further proves, that he learned it of no man after his conversion. And the substance of his reason is this, because immediately upon his conversion, he conferred with no man; but went and preached in Arabia and Damascus.

In the words I consider foure things. First, the causes of *Pauls* conversion. And here he sets down three degrees of causes, depending one upon another. The first is, the good pleasure of God, whereby he doth whatsoever he will in heaven and earth, in these words [*when it pleased.*] The second is, his separation from the wombe; which is an act of Gods counsell, whereby he sets men apart to be members of Christ, and to be his servants, in their set office. This separation is said to be *from the wombe*; not because it began then, for it was appointed by God before all times, even from eternitie, as all his counsels are. But the holy Ghost hereby signifies, that all our goodnesse, and all our dexteritie to this or that office, is meerly from God; because we are sanctified, dedicated, and set apart in the counsell of God, from all eternitie, and therefore from the wombe, or from our first conception and beginning. The third cause is, vocation by grace; the accomplishment of both the former, in the time which God hath appointed. The second thing is, the manner or forme of *Pauls* vocation, in these words [*to reveale his sonne to me.*] The third is, the end of his vocation, to *preach Christ among the Gentiles.* The last, is his obedience to the calling of God, in the 16. and 17. verses.

To begin with the efficient causes of *Pauls* conversion: here we see the order and dependance of causes, in the conversion and salvation of every sinner. The beginning of our salvation is in the good pleasure of God: then followes separation, or election to eternall life: then vocation by the word and spirit: then obedience to the calling of God, and after obedience, everlasting life. This order *Paul* here sets down, and the consideration of it is of great use. Hence it appeares to bee a doctrine erroneous, which begins our salvation in the prevision of mans faith & good workes. For in *Pauls* order, workes have the last place. And it must be Gods pleasure, that man shall doe a good worke, before he can do it. And if separation to eternall life should be according to faith or workes, then wee should make separation of our selves, as well as God. And vocation is not for workes, but that we might doe good workes, *Eph.* 1. 4. Secondly, by this order it appeares, that the salvation of them that beleeve, is more sure than the whole frame of heaven and earth: because it is founded in the vocation of God, which is without repentance, in the counsell of

[illegible] God, [illegible] we [illegible] of God, [illegible] we [illegible] [illegible] Hence we are taught to [illegible] obedience, [illegible] from the wombe to preaching me, because [illegible] (as it were) a golden chaine, so [illegible] Lastly, the consideration of this order serves to mortifie our pride, and brigandie of our hearts, [illegible] God [illegible] *Ezech.* 16. 63.

Again, by the consideration of these three causes, we gather that God hath determined what he will doe with every man, and that he hath in his eternall counsell assigned every man his office and condition of life. For there is in God's purpose, whereby he is to do with every man what he will. And by this eternall counsell, he separates every man from the very wombe to the calling or office, and accordingly he calls them in time by giving gifts, and will to doe that, for which they were appointed. And this I understand of all honest callings, first the family, church, or common wealth. Thus Christ was called from the wombe, and set apart to be a Mediator, *Isa.* 49. 1. and *Iob.* 9. 27. *Ieremy* to be a Prophet, *Ier.* 1. 5. Christ is said to give Apostles, Prophets, Pastors, Teachers, *Eph.* 4. 11. God sent *Ioseph* into Egypt to be his governor there of, and a reliever of his family, *Gen.* 45. In this regard the Medes and Persians are said to be *the sanctified ones of God, Ier.* 51. 28. *and the men of his counsell, Isa.* 13. 3.

The use. Hence we are all taught, to walke in our callings with diligence and good conscience. Because they are assigned us of God. Hence wee are taught to yeeld obedience to our rulers and teachers, because they that are our rulers and teachers, were separated from the wombe to be so, and that by God himselfe without the will of man. Hence we may gather assurance of Gods protection and assistance in our callings: for in that he hath appointed us to our callings, he will also defend us in them, 2 *Cor.* 3. 16. *Iob.* 29. 1. Hence we may learne patience and contentation in all the miseries and troubles of our callings: for in what calling soever thou art, thou wast ordained to it by God from thy mothers wombe. Think on this. Hence we learne thankfulnesse to God, because our callings, first, and the execution of our callings, is wholly of God: and this *Paul* signifies, when he saith, that our separation to our offices and callings, was from our first conception. Hence we learne to depend on Gods providence for the time to come. For if he provided our callings when wee were not, hee will much more aid and blesse us in them now while we have a Being. Read *Psal.* 22. 8, 9. Poore parents that cannot leave lands and livings to their children when

[illegible] this, [illegible] God [illegible] *Deut.* 10. 18. [illegible] God, *Psal.* 146. 9. [illegible] God's [illegible] prayes for releasement out of captivity: the time being expired. This serves to discover the wicked, as [illegible] that being in any single calling, [illegible] the [illegible] or [illegible] delivered them by good means, but they will have present remedie, though it be meerly the devill. And in these cases he had rather they dead, [illegible] way [illegible]

The ground [illegible] the Ponne of the calling, or conversion of Paul, in that he [illegible] *to reveale his Sonne in me*: that is, to [illegible] the doctrine of the redemption of mankinde by his Sonne Jesus Christ. Here I consider, to whom revelation is made, and how.

For the first, revelation of the Gospel is made to them and pertaining *Paul*, in deepest sinne. Hence every man can gather, that God hath mercy for great and notorious offenders, as for *Paul*, and such like said the confection is good. For *God is mich in pardoning, Isa.* 55. 7. And yet here it must be remembred, that all desperate offenders shall not finde mercy; unlesse they be *great in their repentance, as God is great in mercy.* For Gods mercy hath a double effect in us, one is remission of sinne by the imputation of the merit of Christ: the other, the mortification of original sinne, by his sanctie. And these two be inseparable, as we see in *Paul*, on whom God shewed great mercy, whose repentance also was notable. As the widdow, *Iob.* 7. *had many sins forgiven her, for she loved much, v.* 47. By this we see the great and common abuse of the mercy of God. Men every where presume upon the greatnesse of Gods mercy, and they make Christ their horse, lading him with their burdens, and there is little or no amendment of life.

The manner that God used in revealing the Sonne to *Paul*, stands in two things: *Preparation* and *Inspiration.*

Preparation is a worke of God, whereby he humbled *Paul*, subdued the pride, and stubbornesse

bemoaned of his neare, and so bee reasonable, and reachable. And humiliation is ourselves, as it was to the man, who was struck downe from heaven, and made blind, and passing on the earth, and made blind, and passing, hee heard a voice reproving him: *Saul, Saul, why persecutest thou me?* The inward humiliation was in a sense and horrour, for his sins. The outward humiliation was, in that he was struck downe

and renovation of the whole man. They which learne Christ, must thus learne him, else can they not be saved.

The second point, that *Paul* must *preach to the Gentiles*. There be two causes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled, *Psal.* 2. and 110. *Isai.* 2. The second, because at the death of Christ, the division which was betweene the Jewes and Gentiles was quite abolished, *Eph.* 2. 13. Here I observe the difference betweene Apostles and ordinary Ministers. Their charge is a set and particular congregation; whereas the charge of an Apostle is the whole world.

The fourth and last point, is the obedience of *Paul* to the calling of God, in that he *went and preached the Gospell*. Here a question may be demanded, whether *Paul* performed his obedience by vertue of the grace which he had formerly received, without the helpe of new and speciall grace, or no? *Answ.* No: His obedience proceeds from the first grace, helped or excited by speciall grace. In the regenerate that have power to doe good, God workes the will and the deed in every good, *Phil.* 2. 13. And it is a certaine truth: we doe not that which we are able to do, unlesse God makes us doe it, as he made us able to doe it. Therefore to the doing of every new act there is new and speciall grace required.

In *Pauls* obedience I consider three points. When he obeyed? *Immediately*. How? *Without deliberation* or consultation. Where? *In Arabia and Damascus*.

For the first, in that he obeyed God in going to preach immediately, we learne how we are to answer and obey the calling of God, that cals to amendment and newnesse of life, namely, in all haste, without deferring of time. *Heb.* 3. 8. *To day if ye will heare his voice, harden not your hearts*: and v. 13. *exhort one another while it is called to day*. *Psal.* 119. 60 *I made haste & did not delay to keep thy comandements*. And there be good reasons why we should no longer defer our conversion to God. The end of our life is uncertaine: and looke as death leaves us, so shall the last judgement finde us. Secondly, when we delay our daily repentance, we adde sin to sin, and so *treasure up wrath against the day of wrath*, *Rom.* 2. Thirdly, when we deferre to obey and turne to God, we grow to perfection in sin: and *sin being perfected brings forth death*, *Iam.* 1. 14. Lastly, late repentance is seldome or never true repentance. For when men are dying, their sins forsake them, and they doe not commonly forsake their sins. God hath called us in England more than 40. yeares together, and yet many of us have not listened to the call of God, but deferred to obey: let us now presently amend and turne to God, least if we still deferre the time of our repentance, Gods judgements come forth in haste upon us.

The manner of his obedience is, that *Paul did not communicate with men*, that is, conferre and consult with them touching his doctrine and calling. And this he amplifies by a comparison, thus: *He did not consult with any man, no not the Apostles of Hierusalem*. And he addes a reason of his doing, because they were but *flesh and bloud*, in respect of God: and indeed it is unmeet to consult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authority of any man, no not on the authority of the Apostles themselves; it is sufficient to authorize it selfe. Christ *receives not the testimony of man*, *Iob.* 5. 34. And it is an errour, to thinke that the Church doth authorize the word and religion in the consciences of men. For the Church it selfe is founded on the word. The Church cannot consist without faith, nor faith without the word.

Secondly, hence I gather, that there is no consultation, or deliberation to be used at any time, touching the holding or not holding of our religion. Hee that will follow Christ, may not put his hand to the plough, and then looke backe againe to his friends, to see what they wil say, *Luk.* 9 61. He that would be wise, must deny his owne wisdome, and become a foole, 1 *Cor.* 3. 18. The three children would not consult touching the worshipping of the Image, but said, *Be it knowne to thee, O king, that we will not worship thy gods*, *Dan.* 3. When the Judge gave *Cyprian* the Martyr leave to deliberate a while, whether he would deny his religion, he answered, *that in divine matters deliberation is not to be used*. By this I gather, that the Schoolemen have done evill, which have turned all Divinitie into Questions, and have made of the articles of our faith a questionary Divinity. Secondly, by this we are taught, that in the day of triall we may not consult of the change of religion, but we must be resolute, and tread under foot the perswasions of flesh and bloud.

Thirdly, our obedience to God must bee without consultation. We must first try what is the will of God, and then absolutely put it in execution, leaving the issue to God. *Abraham* is called of God to forsake his country and kindred, *Gen.* 12. hee directly then gives attendance to the commandement, and goes as it were blindfold, he knowes not whither. God promised him a child in his old age, he beleeves God without any reasoning, or disputing the case with himselfe, to or fro, *Rom.* 4. 20. But the common manner is, (though we know the will of God) to dispute the case, and to consult with our friends, and to practise according to carnall counsell. *Eve* listens to the counsell of Satan, and neglects Gods commandement. *Saul* being forbidden to offer sacrifice in Gilgal, till *Samuel* came to do it, consults with himselfe, whether he may doe it or no; and followes his owne reason against Gods commandement, and lost his kingdome for it. And this kind of deliberation

liberation, wherby men consult what is to be done, is the cause of the manifold rebellions of men in the world.

In that man is termed here, *flesh and bloud*, wee are taught, not to put confidence in man: wee are taught to humble our selves before God: we are taught every day to prepare our selves against the day of death, and the day of judgement: yea, to account every new day as the day of death, because we are but flesh and blood.

The third point is, where *Paul* first preached? namely, *in Arabia and Damascus*. Arabia is a region of the world, where mount Sina stands, and where the children of Israel wandred 40. yeares. The inhabitants there of were of two sorts: some more civill, and some barbarous. Civill, as the Ismaelites, Amalechites, Midianites, &c. (yet were they professed enemies of the people of God.) Barbarous, as the Esterne part of Arabia, toward Babilon. For the inhabitants dwelt in Tents, and lived like wilde and savage men, by robbing and stealing, and consequently by killing, *Isa.* 13. 20. *Ier.* 3. 2.

Here wee see *Pauls* estate and condition, when he first begins the execution of his Apostolicall function, God then laies upon him a sharpe and weighty triall. For hee goes alone into Arabia, and he must become a teacher to his owne professed enemies, yea, to a savage generation, of whose conversion hee had no hope, in mans reason. And this hath beene an usuall dealing of God with his owne servants. When *Moses* was called to deliver the Israelites, and was in the way, the Lord, for a defect in his family, comes against him to destroy him, *Exodus* 4. 24. *David* is annointed King of Israell: and withall *Saul* is raised up, to persecute him, and to hunt him, as men hunt Partridges in the mountaines. *Ionas* is called to preach to *Nineve*, and withal God forsakes him, and leaves him to himselfe, so as hee is cast into the sea, and devoured of a fish: and after this, being delivered, he must goe preach at Nineve. When Christ was in his baptisme (as it were) inaugurated the Doctor of the Church, presently after, before hee begun to preach, hee is carried into the wilderness, to be with wilde beasts, and to be tempted of the devill, *Mark.* 1. verse 12. And the reasons of this dealing of God are manifest: by this meanes sinfull men are made fit for the office of teaching. For the saying is true, *Reading, prayer, and temptation, make a divine*. Againe, by this meanes they are caused to depend on the providence and protection of God, and they are made fitter the assistance and presence of Gods Spirit, who dwels only with them that are of humble, and contrite hearts. Now then, let not them, that in any notable change of their lives, finde notable temptations, be discouraged for this as condition that befals them, by a wise and speciall providence of God. For it was the Spirit of God, that led Christ into the wilderness, to be tempted, after his baptisme.

Againe, here wee are taught, to acknowledge three things in God. His power, in that he lets up his kingdome, where it is most oppugned, and reignes in the midest of his owne enemies; namely, the wicked and savage Arabians, according to that in *Psalm.* 110. v. 2. His goodnesse, in that hee sends *Paul* to preach repentance to the people that are in the snare of the devill at his will, 2 *Tim.* 2. 26. His truth, in that hee now fulfils things foretold by *David*, *Psal.* 72. 10. *The Kings of Sheba and Saba shall bring gifts*: that is, Ethiopians and Arabians.

18. *Then after three yeares, I came again to Ierusalem, to visit Peter, and abode with him fifteene dayes.*

Paul having proved before, that hee learned not the Gospell of any man, no not of the Apostles at Jerusalem: goes about now to answer exceptions, that might bee made against his reason. And first of all, it might have beene objected, that hee was seene at Hierusalem sundry times: and therefore in all likelihood, went thither to be instructed. To this hee answers three things: that hee went thither *three yeares after* his conversion, and not before: that hee went *to visit Peter*: that hee *abode there fifteene dayes*. For the first, where hee saith, hee preached three yeares in Arabia and Damascus, and then after went to Hierusalem, and abode there fifteene dayes (for some speciall causes:) we see *Paul* is ready and able to make a good account of the spending of his time, both for dayes and yeares. And good reason: for time is precious, and great care ought to bee had of the expending of it. After *Pauls* example, wee must so live, that wee may bee able to give a good account of the spending of our dayes. That this may bee done, wee must learne *to number our dayes*: and *to redeeme the time*. *To number our dayes*, is to consider the shortnesse of our lives, and that wee are every day subject to death: and withall, seriously to bethinke our selves, of the causes of this our condition; namely, our sinnes, both originall and actuall. When this two-fold consideration takes place, wee then begin to number our dayes. The numbring of our time, and the paces thereof, bringeth us to the redeeming of it. *To redeeme our time*, is to take time, while time serves, specially for spirituall uses, and for the amendment of our lives. When time is thus numbred and redeemed, then shall the good account bee made before God and men. Wherefore miserable is the case of them, that spend their dayes in idlenesse, in ease, and sporting, in chambering and wantonnesse. For they neither number time, nor redeeme it; and therefore they are farre from any good account.

The second point is, that *Paul* goes up to Jerusalem *to visit Peter*, that is, to see him,

to be acquainted with him, to talke and conferre with him. Hence it appeares, that there is a lawfull kinde of peregrination or pilgrimage, in that *Paul* journies from *Arabia* to Jerusalem, to see *Peter*. Thus the Queene of *Saba* went up to Jerusalem, to heare the wisdome of *Salomon*. The law of God was, that all the males in Israel should thrice in the yeare goe up to the place which God had appointed, *Deut.16.* This Law was practised by *Elkana* and *Anna*, 1 *Sam.* 1. by *Ioseph* and *Mary*, by the Steward of *Candaces*, Queene of Æthiopia, *Act.*8. Nevertheleſse, Popiſh pilgrimage is utterly to bee condemned, for two cauſes. One is, becauſe it is made a part of Gods worſhip, whereas now in the new Teſtamente all religious diſtinction of places is aboliſhed, 1 *Tim.* 2.8. Lift up pure hands *in every place* unto God. Some alleage, that vowes which were not commanded, were nevertheleſse parts of Gods worſhip among the Jewes. Ianſwer: though men were not commanded to vow, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the act of vow-making: let the Papiſts ſhew the like allowance for their pilgrimage. The ſecond reaſon is, becauſe popiſh pilgrimage is not to living men, but to the Reliques and images of dead men: which kinde of peregrination was never uſed in the world, till after the Apoſtles daies. For pilgrimage to reliques came in 300. yeares after Chriſt, and pilgrimage to images after 600. yeares.

In that *Paul* goes about to viſit *Peter*, the Papiſts gather the Primacy of *Peter*, over all the Apoſtles, but falſly. For this viſitation argues reverence: and reverence is given not onely to ſuperiors, but alſo to equals. Againe, primacy is two-ſold: *Primacy of order, and primacy of power. Primacy of order* was due unto *Peter*, in that he was firſt called to be an Apoſtle, and he was in the faith before *Paul*. And in this regard, he was reverenced of him.

The third point is, that *Paul* abides with *Peter* at Jeruſalem, and that fifteene daies. His abode with *Peter* was in token of mutual conſent and fellowſhip. Like ſhould be the conſent of the Miniſters of the Goſpell. For their office is to publiſh & perſwade peace between God and men, to which they are unfit, that cannot maintaine peace among themſelves. And all beleevers ſhould bee of one minde, ſpeaking and thinking the ſame things: and this cannot bee, unleſſe there bee a conſent of them that are Guides. This conſent therefore is to be maintained, and greatly to bee prayed for. And when there cannot bee conſent of judgement, by reaſon of humane frailtie, yet ſo long as the foundation is maintained, there muſt bee conſent in affection. And injuries offered may not diſſolve this bond. Though the Church of Jeruſalem ſuſpected *Paul*, and would not at the firſt acknowledge him for a Diſciple, *Act.* 9. 26. yet did hee for his part accept of their love and fellowſhip.

Whereas hee addes, that his abode with *Peter* was but for 15. daies, hereby he ſignifies that he learned not the Goſpell of him; for it could not bee learned in ſo ſhort a ſpace: neither could *Paul* by the teaching of any man become an Apoſtle in ſo little time.

19. *And none other of the Apoſtles ſaw I, ſave Iames the Lords brother.*

It might haply be objected againſt the former verſe, that *Paul* might be raught of ſome other Apoſtle beſide *Peter*, and that at Jeruſalem: to this he anſwers two things. One, that there was none of the Apoſtles at Jeruſalem, but *Iames*: (beſide *Peter* afore-named:) the ſecond, that he did but ſee *Iames*.

Here I gather, that if there be any mother Church in the world, it is rather at Jeruſalem, than Rome, becauſe the Goſpel was firſt preached there, and went thence into the whole world: and Jeruſalem was for a time guided by two of the chieſe Apoſtles, *Iames* and *Peter*.

In that *Iames* is called our Lords brother, three things may be demanded. One, which *Iames* this was? *Anſw.* It was *Iames* the ſon of *Alpheus*: for hee lived 14. yeares after this, *Galat.*2.9. whereas *Iames* the ſonne of *Zebedeus* lived not ſo long, becauſe hee was put to death by *Herod*. The ſecond thing is, how *Iames* ſhould be the Lords brother? *Anſwer.* In Scripture, children of the ſame wombe are brethren: men of the ſame blood are brethren; as *Abraham* and *Lot*, *Gen.*13.8. Men of the ſame countrey are brethren, thus *Sauls* countrey-men are called his brethren, 1 *Chro.* 12.2. And *Iames* is called our Lords brother, not becauſe hee was of the ſame wombe, but becauſe he was of the ſame blood or kindred: For *Eli* had two daughters, *Mary* eſpoused to *Ioſeph*, and *Mary Cleophas*, who afterward was married to *Alpheus*, of whom came *Iames* here mentioned. *Iames* therefore was the cozen-german of Chriſt. Therefore *Helvidius* failed, when he went about to infringe the perpetuall virginity of the virgin *Mary* out of this place, as if ſhee had more ſonnes beſide Chriſt. The third thing is, what benefit *Iames* had by being the Lords brother? *Anſw.* Hee is here called the Lords brother, onely for diſtinctions ſake, in reſpect of the other *Iames*, the ſonne of *Zebedeus*: and this brotherhood doth not make him the better Apoſtle, or the better man. Outward things doe not commend us to God. And it is the ſpirituall kindred, by meanes of faith, and our new birth, that bringeth us into favour with God, *Mat.*12.46.

20. *Now the things which I write, I ſpeake before God, I lie not.*

Before *Paul* hath avouched ſundry things of himſelfe: that hee preached in *Arabia* and *Damaſcus*: that he went thence to Jeruſalem: that he did not learne the Goſpell there of *Peter*, *Iames*, or any other Apoſtle. Now ſome

ſome men might haply ſay, that theſe ſayings of his are but falſe and fabulous avouchments therefore in this verſe *Paul* defends himſelfe, and juſtifies his owne ſayings, by a divine teſtimony.

The words containe two parts. An anſwer to an objection concealed on this manner; I may bee thought to lye, but indeed *I lye not*. The ſecond is a confirmation by oath, *Before God I ſpeake it*. Touching the firſt part, there be two points to bee handled: what is a lie? And whether it be ſinne or no?

A lye is, when wee ſpeake the contrary to that wee thinke, with an intention to deceive. More plainely in a lye there be foure things: the firſt is, *to avouch and confirme that which is falſe.* The ſecond is, *to ſpeake with a double heart*, *Pſalm.*12.2. That is, to ſpeake againſt knowledge and conſcience, as when a man ſaith that is true which he knowes to be falſe, or that is falſe, which he knowes to be true. This makes a lie to be a lie, and this diſtinguiſheth an untruth from a lie. For here it muſt be obſerved, that a man may ſpeake that which is falſe, and not lie: namely, if he ſpeake that which is falſe thinking it to be true. For then though he erre and is deceived, yet hee ſpeakes not againſt conſcience, and conſequently hee ſpeakes no lie. Againe, a man may ſpeake that which is true indeed, and ſpeake it as a truth, and yet thinke it to be falſe he lies indeed: becauſe he ſpeakes the truth againſt his conſcience. The third thing in a lye is *a mind or intention to deceive or hurt.* For in the ninth Commandement, that is a falſe teſtimony that is againſt our neighbour. The 4. point is, that *he which ſpeaks that which is falſe upon a vanity of mind, without reaſonable cauſe, is a liar.* Thus boaſters and flatterers are liars. And theſe are the things which concurre in the making of a lye.

For the better conceiving of the nature of a lie, we muſt put a difference betweene it and ſundry other things incident to ſpeech. Firſt, we muſt put a difference betweene a lie, and a *parable* or *figure*. In a parable indeed there is ſomething ſuppoſed or fained; as for example, when the trees are brought in conferring, and conſulting about their king, *Iudg.*9.8. nevertheleſse a parable is farre from falſehood, or lying: for by things fained, it ſignifies and declares an unfained truth.

Againe, difference muſt be put between a lie & *the concealment of a thing*; for it is one thing to ſpeake againſt our knowledge, and another not to ſpeake that which we know. And concealments, if there be a reaſonable cauſe, and if it bee not neceſſary for us to reveale the thing concealed, are not unlawfull. Thus *Abraham* ſpeakes the truth in part, calling *Sara* his ſiſter, and conceales it in part, not confeſſing her to bee his wife, *Gen.*12.10. Thus *Samuel* by Gods appointment reveales that hee came to Bethlem to offer ſacrifice, and conceales the annointment of *David*, that hee might ſave his life, 1 *Sam.*16.5. *Ionas* preaches that Nineve ſhall be deſtroied within 40. daies, and he conceales the condition of repentance. The like did *Iſay* to *Ezekias*, *Iſa.*38.1.

Thirdly, a difference muſt bee made betweene *lying* and *faining*: which ſome call *ſimulation*: not *diſſembling*; but rather *ſembling* (if I may ſo terme it.) And that is, when ſomething is ſpoken not contrary, but beſide or divers to that which wee thinke. And this kinde of faining, if it bee not to the prejudice of truth againſt the glory of God, and the good of our neighbour, and have ſome convenient and reaſonable cauſe, is not unlawfull. It was not the wil and counſel of God to deſtroy the Iſraelites for their idolatry. And hee doth not ſpeake unto *Moſes* any thing contrary to his will, but ſomething that is beſide, or divers unto it, when he ſaith, *Let me alone, that my wrath may wax hot, and I may deſtroy them*, *Exod.*32.10. And this he ſpake, that he might ſtirre up *Moſes* to fervency in prayer for the Iſraelites, and the Iſraelites to unfained repentance. *Ioſua* having beſieged Ai, meant not to flie, yet doth hee faine a flight, that hee might draw his enemies out of the Citie and deſtroy them, *Ioſ.*8.5. There is a kinde of deceit called *dolus bonus*, that is, *a good deceit*, and of this kinde was the act of *Ioſua*. Thus Phyſitians for their good, uſe to deceive the ſenſes of their impotent patients. Thus Parents inſinuate unto their children terrible things, of the Beare, and bull-begger, that they may keepe them from places of hurt and danger. And this may bee done without fault, for it is one thing to contrary the truth, and another to ſpeake or doe ſomething divers unto it without contrariety.

The ſecond point is, *whether to lye be a ſin, or not*: the anſwer is, yea. For even in this place, *Paul* puts lying from himſelfe, and that with an oath. The devill is ſaid to be the author of all lyes, *John* 8. And it is Gods Commandement, that we ſhould *put away lying*, *Epheſ.*4.25. It is objected, that *the ſporting* and *officious lie* is not againſt charity, to the hurt of any, but for the good of men. I anſwer, firſt, though it bee not to the hurt of our neighbour, yet it is to the hurt and prejudice of truth. Secondly, they are deceived to whom theſe lyes are told. Thirdly, hee hurts himſelfe that tells a lye, though it bee for the good of men: for when hee ſpeakes the truth indeed, hee is leſſe beleeved. Laſtly, though theſe kinde of lies ſeeme to bee good in reſpect of their end, yet are not they good in reſpect of their nature and conſtitution. For in ſpeaking, there ſhould be a couformity and conſent betweene the tongue and the minde; which is not, when any lye is uttered. Secondly, it is objected, that the Ægyptian Midwives ſaved the male-children of the Iſraelites, and *Rahab* the ſpies, by lying, *Exod.*1.19. *Ioſ.*2.4. and that they are commended for this: I anſwer, wee muſt diſtinguiſh the worke done, from the execution

of the work. The worke in saving the children and the spies was a fruit of faith and the feare of God, and it is commended: but the manner of putting these workes in execution by lying, is not approved. If it bee said, that faith and the feare of God cannot stand with a manifest sinne: I say againe, that faith and the feare of God are imperfect in this life, and therefore they are joined with many frailties; and actions of faith are mixed with sundry defects and sinnes.

Now then, we are to be exhorted, to make a conscience of lying, and to speake the truth from our hearts. And there bee many reasons to induce us to the practice of this duty. First, it is Gods Commandement, *Iam.* 3. 14. Secondly, lying is a conformity to the Devill, and by truth wee are made conformable to God, who is truth it selfe. Thirdly, we are sanctified by the word of truth, *John* 17.17. and guided by the Spirit of truth: and therefore wee are to detest lying and deceit. Fourthly, truth is a fruit of Gods Spirit, *Galat.*5. and a marke of Gods childe, *Psalm.*32.*v.*2. he hath the pardon of his sinnes *in whose spirit there is no guile*, and *Psal.*15.2. *he shall rest in the mountaine of God, who speaks the truth from his hart.* Lastly, destruction is the lyars reward, *Psal.*5. 6. *God wil destroy them that speak lies*: and they must have their portion in the lake that burnes with fire and brimstone, *Revel.*22.15.

Thus much of the answer to the objection: now followes the confirmation by oath, [*before God.*] Here it may bee demanded, how these words can be a forme of swearing? *Ans.* In an oath there bee foure things. The first is, *An Asseveration of the truth.* The second is, *Confession*, whereby the party that is to sweare acknowledgeth the power, presence, and wisdome of God, in searching of the heart, and that hee is both witnesse, and judge of all our doings. The third is, *Invocation of God*, that hee would bee a witnesse with us, and to us, that wee speake the truth. The last is, *Imprecation*, that God would be a Judge to take revenge upon us, if wee lye. Now then, the forme of an oath is a certaine forme of words; in which not all, but some of the principall parts of an oath are expressed, and the rest concealed, and yet to be understood, *Ier.*4.2. there is the forme of an oath, *The Lord liveth*, and here onely *confession* is expressed. The forme of swearing, *I call God to witnesse to my soule.* 2 *Corin.*1.23. expresseth the third part, namely, invocation. The words, *Ruth.*3.17. *The Lord do thus and thus unto me*, is an *imprecation.* The common forme, *the Lord thee help through Iesus Christ*, is partly praier, and partly imprecation. And the forme in this place is directly a confession, that God is present to witnesse and judge the truth. Thus commonly in all formes of oaths, one part is expressed, and the rest are infolded.

Here first wee learne, that the forme of an oath is to be plaine, and direct in the name of God; and not indirect or oblique in the name of the creatures, Gods name concealed. And it is the flat Commandement of God. *Matth.* 5.34. It is alleaged, that *Paul*, 1 *Corinth.*15. 31. sweares *by his rejoycing in Christ.* I answer; the words of *Paul, by my rejoycing*, are not an oath, but an obtestation: for the meaning of his words is this, that his sorrowes and afflictions which hee endured for Christ, would testifie (if they could speake) that he died daily. Thus *Moses* called heaven and earth to witnesse, without swearing: for in an oath, the thing by which he sweares, is made not onely witnesse, but also Judge. Nevertheleſse, it is not unlawfull to name the creatures in the forme of an oath, if they bee considered as pledges presented unto God, that hee should punish us in them, if wee lie. Thus *Paul* sweareth, *I call God to witnesse to (or upon) my soule.* Here they are to bee blamed, whose common swearing is by the creatures; as by their faith, by their troth, by the Masse, Mary, by this bread, by this drinke, &c.

Secondly, here wee learne to use an oath, onely in the case of extremity, namely, when a necessary truth is to be confirmed, and when this cannot bee done by any reason or proofe to bee found among men upon earth, then may we fly unto heaven for proofe, and make God our witnesse. Thus *Paul* confirmes his owne calling, when all other proofes failed. And it must further bee observed, that in extremities hee useth an oath but seldome. This seemes to condemne their wickednesse, that crie at every word in their common talke, *before God, before God.*

Thirdly, before wee sweare, wee are to use great meditation, consideration, and preparation: and therefore *Paul* in swearing useth a word of attention, and saith, *Behold, I speake it before God.* This condemnes the rash and customable swearing of men in their common talke: who also in that they commonly and rashly sweare, commonly forswearе themselves.

In that *Paul* confirms his writings by oath, it appeares that they are of God. For if he had sworne falsly, God would have taken revenge upon him and his writings, before this: which he hath not done.

Whereas *Paul* saith, *Before God I speake*; it: he teacheth us after his own example to bring our selves into the presence of God, to walke before him as *Enoch* did, *Genesis* 5.22. and as *Abraham* was commanded, *Gen.* 17. *verse.*1. and to doe whatsoever wee doe as in the sight and presence of God: and to bee afraid to sinne, because of his presence. This is the true feare of God, and this is the right practice of religion.

21. *After that I went into the coasts of Syria, and Cilicia: and I was unknowne by the face to the Churches of Iudea which were in Christ.*

22. *But they had heard onely some say. He which persecuted us in times past, now preacheth the*

the faith which before he destroyed.

23. *And they glorified God in me.*

Here *Paul* answers another objection, which may bee framed thus: Though *Paul* learned not the Gospell of the Apostles at Jerusalem, yet might he haply learne it of them in other Churches of Judea. To this *Paul* answers three things. The first is, that *he went from Ierusalem into Syria and Cilicia.* The second, that *hee was not knowne in person to the Churches of Iudea*, but only by heare say: and he sets down the report that went of him. The third is, that the Churches of Judea did not disgrace and slander him, but *they glorified God for him.* Of these in order. For the first, that *Paul* went from Jerusalem straight into Syria and Cilicia, the regions of the Gentiles: there be two causes. One, because *Paul* was ordained specially to bee the Apostle of the Gentiles, *Act.* 9. 15. *Rom.* 15. 16. The second, because Cilicia was his own country: for he was borne in Tarsus a towne in Cilicia: and his love to his country no doubt was great. For in the like case hee could have wished himselfe to be accursed for his countrimen the Jewes. From this first answer, I gather two things. First, if any Apostle above the rest, be the Pastor and universall Bishop of the Church over the whole world, it is *Paul* and not *Peter*: because hee specially was ordained to teach and convert the nations. The second is, that *Pauls* costly and dangerous journies must teach us to attend on our calling with care and diligence, and not to bee dismaied with the troubles that shall befall us.

The second answer, that *Paul* was known to the Christian Jews, *not by sight, but by hearesay*: this may seeme strange, considering *Paul* was at Jerusalem, and travelled through Jury into Syria and Cilicia: but it is the truth, and the reason of it is plaine. The office of an Apostle is not to build upon the foundation of another, or to succeed any man in his labours, but to plant and found the Church of the new Testament, *where Christ had not been preached or named*, *Rom.* 15. 20. In this the Apostles differ from all the Ministers of the new Testament whatsoever. And this is the cause why *Paul* was not knowne to the Churches of Judea. And here wee see, that Succession (which the Papists imagine) is not always a note of the true Church, and the true Ministery. For the Ministery of the Apostles, and the Apostolicall Churches wanted it. And this is for the greater commendation of them.

Againe, it is said, that *Paul* was not knowne to the Churches of Judea, which were in Christ. Where let it be observed, that Apostles after the ascension of Christ, the Apostles had gathered and planted sundry Christian Churches in Judea. Thus greatly consisteth the efficacie and power of the Gospell: For hardnesse of heart had overspread the nation of the Jewes, and they had rejected and crucified the Lord of life. And then that is verified which Christ saith, that his Disciples believing in him, should do greater things than he had done, *John* 14.12. for he by preaching did not convert multitudes of the Jewes, and range them into Churches, as the Apostles did. Here againe, we see that the Gospell, by means of the corruption of man, is an occasion of divisions. For after the Gospell was published by the Apostles, there arose a division of Churches among the Jewes: some were Churches in Christ, and some out of Christ, namely, the Synagogues which refused Christ. We may not therefore now adayes take offence, if Heresies and dissentions follow, where the Gospell is preached: it is not the fault of the Gospell, it is the fault of men.

That *Paul* might the better show, that hee was knowne to the Churches of the Jewes onely by heare-say; hee expresses the report that went of him. Hence I gather, it is not unlawfull to tell and heare reports or newes, so be it they be not to the prejudice of the truth, or the glory of God, and the good name of men. Nay, it is commendable to report, and heare newes, that concernes the increase of Gods kingdome, and the conversion of wicked men.

In the report, two things are set down: what *Paul* did; *He once persecuted to destroyed the faith*: what he now doth; *He preacheth the gospell*: by this we see that verified which *Esay* foretold, that the lion, the wolfe, the lambe, &c. should peaceably live together. Againe, here we see, that all things upon earth are subject to change and alteration, so as it may be said; heere of be it was thus, and thus, but now it is otherwise. Therefore in miseries, wee may not bee over-much grieved, for they are changeable: and in earthly things we may not rejoice overmuch, because they are mutable, and subject to daily alterations. Our speciall care must be, to avoid eternall and unchangeable evils; and sough and the cause of them, namely sinnes; and to purchase to our selves the good things which are everlasting, namely, the favour of God, and everlasting life.

Furthermore, the thing which the *Paul* aimed at, in persecuting the Church, is to be considered, and the ends, *That hee might stop the faith.* By *faith*, wee are to understand the doctrine of the Gospell, and without the vertue or gift of faith, whereby it is believed: for the Devill and his instruments seeke the overthrow of both. Christ saith, *Satan desired to sift his disciples*, that is, to sift all their faith out of their hearts, and to leave nothing in them but chaffe, *Luke* 22. 31. Here then it may be demanded, whether faith may be lost, specially in the children of God, in the time of temptation and persecution? I answere then, There be two degrees of faith. The first consisteth in a thing *infolded* in the Gospel, and *assent* to the truth of it. This faith the devills have, and it may be lost, and before by this faith may go to hell away. The second

kinds of faith, containes knowledge, assent, a taste or joy in the goodnesse of God, a zeale to the word of God, and apparent fruits of holinesse. This faith also (being better than the former) may bee lost in the dayes of persecution, until beleevers by this faith, may fall quite away, *Luke* 8.13. The third faith, (called the faith of the Elect) containes three parts, knowledge of the Gospell, assent to the truth of it, and apprehension, whereby wee doe receive and apply Christ with his benefits to our selves, or the promise of remission of sinnes, and life everlasting. This faith may bee greatly wafted, for things appertaining to it may bee lost, a boldnesse to come unto God, the sense or feeling of spiritual joy, and such like: Againe, it may bee buried for a time in the heart, and not shew it selfe, either by fruits, or any profession: and in respect of the measure of it, it may bee lessened and maimed: and as wee respect the nature of it, it is as apt to be lost, as any other grace of God: for there is nothing by nature unchangeable, but God. Nevertheless, where this faith is in truth, it is never by affliction and temptation put out or extinguished: because God in mercy confirmes it by new grace. Christ saith to *Peter*, *I have prayed for thee, that thy faith fail not*, *Luke* 22. 32. And this privilege have all the godly; for God promiseth, that *they shall not be tempted above their strength*, 1 *Corin.* 10. 13. Indeed persecutors are said to destroy the faith: because this is their intent, and they undertake to do what they can: but God prevents their desires, by not suffering true faith, that it may not utterly fail.

A

B

It may bee objected to the contrary on this manner: The child of God may fall into persecution, and deny Christ: by this fall, hee is guilty of a great offence: being guilty, he hath not pardon of his offence; and being without pardon, he is without faith. Touching guiltinesse, I answer thus: The childe of God, when hee fals, is indeed guilty: but how? Guilty in respect of himselfe, as much as in him lies: because he hath done that which is worthie of death: and he hath done all hee can to make himselfe guilty. But hee is not guilty to condemnation, because God on his part doth not breake off the purpose of Adoption, and adjudge him to wrath.

C

Secondly, touching the pardon of his offence; I answer thus: In pardon there be foure degrees: the decree of pardon before all worlds: the promise of pardon in the beginning of the world, *The seede of the woman &c.* The procurement of pardon upon the crosse: and the donation, or the giving of the pardon. That donation is an act of God, whereby hee gives and communicates Christ unto us, and applies to our consciences the remission of our sinnes. In this donation, there is required a hand to give, and a hand to receive. The hand of God, whereby hee gives, is the word preached and the Sacraments: the hand to receive, is our faith. The giving of pardon is necessary: for though sinnes bee pardoned, in the decree of God, by his purpose in the word, and by procurement upon the crosse, yet pardon is no pardon to us, till it bee given unto us by God. Furthermore, this giving is not altogether at one instant, but it begins in the conversion of a sinner, and is oftentiterated in the use of the word and Sacraments, to the death. *Paul* writes the Corinthians reconciled to God, still to bee reconciled, 2 *Corinthians* 5. 20. And wee are taught, every day to pray to God, to give us the pardon of our sinnes. This giving is two-fold, 1. conditionall, and absolute. Conditionall, when God gives the pardon of sinne upon condition. Thus in baptisme, and in the first conversion of a sinner, all sinnes without exception are pardoned; yea future sinnes; yet not simply, whether a man repent or no, but upon condition of future repentance. The absolute donation is, when a man repents or renewes his repentance: for then the pardon of sinne is simply and fully without condition, applyed and revealed to the conscience. When *David* confessed his sin, *Nathan*, in the name of the Lord, saith, *The Lord hath put away thy sinne*, 2 *Sam.* 12.

D

Now then, to come to the point, the childe of God hath pardon of his falls in respect of the decree of pardon, in respect of the generall promise of pardon, in respect of the procurement of pardon, in respect of the conditionall donation of pardon, which is made in baptisme: and he may bee said to want pardon, in that the pardon of his offence, is not fully and absolutely given him till he recover himselfe, and renew his repentance. If it bee here demanded, what the childe of God asks, when he prayes for pardon day by day? I answer, he prayes for two things. First, that God would continue to shew his favour, and to impute the merits of Christ unto him, whereas hee for his part by his offence, deserves to bee deprived of all favour. Secondly, hee asks the giving of the pardon, that is, that God would ratifie his conscience thereof.

This use. Seeing the intent of the evill and wicked men is to destroy the faith (as it appeares in this place, and in the first temptation, wherewith Satan assaulted Christ, *Matt.* 4.) wee must have a special care of our faith. And first wee must looke that our faith bee a true faith, lest wee bee deceived as the foolish virgins. Secondly, wee must keepe and locke up our faith in foure fast and sure place, namely, in the store-house, or treasury of a good conscience, 1 *Tim.* 1. 19. Thirdly, our care must bee to increase in faith, that our hearts may bee rooted and grounded in Gods love. And for this cause wee are to make continuall experiences, and observations of the love of God toward us, and to lay them all together, and to build a joyfull conclusion thereupon.

The

The third answer of *Paul* is, *And they glorified God for me*: that is, the Churches of Judea when they heard of my calling and conversion, they considered the glorie, the power, the goodnesse, and the mercy of God, and with joy they gave him thanks for it. In this practice of the Church, we learne that our duty is to sanctifie and glorifie the name of God, in every worke of his. And this sanctification hath two parts. The first is, the consideration of the Divine vertues: that wee by themselves in every worke of God, as his wisdome, power, justice, mercie, providence, presence, &c. The second is, praise and thanksgiving to God for the same. And this practice must bee exercised in all his workes, in his correction, to his judgements, as we are to his workes of mercie. Therefore wee are commanded in perfection to *sanctifie God in our hearts*, 1 *Peter* 3. 15. And *Moses*, because he failed in the doing of this duty, was barred the land of Canaan, *Numb.* 20. 12. In England God hath wrought his wonderous workes among us. He hath given us peace and protection against our enemies, with the Gospell for the space of 40. yeares and more. And our duty is to glorifie God in these workes of his: but alas, wee doe not. For the Gospell of Salvation is little regarded of the most, and little obedience is yeelded to it. This neglect of ours, in glorifying and praising of God, is a great sinne: and it stands us in hand to repent of it betimes, least God take away the word from us, and leave us to strange illusions, to beleeve lies.

Againe, here wee see what is the right manner of honouring of the Saints, and that is to glorifie God in them, and for them. Any other religious worship of adoration and invocation, it is prayed to God: and the Saints desire it not, *Revel.* 22. 9.

CHAP. II.

1 *Then fourteen yeares after I went up again to Ierusalem with Barnabas, and tooke with mee Titus also.*

2 *And I went by revelation, and communicated unto them of the Gospell which I preach among the Gentiles, but privately with them that were the chiefe, least by any meanes I should runne, or have run in vaine.*

THE Apostle, *Paul* proceeds to justifie and defend his immediate and extraordinarie calling. And this whole chapter seemes to depend on the last words of the former chapter, namely, when the Adversaries of *Paul* might haply object on this manner: Though the Churches of Judea glorifie God for thee, yet will not the Apostles so do: because thou cast teach other wise than they teach. To this objection, the Apostle doth answer in this chapter. The effect and summe of the first is this: I went to Ierusalem: I conferred with the Apostles there: I had their consent and approbation. And the answer consists in three parts. The first, of *Paul's* journey to Ierusalem, in the first vers. the second, of his conference with the Apostles, in the 2 vers: the third, of the approbation which they gave him, from the 3. vers. to the 11.

A

B

C

D

In his journey, I consider foure things. The first is, the Manner of his journeying, in the words, *I went up, or ascended to Ierusalem*. And this he speakes, because Ierusalem was placed and seated upon a mountaine, and compassed with mountaines, *Psal.* 125. 2. Or, in respect of the dignitie and excellence of the place, as we in England we said to goe up to London, from all the parts of the land, because it is the chiefe City.

The second thing to be considered in the journey is, the time when, in these words, *after fourteene yeares*. Here two questions are to be considered. The first is, of what this journey was: this Paul understood: For he made five journeys to Ierusalem: The first, from Arabia: the second, when he and *Barnabas* were sent by the Church of the Gentiles to carrie alms to Ierusalem: the third, when hee went to the Councell at Ierusalem: the fourth, when he went up for the keeping of his vow: the last is mentioned, *Act.* 18. 21. *Answer.* These words are not spoken of the first, for that was but three yeares after his conversion: neither can they well be understood of the second: because *Paul* then was sent by the Church, and therefore he went not by revelation. And they cannot well bee understood of the third: for then *Paul* would here have mentioned the Councell of Jerusalem, whereof he was a principall member, chiefly seeing he hath occasion to speake, and prevaled much for his purpose. The fourth and fifth journeys were after a longer time, and fourteene yeares. It is likely therefore, that this journey here mentioned, and described by *Paul*, is none of the five mentioned by *Luke*, but some other. The second question is, When these fourteene yeares must begin? *Answer.* It is uncertaine. Some thinke they must begin at his conversion: some three yeares after: when he went to Ierusalem: and other two yeares. Neither here take offence. For though circumstances of time and place, being things of lesse moment, cannot alwayes be certainly gathered, yet histories for their substance and doctrines pertaining to salvation, are plainly set downe. And here wee are but in mindes to bee content to use probable conjectures, because the Spirit of God hath not prescribed them, or yeaine because we cannot by reason of our dullnesse gather them.

The third point, concerning the occasions of *Paul's* conversion, namely, *Barnabas* and *Titus* and the rest, is not set down, that they might be witnesses to the truth of the doctrine he taught among the Gentiles: and againe, to the Gentiles the conference which he had with the Apostles, and the rest of the Apo-

stles. For the law of God is, that every matter shall be established by the testimonie of two or three witnesses. Hence we learne, that if a question arise of the doctrine which is delivered in the publike Ministerie, then the hearers that are able to judge, must be witnesses, and the triall is to be made by them. Thus saith Christ in the like case, *Why aske yee me? aske them that heard me, Joh.* 18.21. Therefore great care and circumspection is to be had of things publikely delivered. Againe, whereas *Paul* makes *Barnabas* a Jew, and *Titus* a Gentile, his companions, we are taught to imbrace with a brotherly love, not onely the men of our owne country, but also such as bee of other nations, specially if they beleeve. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts a generall dislike and hatred ostentimes of them with whom they deale and converse, and that because they are of such or such countries.

The fourth point is, the cause of his journey, in these words, *and I went by revelation.* Here we are taught, that for the journeys we make, we are to have some good and sufficient warrant: though not a revelation, yet a commandement, or that which countervailes a commandement; as when wee travell by vertue of our callings. When *Noe* had made the Arke, he enters into it at Gods commandement: he abides in it: and when the earth was in part dried, he presumes not to goe out, til the Lord bade him. Here three sorts of men are to be blamed. Pilgrimes that travell to Jerusalem, or other countries in way of merit or religion. For they have no warrant. Secondly, travellers that goe from countrie to countrey, and out of the precincts of the Church, upon vaine curiositie, to see fashions. Such when they travell from their owne countries, yet they travell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt fashions. The last are beggers and Rogues, that passe from place to place, that they may live in idlenesse, and upon the sweat of other mens browes.

Thus much of the journey: now followes the Conference, in these words; *And I communicated, &c.* Here generally I gather, that Conferences both private and publike are laudable, and to be maintained, specially when they tend to the maintenance of unitie, and consent in doctrine. The Papists blame us Protestants, for condemning Conferences (as they say) and Councels. But they doe us wrong. Indeed the Councell of Trent wee reject and condemne, For in it, against all equitie, the Pope was both partie and Judge. In it there was no libertie to make triall of truth. For nothing was propounded, but by the liking and consent of the Pope. Againe, the whole Concell consisted of such as were of the *Italian faction*, whose faith was pinned on the Popes sleeve. Nevertheless, we allow all Christian Councels, lawfully gathered: and wee desire there might be a Generall Councell, for the triall of truth, and for the staying of unsettled minds: these three caveats being remembred; One, that the Councell be gathered by Christian Princes, to whom the right of calling a Councell belongs. The other, that the Pope bee no Judge, but a partie. The third, that Christ in his word be the Judge, and that the Delegates in the Councell be but as witnesses, determining all things by the written word.

In this conference we are first to consider the manner of conferring which was used. *Paul* saith, *he communicated with them*, that is, he laid downe unto them, and expounded the Gospell which he preached; and this he did privately, that is, with the Apostles, one by one, in plaine and familiar manner, as one friend doth with another. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Only *Paul* declares his doctrine, and they give assent. Hence it appeares, that *Paul* doth not submit the truth of his doctrine to triall. For he was resolved of it; and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that hee might stop the mouth of his adversaries.

The second point is, the matter of the conference, and that is the Gospell which *Paul* preached. Here the Papist gatheth, that the Church is the Judge in all questions pertaining to religion and the word; because it is here the thing that is judged. I answer, first, they gather amisse. For *Paul* doth not here submit the Gospell which he preached to the judgement of the Church of Jerusalem. And it is false which they teach: for the soveraigne Judge of all questions and controversies in Religion, is Christ alone. The power to determine and resolve in cases concerning faith and good life, is inseparably annexed to his person; and in it are we to rest. The principall voice of the Judge, and the definitive sentence, is the written word. And the office of the Church is no more but to gather, declare, testifie, and pronounce this sentence. It is objected, that when a question is propounded, the Scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God ascribes to the written word, a voice, or speech, *Rom.* 3.19. And the Scripture speakes sufficiently, to the resolving of any mans conscience, in all matters pertaining to salvation. Against, they alledge, that the Church is before the Scripture: and therefore it being most ancient, must be the Judge. I answer, that the Church was before the writing of the word, but not before the word which is written. For the Church presupposeth faith, and faith presupposeth a word of God.

God. Upon this our doctrine, they further upbraid us, that we will be tried by nothing, but by the Scriptures, even as the malefactor, that will not be tried by the Quest, but by the evidence. I answer, for the satisfying of our adversaries, wee submit our selves to the triall of the Church and Councels, so be it, the three cautions before remembred be duly observed: specially, that all things be judged and tried by the written word, and by reasons gathered thence.

Against, the Papists hence gather, that the Scriptures are to bee approved by the Church. *Ans.* Thus much we grant: yet so as wee hold, that the principall approbation of the word, (whereby wee are moved to beleeve and obey) is the word, and from the word, and not from the Church. For the Scripture hath his evidence within it selfe, which is sufficient to make us beleeve the word to be the word, though the Church should say nothing.

The third point is, concerning the persons with whom *Paul* conferred: namely, *with them that were the chiefe*, that is, with the that were in price and account, as *Peter, James, &c.* Here we see, what is the honour and worship that is due to excellent men, namely, a precious and reverend estimation. Thus the name of *David* was of price in Israel for his vertues, 1 *Sam.* 18. last. And thus with the Papists, are we content to honour the Saints. Against, here the Papists gather, that they are heretickes, that after *Pauls* example, will not goe up to Rome to *Peter* and his successour, to have their doctrine and religion tried and examined. I answer, first we are content to be tried by the writings of *Peter, James, John, Paul, &c.* And this is the commandement of God, in doubtful causes, *To the Law and to the testimony, Isa.* 8.20. Secondly, I answer, that we have a commandement, not to goe up to Rome at this day, to have our religion tried; *Rev.* 18.4. *Come out of Babylon my people.* Thirdly, I answer, that the Bishop of Rome is *Peters* successour, not in teaching, but in denying of Christ. And the learned Papists confesse, that for this succession thy have but a humane faith, grounded upon humane historie.

The fourth point is, the End of the conference, *Lest I should run*, that is, lest I should preach, or had preached in vaine. These words of *Paul* are not simply to be taken. For the Ministerie of man, and every sermon, brings forth the fruit which God hath appointed. And whether it bee unto the heavers, the savour of life, or the savour of death, it is alwaies a sweet savour unto God. The words therefore carrie this meaning: Lest my preaching should be of lesse use and profiteare against, lest I should preach in vaine, in respect of that good which is looked for at the hands of an Apostle. And this *Paul* speakes, because a rumor went abroad, that his doctrine in many things was contrarie to the other Apostles. And by this meanes, many were kept from receiving the Gospell, and the faith of weake beleevers was quenched. Now then, the end of the conference was to stay this false report; that the Ministerie of *Paul* might have passage, and that with greater profit.

Hence the Papists gather, that the doctrine of *Paul* was uncertaine and unprofitable, till it was approved by *Peter*. I answer, that *Paul* sought the approbation of his doctrine, at the hands of *Peter*, and the reason; not because it was uncertaine, and unprofitable; but because it was slandered: and the slander was, that he taught otherwise than *Peter* did. Now to cut off this slander, he useth meanes to manifest his consent with *Peter*, and therefore seekes approbation at his hand.

Againe, when *Paul* saith; *Lest I should run in vaine*, he gives us to understand, that the Ministerie of the word is not a worke of ease, or pleasure, but a labour: nay a continued labour, like to the running in a race. It were therefore to be wished, that Ministers of the Gospell would so labour and walke in this calling, that they might be able to say with *Paul, I have fought a good fight, I have finished my course, &c.* 2 *Tim.* 4.

Thirdly, hence it appeares, that all beleevers should have a certain knowledge of their faith and religion. The procuring of this was the thing that *Paul* aimed at, in this conference with the Apostles at Jerusalem. Wee must not *bee as children carried about with every winde of doctrine, Eph.* 4.14. Gods word requires faith in us: and faith presupposeth certaine knowledge. The first and second commandements require that we know God, and his will, distinguish him from false gods, and his worship from false worship. Here comes the fault of our times to be considered: most men amongst us doe not know their religion. A foule negligence. We take paines to learne trades and occupations, that wee may have wherewith to preserve this temporall life: what a shame then is it, that wee learne not better to know the doctrine of true religion, whereby our soules are to be saved?

Lastly, here we learne, that the office of the Minister is, not only to teach and preach, but also to study and take care, how by preaching he may doe the most good.

3. *But neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumcised.*

After the conference, followes the Approbation which was given to *Paul*. It standeth in foure things. The first, that the Apostles did not compell *Titus* to be circumcised. v. 3. The second, that they added nothing to his doctrine. v. 6. The third, that they gave him the hands of fellowship. v. 7. The last, that at his departure, they required of him nothing but the giving of Alms, *v.* 10.

For the first, the words, *And Titus was not compelled to be circumcised*, carrie this sense: I will for

for my part was readie to circumcise *Titus*, if there had beene a meet occision: false brethren would have imposed a necessitie upon us: then I and *Titus* refused: and the Apostles did not urge me to circumcise him.

Here it may bee demanded, how this text can well stand with *Act.* 16. v. 3. for there *Paul* circumcisieth *Timothy*, a Grecian: and here he refuseth to circumcise *Titus*, though he were a Grecian. I answer thus. Circumcision was at this time a thing indifferent. From the first institution to the comming and specially to the death of Christ, it was a thing commanded, a Sacrament, and a part of Gods worship. Against, after the planting of the Church of the new Testament, it was utterly abolished, and a thing in respect of use utterly unlawfull. In the middle time, that is, while the Gospel was in publishing to the world, and the Church of the new Testament was yet in founding, it wasa ceremonie free or indifferent. It may be objected, that the whole ceremoniall law was abolished in the death of Christ: I answer, it was so: and circumcision was abolished, in respect of faith and conscience: yet so, as the use therof was left to the libertie of the people of God for a while. Circumcision at this time was as a *corpse that is dead, yet unburied, and only laid out*; and so it must remaine for a time, that it may be buried with honour. It may against be objected, that Baptisme was come in the roome of circumcision: and that therefore circumcision was but an idle and emptie ceremonie. I answer, it was not used as a Sacrament at this time, or as a part of Gods worship, or a matter of necessitie, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

Being then a thing indifferent, it might as occasion served be used or not used. Therefore *Paul* condescending to the weaknesse of the beleeving Jewes, circumcised *Timothie*: and that he might not offend the godly, and hinder Christian libertie, he refused to circumcise *Titus*.

Here a great question is answered, whether we may use things indifferent as oft as we wil, and how we wil: The answer is, No. Things are not called indifferent, because we may use them indifferently, or not use them when we will, and how we will: but because in themselves, or in their owne nature, they are neither good nor evill, and we may use them well or evill. Furthermore, there be two things which restraine the use of things indifferent: the law of charitie, and the lawes of men. The law of charitie is this, *Things indifferent, in the case of scandall cease to be indifferent, and are as things unlawfull*, that is, either forbidden, or commanded. *Paul* saith, If to eat flesh be to the offence of his brother, he will eat no flesh while the world stands, 1 *Cor.* 8. 13. And though he circumcised *Timothie*, yet would he not circumcise *Titus*, lest he should offend the godly, and by his example, hurt Christian liberty.

Likewise the good lawes of men, whether civill or Ecclesiasticall, tending to the common good, and serving for edification restraine the use of things indifferent, so that they which shal do otherwise than these lawes command, with a contemptuous or disloyall minde, are guilty before God; yet here two cautions must be remembred. One, that the lawes of men doe not change the nature of things indifferent: for it is the properties of God, by willing this or that, to make it good or evill. Neither doe they take away the use of things indifferent. For libertie granted by a soveraigne power cannot be reversed by an inferiour power. Therefore humane lawes doe no more but temper and moderate, the overcommon use of things indifferent. The second caution is; That when the end of a law ceaseth, when there is no contempt of the authoritie that made the law, when no offence is given: a thing indifferent remaines in his free use without sinne, or breach of conscience.

Againe, here we learne, that a thing indifferent, when it is made necessarie to salvation, (as Circumcision was) is not to be used. This conclusion serves to overthow the Popish religion. For it stands in the observation of things indifferent, as meats, drinkes, apparell, times, &c. And the using, or the not using of them is made necessarie even in regard of mans salvation. For the abstinence from things that are by nature indifferent is made a part of Gods worship, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abstinence from marriage is made necessarie (as it is in divers orders of men and women) the nature of the thing is changed, which God hath left free, and it is a doctrine of devils; which is taught.

Here againe we learne, to make difference of persons. Some are weake, some are obstinate. Weake ones are such, as having turned unto God, and carrying in their hearts a purpose in all things to please God, nevertheless doe sundrie things amisse, upon simple ignorance or bad custome, till he they better informed. Of these *Paul* saith, that *he became all to all, that he might save some*, 1 *Cor.* 9. 22. And for their sakes he condescended to circumcise *Timothie*. And if we have scarce a drop of mercy in us, must thus beare with them that are weak, much more wil God doe, who is mercy it selfe. The good shepherd *brings home the stray sheep upon his shoulders: he carries his lambes in his bosome*, *Isa.* 40. 11. *He will not quench the smoaking flax*, *Isa.* 42. *He spares them that feare him, as a father spares his child*, *Mal.* 3. 17. This being alwaies remembred, that weake ones truly turne to God, and carrie in their hearts an honest purpose not to sinne against his lawes at any time wittingly, & willingly. Obstinate persons are such as professe the faith, and yet hold and practice bad things of

of willfull ignorance, and of malice. These persons are not to be borne with, nor to bee respected: and in respect of them, *Paul* would not circumcise *Titus*.

Lastly, in that *Titus* was not compelled to be circumcised, it may be demanded, whether Recusants may be compelled to the exercises of religion? I answer, yea, for exercises of religion are not things indifferent, as Circumcision was. *Iesus* made a covenant with the Lord, and *hee caused all his subjects to stand to it*, 2 *Chr.* 34. 32. The king at the marriage feast of his some saith of the guests, *Compell them to enter in*, *Luk.* 14. 23. It is objected, that men may not be compelled to beleeve. I answer: it is the commandement of God, *prove the spirits*, 1 *Ioh.* 4. 1. And this commandement pertaines to all persons. Therefore though men may not be compelled to beleeve, yet may they be compelled to come to the congregation, to heare our sermons, and therein the reasons and grounds of our doctrine, that they may trie what is the truth, and cleave unto it. For this is their duty.

4. *For all the false brethren that crept in, who came in privily to spie out our libertie which we have in Christ Iesus, that they might bring us into bondage.*

5. *To whom we gave not place by subjection for an hour, that the truth of the Gospell might continue with you.*

Paul said said before, that *Titus* was not compelled to be circumcised: now he addes, *For all the false brethren*, that is, though the false brethren did what they could to the contrarie. Here then *Paul* sets downe who were the cause that *Titus* was not circumcised, namely, certaine persons at Jerusalem, and them he sets forth by two properties, *they are false brethren*, and *they crept into the Church*. Touching the first, by it we learne, that the Church of God upon earth, even when it is at the best, hath wicked men and hypocrites in it. In *Adams* family there is *Cain*: in the Arke there is *Cham*: in Christes family or schoole, there is *Iudas*. In the Church of Jerusalem, planted and governed by the chiefe Apostles, there be false brethren. The true sheepe be often without, and wolves within. Therefore we may not so much as dreame of a perfection of the Church of God upon earth, so long as wicked men be mixed with true beleevers.

Against these adversaries of *Paul* are called *false brethren*, because they joined Circumcision with Christ, as a necessary cause of justification and salvation. Hence it follows, that the Church of Rome is a false Church: because it joines workes with Christ, in the use of our justification, and that as necessary causes.

The second property is, that *they crept to the Church*, which I conceive on this manner. The Church of God is a sheepe fold, or house, *John* 10. 1. Christ is the onely door.

Now Pastors that teach Christ aright, are said *to enter in by this door*: they which teach any other way of salvation, are said *to climbe in another way*: and they which teach Christ, joyning some other thing with him in the cause of salvation, are said *to creep in*, because in appearance they maintaine Christ; and yet, because they adde something to Christ, they neither enter nor continue in the true Church, with any good warrant from God. In this, they are like the serpent. Living creatures were all placed in Eden: and Man was placed in the garden of Eden called Paradise, and so were not beasts. How then comes the serpent in? why, in all likelihood it crept in. And so do false brethren into the Church. Hence I gather, that false brethren are not true and lively members of the visible Church, though they be members in appearance. For if they were in their right place, they should not be said to creepe in. The true members of the Church creepe not into the mystical bodie, but are built and set upon the foundation by God. It may be alleaged, that they are baptised, & thereby made members of the Church. I answer, that faith makes us members of Christ, and consequently of the true Church: and baptisme doth but seale our insition into Christ, and serves as a meanes of admission into the outward societie of the congregation: and the outward washing doth not make any man a member of Christ. Against, it followes hence, that false brethren are not members of the Catholike Church: For the visible Church is part of the Catholike: and therefore they which are not reall members of the true visible Church, are not members of the Catholike.

Againe, in that false brethren creepe into the congregation, hence it appeares, that no man can set downe the precise time when errours and their beginnings. For the authors thereof ever in secretly, not observed of men. *The envious man sowes tares whereas men be asleepe*, *Mat.* 13. It sufficeth therefore, if wee can shew them to bee errours by the word, though we cannot designe the set time when they began. The time when a ship sinketh, we often observe: but the time when it first drew water, we do not like the Papists thinke upon this.

Paul having thus declared who were the cause that *Titus* was not circumcised, goes on, and shewes how they were causes. The effect and summe of his declaration is this. They urged the observation of the Ceremoniall law, as necessary: and hereupon we refused to circumcise *Titus*. Forthwithe, *Paul* sets down how they urged circumcision, and that by three degrees. First, *they came in privily*. Secondly, *they spie out our libertie*. Thirdly, *they labour to bring us into bondage*. Against *Paul* sets down the manner of our resistance, in three things, *we gave not place for an hour*, *We gave not place by subjection*. Wee give no place,

place, *that the truth of the Gospell might continue with you.*

The first degree or step in their urging of circumcision was, that *They came in privily:* that is, they joyned themselves in fellowship with the Apostles, and in shew pretended the furtherance of the Gospell: and yet indeed meant nothing lesse: though their fraud and wickednesse was not perceived. Here then the foundation they lay of all their naughtie dealing, is their dissembling, which *Paul* here notes and condemnes. On the contrarie, our duty is, to be indeed that which we professe our selves to be: and so professe no more outwardly, than we are inwardly: and to approve our hearts to God, for that which we professe before men.

B The second step or degree is, that they *spie out the libertie which Paul and the rest had by Christ*: that is, they conferre with the Apostles, and inquire of them what liberte they have by Christ, in respect of the Ceremoniall law of God: and this they doe, not of a minde desirous to learne, but for advantage sake. There be two kinds of spying: one lawfull; the other, unlawfull. Lawfull, as when in just and lawfull war, we inquire into the counsels and doing of our enemies, *Numb.* 13. 1. Unlawfull, when men prie into any thing, or matter, to finde a fault. Thus hypocrites spie faults in the persons and lives of men; that they may have some whereworto to disgrace them, *Matth.* 7. 4. Thus Atheists prie into the Scriptures, that they may confute them. Thus sundrie heretes come to sermons; that they may carpe. Thus our enemies enquire into our religion, that they may finde (as they suppose) exceptions, untruthes, and contradictions. And so the Church of Jerusalem, false brethren enquire how farre Christian liberty extends, that they may overthrow it. This kind of spying is a common fault; we must take heed of it, and apply the eie of our minde to a better use. First, we are to be spies, in respect of our owne sinnes and corruptions, to spie them out, *Lam.* 3. 40. *Let us search our waies, and inquire, and turne again to the Lord.* Again, we are to play the spies, in respect of our spirituall enemies, that we may finde out the temptations of the flesh, the world, and the devill. Thirdly, we must bee as *spies*, in searching of the Scriptures, *Joh.* 5. 39. that we may understand the words of the law of God, and be a direction to our soules.

C The third and last degree of urging is, that the false brethren sought *to bring the Apostles in bondage*, that is, to binde them to a necessarie observation of the ceremoniall law. Here let us marke the practise and policie of the devill, before the ruine, death, and abrogation of the ceremoniall law, in the ministers of the Church and therefore the devill seeke to overthrow it by holding men in bondage under abolished ceremonies. Thus at this day, the pope of the Popish church are in bondage under huge

A of humane traditions, being indeed a yoake farre heavier than that of the ceremoniall law. Againe, when men professe the name of Christ, the devill is content with it and he endeavours with all his might, every wheie to hold them under the bondage of sinne, and to hold them in hirsliare at his will. Thus under the name of Christianitie, there be swarmes of Atheists, Epicures, Libertines, worldlings, and prophane persons. At this time, according to ancient custome, wee celebrate the memoriall of the birth of Christ: and yet no time so full of disorder as this. For the most that professe Christ take and challenge to themselves a licencious libertie, to live and doe as they lift: and this kind of liberty is flat bondage. But they that are servants of Christ indeed should take heed of this bondage: *for being free from sin, they should be servants of nothing but righteousnesse, Rom.* 6. 18. They that be of a corporation, stand for their liberties: what a shame then is it, that men should love in bondage, and neglect the spirituall libertie which they have by Christ?

Thus we see how the false brethren urged circumcision, now let us come to *Pauls* refusal. The first point is, *that they would not give place for an houre.* It seemes they were requested to use circumcision but once; but they would not yeeld so much as once: because their act would have tended to the prejudice of Christian liberte in all places. Here we learne, that we may not use the least dissembling, as in the case of confession before our adversaries, that is, when they seeke to oppresse the truth by force or by fraud, and make ceremonies, signes, and tokens, of the confession of any untruth. *Julian* the Emperor losing in a chaire of estate, gave gold to his souldiers; one by one, without commanding to cast of frankincense *so much as a grain* into the fire, that lay upon an heathenish altar before him. Now Christian souldiers refused to doe in: and they which had not refused, afterward recalled their act, and willingly suffered death.

D Against, here we learne, that we are not to yeeld from the least part of the truth of the Gospell, that God hath revealed to us. This truth is more precious than the whole world besides and heaven and earth shall sooner perishe, than the least title of it shall not be accomplished. The testimonie of the Apostles was to teach them to doe all things which God had commanded. Therefore the union or mixture of our religion with the Popish religion, is but a devilish unnaturall Policie: for such a mixture we must yeeld, and they must yeeld some things, but we may not yeeld a jot of the truth: even as the *Tyrian* and *Jew* in *Ezek.* 27. 19. Coquin-thus a naughtie pot herbe marred a whole pottage, *Jerusalem* and *Christ* saith in the like case of the Publicans, *Luke* 18. *Zacchaeus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give unto the poor, and if I have taken any thing from any man by false accusation, I restore him four fold.* Zacchaeus stood not

Theodoret. hist. lib. 4. c. 16.

not in points of religion. In matters of this world we may be indifferent, and of neither side; but in matters of God we may not. There is no halting betweene two religions.

The second point is, they gave not place *by the way of subjection.* The reason is, the Apostles were of highest authoritie, simply to bee beleeved in their doctrine. And they had extraordinary authority to punish them that rebelliously withstood them, *Act.* 5. 5. & 10. and *Act.* 13. 20. 2 *Cor.* 10. 6. For this cause they were not to stand subject to the judgement and censure of any man. They willingly suffered their doctrine to be tried, yet were they not bound to subjection, as other Ministers of the new Testament are, 1 *Corinth.* 14. 32. 1 *Joh.* 4. 1. It may be said, If they would not give place by subjection, how then gave they place? *Ans.* There is two kindes of yeelding: one by toleration without approbation, the other by subjection, which is the greatest approbation that can be. By the first, it may be *Paul* was content to give place, but not by the second. Here we see how we are to yeeld to the corruptions of the times in which we live, whether they be in manners, or in doctrine. We are to give place by meeke and patiene bearing of that which we cannot mend, but we are not to give place by subjection.

The third point is the end of *Pauls* refusall, *That the truth of the Gospell might continue*: that is, that the Gospell might bee preserved in puritie and integritie in all things. And by this *Paul* gives us to understand, that if circumcision be made a necessarie cause of justification and salvation, the truth of the Gospell doth not continue. Here let us observe, that when justification or salvation is ascribed to works of sacraments, the truth of the Gospell gives place, and fallhood comes in the roome. Wherefore the religion of the Church of Rome is a meere depravation of the Gospell, for it makes works to be the meritorious causes of justification and salvation. Nay, which is more, it teacheth men to worship a peece of bread, and to invocate dead men, and to kneele downe to stocks and stones.

* I learned nothing, or, I was not taught.

6. *And of them that seemed to be greatest (whatsoever they were in times past, it makes no matter to me: God accepteth no mans person: for they that are the chiefe did not communicate any thing to me.*)

Here *Paul* layes down the second sight of his approbation, namely, that in conference hee learned nothing of the chiefe Apostles. And this he expresseth in the first words, in which the concealement which he useth is to be observed. For having begun a sentence, he breaks it off in the middle, and conceales the latter part, and leaves it to be supplied by the reader thus, *Of them that seemed to be great, I was not taught, or, I learned nothing.* The like figure, of speaking, is used, 2 *Chron.* 14. 11. Where *Asa* saith, *O the Lord, blesse me, and heeweth more*, concealing the end of his sentence, *I will we trusteth all, thou, and thou.*

Luk. 10. 16.

In the roome of this concealement, *Paul* puts an answer to an objection. For some man might take exception against his former speech thus: Thou callest the Apostles *great*, but thou speakest faintly; for thou knowest they were but poore fishermen. To this hee makes answer thus; *What they were once, it makes no matter to me.* Then he renders a reason of his answer, *God accepteth no mans person.* This done, he proceeds and renders a reason of his first speech: he learned nothing of the chiefe Apostles; because *they did not communicate any thing to him*, either in doctrine or counsell.

The Use. This verse serves to expound other places in S. *John.* Where Christ promiseth to *give his Spirit to his Disciples, to teach them all things*, *Joh.* 14. 26. and *to lead them into all truth*, *Joh.* 16. 13. Now these promises directly and properly concerne the Apostles, and they are here verified in *Paul*; who was so farre forth taught by God, and led into all truth, that the chiefe Apostles could not teach, or communicate any thing to him. For all this, though *Paul* and the rest were led into all truth, that they could not erre, yet were they not led into all holinesse of life, that they could not sinne. *Paul* saith, *To will is present with me*, but he addes, *that hee cannot doe the good he would.* Christ saith to all the Apostles, *Hee that is washed, and is all cleane, must still have his feet washed*, *Joh.* 13. 10. Wherefore they are to be rebuked, that thinke there must be no want at all in them that are Preachers of the Gospell, and hereupon take occasion to despise their Ministerie, if they can spie any thing amisse in their doings. Upon the same ground they might reject the ministerie of the Apostles. For though they could not erre in teaching and writing, and though they had no need to bee taught of any man, yet were they not free from sin in their lives, and the chiefe of them sundrie times failed.

Again, here we learne, that there is a good and lawfull kinde of boasting: and that is, when a man is disgraced, and his disgrace is the dishonour of God, and the disgrace of the Gospell. This makes *Paul* here to say, that *he learned nothing of the chiefe Apostles.* For if he had said otherwise, he should have beene reputed as the no more but an ordinary Disciple, and the doctrine which he taught before this conference, should have beene called in question. For this cause he stands upon it, that they did not communicate any thing unto him. Upon the like occasion hee professeth that hee will boast, 2 *Cor.* 11. 16. Here the saying of *Salomon* may be objected, *Let another man praise thee, and not thine owne, Prov.* 27. 2. Answer: It sufficeth for the truth of sundrie proverbs, if they bee commonly, ordinarily, and usually true, though they bee not generally true. Thus ordinarily men are not to praise themselves: yet in a speciall

and extraordinarie case, it may be otherwise. And the manner which *Paul* useth in commending of himselfe, is to be observed. First, he doth it in great modestie; because in speaking of himselfe, hee concealeth that part of the sentence which should have served to expresse his praise. Secondly, in praising of himselfe, he is not carried with envie, but his care is to maintaine the good name of the rest of the Apostles, when hee saith, *What they have beene, it is no matter to mee.* Here then we see, that the Atheists doe *Paul* wrong, who challenge him for pride and presumption, as though hee could not brooke an equall, and withall scorned to learne of any. Againe, by *Pauls* example we are to take notice of a common sinne. Mens hearts are so possessed with selfe-love, and they are so addicted to their owne praise, that it is griefe to them to heare any praised beside themselves: whereas love binde us as well to take care for the good name of others, as of our owne.

When *Paul* saith, *What they were in times past, it matters not to me:* we learne, that we are to esteeme of men, not as they have beene, but as they are. *Peter, Iames,* and *John,* though they had beene fisher-men, yet are they honoured of *Paul* as Apostles. Therefore when men have repented, wee may not upbroid them with their lives past. Neither may wee take occasion to contemne them that bee in authoritie, because we have known what they have beene heretofore: but everie man is to be esteemed according to his calling, and according to the grace of God given him. Like is Gods mercifull dealing towards us. For he accepts men, not as they have beene, but as they are when they repent. Therefore if Satan shall at any time object thy life past, say unto him thus: *Tell me not what I have been, but tell me what I am, and what I will be.* This sufficeth when we repent.

God accepteth the person of no man. By person is meant, not the substance of a man, or the man himselfe, but the outward qualitie or condition of man, as country, sex, birth, condition of life, riches, povertie, nobilitie, wisdome, learning, &c. And God is said, *not to accept the person,* because he doth call men, bestow his gifts, and give judgement, according to his owne wise and just pleasure, and not according to the outward appearance and condition of the person. Read *Iob* 34. 19. It may be objected, that God deales not equally with them that are equall: because all men are equall in *Adam,* and of them hee chuseth some to eternall life, and refuseth others. I answer: Hee is said to accept persons that deales unequally with men, being bound to deale equally: now God is not thus bound, because hee is soveraigne and absolute Lord over all his creatures, and may dise with his owne what he will, *Mat.* 20. 16. Secondly, it may be objected, that *God had respect to Abel and his sacrifice, Gen.* 4. 4. *Answ.*

A The condition of man is two-fold; outward, inward. Outward stands in worldly and civill respects. Inward stands in a pure heart, good conscience, and faith unfained. For this only was *Abel* respected, *Hebr.* 11. 4. Though God accept not the outward person, *yet in everie nation, he that feareth God is accepted of him, Act.* 10. 34. Thirdly, it may be objected, that God judgeth everie man according to his workes. *Answ.* Though workes appeare outwardly, yet the root and ground of them is in the heart. And the judgement of God is according to them, as they are fruits of the faith of the heart.

The Use. All men are in this to be like unto God their heavenly Father: not accepting persons in their dealings. As Magistrates in the execution of justice, *Deut.* 1. 17. Ministers in teaching, and in the reproving of sinne, *Mark.* 12. 14. and all beleevers, who are not to have religion in acceptation of persons, *Iam.* 2. 1. This acceptation is the ruine of societies. And it is the common fault. For usually elections are made, offices bestowed, and justice executed with partialitie, and with blinde respects to countrey, kindred, friendship, money.

B Secondly, wee are all taught to feare the judgement of God, and to prepare our selves with all diligence, that wee may bee found worthy to stand before God in that great day. For wee must come naked before him, and hee will have no respect to our birth, or riches, our learning. Therefore it is good for us how to put on Christ, that in him wee may be accepted. For with him the Father is well pleased.

C Thirdly, wee may not set our hearts upon the outward things of this world, because God doth not respect us for them; But we are earnestly to seeke after the things that make us accepted with God, as true faith, righteousnesse, and good conscience, *Rom.* 14. 17.

Againe, superiours must be admonished to deale moderately with their inferiours, *Col.* 4. 1. Againe, inferiours are to comfort themselves if they bee oppressed: in that God the Judge of all accepts no persons.

D Lastly, here we learne that when wee shall have immediate fellowship with God in heaven, all outward respect of persons shall cease. God himselfe and the Lambe Christ Jesus shall be all in all to the Elect.

In the end of the verse *Paul addes, They had communicated nothing to me.* But to the contrarie, *Rom.* 1. 12. may be objected: where *Paul* desires to come to Rome, *that he might be comforted by their mutuall faith both his and theirs.* *Ans.* Though the Apostles did communicate nothing to *Paul,* in respect of doctrine or judgement; yet might they, or else meanest beleevers, confere something unto him, in respect of comfort, or the confirmation of his faith: and thus much he signifieth to the Romanes. Here is a good *item* for them that

that come to no Sermons, because they can learne nothing. Put the case they were as learned as the Apostles, yet might they profit in hearing, in respect of comfort, of faith, and good affection.

7. *But on the contrarie, when they saw that the Gospell over the uncircumcision was committed unto mee, as the Apostle over the circumcision was to Peter.*

8. *(For he that was mightie by Peter in the Apostleship over the circumcision, was also mightie by me toward the Gentiles.)*

9. *And when Iames, and Cephas, and John, knew the grace of God that was given to mee, (which are accounted pillars,) they gave to me, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they unto the Circumcision.*

The words of more difficultie are thus to be explaned. [*Contrarwise*] that is, they did communicate nothing to mee in way of correction, but on the contrarie, they gave mee the hand of fellowship. Againe, the words [*circumcision,* and *uncircumcision*] signifie the nation of the Jewes, and the Gentiles, the one circumcised, the other uncircumcised. And when *Paul* saith; that *the grace of God was given to him,* he meanes specially the gift of an Apostle, *Rom.* 1. 5. Lastly, *to give the right hand of fellowship to Paul,* is to esteeme and acknowledge him for their Colleague, or fellow-Apostle, by giving the right hand in token thereof.

The contents of the words are these: Here *Paul* sets downe the third signe of his approbation, namely, that the chiefe Apostles acknowledged him for their fellow-Apostle, vers. 9. Secondly, hee sets downe the manner, how the chiefe Apostles acknowledged this fellowship, and that was, by making a covenant with *Paul,* that hee should preach to the Gentiles, and *Peter* to the Jewes. Thirdly, hee sets downe the impulsive cause, that moved the Apostles to receive *Paul* to their fellowship: and that was the decree of God, whereby he ordained, that *Paul* should bee the chiefe Apostle to the Gentiles, and *Peter* the chiefe Apostle among the Jewes, vers. 7. Lastly, hee sets downe the signes, whereby the Apostles knew, that *Paul* was ordained the Apostle of the Gentiles: and they are two; the grace of God given him, and the power of his Ministerie among the Gentiles, vers. 8, 9. Furthermore, the things here contained are in a Syllogisme disposed thus.

When the Apostles saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Iewes, they acknowledged me for their fellow-Apostle, and made a covenant with me, that I should preach to the Gentiles, and Peter to the Iewes.

But when I was with them at Ierusalem, they saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Iewes.

A The *minor* is omitted, yet the proofe thereof is set downe thus: For they saw the efficacie of my Ministerie among the Gentiles, and the grace of God that was with me. Therefore they acknowledged me for their fellow-Apostle, &c.

The Use. This Text makes notably against the primacie of *Peter.* First therefore, let us observe the ordinance of God here plainly expressed, that *Paul* should bee the chiefe Apostle of the Gentiles, and *Peter* the chiefe Apostle of the Jewes. And this may elsewhere bee gathered. For the commission of the twelve Apostles, ran thus, that *they must first preach to Ierusalem and Iudea, then to Samaria: and in the last place, to the uttermost parts of the earth, Act.* 1. 8. And *Pauls* commission was, that he should first preach to the Gentiles, and in the second place to the people of Israel, *Act.* 9. 16. It may be objected, that the commission of all the Apostles, was to goe into all the world, and to preach to all men without exception, *Mark.* 16. 15. *Answ.* This power and libertie Christ gave to all the Apostles, and hee did not take it away afterward: nevertheless, hee ordered it by a second decree, that *Paul* should specially have care of the Gentiles, and *Peter* of the Jewes. And this the Lord did in great wisdome, that confusion and discord might bee avoided, and a regard had of all Provinces thorow the world.

C Hence it followes, that the primacie of *Peter,* over Jewes and Gentiles, is a supposed thing. For the ordinance of God is, that *Peter* shall be chiefe *over the Iewes,* and not *over the Gentiles,* which were almost all the world beside. And thus the supremacie of the Pope goes to the ground, for if hee hold of *Peter,* and succeed him in authoritie and office, (as hee pretends) he must challenge a superioritie over the Jewes, and hee hath nothing to doe with us. For *Paul* was chiefe over the Gentiles, and not *Peter.*

Secondly, this ordinance of God gives us to understand, that the place, *Matth.* 16. 18. *Thou art Peter, and upon this rocke will I build my Church, &c. and I will give thee the keyes of the kingdome of heaven:* doth not containe a promise made to *Peter,* of a primacie over all the Apostles, and over the Catholike Church. If Christ had meant any such thing in these words, hee would not have assigned the Jewes to *Peter,* and all the nations of the world beside to *Paul.* Thus we see, how this Text, for many hundred yeares, hath beene abused, and is still at this day.

D Thirdly, it is false which the Papists teach, that the place in S. *John, Feed my lambs,* and, *feed my sheepe,* gives a primacie to *Peter* over the whole world. For by the ordinance of God, this feeding of lambs and sheepe is limited to the nation of the Jewes. *Joh.* 21. 15, 16.

Lastly, whereas *Eusebius* saith in his Chronicle, that *Peter* was Bishop of Rome, & sate

there 25 years, it hath no likelihood of truth: for then *Peter* lived in the breach of an expresse comandement of God, for a long time: because the Jewes were his speciall charge.

Againe, it is to be observed in this text, that *Iames, Peter, John*, are made equall, all being pillars; and *Iames* is first named, and that not without cause. For not *Peter*, but *Iames* was the President of the Councell of Jerusalem: because hee spake the last, and concluded all, *Act.* 15.13. Therefore the first naming of *Peter*, in other places of Scripture, is no sufficient proofe of his supremacie.

Thirdly, *Peter* here is said to make a covenant with *Paul, that he shall be the Apostle of the Gentiles, and Peter of the Jewes.* But if *Peter* had been head over the Church for 14 yeares together, and had but knowen the primacie which the Papists give to him, hee would not have consented to this order. It is alleaged, that *Paul* was the chiefe Apostle over the Gentiles, in respect of paines and labour, and not in respect of jurisdiction. I answer: This distinction hath no ground in the word of God. Againe, *Paul* was an Apostle, and used his Apostolicall authoritie over the Gentiles: and there is no *Ecclesiasticall person* that is, or can be above an Apostle. For he was simply to bee beleeved in preaching and writing, and had extraordinarie power given him by God, to punish them that rebelled.

Againe, *Paul* here saith, that *the Gospell was committed to him and Peter*, that is, that they were put in trust with it. Hence wee learne three things. The first, that the Gospell is not ours, but Gods: and that men are but the keepers of it. For this we are to praise God. The second is, that the Ministers of the Word are to keepe and maintaine the truth of it, with all faithfulnesse and good conscience: and further, to apply it to the best use, and to the greatest good of men. For this charge lies upon them that are put in trust. The third is, that the Gospell is a speciall treasure. For this, we in England are to yeeld unto God all thankfulnesse, specially by bringing forth the fruits of the Gospell. In this duties the most of us come short: and therefore we may justly feare, least God take from us the Gospell of life, and give it to a Nation that will bring forth the fruit of it.

Moreover, in that *Paul* saith, that *God was mightie by him and Peter, to the Iewes & Gentiles*, wee are to consider the efficacie of the Ministerie. Of it three cautions are to be observed. The first, that grace or power to regenerate, is not included in the Word preached, as vertue to heale, in a medicine. *Paul* saith, *He that planteth, and he that waereth, is not any thing*, 1 *Cor.* 3.7. To regenerate, is the proper work of God, not agreeing to Angels, no nor to the flesh of Christ, exalted above men and Angels. For the vertue to renew or regenerate, is not in it, as in a subject, but in the Godhead of the Son. The second caution is, that grace is not inseparably annexed and tied to the Word preached, for to some it is the savour of death to death. The third is, that the preaching of the Word is an external instrument of faith and regeneration: and the proper effect of it is to declare, or to signifie. And it is an instrument; because when the Ministers of the Word do by it signifie & declare what is to be done, and what is the will of God, the spirit of God inwardly inlightens the minde, and inclines the heart to beleeve & obey. Hence we learne, that it is a magicall fiction, to suppose that five words, *For this is my body*, should transubstantiate the bread into the body of Christ. Secondly, we learn that the Sacraments doe not confer grace, *ex opere operato, by the worke done.* For the word & Sacraments are both of one nature (Sacraments being a visible word.) Now the word and the preaching of it doth not confer grace, but only declare what God will confer. Thirdly, by this it appeares, that charmes or spels have not force in them to cure diseases, & to worke wonders, but by saranicall operation. For the best word of all, even the word preached, hath it not. Lastly, we are here to be put in minde, that we lose no time in hearing of the word; for it is a means wherby we are cleansed & renewed. *Every branch that bringeth forth fruit, God purgeth it*, by his word & other meanes, *that it may bring forth more fruit, Joh.* 15.

It is a thing to be observed, that the Apostles at Jerusalem acknowledged *Paul* to bee an Apostle, because hee had the gift of an Apostle, and because his ministerie was powerfull among the Gentiles. Therefore they which have the gift of teaching, by whom also God is powerfull in the conversion of sinners, are Ministers certainly called of God. Let them think on this, that utterly condemne the ministerie of the Church of England. For many Teachers among us can shew both the gift of teaching, and the power, or the efficacie of their Ministerie.

It is worth the marking also, that the Apostles are called *Pillars*. Here wee see, what is the charge of the Ministers of the Word, namely, to sustaine and to uphold the Church, by doctrine, prayer, counsell, good life. *Elizeus* is called of *Iosa, The chariots and horsemen of Israel*, 2 *King.* 13.4. And the Church of God upon earth is called *the Pillar and ground of truth*, in respect of the Ministerie of the Word, 1 *Tim.* 3.15.

Againe, in that all Ministers in their places (according to the measure of gifts received) are *pillars*, they are admonished hereby to be constant in the truth, against all enemies whatsoever. It is the praise of *John Baptist*, that he was *not a reed shaken of the wind, Mat.* 11.7. All beleevers are to stand fast in temptation, against their spirituall enemies, *Ephes.* 6.13. and this they shall the better doe, if they bee directed by the good example of their Teachers.

Thirdly,

Thirdly, in that Ministers are *pillars*, wee are taught to cleave unto them and their ministerie at all times, in life and death. For we are *living stones in the Temple of God*: Christ is our *foundation*, and they be *pillars* to hold us up: therefore not to be forsaken, *Deut.* 12.19.

Furthermore, *Paul* at this time was not accounted a pillar: for he saith thus, *Iames, Cephas, John, are accounted pillars*; as who should say, I am accounted none. Thus *Paul* goes thorow good report and evill report, and is content to be contemned.

Lastly, the example of concord among the Apostles is to be observed: in that they give the right hand of fellowship one to another.

10. *Warning only that wee should remember the poore: which thing also I was diligent to doe.*

In these words *Paul* sets downe the fourth and last signe of his approbation at Jerusalem, on this manner. At my departing, the Apostles warned me to remember the poore, and of no other thing did they give me warning: therefore there was a full and perfect consent betweene us.

In these words two things are set downe, the Apostolicall warning, and the practice of it by *Paul*: The warning in these words, *Warning only that wee should remember the poore.*] In item three points are to bee considered. The first, that the Church of Jerusalem is in extreme povertie. And the causes of it may be two. The first, because the poorer sort received the Gospell: thus it was in Corinth, 1 *Cor.* 1.26. *No many wise according to the flesh, not many mightie, not many noble.* The like have wee in experience at this day: the poorer sort among us doe more heartily receive it, than they of the richer sort. By this we are taught, that we may not fix our love & our confidence upon riches: and that they that buy, must bee as though they bought not, and they that possesse, as though they possessed not. Because riches steale a way the heart. The second cause of their povertie was, that *they were deprived of their riches for the profession of the name of Christ*, 1 *Thess.* 2.14. *Hebr.* 10.34. Here wee are taught to sit downe, and to reckon what the profession of Christ will cost us to the uttermost: and wee must put this in our account, that we must be ready and willing to part with the dearest things in the world, for the name of Christ. And this reckoning and resolution must wee daily carrie about with us.

The second point is, Why the Church of Jerusalem must bee releeved by the Gentiles, considering by Gods Law, *Deuter.* 15.11. every place must releeve his owne poore? *Ans.* We are first of all debtors to our own poore, and they must first be releeved: this duine (in the case of extreme necessitie) we are debtors to the poore a thousand miles off. And in this case did the Apostles crave releefe of the Gentiles for them at Jerusalem.

The third point is, that the Apostles themselves are carefull for the gathering of releefe. Hence wee learne, that it is the office of Pastors and Teachers, not only to preach and dispense the Word, but also to have care of the poore: and this care is to bee shewed in exhortation, counsell, oversight. As for the administration and execution of matters belonging to the poore, it belongs to others. If the Apostles at any time gathered, carried, and dispensed releefe, it was because the Church was not yet founded and planted, and therefore there was no other to doe it.

Now I come to the practice of *Paul* in these words, *Which thing also I was diligent to doe.* Here first let us marke, that *Paul* who had spoiled and made havock of the Church of Jerusalem, now gathers releefe, and (as we say) begs for it: and no doubt, the rather that hee may make some recompence for the wrong hee had done. By his example we are taught to make satisfaction for all injuries and hurts done to others, and that to the uttermost: Hee that steales, according to the qualitie of his theft, must restore either twofold, or foure-fold, *Exod.* 22.7. hee that maimes a man, must *pay for his healing, and for his resting*, that is, for the losse of his labour, *Exod.* 21.19. *Daniel* saith to *Nabuchadnezzar, O King, breake off thy sinnes with almes-deeds, Dan.* 4.24. that is, whereas thou hast beene given to cruelties and oppression, cease to doe so any more, and make some recompence by giving of almes. *David* saith, it is the propertie of a wicked man, *to borrow and not to repay, Psal.* 37.21. Satisfaction, recompence, and restitution, is the way to life, by the appointment of God. *Ezech.* 18.7. and 33.15. *If thou restore the pledge, and repay that which thou hast robbed, thou shalt live, and not die.* The Lord saith, *Are the treasures of wickednesse yet in the house of the wicked?* And he addes, *that he will not justifie the false balance, Mich.* 6.10.11. *Zachaeus* in his conversion, for knowen wrongs restores foure-fold: and for his unknowen wrongs he gives halfe his goods to the poore, *Luke* 19.7.

Let Usurers, Ingrossers, and all that oppresse, or deale deceitfully, remember this; and begin to make conscience of this duetie of satisfaction, or restitution. And that it may the better bee practised, I will further set downe five points.

The first is, who must satisfie and restore? *Answ.* He that is the cause of any wrong, or losse to the poore; and all they that are accessaries. Men may be accessaries many waies; by commandement, by counsell, by consent, by partnership, by receiving, by silence when a man ought to speake, by not hindring, when hee ought to hinder, by not manifesting that which he ought to manifest.

The second is, To whom must restitution be made? *Ans.* To him that is wronged, and beares the losse, (if the partie be knowen and alive:) if he be dead, to his heires; if all be dead,

to the poore. If the person wronged bee not knowen to us (as often it fals out) then restitution is to be made to the Church or Common-wealth, and restitution is to bee turned into almes for the poore, *Dan.* 4. 24. Moreover, if both the giving and receiving of a thing be unlawfull, as in bribes and simoniacall gifts, restitution is not to be made to the giver, but as before, it is to be applied to common use, specially to releefe.

The third point is, What must bee restored? *Ans.* The things which are of us unjustly received, or detained, either knowen to us, or unknowen. If they be knowen, they are in their owne kinde to bee restored, or in value, *Exod.* 21. 19. If the partie who is to restore be in extreme povertie, and have not wherewith to make recompence, hee must doe that which he can, that is, hee must shew a readie and willing minde: and this is done by confession, and by craving of pardon. If goods to be restored, bee for their value and quantitie unknowen, then restitution must be made according to the judgement and discretion of them that are wise.

The fourth point is, touching the time when. *Answ.* In respect of preparation of minde, we must presently satisfie: yet not in respect of execution. For the act of restitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the restorer be in extreme need: or if upon present restitution, life, goods, or good name be endangered.

The last point is, in what order and manner restitution is to be made. *Answ.* Things certaine must first be restored, and things uncertaine after. Among things certaine, that is, which certainly belong unto another, things bought and not delivered, are to be restored; and *Deposita*, things committed to our trust. If things to bee restored for their value and quallitie be uncertaine, the order is, this restitution must be made (according to the discretion of wise men) in some part: and for the rest, pardon to be craved. Againe, in restitution wariness is to be used, lest by supplying the losses of other men, wee procure to our selves the losse of good name.

Againe, in *Pauls* practice wee see an earnest care and diligence to provide for the poore. And his diligence is further expressed, *Rom.* 15. 25, 28. where it is said, that *he ministred to the Saints at Ierusalem*, and withall, that hee gave himselfe no rest in this duties, till he had *sealed this fruit unto them*, that is, till hee saw it done according to his desire. His example must be followed of us. It is not enough for us to give good words, and to wish well, but wee must in our places and callings doe our endevour, that releefe may even bee sealed to our poore. And there bee many reasons to move us. First, let us consider that the charge was verie great, to maintaine the altar of the Lord in the old Testament, with sheep, and oxen, and offerings of all kindes: and now in the new Testament, the poore come in the roome of the Altar. Secondly, the poore represent the person of Christ, and in them he comes unto us, and saith, *I am hungrie, I am naked, I am harborlesse*: therefore looke what we would doe to Christ, the same must we doe to them. Thirdly, the poore have title and interest to part of our goods: for God is the Lord of them, and we are but stewards to dispose and use them, according to his appointment. And his will is, that part of our goods be given for the releefe of the poore. If this be not done, we are theeves in respect of the goods we possesse. Lastly, mercie, or the bowels of compassion in us, is a pledge, or an impression of the mercie that is in God towards us: and by it we may know, or feele in our selves, that mercie belongs unto us. Thus wee see what is our duties: now let us consider what is our fault. Not to blame any person or persons, it is our common fault, that we are backward and slack in this dutie. And the cause is, in that we doe not heartily give our selves to Christ: and this makes us to bee so slacke in giving our goods to the poore, 2 *Cor.* 9. 5. Againe, wee commonly live (as it were) without a law. Wee doe not with *David* set Gods Law before us, *Psal.* 119. v. 168. Neither doe wee apply our hearts to his statutes, v. 112. For then would we with *David make haste to keepe the commandements of God*, v. 60. specially this great commandement of releefe: and the rather, because the observing of it is the enriching of us all.

Lastly, let us marke, that *Paul* being warned of the Apostles, was diligent to doe that whereof he was warned. The like must wee doe. It is not sufficient to heare; but beside this, there must bee in us a care and diligence to doe and practise that which we heare. For this is to build upon the rocke. And it is a common fault to heare much, and doe little, *Ezech.* 33. 24.

Vers. 11. *And when* Peter *was come to Antioch, I withstood him to his face: for hee was to be blamed.*

In these words *Paul* propounds the second answer, which hee makes to the objection, mentioned in the beginning of the chapter, to this effect: Though the Church glorifie God for thee, yet will not the Apostles doe it, because thou art contrarie to them. Here *Paul* answers, that there was indeed a dissention betweene him and *Peter*, when he withstood *Peter* to his face at Antioch: but the fault was not his, but *Peters*, who was *wholly to be blamed*.

For the better understanding of these words, three points are to bee handled. The first is, who was resisted? The answer is, *Peter* the Apostle. For the intent of this chapter is, to shew what agreement there was betweene *Paul* and the rest of the Apostles. And there was no Apostle of this name but one. Therefore,

sore, they among the Ancient are greatly deceived, who thinke that the Apostle *Peter* was not reproved, but some other of that name. The second point is, who resisted? *Answ. Paul*: and that not for shew and fashion, but in truth and good earnest. And this appeares, because in the words following he sets downe a weightie and urgent cause of his reproofe. Therefore *Ierome* and others are deceived, who thinke that *Paul* reproved *Peter* *in shew and appearance*, and not in good earnest. The third point is, what was *Pauls* minde and meaning, in resisting *Peter*? *Answ.* To doe his office. The kingdome of God, and all things pertaining thereto, must have free passage without resistance. The second petition is, *Thy kingdome come*. *Iohn* the Baptist preached thus, *Prepare the way of the Lord, and make his pathes straite*, *Mark.* 1. Saint *Paul* saith, *Pray that the word of God may have free passage, and bee glorified*, 2 *Thess.* 3. 1. Contrariwise, such things as hinder the kingdome of God must be withstood. Therfore *Peter* saith, *Resist your adversarie the devill, strong in faith*, 1 *Peter* 5. 9. And thus men that are instruments of evill, are to be withstood. And here *Paul*, by an holy reproofe, withstands *Peter* for his bad example.

In *Paul*, here first we may behold an example of true vertue, in that he resists evill to the uttermost of his power, following his owne rule, *Abhorre that which is evill, and cleave unto that which is good*, Rom. 12. 9. *Have no fellowship with the unfruitfull workes of darknesse, but rather reprove them*, *Eph.* 5. 11. In like manner must every one of us resist evill; first, in himselfe, and then in them that appertaine to him. Therefore *Paul* saith to all, *Put on the armour of God, that ye may resist*, *Eph.* 6. 13. Here two things may be demanded: first, *what must wee resist?* *Paul* answers againe, *Principalities, and powers, and spirituall wickednesse*: that is, the devill, and all his angels. It may be said, we have no dealing with them, for they use not to appeare unto us. *Ans.* The devill comes not unto us visibly, but in the persons of evill men, and in the bad examples of all men. This made Christ say to *Peter*, Matth. 16. 23. *Come behind me, Satan, for thou art an offence unto me*, when *Peter* would have dissuaded him from going to Ierusalem. Againe, it may be said, *In what things must we resist them?* *Paul* answereth, *In heavenly things*, ver. 12. that is, in things which pertaine to Gods kingdome, and concerne either the salvation of our soules, or the worship of God. For the devill seeketh by all manner of evills, to hinder these good things. Moreover, this duty of resisting evill is so necessarie, that we must resist sinne, if need be, to the very shedding of our bloud, *Heb.* 12. 4.

Againe, wee have in *Paul* an example of boldnesse and libertie in reproving of sinne. This was a thing commanded to the Prophets and Apostles, *Isa.* 58. 1. *Cry and spare not, lift up thy voice like a trumpet, shew my people their transgression*, Ier. 1. 17. *Trust not ye in lying words, saying, The temple of the Lord, the temple of the Lord, are these*, &c. *Speake unto them all that I command thee: be not afraid of their faces, lest I destroy thee before them*. Like liberty may the Ministers of the word use, observing *Pauls* rule, 2 *Tim.* 1. 7. *God hath not given us the spirit of feare, but of power, and of love, and of a sound minde*. Where he sets downe three caveats. First, that this libertie in reproving is not the fruit of a bold and rash disposition, but it is a fruit of Gods spirit, and so to bee acknowledged. Reade *Mich.* 3. 8. The second, that the use of this libertie is to bee ordered by a sound minde, whereby wee are able to give a good account of our reproofes, both for the matter, and manner of them. The third is, that all our admonitions must bee seasoned and tempered with love, that they tend to the good and salvation of them that are reproved. These caveats observed, libertie in reproving shall never want his blessing, *Isa.* 50. 7.

Thirdly, here is an example in *Paul*, of an ingenuous and honest minde. When he sees *Peter* do amisse, he reproves him to his face. Contrarie to this is the common practice in back-biting, whispering, and tale-bearing, whereby it comes to passe, that when a man is in fault, every man knowes it, save he which is in fault. This vice the law of God expressly forbids, *Lev.* 19. 16. And it is the propertie of a good man, *not to take up a false report*, *Psal.* 15. And *David* reproves *Saul*, because hee did but lend the eare to tale-bearers, saying, *Wherefore giveest thou an eare to mens words that say, behold David seeketh evill against thee?* 1 *Sam.* 24. 10.

In *Peter*, who when he was reproved made no reply, we see an example of patience and humility, whereby he humbled himselfe before the reprover, when he was convicted of an offence. The like was in *David* when hee said, *let the righteous smite mee*, *Psalm.* 141. v. 4.

Whereas *Paul* saith, that *Peter* was to bee blamed or condemned, not in respect of his person, but of his example: we see that excellent men, even the chiefe Apostles, are subject to erre and be deceived. It may be saith, How then may wee trust them in their writings? I answer, while they were in delivering any thing to the Church, whether it were by sermon or writing, they were guided by the infallible assistance of the spirit, and could not erre. Otherwise they might erre, when they were out of this worke, in minde, will, & affection, or action. Thus *Ionas*, when he saw that Nineve was not destroied, was impotent in his anger. *Nathan* was deceived in giving advice to *David*, touching the building of the temple, 2 *Sam.* 7. The Apostles at the ascension of Christ, still dreamed of an earthly kingdome, saying, *When wilt thou restore the kingdome to Israel?* *Act.* 1. And *Peter* being bidden to arise, and eat of things forbidden by the ceremoniall law, said, *Not so Lord*, *Act.* 10. 14.

Thus

*Simulatè non verè.

Thus then, if *Peter* was subject to errour, the pretended successors of *Peter*, namely, the Bishops of Rome, cannot be free from errour. It is alleaged, that *Peter* erred in life; and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruine of doctrine, if it had not beene prevented. Therefore, the errour that was in act, if wee respect the event, was in doctrine. Againe, I answer, that an errour in action presupposeth an errour in minde, or at the least, some ignorance: because the minde is the beginning of the thing done. Thus all sinners are called *ignorant persons*, Heb. 5. 2. And it seemes that the errour of *Peter* was, that of two evils, it was the best to choose the lesse: that is, to choose rather to offend the Gentiles, than the Jewes, to whom he was an Apostle specially appointed.

Here againe wee miserable wretches are taught to watch and pray, that God wold not lead us into temptation, considering most excellent men are subject to falling. And men must be warned not to abuse *Peters* example in bolstering themselves in their naughtie waies, by saying, weare all sinners, that the best man alive is a sinner, that the just man falls seven times a day. For the place in the *Proverbs* 24. 14. is spoken of affliction and not of sinne: the just man falls seven times, that is, he fals into manifold perils. And further, we should not only consider the faults of just men, but also their conversion and repentance. And againe, to sinne and to commit sinne are two divers things. Though the godly sinne, yet doe they not keepe a course in sinning and goe on from sinne to sinne.

Vers. 12. *For before certain came from* James, *he ate with the Gentiles: but when they were come, he withdrew himselfe, fearing them that were of the circumcision.*

Vers. 13. *And other Iewes dissembled likewise with him: in so much that* Barnabas *was brought into their dissimulation also.*

The Apostle hath propounded his second answer in the former verse: now hee proceeds to make a declaration of it. And first, hee sets downe the cause why *Peter* was reproved, and the manner of reproofe. The cause is in the 12. and 13. verse, namely *Peters* sin. And this sinne is set forth by foure things. By the name of the sinne, the matter of the sinne, the cause of the sinne, the effects of the sinne.

The name of the sinne is noted, when *Paul* saith, *And other Iewes dissembled likewise with him*, Arising, where I gather that *Peters* sinne was *Simulation*: *Simulation* of it selfe is a thing indifferent, and according to circumstances is either good or evill. Lawfull simulation is, when men conceit that which they may lawfully conceit, and signifie some thing either by word, or deed, that is only beside the truth and not contrary to it. This was the *Simulation* of *Ioseph*, who carried himself as a stranger to his brethren in Egypt, after he had examined them, and knew who they were, Gen. 42.

A This was the *Simulation* of Christ, who when he was come to *Emaus*, *made as though he would have gone further*, Luk. 24. 28. Thus *Paul* among the Jewes plaid the Jew, 1 *Cor.* 9. 20. Unlawfull *Simulation* is, when something is signified or fained against the truth, or to the prejudice of any. Of this kind was the simulation of *Peter*, which tended to the prejudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, hee useth Christian libertie, in eating things forbidden by the ceremoniall law: yet after the comming of certaine Jewes from Jerusalem hee separates himselfe from the Gentiles, and plaies the Jew among the Jewes. Like to this was the halting of the Israelites betweene God and Baal, 1 *King.* 18. 21. and the practice of sundry men, who are Protestants with us, and yet in other countries goe to Masse: and the practice of our people, who change their religion with the times.

B Here wee see the great weaknesse of *Peter*, in that upon a very little occasion, and that presently, he falls away from his profession to his old course. In him wee may behold our owne weaknesse, and consider what wee are like to doe in like case. We now professe the Gospel of Christ: yet if any occasion were offered, it is to be feared, that many of us would be easily moved to returne to our old prophanenesse, and to the superstition of Popery. But for the staying and the better establishing of our minses, let us alwaies remember, that they shall perish, who withdraw themselves from their faith, profession, and obedience, which they owe unto God, *Heb.* 10. 38. *Psal.* 73. 27.

C Againe, here it must be observed, that *Paul* in describing the sin, expresseth two actions, *his eating with the Gentiles*, and *his separation from them*; the first good, and the latter evill. The beginning of his action was good, but the end of it was nought. The reason is this: the man regenerate is partly flesh, and partly spirit: and hereupon it is, that when we will that which is good, we cannot accomplish it, and evill is present with us. The child of God is like a lame man, that goes the right way, but yet halts at every step. *Abraham* and *Sara* desire issue, that is from the spirit: but they desire issue by *Agar* their handmaid, that is from the flesh. *Rebecca* seekes the blessing for *Iacob*, that is a worke of the spirit: but shee seekes it by lying, that is from the flesh: *Peter* eats with the Gentiles, that is from Christian libertie; he after separates himselfe, that is from corruption. Thus we see that the best workes are imperfect, and mixed with corruption: and therefore the best workes we must humble our selves, and seeke pardon; not in respect of the goodnesse of the worke, but in respect of the defect thereof.

It may be demanded, how the act of *Peter* should bee a sinne, considering he did only abstaine from certaine meats, that hee might avoid the offence of certaine Jewes? *Answ.* The fact of *Peter* considered by it selfe, is not a sinne: for *Paul* did the like in playing the Jew: but the circumstances make it a sin. For first of all, *Peter* doth not only abstaine from meats forbidden by the ceremoniall law, but also he withdrawes himselfe from the companie of the Gentiles, and keepes companie apart with the Jewes. Secondly, he abstaines not among the Jewes at Jerusalem, but at Antioch among the Gentiles, where a little before, he had openly done the contrarie, in using his Christian liberty. Thirdly, hee used this abstinence, when certain Jewes came from Jerusalem, to search out the libertie of the Gentiles. Fourthly, while *Peter* seekes to avoid the small offence of some Jewes, he incurres a greater offence of all the Gentiles. Lastly, this act of *Peter* did tend to the overthrowing of *Pauls* Ministerie, and the suppressing of the truth of the Gospell. Thus then the act of *Peter* becomes unlawfull, that was otherwise lawfull, being simply considered by it selfe. Here it may bee demanded, what *Peter* should have done? *Ans.* He should have openly withstood the Jewes that came from Jerusalem, as *Paul* withstood them that urged the circumcision of *Titus*: *Or againe* before he had plaid the Jew, he should have advertised the Gentiles that for a time he was to yeeld to the infirmitie of some Jewes.

A men more than God, at the least in this one action? *Ans.* There are three kinds of feare. One is without all sinne: this was in *Adam*, and in Christ. The second is altogether sinful, in the wicked and ungodly, because it is severed from faith and obedience: as when there is a feare of men, without the feare of God. The third is a mixed feare in them that are regenerate, in whom the feare of God is joyned with the corrupt feare of man. And in this mixture otherwhiles the one prevailes, otherwhiles the other. And this feare was in *Peter*, in whom at this time the carnall feare of man prevailed against the true feare of God.

B *Paul* notes feare to be the cause of *Peters* sinne, that he may thereby signifie unto us what kind of sinne it was, namely, a sinne not of *malice*, but of *infirmitie*. A sinne of infirmitie is, when there is a purpose in the heart not to sinne: and yet for all this, the sinne is committed, by reason the will is overcarried by temptation, or by violence of affection, as by feare, anger, lust. Thus *Peter* sinned. And let it bee remembred, that to sinne of infirmitie is properly incident to such as be regenerate, as *Peter* was. Every wicked man makes his sin his infirmitie: fornication is the infirmitie of the fornicator: drunkennesse the infirmitie of the drunkard, &c. But it is false which they say. For they sinne with all their hearts when they sinne.

C The fourth and last point is, the effect of *Peters* sinne, in drawing the Jewes and *Barnabas* to the like dissimulation. Here we see the contagion of evill example. And hence wee learne, that Ministers of the word must of necessitie joyne with good doctrine, the example of good life. For first of all, it is the expresse commaudement of God, 1 *Pet.* 5. 3. *Be patternes of the flocke*, 1 *Tim.* 4. 12. *Be an ensample in word, conversation, love, spirit, faith, purity*, *Phil.* 4. 8. *What ye have seene in me, that doe*, *Matth.* 5. 16. *Let your light so shine before men that they may see your good workes*. Secondly, practice in the Minister is a part of his teaching. For the multitude doe not marke so much what men say, as what men doe. *Herod* did many things, not because *John* the Baptist was *a good Minister*, but because he was *a good man*, *Mark.* 6. 20. Thirdly, Ministers have not the presence and protection of God, unlesse their lives be vertuous & godly. *If thou turne, thou shalt stand before me, Iere.* 15. 19. *God reveales his secrets to the Prophets his servants*, *Amos* 3. 7. Lastly, fearefull judgements of God belong to Ministers of wicked lives. Destruction befals the sonnes of *Eli* & their families, because they by lewd example made the people of God to sinne, 1 *Sam.* 2. 24. The like befel the sonnes of *Aaron* for their presumption.

D Againe, al superiours are warned to goe before their inferiours by good example. When *Moses* went into Egypt to be the guide of the Israelites, the Lord would have destroyed him, by reason of the bad example in his

owne family, namely, the uncircumcision of his child. *David*, for his evill example, whereby hee caused the enemies of God to blaspheme, is punished, and that after his repentance, that men might see in him an example of Gods judgement against sinne, 2 *Samuel* 12.14.

Here againe we see, that the consent of many together is not a note of truth. *Peter*, *Barnabas*, and the Jewes, altogether are deceived, and *Paul* alone hath the truth. *Panormitane* saith, that *a lay-man bringing Scripture, is to bee preferred before a whole Counsell. Papinutius* alone had the truth, and the whole Councell of Nice inclined to errour.

14. *But when I saw that they went not with aright foot to the truth of the Gospell, I said to* Peter *before all men: If thou being a Iew, liveest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?*

In these words, *Paul* sets down the reproofe of *Peter*, and the whole manner of it. In it many points are to be considered. The first is, the time of this reproofe: and that was so soone as *Paul* saw the offence of *Peter*. Here we learne, that we must resist, and cut off the first beginnings of temptation, of sinne, and of superstition, because we are prone to evill: and therefore if it once set footing in us, it wil take place.

The second point is the foundation of the reproofe in these words [*when I saw*,] and that is a certain knowledge of *Peters* offence. Here we are to take notice of the common fault, and that is, that we use to censure, and condemne men, specially publike persons, upon suspitions, and conjectures, and heare say: whereas we should not open our mouthes to reprove, till we have certain knowledge of the fault. Moreover, publike persons, as Magistrates and Ministers, have their privilege, that an accusation is not to bee received against them, without there be a proofe by two or three witnesses, 1 *Tim.* 5. 20.

The third point is, the fault reproved, which is here expressed by another name, *not to walke with a right foot to the truth of the Gospel*: that is not to converse with men, and to carry himselfe so, as he may be suitable to the sincerite of the Gospel, both in word and deed.

Here is a notable duty set downe for all men, *To walke with an even foot according to the truth of the Gospel*: and this is done, when in word and deed, and every way, we ascribe all the good we have or can doe, to grace, to mercie, and to Christ: when againe, in word, and deed, and every way, we give all thankes to God, for grace and mercy by Christ. Here two sorts of men are to bee condemned, as halters in respect of the truth of the Gospel. The first are Papists, who joyne Christ and workes in the cause of our justification and salvation. The second are carnall Protestants, and all other sorts of men, that professe the name of Christ, and withal challenge to themselves a libertie to live as they list. For they walke contrarie to the Gospel, disjoyning justification and sanctification, faith and good life, remission of sinne and mortification. This is the rife and common sinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings sonne, but we come not with the marriage garment. It is to be feared, this very sinne will banish the Gospel, and bring all the judgements of God upon us. Let us therefore repent of our uneven and halting liues: and prevent the Lords anger, by walking worthy the Gospel of Christ.

It will be said, how must we performe this duty? *Answ.* Two rules must be remembred. The first is, that we must have and carrie in us a right heart. For the want of this was *Simon Magus* condemned, *Act.* 8. 21. A right heart is an humble and an honest heart. The humble heart is, when in estimation of our owne hearts, we abase our selves under all creatures upon earth, and that for our offences: when againe, in the affection of our hearts, wee exalt the death and bloud of Christ, above all riches, above all honours, above all pleasures, above all joyes, and above all that heart can thinke, or tongue can speake. The honest heart is, when we carrie, and cherish in our hearts the setled purpose of not sinning: so as if we sinne at any time, we may in the testimony of a good conscience say, that we sinned against our purpose. The second rule is, that we must make straight steps to our feet. *Heb.* 12. 13. And that is done, when wee endevour to obey God, according to all his commandements, *Psal.* 119. 6. and also, according to all the powers of the inward man, that is not only in action, but also in will, affection, and thought. Let us also apply our hearts to the doing of this, lest if wee come to the marriage of the Kings sonne without the garment of a right heart and life, wee heare the sentence, *Bynde them hand and foot, and cast them into utter darknesse, there shall be weeping and gnashing of teeth.*

The fourth point is the place of reproofe: [*before all men:*] for they that sinne openly to the offence of many, are openly to be reproved, 1 *Tim.* 5. 20.

The fifth point is, concerning the reasons which *Paul* useth for the restraining of the sinne of *Peter*. The first is set downe in the 14. verse, *If thou being a Iew, &c.* Here the meaning of some words are to be opened. To *Iudaize*, or *to live as a Iew*, is to observe (and that necessarily,) a difference of meats and times, according to the ceremoniall law of *Moses*. To *Gentilize*, or *to live as a Gentile*, is to use meats, and drinkes, and times, freely without difference. *Peter* is said, to *compell the Gentiles to Iudaize*, not by teaching of any doctrine (for the Apostles never erred in teaching and delivering any thing to the Church of God: this is a principle:) therefore he constrained them

them by the authority of his examples: whereby he caused them to thinke that the observation of the Ceremoniall law was necessary.

The first reason then is framed thus: If thou being a Jew, useft to live as the Gentiles; thou maist not by thy example compell the Gentiles to Judaize in the necessarie observation of ceremonies: but thou being a Jew, useft to live as the Gentiles: therefore thou maist not compell the Gentiles to live as Jewes.

Here first let us observe the force of evill example: it compels men to be evill. Therefore let all superiours, Magistrates, Ministers, and all governours of families, looke to their examples: for if they be evill, they constraine others also to be evill.

Here againe we see what wonderfull subjection the ancient beleevers yeelded to the ministerie of the word. For if the actions of the Apostles compelled men to doe this or that, what then did their doctrines and heavenly exhortations doe? When *Iohn* the Baptist preached, *the kingdome of heaven suffered violence, and the violent tooke it to themselves.* When the Disciples preached in Jurie, *they saw Satan falling downe from heaven like lightning.* The weapons of *Paul* were *spirituall, to cast downe holds, and to bring every thought in subjection to God.* Here the fault of our time is to bee considered. We have the forme of godlinesse, in hearing and in outward profession, but we want the power of it. For we doe not in heart yeeld subjection by suffering our selves to be urged and compelled to obedience by the authoritie of the Ministerie.

Matth. 11. 12.

Luk. 10. 18.

2 Cor. 10. 4.

Thirdly, here we see wherein stood *Peters* sinne: namely, in that he constrained men to a necessarie observation of the Ceremoniall law: by his example binding the Gentiles to the doing of that, which the Gospell hath made free. Therefore great is the wickednesse of the Romane Religion, in that it placeth a necessitie in many things; in the use whereof, Christ hath procured us an holy and Christian libertie. In this respect the vow was of perpetuall continency, of poverty and regular obedience, are falsly tearmed *states of perfection*; and are indeed *estates of abomination*.

15. *We which have Iewes by nature, and not sinners of the Gentiles.*

16. *Know that a man is not justified by the workes of the law, but by the faith of Iesus Christ: we (I say) have beleeved in Iesus Christ, that we might be justified by the faith of Iesus Christ, and not by the workes of the law: because by the workes of the law no flesh shall be justified.*

Here *Paul* states downe the second reason of his reproofe: it is framed thus: That which we defend, both in judgement and practise, that must we urge, and not the contrarie: but justification by faith without workes, we defend both in judgement and practise: therefore we must urge it, and not the contrarie, namely, the necessarie observation of the Law.

The *major* is wanting: the *minor* is expressed in the 15. verse, and it is amplified by an argument of divers things, thus: Though we be Jewes, to whom the law was given; yet we forsake the law, and looke to be justified by the faith of Christ. Secondly, the *minor* is confirmed by a testimonie of the Psalme, *vers.* 16. *By the workes of the law no flesh shal be justified.*

Here two points are to be handled. One, of the distinction of the Jewes and Gentiles: the other of justification.

Touching the distinction of Jewes and Gentiles, sundrie points are to bee handled. The first, what is the cause of this distinction. *Ans.* The good will and pleasure of God. *Moses* saith, *God chose the Israelites above all nations, Deut.* 7. 6. *He loved them, Deut.* 18. 13. *When he divided the nations,* Jacob *was his portion, Deut.* 32. 8. *He knew them above all nations*, saith *Amos* 3. 1. And he chose them, because *he loved their fathers, Deut.* 4. 37. Hence we gather, the free Election of God: and that they are deceived, who thinke, that there was no difference of Jewes and Gentiles in respect of God, but in respect of themselves: because the one embraced Christ, the other refused Christ. But there cannot be a refusall, where the Messias was not knowne: and among the Gentiles he was not so much as named, *Rom.* 15. 20.

The second point is, wherein stands the difference of Jewes and Gentiles. *Answ.* Here the Jewes are opposed to sinners of the Gentiles: and therefore by the Jewes are meant an holy and peculiar people. The distinction thereof lies in this, that the one was holy, the other prophane; the one in the covenant, the other out of the covenant, *Rom.* 9. 4, 5. *Psal.* 147. 20. Here two errours must be avoided. One, that the difference lay in earthly things: which is not true. For the law was given to the Israelites: and it was a *Schoolemaster to Christ, Gal.* 3. and *an introduction to a better hope, Heb.* 7. 19. The second errour is, that they differed only in this, that Christ was more plentifully and fully revealed to the Jewes: more darkly, and sparingly to the Gentiles. But it was otherwise. For the Gentiles were *without God, and Christ, Eph.* 2. 12. and they were left to themselves, *to walke in their own waies, Act.* 14. 16.

The third point is, how long this difference endured? *Answ.* Till the death of Christ. For the Disciples were forbidden to goe into the way of the Gentiles, *Matth.* 10. 5. And Christ saith, that *he was not sent, but to the lost sheepe of the house of Israel, Matth.* 15. 24. It may be objected, that here we see the difference of Jewes and Gentiles is standing long after the ascension of Christ. *Answ.* Christ in his death did fully merit the abolishment of this difference, *Eph.* 2. Nevertheless the execution of this abolishment was by degrees: and it was at this time, begunne by the ministerie of the Apostles, yet not accomplished.

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The last point is, that the Jewes are an holy people by nature: not because holinesse is conveied to them by generation, but because even from their beginning and birth, by vertue of the covenant, they are holy. *If the root bee holy, the branches are holy, Rom.* 11. 16. If either of their parents beleeve, *their children are holy,* 1 *Cor.* 7. 14. In a civill contract, the father and his heire make but one person, and the father covenants for himselfe and his posteritie: even so, in the covenant of grace, he beleeves for himselfe, and withall makes his posteritie partaker of the said covenant: and thus the posterity becommeth holy. It may be objected, that whatsoever is borne of flesh, is flesh. *Answ.* The parent sustaines a double person. First, he is to be considered as a child of *Adam*, and thus he brings forth a child, having with *Adams* nature, *Adams* corruption. Againe, he is to bee considered as a beleever: and thus albeit hee doth not propagate his faith and holinesse to his child; yet by meanes of his faith, his child is in the covenant, and consequently is to be accounted holy in the judgement of charitie, till God manifest the contrary. Againe, it may be objected, that if the children of beleeving parents bee borne holy, they want originall sinne. *Ans.* The children also sustaine two persons. First, they are to bee considered as children of the first *Adam*: and thus they are conceived and borne in sinne, and are children of wrath. Againe, they are to be considered as children of beleeving parents: and thus by meanes of the covenant, they are children of God: and originall sinne which is in them, is covered from their first beginning, and not imputed to them.

The use. There was no absolute necessity of circumcision. For they which dieth before the eight day, were borne holy, and consequently in the covenant, and therefore might be saved. And thus Baptisme is not of absolute necessitie for the children of beleevers are borne holy and Christian: and therfore dying in the want of Baptisme, may for all that bee saved. The seale of the covenant is not of like necessity with the covenant it selfe.

Secondly here we learne, that it is not the act of Baptisme to conferre the first grace, but only to confirme and seale it unto us. Adoption and life beginnes not in Baptisme, but before. *If the root be holy, the branches springing thence are holy.* We are borne Christians, if our parents beleeve, and not made so in Baptisme.

Lastly, if wee be borne holy, it is our shame that we have made no more proceeding in holinesse, than we have done: the most remaine ignorant, and unreformed; and they of the better sort, either stand at a stay, or goe backward.

The second point is concerning Justification, in the sixteenth verse, of which sundrie things are there prepounded. And first, I wil begin with the name. The word, *Iustitie*, is borrowed from courts of judgement, and signifies a judiciall act. Otherwhiles it is put for the action of the Judge, and then it signifies to absolve, or to pronounce innocent. Thus *Paul* saith, *Act.* 13. 39. *That wee are justified from all things, from which we could not be justified by the law of Moses*, that is, absolved, or cleared. Againe, he opposeth justification to accusation and condemnation, *Rom.* 8. 33. Now the contrary to condemnation is absolution. Sometimes againe, the word *justitie* signifies the act of the party judged, or of the witnesses: and then it imports as much as to give testimony, or to declare and approve. Thus *Iames* saith, *Abraham was justified by workes, chap.* 2. *v.* 22. that is, declared, and approved to be a just man by workes. In the former signification is the word used, where the holy Ghost delivereth the doctrine of justification, as in this place.

The use. Here wee see how to distinguish betweene Justification, regeneration, and renovation. Regeneration is usually in Scripture, the change of the inward man, whereby we are borne anew. Renovation is the change both of the inward and outward man, that is, both of heart and life. Justification is neither, but a certaine action in God applied unto us, or a certaine respect or relation, whereby wee are acquit of our sinnes, and accepted to life everlasting. Secondly, we must here note, that the Teachers of the Church of Rome mistake the word, *Justification*. For by it they understand nothing else, but a physicall transmutation of the qualitie, and disposition of our hearts, from evill to good. And by this mistaking, they have made a mixture, or rather confusion, of law and Gospel. Thirdly, here we see, what is to bee the disposition of the partie justified: (for by the consequent we may learne the antecedent.) A man therefore that would be justified, must come before the judgement seat of God, and there must hee plead guilty, and be his owne adversarie, condemning himselfe: and being pressed with the terrours of the law, he must flie and make his appeale to the throne of grace, for pardon in Christ: and then he shall be acquit, or justified from all sinnes. Thus much doth the word *justitie* import. Thus came the Publican before God, *Luke* 18. when hee said, *Lord bee mercifull to me a sinner*; and departed justified. This in the fifth petition, we are taught to come every day into the presence of God, and to acknowledge our debts, and to use the plea of mercy, saying, *Forgive us our debts.*

The second thing to be considered, is the subject of justification, or the person to be justified, and that is man generally, signifying that *a man is justified*. The holy Ghost speaketh thus generally, for two causes. The first is, because all men without exception, have need of justification, even they which are regenerate,

generate, *Rom.* 3. 23. And in this place *Paul* saith, that he and *Peter*, and the rest *have beleeved in Christ, that they might be justified by faith.* Here we are to take notice of the miserable condition of prophane and secure Epicures, who never so much as dreame of justification. The second reason is, because God communicates the benefit of justification generally to all sorts of men: and this hee doth in the ministerie of the Word, in which he *beseeketh men to be reconciled to God,* 2 *Cor.* 5. v. 21. This must be an inducement unto us, to come unto Christ, humbling and judging our selves, that we may be justified. God himselfe from heaven useth reasons unto us daily, to move us to the practice of this duties. What meane these gracious and continuall preservations of Prince and People, Church & Land? By them wee see it is the good pleasure of God, to give us a time to seeke his kingdome and righteousnesse: wherefore let us not neglect the day of visitation, but take the time while it serves, that we may turne unto God, and be accepted of him, and escape the woe pronounced upon Corazin and Bethsaida.

The third thing to bee considered, concernes things excluded from justification, as false causes, namely, the works of the Law. Here it may bee demanded what works are meant? I answer, First, not only works of the ceremoniall, but also of the morall Law. For all men know, that ceremonial actions are of no use, unlesse they bee joyned with morall duties of love and mercie. And if *Paul* meant only ceremoniall works, hee needed not to have made so long a discourse against justification by works: for hee might have ended the whole matter in a word or twaine, by shewing that the ceremoniall Law was abrogated by Christ. Secondly, I answer, that not only works done before faith are excluded, but also works that follow faith, and are done in the estate of grace. For *Paul* here reasons thus: If no flesh bee justified by works, then not wee beleevers: but no flesh at all is justified: therefore not we beleevers. *David. Psal.* 143. reasons on the same manner: *No flesh shall be justified in thy sight*: therefore I cannot, though otherwise I be thy servant, in keeping thy commandements. When *Abraham* was the father of all the faithful, & was come to the highest degree of faith, and abounded in good works, yet was hee not then justified by works, *Rom.* 4. 1, 2. *Paul* kept *a good conscience before God and men, Acts* 23. and yet was *he not justified thereby,* 1 *Cor.* 4. 4. And hee saith, that *wee are not saved by the works which God hath ordained that we should walke in, Ephes.* 2. 9, 10. And the works that God hath ordained for us to walke in, are the best works of all, even works of grace. Againe, he saith, that *we are not saved by works of mercie, Tit.* 2. 5. It may be objected, that there is a *co-operation* of works and faith, *Iam.* 2. 21. I answer, that this *co-operation* is not in the act of justification, nor in the worke of our salvation, but in the manifestation of the truth, and sinceritie of our faith, without hypocrisie. And for the declaration and approbation of this, faith and works joyntly concurre. Here then we see it is a pestilent and damnable doctrine of the Papists, when they teach justification by the works of the Law. Let us here be warned to take heed of it.

The fourth point is the meritorious cause of our justification, and that is Christ. Here it may bee demanded, what is that thing in Christ, by and for which wee are justified. I answer, *the obedience of Christ, Rom.* 5. 19. And it stands in two things, *his passion in life and death*, and *his fulfilling of the Law* joyned there with. For *by faith the Law is estab'shed, Rom.* 3. 31. *Christ was sent in the similitude of sinfull flesh, that the rigour of the Law might bee fulfilled in us, Rom.* 8. 3. and *Christ is the perfection of the Law for righteousnesse to all that beleeve, Rom.* 10. 4. *He that doth not fulfill all things contained in the Law, is accursed, Gal.* 3. 10. Seeing therefore wee cannot performe the things contained therein by our selves, wee must performe them in the person of our Mediator, who hath satisfied for the threatnings of the Law by his passion, and hath fulfilled the precepts of the Law by his obedience, in all duties of love to God and man. Wee owe to God a double debt. One is, that wee are to fulfill the Law everie moment, from our first beginning, both in regard of puritie of nature and puritie of action. And this debt was laid upon us in the creation, and is exacted of us in the Law of God. The second debt is a satisfaction for the breach of the Law. For this double debt Christ is become our Suretie; and God accepts his obedience for us, it being a full satisfaction, according to the tenour of the Law.

For the better conceiving of this obedience, foure questions may bee demanded. The first is, when this obedience begins and ends? *Answ.* Satisfactorie obedience performed by Christ, begins in his incarnation, and ends in his death. Christ saith, *Ioh.* 4. 34. *It is my meat, to doe my Fathers will, and to finish his worke.* But when was it indeed finished? A little before his passion he said, *Ioh.* 17. 4. *I have finished the worke which thou gavest me to doe.* Againe, in the surrendring of his soule, he saith, *It is finished, Ioh.* 19. 30. Saint *Paul* saith, *Christ was obedient to the death of the crosse, Phil.* 2. 8. The triumph of Christ began upon the crosse, *Col.* 2. *vers.* 15. and hee could not triumph before hee had made a full and perfect satisfaction for us. When Christ had procured deliverance from hell, and right to life everlasting, hee there made a perfect satisfaction for us, to the justice of God. And this hee did in his death upon the crosse. For by the death of the Mediator, *we receive the promise of everlasting inheritance, Heb.* 9. 15. and *with one oblation upon the crosse,*

crosse, he perfected them that are sanctified, Heb. 10.14. and they cannot be perfected without the perfect obedience of Christ. Christ rose from death, and ascended into heaven in our roome and stead: and this hee could never have done, unlesse he had made a perfect satisfaction in death. Here it may be asked, If satisfactorie obedience end in the death of Christ, to what use serves the resurrection and ascension of Christ, and his sitting at the right hand of the Father? *Answ.* They serve also for our justification, but after another sort. For they serve to apply and communicate unto us, and to put us in possession of the benefits which Christ hath procured for us, and purchased by his death. S. *Paul* saith, *He ascended to give gifts to men, & to fill all things*, Eph. 4.8,10. And Christ saith, *When I am exalted, I will draw all men to me*, Joh. 12.32. And, *He lives for ever to make intercession for us*, Heb. 7.27.

The second question is, how Christ could obey being God, and satisfie for us being man? *Answ.* Christ must bee considered, not meerely as God, or as man; but as God-man, or Man-god. For the Godhead doth not redeeme us without the manhood, nor the manhood without the Godhead. Nevertheleſſe, Christ as God and man, may both obey and satisfie. For, as there are in Christ two natures, so there are two distinct operations of the said natures. And as the said natures united make one Christ, so the operations of the natures concurring and being united in one, make the compound worke of a Mediator. Therefore the obedience of Christ being the worke of a Mediator, hath in it the operations of both natures. The practice, exercise, or execution of obedience, is from the manhood: therefore it is said, that *Christ bare our sinnes in his body upon the crosse*, 1 Pet. 2.24. that *hee suffered in the flesh*, 1 Pet. 4.1. that *hee made a living way by the vile of his flesh*, Heb. 10.20. that *wee are reconciled in the body of his flesh*, Col. 1.22. Obedience is properly a subjection of the will in reasonable creatures, to the will of God: Now the will of the Godhead of Christ admits no subjection to the will of God, because the will of the Godhead (or of God,) is one and the same in all the persons. Christ therefore yeelds subjection only in respect of the will of the manhood, in which he performes obedience. Moreover, the operation of the Godhead is to make the said obedience meritorious and satisfactorie for all that shall beleeve. In this respect *Paul* saith, *God was in Christ reconciling the world unto himselfe*, 2 Cor. 5.18. and that *God shed his bloud*, Acts 20.18. namely, in that nature which the Sonne of God assumed. Hence ariseth the value, price, and dignitie of the obedience of Christ.

The third question is, how the obedience of Christ should be made ours? *Ans.* By the free donation of God. For Christ is really given unto us in the Word & Sacraments: and consequently Christs obedience is made ours: even as when a peece of ground is made ours, the commoditie thereof is ours also.

The fourth question is, how the obedience of Christ should be our justice? *Ans.* It is not our justice in naturall manner, for then it should be in us: but by a divine & supernaturall manner, namely, by Gods acceptation, in that he accounts it ours, even as truly as if it were in us. And because God accepteth it for ours, it is ours indeed: for his willing and approving of any thing, is the doing it: and he cals the things that are not, as if they were.

Thus wee see what the obedience of Christ is. And here two errours must bee avoided. The one is of some Protestants, lesse dangerous, yet an untruth; namely, that we are justified only by the passion of Christ. But if this were so, we should be justified without fulfilling the Law: for (as I have said) we owe unto God a double debt: one by creation, namely, the fulfilling of the Law in all things, from our first beginning: the second, since the fall of *Adam*, namely, a satisfaction for the breach of the Law. Now the passion of Christ is a payment of the second debt, but not of the first; whereas both must be answered. For, *Cursed is he that doth not continue in all things written in the Law to doe them.* The passion of Christ procureth deliverance from hell, but alone by it selfe considered, it doth not purchase a right to eternall life.

Object. I. Christ fulfilled the Law for himselfe: therefore his passion alone serves for our justification. *Ans.* Christ as man fulfilled the Law for himselfe, that hee might be in both natures an holy High Priest, and so continue. Nevertheleſſe, as Mediator, God and man, he became subject to the Law: in this regard he did not fulfill the Law for himselfe, neither was he bound so to doe.

Object. II. That which Christ did, we are not bound to do: but Christ (say some) fulfilled the Law for us: therfore we are not bound to fulfill the Law. *Ans.* That which Christ did we are not bound to doe, for the same end, and in the same manner. Now he fulfilled the Law in way of redemption, and satisfaction for us: and so doe not we fulfill the Law, but only in way of thankfulnesse for our redemption.

Object. III. The Law doth not exact both obedience, and the penaltie also. *Ans.* In the estate of innocencie, the Law threatned the penaltie, and it only exacted obedience. Since the fall it exacteth both obedience, and the punishment. The threatning of the Law exacts the punishment, the precepts exact obedience.

Ob. IV. Heb. 10.19. *By the bloud of Christ we have entrance into the holy place.* *Ans.* By the *bloud of Christ* wee are to understand the passion: and the passion may not be severed from active and voluntarie obedience. For Christ in suffering obeyed, & in obeying suffered. And (as *Chrysostome* saith) *the passion is a kinde*

Homil. 2. in Act.

kinde of action. Christ in the oblation of him selfe did not only offer to God his passion, but also prayers, which are no passions, Heb. 5.7.

The second errour is of the Papists, who teach that the thing by which and for which a sinner is formally justified, is *remission of sins, with inherent justice infused by the Holy Ghost.* But this cannot be. For inherent justice and justification are made distinct gifts of God. *Paul* saith, *Christ is made unto us of God, wisdome, justice, sanctification*, 1 Cor. 1.30. Againe, *But yee are washed, yee are justified, and sanctified*, 1 Cor. 6.11. Secondly, the justice whereby a sinner is justified, is *revealed without the Law*, Rom. 3.21. Now inherent justice, or the habit of charitie, is revealed by the Law: and the obedience of Christ is the only justice revealed without the Law. For it is a justice impuled which the Law never knew; and in this obedience Christ performed the Law, and more too. For hee died for his enemies, and so loved his neighbour more than himselfe. Thirdly, God is not only a Justifier, but also *just in justifying*, Rom. 3.26. because he justifieth none but such as bring unto him a true and perfect justice, either in themselves, or in their Mediator, Prov. 17.15. Now this inward and inherent justice is not such, for it is imperfect: because it is increased (as they teach) by a second justification, and it is in this life mixt with the corruption of the flesh. Fourthly, the righteousnesse of a good conscience is an excellent grace, and gift of God: but by it *we are not justified*, 1 Cor. 4.4. Lastly, a close error is to be noted in this Popish doctrine of justification. For in Popish learning remission of sinnes is not only an abolishing of the guilt and the punishment, but also of the corruption of sinne: so as the partie pardoned and justified hath nothing an him, that (as they say) God may justly hate. And yet *Paul* justified and regenerate saith otherwise of himselfe: that *sinne dwelleth in him*; and that *the law of sinne rebels in him against the law of his minde, and leads him captive to sinne*, Rom. 7.

The Use of the Doctrine. First, in that we are justified by an obedience out of our selves, wee are taught utterly to deny our selves, and to goe out of our selves, as having nothing in us whereby wee may be saved. Here is the foundation of the abnegation of our selves. Secondly, the obedience of Christ must bee unto us the foundation of our obedience: for hee performed all righteousnesse for us, that wee might bee servants not of sinne, but servants of righteousnesse in all duties of obedience. And in his obedience wee must not only respect the merit thereof, but also his holy example in love, mercie, meeknesse, patience, &c. and after it, are wee to fashion our lives. Thirdly, the obedience of Christ must bee the foundation of our comfort. In all dangers and temptations, wee that beleeve are to oppose the obedience of Christ against the fierce wrath of God, against hell, death, and damnation. Certaine beasts when they are pursued fly the next way to their dens, where they hold themselves even to death. Christ in respect of his obedience, is our hiding place, Rom. 3.26. he is set forth unto the world as a *Propitiatorie*. For as the *Propitiatorie* covered the Arke and the Decalogue, so he covereth our sins, and he hides our bodies and soules from the furious indignation and vengeance of God. Let us therefore by our faith fly to this our hiding place in the storme and tempest of Gods wrath, and let us there live and die. Fourthly, this obedience is the foundation of our happinesse. For true happinesse is to be eased of our sinnes, Psal. 32.1. and this ease we have from Christ, Matt. 11.28. Lastly, the consideration of this obedience is the foundation of our thankfulnesse to God. For if wee beleeve that Christ suffered, and fulfilled the Law for us; wee are worse than beasts, if wee doe not everie way shew our selves thankfull for this mercie.

The fifth point to bee considered, is the meanes of justification, namely, *the faith of Christ.* Of which I consider three things. The first, what faith is? The Papists define justifying faith to be a gift of God, whereby we beleeve the articles of faith to be true, and the whole word of God. But this faith the Devils have. Here they alleage, that *Abraham* was the father of all the faithfull, and that his faith was nothing elle but a persuasion, that he was able to give him a childe in his old age. *Answ.* First, the object of *Abrahams* faith was double, one lesse principall, that he should have issue in his old age: the second more principall, that the *Messias* his Redeemer should descend of his loynes. And this was the thing which his faith in the promise of God specially aimed at. I answer againe, that *Abraham* beleeved not only the power of God, Rom. 4.21. but also his will, which he had revealed in the promise, *In thy seed all the nations of the earth shall be blessed.* Secondly, it is alleaged that Christ in the curing of certain blinde men, required no more, but that they should beleeve his power, Mat. 9.28. I answer, That the end of the miracles of Christ was to confirme the certaintie of doctrine, specially touching his natures and offices. And therefore a general faith touching the divine power or Godhead of Christ was sufficient for the obtaining of a miraculous cure. Thirdly, they object that salvation is promised to generall faith, Rom. 10.9. *If thou shalt confesse with thy mouth the Lord Iesus, and beleeve that God raised him from the dead, thou shalt bee saved.* That *Peters* faith was generall, Matth. 16.10. *Thou art Iesus Christ the son of the living God.* That the Eunuchs faith was of the same kinde. Act. 8.37. *I beleeve that Iesus Christ is the son of God.* *Ans.* It is a common rule in Scripture, that *words signifying knowledge, signifie also the motions and good affections of the heart,*

Psal. 1. *The Lord knowes the way of the righteous*, that is, knowes and approves it, 2 *Tim.* 2.19. *The Lord knowes who are his*, that is, he knoweth and chuseth them. *Joh.* 17. 2. *This is eternall life, to know thee the only God*, that is, to know and acknowledge thee for our God. If this bee true in words of knowledge, then much more words of beleeving signifie the good motions and the affiance of the heart. Thus to beleeve Christ to be the Son of God, in the places before named, is to beleeve that he is God, and withall to fix our affiance on him: otherwise the Devils beleeve thus much. When *Thomas* had put his finger in the side of Christ, he said, *My Lord, and my God*, *Joh.* 20. 28. And to this speech of his Christ saith, *Thou hast seene and beleeved*. This then is true faith, not only to beleeve that Christ is God, but also that he is our God.

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This apprehension stands in two things. The first is, to know Christ as hee propounds himselfe in the Word and Sacraments. The second is, to apply him and his benefits unto our selves. This application is made by a supernaturall act of the understanding, when we beleeve that Christ with his benefits is really ours. It may bee objected, that faith is a certaine confidence, whereby wee beleeve in Christ: and so it is described even in this text. *Answ.* I. Faith and confidence properly are distinct gifts of God: and confidence is the effect or fruit of faith. For *Paul* saith, that *we have entrance to God with confidence by faith*, *Ephes.* 3. 12. And reason declares as much, for a man cannot put his confidence in Christ, till he be assured that Christ with his benefits are his. Wee doe not rest on his goodnesse, of whose love wee doubt. Secondly, I answer, that confidence being a most notable effect of faith, is often in Scripture put for faith, and faith is described by it (as it is in this place,) and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must bee considered. For speciall faith must have a speciall and infallible ground. The grounds are three. The first is this: In the Gospell God hath propounded generall promises of remission of sinnes, and life everlasting by Christ: and withall hee hath given a commandement to apply the said promises to our selves, 1 *Joh.* 3. 23. *This is the commandement of God, that ye beleeve in the name of his Sonne Jesus Christ*: and wee cannot beleeve in Christ, till wee beleeve Christ to bee our Christ. Now then a generall promise, with a commandement to apply the same to our selves, is in effect as much as a speciall promise. The second ground is this, *Rom.* 8. 16. *The Spirit of God testifieth together with our spirits, that wee are the sonnes of God.* In this testimony foure things must be observed. The first, that it is sufficient to certifie and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony may bee certainly knowen; else it is no testimony unto us. The third is, that this testimony is found and perceived in the use of the Word, Prayer, Sacraments. The last is, that it is especially given and felt in the time of great danger and affliction. For when by reason of miserie and trouble, wee know not how to pray as wee ought, then *the Spirit makes request for us with groanes that cannot be uttered*, *Rom.* 8. 26. And in afflictions *Paul* saith, *The love of God is shed abroad in our hearts*. Now then, if God give to them that turne unto him a testimony that they are the children of God: they for their parts are by speciall faith to beleeve it. The ground is this: A speciall faith may bee gathered, partly upon things generally revealed in the word of God, and partly upon sense, observation, and experience: the same things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgivenesse of our sins, and the salvation of our soules on this manner: Hee which beleeveth hath the forgivenesse of his sins, but I beleeve in Christ (saith hee which beleeveth) therefore my sins are forgiven me. The *major* or first part is expressed in the word; the *minor* or second part is found true by experience, and by the testimony of the conscience, which is a certaine testimony. For *Paul* saith, *This is my rejoycing, the testimony of my conscience*, 2 *Cor.* 1. 12. And the conclusion is the conclusion of speciall faith. If this bee not a good and sufficient ground, there is almost no speciall faith in the world.

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to fix the eye of our faith on Christ. The bankrupt paies his debt by accepting the paiment made by the surety. It is the propertie of true religion to depresse nature, and to exalt grace: and this is done when wee make God the only worker of our salvation, & make our selves to bee no more but receivers of the mercie and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggers hand, namely, our faith in Christ, to receive the gift or almes of mercie.

The last point is, that faith alone justifies. For here *Paul* saith, that *wee are justified by faith, without the works of the Law*: and that is as much as if he had said, *by faith alone*. Some Papists to help themselves translate the words of *Paul* thus, *Knowing that a man is not justified by the works of the Law,* [ἐὰν μὴ] *if not by faith*, that is, except faith goe withall: then if faith be joyned with works, (say they) works justifie. I answer, that this manner of translation corrupteth the Text. For [ἐὰν μὴ] must here bee translated; *but*, as appeares by the words following, *We have beleeved in Christ, that wee might be justified by faith in Christ without the works of the Law*: We cannot doe more in the curing of our spirituall diseases, than in the curing the diseases of our bodie: of which Christ saith, *Only beleeve, Mark.* 5.36. When *Abraham* abounded both in faith and works, *Rom.* 4. it is said, that *he was justified by faith without works*.

This Doctrine is of great use. First, wee learne hence, that a man is justified by the meere mercie of God; and that there is excluded from justification, all merit of congruitie, all meritorious works of preparation wrought by us, all co-operation of mans will with Gods grace, in the effecting of our justification.

Secondly, we learne that a man is justified by the meere merit of Christ, that is, by the meritorious obedience which he wrought in himselfe, & not by any thing wrought by him in us. Here then our merits, & satisfactions, & all inward justice is excluded from the justification of a sinner. To this end *Paul* saith, that *we are justified freely by the redemption that is in Christ, Rom.* 3. 2. that *we are made the justice of God in him* (and not in us,) 2 *Cor.* 5. 21. that *hee gave himselfe to deliver us, Gal.* 1. 4. that *he hath purged our sins by himselfe, Heb.* 1. 3. and not by any thing in us. Hence it appeares, that the Papists erre and are deceived, when they teach that Christ did merit, that we might merit & satisfie for our selves: for then we should not be justified by our faith alone.

Thirdly, hence wee learne, that a sinner is justified by meere faith, that is, that nothing withinius concurres as a cause of our justification, but faith; and that nothing apprehends Christs obedience for our justification, but faith. This will more easily appeare, if wee compare faith, hope, and love. Faith is like an hand, that opens it selfe to receive a gift, and so is neither love, nor hope. Love is also an hand, but yet an hand that gives out, communicates & distributes. For as faith receives Christ into our hearts, so love opens the heart, & poures out praise & thanks to God, and all manner of goodnes to men. Hope is no hand, but an eye that wishly looketh & waiteth for the good things which faith beleeveth. Therefore it is the only propertie of faith, to claipe and lay hold of Christ and his benefits.

It is objected, That true faith is never alone. I answer thus: Faith is never alone in the person justified, nor in godly conversation: but is joyned with all other vertues. Yet in the act and office of justification it is alone. The eye in the bodie is not alone, being joyned with all other parts, hand, foot &c. nevertheless, the eye in seeing is alone. For no part of the bodie seeth, but the eye.

Secondly, it may bee objected, that being justified by faith alone, we are saved by faith alone, and so may live as wee list. I answer: Faith must be considered as an instrument, or as a way. If it be considered as an instrument to apprehend Christ to our salvation, wee are only saved by faith on this manner. Yet if faith be considered as a way, we are not only saved by faith. For all other vertues & works are the way to life, as well as faith, though they be not causes of salvation.

Thirdly, it is objected, That not only faith, but also the Sacraments serve to apply Christ. I answer: They are said to apply, in that they serve to confirme faith, whose office is to apply. And here let us take notice of the errour of the Papists, who teach, that our satisfactions serve to apply the satisfaction of Christ: and the sacrifice of the Masse, to apply the sacrifice of Christ upon the crosse: whereas nothing indeed applyes but faith.

In the sixth place wee are to consider the kindes of justification. The Papists make two: one, when a man of an evill man is made a good man: the second, when a good man is made better: and this, they say, is by works. But it is false which they teach. For the Jewes which were borne an holy and peculiar people to God, by meanes of the covenant *were justified* (as *Paul* here saith) *by faith, without works*. Againe, he saith, that the verie end of our beleeving is, *that wee may bee justified by faith, without works*. Therefore there is one only justification, and no more, and that by faith without works.

The seventh point is the ground of this doctrine of justification by faith without works. And it is laid down in the end of the 16. vers. *No flesh shall bee justified by the works of the Law*. And this ground is taken, as I suppose, from *Psal.* 143. v. 2. It may bee alleaged, that *David* saith thus, *No flesh shall bee justified in thy sight*, and that the other words, [*by the works of the Law*] are not expressed. I answer, that the Apostles, and Christ in citing places of the old Testament, apply them, and expound

pound them, and hereupon sometime adde words without adding to the sense. *Moses* saith, *Him shalt thou serve, Deut.* 6. 13. Christ alleaging the same words, saith; *Him only shalt thou serve, Matth.* 4. 14. *David* saith, *Sacrifice and burnt offering thou wouldest not, but mine eares hast thou pierced, Psal.* 40. 7. the author to the Hebrewes citing this text saith, *Sacrifice and burnt offering thou wouldest not, but a bodie hast thou fitted mee, Hebr.* 10. 5. And thus the piercing of the eare is explained. For indeed it signifies to be made obedient: and to this end was a body given to Christ, that he might obey his Fathers will.

The eighth and last point is the practice of them that are justified, and that is to beleeve, or put their trust in Christ. *Trust in the Lord* (saith the Prophet) *and ye shall be assured, 2 Chro.* 20. 20. And *Salomon* saith, *Roll your care on the Lord, Prov.* 16. 2. By meanes of this faith the heart of the righteous is fixed and stablished, *Psal.* 112. 7, 8. For the better practice of this duty, two rules must be remembred. The one is, that faith and the practice thereof must reigne in the heart, and have all at command. We must not goe by sense, feeling, reason, but we must shut our eyes, and let faith keepe our hearts close to the promise of God. Nay, faith must over-rule nature, and command nature, and the strongest affections thereof. Thus *Abraham* beleeved against hope, and by faith was content to offer his naturall and only begotten sonne, *Heb.* 11. If faith overrule nature, then much more must it have all the lusts and corruptions of nature at command. The second rule is, that when wee know not what to doe, by reason of the greatnesse of our distresse, we must then fix our hearts on Christ without separation. He that climes up a ladder or some steepe place, the higher hee goes, the faster he holds, 2 *Choron.* 20. 12. *Job* 23. 12. Hence is true comfort, *Psal.* 27. 13.

17. *And if while we seeke to be made righteous by Christ, wee our selves are found sinners, is Christ the minister of sinne? God forbid.*

For the better understanding of the latter part of this chapter, it must be observed, that *Paul* directs his speech not only to *Peter*, but also to the Jewes that stood by, being maintainers of justification by the law.

Some thinke, that in this verse *Paul* makes an objection in the person of the false Apostles, on this manner: If wee be justified by Christ alone, without the observation of the law, then there is no difference betweene us Jewes and the Gentiles; but wee are as deepe sinners as they: and if this be so, then Christ is the minister of sinne. And then say they, to this *Paul* answers, *God forbid*. But I some what doube, whether this be the sense of the words, because *Paul* doth not make a direct confutation of this objection in the words following.

Therefore I rather suppose, that *Paul* continues his former speech, even to the end of the chapter: and that in these words hee useth a third reason, to dissuade *Peter* from halting betweene the Jewes and Gentiles. And the reason will the better appeare, if we search the meaning of the words. *If while we be justified by Christ*, that is, by faith in Christ, without the workes of the law. *Wee are found sinners*, that is, found in our sinnes, not fully justified, but are further to be justified by the workes of the law. *Is Christ the minister of sinne?* that is, doth it not hence follow, that Christ ministred unto us occasion of sinne, in that he hath caused us to renounce the justice of the law? *God forbid*, that is, ye doe all hold it with me as a blasphemie, that Christ should be the minister of sinne.

The argument then is framed thus: If being justified by Christ, we remaine sinners, and are further to bee justified by the law, then Christ is the minister of sinne: but Christ is no minister of sinne: therefore they which are justified, need no further to bee justified by the law.

The use. First we learne hence, that it is blasphemie to make Christ the minister of sinne, who is the minister of righteousnesse, yea justice it selfe, *Isa.* 53. 11. *Dan.* 9. 25. *Hee brings everlasting righteousnesse, John* 1. *He is the Lambe of God that takes away the sinnes of the world*. Of this all the Prophets give testimony, *Act.* 10. 43. Therefore Atheists are no better than devils, that reckon him among the false Prophets of the world. And many of them that professe Christ are greatly to be blamed, that make Christ the greatest sinner in the world: because Christ died for them: therefore they presume of mercie, and take libertie to live as they list.

Against, *Paul* here teacheth, that they which are justified by Christ, are perfectly justified, and need not further to be justified by any thing out of Christ, as by the workes of the law. It may be objected, that they which are justified feele themselves to bee sinners, *Rom.* 7. 14. *Answ.* The corruption of originall sinne is in them that are justified: yet it is not imputed to them by God, and without all, it hath received his deadly wound by the death of Christ. Therefore they which are justified, are not reputed sinners before God. Against, it may be objected, that they which are justified, must confesse themselves to bee sinners to the verye death. *Ans.* Confession of sinne is not a cause, but a way for the obtaining of pardon, *Prov.* 28. 14. 1 *John* 1. 9. The uncovering of our sinnes is the way to cover them before God. The sinnes therefore of men justified, upon their humble and serious confession, are not sinnes imputed, but covered.

Upon this doctrine it followes, that there is not a second justification by workes, as the Papists teach. For hee that is justified by Christ, is fully justified, and needs not further to be justified by any thing out of Christ, as by the law. Against, the same persons teach, that our sinnes are done away by the death of Christ,

Christ, and we justified in our Baptisme: and that if we fall and sinne after Baptisme, we must doe workes of penance, that we may satisfie Gods justice, and be further justified by our workes and sufferings. But then, by their leaves, after we are justified by Christ, we are found sinners, and we are further to be justified by our owne workes. Now this is the point which *Paul* here confuteth.

Againe, by this doctrine wee learne, that Christ alone is by himselfe sufficient for our justification. *In him* (saith *Paul*) *are we compleat*, *Col.* 2. 14. He is a well of grace and life never dried up, *John* 4.14. Thirdly, we must content our selves with him alone, and with his obedience for our justification, despising (in respect of him) all merits and satisfaction done by man.

Lastly, here we see what must be the care of men in this world, namely, to seeke to be justified by the faith of Christ. It was *Pauls* principall desire *to be found in Christ, having not his owne righteousnesse, but the righteousnesse which is by the faith of Christ*, *Phil.* 3. 10. The like desire should be in us all.

18. *For if I build again the things which I have destroyed, I make my selfe a transgressour.*

By *things destroyed*, *Paul* meanes the works or the justice of the law, as appeares by the next verse following, where rendering a reason of this, he saith, *by the law I am dead to the law.*

These words depend on the former thus: *Paul* had said before, that Christ was not a minister of sinne unto us: and here he proves it thus. He that builds the justice of the law which he hath destroyed, is a minister of sin, or makes himselfe a sinner: but the Jewes, and *Peter* by his example, build the justice of the law which they have destroyed, and so doth not Christ: therefore the Jewes and *Peter* make themselves sinners, and Christ doth not make us sinners.

Here let us observe the modestie and meeknesse of *Paul*. The things which he speakes, concerne *Peter*, and the Jewes: yet lest he offend them, he applies them to himselfe. This care not to offend was in Christ, who was rather willing to depart from his right, than to offend, *Matthew* 17. 27. And *Paul* bids us *please all men in that which is good.*

Here againe it is *Pauls* doctrine, that wee make our selves offendors *when wee build that which wee have lawfully destroyed.* Thus Teachers are great offendors, when good doctrine is joyned with bad conversation. For good doctrine destroies the kingdome of darknesse, and bad conversation builds it up againe. Thus rulers are great offendors, when good counsell and bad example goe together. For good counsell beats downe wickednes, and bad example sets it up againe. Thus beleevers in Christ are great offendors, when reformed religion and unreformed life are joyned together, as often they are. For then unreformed life builds the kingdome of sinne, which Christ hath destroyed.

Further, we are here taught to be constant in that which is good, *Tit.* 1. 9. and to hold fast the Gospel which we professe. Wee have put under foot the Popish religion for this many yeares: our duty is to be constant therein, and no way to build either in word or deed that which we have to the uttermost of our power destroyed.

19. *For I through the law am dead to the law, that I may live unto God.*

In these words *Paul* sets downe a second reason, to prove Christ to bee no minister of sinne, in abolishing the justice of the law. And the reason is framed thus: We Jewes, justified by Christ, are dead to the law, not to live as we list, but to live to the honour of God. Therefore Christ in taking away the justice of the law, is not the minister of sinne.

Here three points are propounded: the first is, that the person justified is dead to the law: the second, that hee is dead to the law by the law: the third, that he is dead that he may live unto God.

For the better understanding of the first point, wee must search what is meant by *dying to the law.* Here the law is compared to an hard and cruell master, and wee to slaves or bondmen, who so long as they are alive, they are under the dominion, and at the command of their masters: yet when they are dead, they are free from that bondage, and their masters have no more to doe with them. Here then, *to be dead to the law* is to be free from the dominion of the law. And wee are free in *foure respects.* First, in respect of the accusing and damnatorie sentence of the law, *Rom.* 8. 1. Secondly, in respect of the power of the law, whereby as an occasion it provoketh and stireth up the corruption of the heart in the unregenerate, *Rom.* 7. 8. Thirdly, in respect of the rigour of the law, whereby it exacteth most perfect obedience for our justification. Thus *Paul* here saith, that *hee is dead to the Law.* Lastly, in respect of the obligation of the conscience, to the observation of Ceremonies, *Col.* 2. 20. Thus are all persons justified, by the faith of Christ, free from the law.

Hence we learne, that the Papists erre, and are deceived, when they teach, that the law and the Gospell are one for substance of doctrine. For then they which are justified by Christ, should not only be dead to the law, but also to the Gospell. Now the Scripture saith not, that persons justified are dead to the Gospel.

They erre againe, in that they teach, that persons justified by the merit of the death of Christ, are further to bee justified by the workes of the law. For he that is justified by Christ, is dead to the law: but if we be justified by workes, then are we by Christ made alive to the law.

Thirdly, here we see how long the dominion of the law continueth, and when it endeth.

The

The law reignes over all men without exception, til they be justified. When they once beginne to beleeve in Christ, and to amend their lives, then the dominion of the law ceaseth, and they then are no more under the law, but under grace. Here all such persons as live in the security and hardnesse of their hearts, are to be admonished to repent of their sinnes, and to beginne to turne unto God. For they must know, that they live under a most hard and cruell master, that will doe nothing but accuse, terrifie, and condemne them, and cause them to runne headlong to utter desperation. And if they die being under the law, they must looke for nothing but death and destruction without mercie. For the law is mercielesse. This consideration serveth notably to awake them that are dead in their sinnes. Againe, all such as with true and honest hearts have begunne to repent and beleeve, let them be of good comfort. For they are not under the dominion of the law, but they are dead to the law, and under grace, having a Lord, who is also their mercifull Saviour, who will give them protection against the terrours of the law, and spare them as a father spares his child that serves him, and not breake them though they be but as weake and bruised reeds, and as smoaking flax.

The second point is, touching the meanes of our death to the law, and that is the Law. Here some by the law, understand *the law of faith*, that is the Gospel, *Rom.* 3. 27. And they make this to be the meaning of the words, *By the law of Christ*, that is, by the Gospel, *I am dead to the law of Moses.* But this sense, though it be a truth, yet wil it not stand in this place. For it is the question, whether by the Gospell we be freed from the law? Now *Paul*, a learned disputer, would not bring the question to prove it selfe. Therefore, I take the true meaning of the words to be this: *By the law of Moses, I am dead to the law of Moses.* It may be demanded, how this can be, considering the law is the cause of no good thing in us? For it is the ministery of death and condemnation: 2 *Cor.* 3. 7, 8, 9. Againe, that which the law cannot reveale, it cannot worke: but the law neither can, nor doth reveale faith in Christ, the death to the law, nor repentance, &c. therefore the law is no cause to worke them. It may peradventure be said, that the law workes repentance, and sorrow for sinne. I answer, there is a double Repentance. One *Legall*, the other *Evangelicall.* Legall is when men have a sight of their sins, and withal are grieved for the punishment thereof. This repentance is wrought by the ministerie of the law: it was in *Judas*: and it is no grace of God, but of it selfe it is the way to hell. *Evangelicall* Repentance is, when being turned by grace, we turne our selves to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministerie of the Gospel. Againe, there is a *Legall sorrow*, which is a sorrow for sinne, in respect of the punishment: this is no grace, and it is wrought by the law. *Evangelicall sorrow* is sorrow for sinne, because it is sinne. This indeed is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it follows in us upon the apprehension of Gods mercy by faith. The law then being the cause of no good thing in us, it may be demanded (I say) how we should bee dead to the law, by the law? *Answ.* Though the law be not a cause of this death to the law, and so to sinne: yet it is an occasion thereof. For it accuseth, and terrifieth, and condemneth us: and thereby it occasioneth, or urgeth us to flie unto Christ, who is the cause that we die unto the law. As the needle goes before, & draws in the thread, which sowes the cloth; so the law goes before, and makes a way, that grace may follow after, and take place in the heart. Thus must this place be understood, and all other places that speake of the law in this manner: as *Rom.* 7. 8. &c.

The third point is, touching the end of our death to the law: and that is, that we *may live to God.* It may bee demanded, what life this is, whereby we live to God? *Ans.* There is a naturall, and a spirituall life. Naturall life is that, which we receive from *Adam* by generation: and it is the function of naturall faculties, in living, moving, use of senses, and reason. Spirituall life, is that which wee receive from Christ by regeneration: and it is the action, motion, or operation of the spirit in us. This life is called by *Paul*, *the life of God. Eph.* 4. 18. And this is the life which he speakes of in this place. And it is described by many things. First, by the end, and use of it. For it serves to make us *to live to God*, that is, to the honour and glorie of God. And we live to God by living *wisely*, *godly*, *justly*, *Tit.* 2. 12. *Wisely*, in respect of our selves: *godly*, in respect of God: *justly*, in respect of men.

That we may live wisely, we must observe *two rules.* The first: we must labour with al diligence, and with all speed, that we may bee worthy to stand before the Sonne of man at his comming. And therefore we must labour to be in Christ, having true faith and good conscience, *Eph.* 5. 15. *Luk.* 21. 36. Consider also the example of *Paul. Act.* 24. 16. It is true wisdome to be wise for our soules, and for everlasting happinesse: and it was the folly of the foolish virgins, that they did not furnish themselves with the oyle of grace in time convenient. The second rule: we must in this world come as neare heaven and the happinesse of life everlasting, as may bee, *Phil.* 3. 14. And for this cause we must joyne our selves to the assembly where the word is preached, prayer made, and Sacraments administred: for there is the gate of heaven. Consider the practice of *Moses*, *Heb.* 11. 25, 26. and that of *David*, *Psal.* 84. 10. Againe, being absent from heaven both in bodie and soule, yet we must have our conversation there, by the cogitation of

of our minds, and by the affections of our hearts, *Phil.*3.21.

That we may live godlily, *seven rules* must be remembred. The first: we must bring our selves into the presence of the invisible God: yea, we must set our thoughts, wils, affections, and all we doe in this sight and presence: and we must evermore remember whatsoever we do, that we have to deale with God himselfe. In this regard *Enoch* is said *to walke with God, Gen.* 5. 24. *Abraham and Isaac before God, Gen.*17. 1. *and* 48.15. *and David, Psal.* 116.9. *and* 139. *all. and Cornelius, Act.*10.33. *and Paul,* 2 *Cor.*7.12.

The second: we must take knowledge of the will of God in all things, whether it be revealed in the word, or by any event. It is not enough to know Gods will, but when time and place serves, wee must acknowledge it, *Rom.*12.2. *Col.*1.10.

The third: we must bring our selves in subjection to the knowne will of God, and captivate all our senses unto it: and suffer God to set up his kingdome in us, *Rom.*12.1.

The fourth: when we have offended God, wee must instantly humble our selves before his majestie, confessing our offences, and making instant deprecation for mercy. Thus did *Ezra, chap.*9. and *Daniel, chap.*9. and *David, Psal.*32.3.

The fifth: in all our miseries and adversities we must be silent in our hearts, by quieting our wi's in the good will of God, *Psalm* 4.4. *Examine your selves, and be still, Psal.* 37. 7. *Be silent to Iehova.* Consider the example of *Aaron, Levit.*10.3. of *David, Psal.*39.9. of the Jewes, *Act* 11.18.

The sixth: In all things we doe or suffer, we must depend on the goodnesse, providence, and mercy of God, for the successe of our labours, and for ease or deliverance out of miserie. This is *to live by faith:* and as *Peter* saith, 1 *Pet.* 2.17. *to sanctifie God in our hearts.*

The last: In all things we must give praise and thankes to God: and that for our miseries and afflictions, *Iob.* 1. 22. for in them God mingles his justice with mercy, whereas hee might utterly condemne us.

That we may live justly in respect of men, *two rules* must be observed. The first: we must make God in Christ, our treasure and our portion, and his favour and blessing our riches. Then shall not the vile sinnes of avarice and ambition beare sway in us: and then shall wee learne with *Paul to be content in any estate, Phil.*4.11. because howsoever the world goe, wee have our portion and treasure. The second, we must love God in loving of man: and serve him in doing service to men by the offices and duties of our callings. They which labour in their callings for this end to get riches, honours, and to set up themselves in this world, prophane their callings, and practice injustice. For not selfe-love, but love to God, in duties of love to men, must beare sway in

A all our actions.

Thus we see what it is *to live to God.* Now we are all to be exhorted, to order our lives in this manner. For first of all, we are Gods: and therefore *wee must glorifie God both in our bodies and soules,* 1 *Cor.*6. 20. Secondly, the end of our justification and redemption is, that wee may live to God. And it is great wickednesse to pervert the order of God, by living to our selves and the lusts of our hearts. Thirdly, there bee three degrees of life: one is in this life, a spirituall and a renewed life: the second in death, when the body goes to the earth, and the soule to heaven: the third, in the last judgement, when body and soule reunited, enter into the presence of God. Therefore that

B wee may be saved, we must live unto God in this life: for we can never come to the second degree of life, but by the first. And we must not imagine, that we can step immediately out of a leud and wicked life, into everlasting happinesse in heaven. Laitly, the grace of God in the ministerie of the Gospel hath appeared, and long taught us, and called upon us, to live unto God. Therefore unlesse we be ashamed and confounded for our sinnes, and beginne with all speed to live unto God, it will bee worse with us, than with Sodom and Gomorrha, and many other nations.

20. *I am crucified with Christ: Thus I live, yet not I any more, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me.*

C Whereas *Paul* said before, *I am dead to the law,* here he declares the reason of it, when he saith, *I am crucified with Christ.* Againe, here *Paul* sets downe the true preparation to spirituall life. For God first kills, and then he makes alive. And the measure of spirituall life is according to the decay of originall sinne. This preparation stands in two things: the first is, fellowship with Christ in his crosse and passion, in these words, *I am crucified with Christ.* The second is Abnegation, or Annihilation (as some call it) in these words, *Not I any more: I am crucified with Christ.*

For the better understanding of these words,

D we must observe, first, that *Paul* speakes not this of himselfe particularly, but he speakes in the person of the Christian Jewes, before whom he now reasoneth with *Peter:* nay in the person of all beleevers. For all that beleeve *are buried into his death, Rom.*6.4. Secondly, it must bee observed, that *Paul* speakes this of himselfe not as he is man consisting of bodie and soule, but as he is a sinner carrying about him the body of sinne, *Rom.* 6.6. Further, it may be demanded, upon what ground hee should say, *I am crucified with Christ? Answ.* There be two reasons of this speech. One is, that Christ upon the crosse stood not as a private person, but as a publike person, in the roome, place, and stead of all the Elect: and therefore when he was crucified, all beleevers were

were crucified in him; as in the Parliament, when the Burgesse gives his voice, the whole corporation it said to consent by him, and in him. The second reason is this; la the conversion of a sinner, there is a real donatiõ of Christ and all his benefits unto us: and there is a reall union, whereby every beleever is made one with Christ. And by vertue of this union, the crosse and passion of Christ is as verily made ours, as if we had beene crucified in our owne persons. Hereupon *Paul* saith in the time present, *I am crucified with Christ.* There are like phrases in *Paul, We are dead with Christ: we are risen with him: we sit with him in heavenly places, Eph.*2.6. *Col.*3.1. and they are in the same manner to be expounded. Moreover, the benefits that arise of this communion with Christ in his passion are two. One is, *Justification* from all our sinnes, *Rom.*6.7. The second is *Mortification* of sinne by the vertue of the death of Christ, after wee are ingrafted into him. Thus much of the meaning.

The use. Superstitious persons take occasion by the passion of Christ, to stirre up themselves to sorrow, compassion, and teares, by considering the pitifull handling of Christ, the sorrow that pierced the heart of the virgin *Marie,* and the cruelty of the Jewes. But this is a humane use, that may be made of every historie.

The right use is this: We are in minde and meditation to consider Christ crucified: and first, we are to beleeve, that he was crucified for us. This being done, we must goe yet further, and as it were spread our selves on the crosse of Christ, beleeving and with all beholding our selves crucified with him. Thou wilt say, this is a hard matter, I cannot doe it. I say againe, that this is the right practice of faith: strive therfore to be settled in this, that the bodie of thy sinne is crucified with Christ. Pray instantly by asking, seeking, knocking, that thou majest thus beleeve. This faith and perswasion is of endlesse use. First, it is the foundation of thy comfort. If thou beleeve thy self to be crucified with Christ, thou shalt see thy selfe freed from the dominion of the law and sinne, from hell, death, and condemnation; and to thy great comfort shalt see thy selfe to triumph over all thy spirituall enemies. For this Christ doth, *Col.* 2.14. and thou dost the same, if thou be settled in this, that thou art crucified with him. Secondly, upon this perswasion, thou shalt feele the vertue of the death of Christ to kill sinne in thee, and to raise thy dead soule to spirituall life. When the Shunamites child was dead, *Elisha* went and lay upon him, applying face to face, hand to hand, and foot to foot: and then his flesh waxed warme, and revived, 1 *King.*4.34. even so apply thy selfe to Christ crucified, hand to hand, foot to foot, heart to heart: and thou shalt feele in thy selfe a death of sinne, and the heat of spirituall life to warme and inflame thy dead heart. Thirdly, if thou beleeve thy

A selfe to be crucified with Christ, thou shalt see the length, the breadth, the height, the depth of the love of God in Christ. For thy sinnes are the swords and the speares that crucified Christ: and yet thou hast all the benefit of his passion. Lastly, if thou canst beleeve that thou art crucified with Christ, thou shalt further be assured, that he is a partner with thee in all thy miseries and afflictions, to ease thee, and to make thee to beare them, 1 *Peter.*4.13. *Col.*1. *vers.*24.

The duties hence to be learned, are these. First, if thou be crucified with Christ, then must thou apply thy heart to crucifie the bodie of corruption in thee, by prayer, fasting, by

B avoiding the occasions, by abstaining from the practice of sinne, and by all good meanes. Behold a man hanged upon a gybbet. Thou seest he hath satisfied the law: and there is no further judiciall proceeding against him: and withall thou seest how hee ceaseth from his thefts, murders, blasphemies: even so, if thou canst behold thy selfe spread upon the crosse of Christ, and crucified with him, there will be in thee a new mind and disposition, and thou wilt cease from thine old offences. Againe, being crucified with Christ, thou must be conformable to Christ in thy sufferings. He suffered in love: and the more his passion increased, the more he shewed his love: even so in thine afflictions and sufferings, thy love to God and man must be increased, though man

C be the cause of thine afflictions. Secondly, Christ suffered in obedience: *not my will, but thy will be done:* even so, in all thy sufferings, thou must resigne thy selfe to God, and quiet thy selfe in his will. Thirdly, Christ suffered in all humility, humbling himselfe to the death of the crosse: even so we, in, and upon our afflictions, are to humble our selves under the mighty hand of God, confessing our sinnes, and intreating for pardon. Fourthly, he suffered in faith, as man, depending on his Fathers goodnesse, even in the middest of his passion: even so are we to doe. Fifthly, he went on constantly in his sufferings to the very death: even so are we to suffer in the resisting of sin, even unto the shedding of our bloud. Lastly, the principall care of Christ was, to see the

D fruit of his sufferings: so whē we are distressed, our care must rather be to see the fruit of our distresse, than to seeke deliverance. This conformity with Christ in his passion, is an infallible worke and token of the childe of God, and a signe that we are crucified with Christ.

Againe, here we are to take notice of the false faith of many men. They can be content to beleeve that Christ was crucified for them: but there they make a paule: for they doe not beleeve that they are crucified with Christ: their faith therefore is but a false faith; and their profession is according. For they have the forme of godlinesse without the power thereof. They thinke, that they beleeve the Articles of faith aright: but they are deceived.

ved. For to beleeve in Christ crucified, is not only to beleeve that he was crucified, but also to beleeve that *I am crucified with him*. And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the church of Rome. For it most abuseth that, which is the greatest treasure in the world, namely, *Christ crucified*. For they make a very idol of him, in that they worship him, in, at, and before painted and carved crucifixes. For there is no such Christ in heaven or in earth, that will be present when we pray, and heare us at crucifixes. Againe, they give *Latria, divine honour*, to devised and framed crucifixes: and thus they rob Christ of his honour.

Thus much of our communion with Christ in his passion: now followes the second part of preparation namely, *Abnegation; I live, yet not I any more*: that is, I live a spirituall life, yet not I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature, to reigne in me, that Christ alone may live and reigne in me. Here is a notable duty to be learned: we being crucified with Christ, must carry our selves as men crucified, and that in three respects. First, in respect of corruption of sinfull nature. For in regard of our sinnes, wee are to esteeme our selves unworthy of meat, drinke, sleepe, breathing: yea we are to esteeme our selves to be as vile as any of the creatures upon earth: and we are to denie ungodlinesse, and worldly lusts, not suffering any of them to reigne over us. Secondly, wee must carrie our selves as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering any of them to take place in our hearts. Lastly, we must be as dead men in respect of our owne reason and will, and we must tread them under foot, making Gods wil, our wisedome and wil; and giving it Lordship and dominion over us, our owne wils in the meane season lying dead in us. Thus are we to carrie our selves as dead men: and we are to be careful of it: that God may have pleasure in us, *we must forget our owne people, and our fathers house*, *Psal.* 45. 10. That we may buy the pearle, wee must sell all we have, our wils, our affections, and the dearest things in the world. Hee that would live when he is dead, must die while he is alive: and we must now lay out our selves as dead persons. Corruption of nature, reason, and will, must be dead in us, that Christ alone may live and reigne in us.

The third point concerning spirituall life is, touching the Originall and well-spring therof, in these words, *That Christ may reigne in me*. For the better conceiving wherof, three points are to bee observed. The first, that Christ is not only the Author, with the Father and the holy Ghost, but also the Root of life, having life in himselfe that hee may convey it to all that beleeve in him: *Hee is the true vine, and we are the branches*, *Joh.* 15. 1. hee is *an appointed head to his Church*, *Eph.* 1. 22. he is *the prince of life*, *Act.* 3. 15. he is *a quickening spirit*, 1 *Cor.* 15. 45. And in this regard is hee said *to live in us*, namely, as a root in the branch, or as the head in the members. The second point is, that there must bee an union with Christ, before we can receive life from him, and he live in us. *If ye abide in me, and I in you, ye shall bring forth much fruit*, *John* 15. 4. We must be grafted with him, before we can be conformable to his death and resurrection, *Rom.* 6. 5. And againe we must be taken out of the wild olive, and set in the true olive. Thus much *Paul* signifieth, when hee saith, *Christ lives in me*. Of this conjunction, two things must be noted. The first, that it is a substantiall union; in that the person of him that beleeveth, is united to the person of Christ. For we must *eat the flesh of Christ, and drinke his bloud*, before we can have life abiding in us, *Joh.* 6. 35. and *our bodies are members of Christ*, 1 *Cor.* 6. 15. Againe, this Vnion is spirituall, because it is made by the bond of one spirit, 1 *Cor.* 12. 13. *By one spirit we are baptized into one bodie*. And no man is to marvell, that we on earth should be joined to Christ in heaven. By civill contract man and wife are one flesh, though distant many miles asunder: why then may not we be joyned to Christ by vertue of the covenant of grace? considering no distance of place can hinder the being of the spirit of Christ in us. The third point is, that after this union with Christ, he must further communicate himselfe unto us, before we can live by him, and he in us. To this purpose Saint *John* saith, that *God hath given us life*: that *this life is in the Sonne*: that *he which hath the Son hath life*, 1 *Joh.* 5. 12. For the conceiving of this truth, two questions may be demanded. One, in what order Christ gives himselfe unto us? *Ans.* Christ first of al gives his flesh and bloud, that is, himselfe: and then secondly, his gifts, namely the efficacie and merit of his death. The institution of the Lords Supper sheweth plainly, that wee are not partakers of the benefits of Christ, unlesse first of all Christ himselfe be given unto us. The second question is, how Christ can bee said *to live in us*? *Answ.* He is not in us in respect of locall presence, but by the supernaturall and speciall operation of the spirit, 1 *Cor.* 6. 17. The operation of the spirit is threefold. The first is, when God imputes the righteousnesse of Christ to them that beleeve, and withall gives the right of eternall life, and the earnest of this right, namely, the first fruits of the spirit. Hereupon justification is called *the Justification of life*, *Rom.* 5. The second is, Vivification by the vertue of the resurrection of Christ, *Philip.* 3. 10. And this vertue is the power of the Godhead of Christ, or the power of the spirit, raising us to newnesse of life, as it raised Christ from

Rom. 11. 24.

from the death of sinne. And by this power Christ is said to live in them that beleeve. The third is, the resurrection of the dead body to everlasting glory, in the day of judgement, *Rom.* 8. 11.

Thus then the meaning of the words is evident: that Christ as a root, or head, lives in them that are united to him, and that by the operation of his Spirit, causing them to die unto their sinnes, and to live unto God. And againe, it must be remembred, that *Paul* speakes this not privately of himselfe, but generally in the name of all beleevers. For hee saith, 2 *Cor.* 13. 5. *Know ye not that Christ is in you, except ye be reprobates?*

1 John 3. 7.

The use. Hence it followes, that they which are true beleevers, cannot make a practice of sinne: and againe, that they sinne not with the full consent, or swinge of their wils, because Christ lives in them, and restraines the will in part. When they sinne therefore, they sinne not of malice, but of ignorance, or infirmity.

Secondly, the true beleever cannot wholly fall away from grace, because the life of Christ cannot bee abolished. As Christ died but once, and for ever after lives to God: so they that are in Christ, die once to sinne, and live eternally to God, *Rom.* 6 10. The vertue and power of God, that was shewed in raising Christ to life, is likewise shewed in quickning them that doe beleeve, *Eph.* 1. 19. Hee therefore that is made alive to God, dies no more, but remaines alive as Christ doth.

Thirdly, they which are true beleevers are a free and voluntary people obeying God, as if there were no law to compell them. For they have Christ to live in them. Reade *Psal.* 110. 2. The Spirit of life that is in Christ, is also in them; and that is their law, *Rom.* 8. 2. It is the property of the childe of God to obey God, as it is the nature and quality of the fire to burne when matter is put to it.

It may be here demanded, how wee may know that Christ lives in us? *Ans.* By the spirit of God, 1 *Joh.* 3. 24. And the spirit is known by the motions and operations thereof. The first whereof is a purpose to obey God, according to all his Commandements that concerne us, with an inclination of our hearts to the said Commandements. *Paul* saith, *he was sold under sinne*: and yet withall he addes, that *hee delighted in the law of God according to the inward man*, *Rom.* 7. 23. He that loves God, and keepes his Commandements, hath the Father and the Sonne dwelling in him, *John* 14. 23. Let this bee observed. *Pharaoh*, when Gods hand was upon him, confessed he was a sinner, and his people, and requested *Moses* and *Aaron* to let the people goe. But after God had withdrawne his hand, hee returned to his old course. The like doe sicke men: they make promise to amend their lives, and they request their friends to pray for them: but when they are recovered, they forget all their faire promises. The reason is this: There is conscience in them; and by it they know themselves to be miserable sinners: but they want this purpose to obey God, and the inclination to his lawes; and therfore indeed they hate not their sins, but rather the Commandement of God. The second operation and signe of the Spirit, is a mind and disposition, like to the mind and disposition of Christ; which is to doe the will of God, to seeke his glory, and to apply himselfe to the good of men, in all duties of love. The third and last (to omit many) is to love Christ for himselfe, and to love them that love Christ, and that because they love Christ. This is a true signe that *wee have passed from death to life*, 1 *John* 3. 14. It may be here said, how can Christ be said to live in us, considering wee are laden with afflictions and miseries? where Christ lives, there is no misery. *Ans.* In the midst of all miseries, the life of Christ doth most appeare. Where naturall life decaies, there spirituall life takes place, 2 *Cor.* 4. 10. *I beare in my body the mortification of our Lord Iesus, that the life of Iesus may bee made manifest in me. Gods power is made manifest in weakness*, 2 *Cor.* 12. Againe, it may be said, if Christ lived in us, wee should not feele so many corruptions as we doe. *Answ.* The life of Christ is conveyed unto us by little and little: God having *wounded and slaine us*, first *binder us up*, then *he revives us, and the third day he raiseth us up*, *Hos.* 6. 1. Againe, nature feeles not nature, nor corruption feeles corruption, but grace; therfore it is the life of Christ in us that makes us feele the masse and body of corruption.

Furthermore, here wee are to take notice of the common sinne of our dayes. Men will not suffer Christ to live in them, and to rule over them. It is reputed a small matter; but it is a grievous offence. The Gentiles say, *Let us breake their bands, and cast their cords from us*, *Psal.* 2. 2. And it was the sin of the Jewes to say, *we wil not have this man to reigne over us*, *Luke* 19. 14. And therefore Christ saith, *bring them hither, and slay them before me*, *vers.* 27.

Lastly, here we learne our duties: and that is so to live, that wee may bee able to say with good conscience that *Christ lives in us*: we must seeke his kingdome above all things; and take his yoake on us. It will be said, what must we doe that Christ may live in us? *Answ.* Wee must use the meanes appointed, meditation of the word, prayer, Sacraments: and withal wee must spiritually *eat the flesh of Christ, and drinke his bloud*, *John* 6. 57. And that we may eat him, we must have a stomack in our soules, like the stomacke of our bodies, and we must hunger and thirst after Christ: and therefore wee must feele our owne sinnes, and our spirituall poverte, and have an earnest lust and appetite after Christ, as after meat and drinke. When *Sisera* was pursued by the army of the Israelites, hee cried to *Iael*, and said, *Give me drinke, I die for thirst*. *Iudg.* 4, 19. even so

wee being pursued by the sentence of the law, by the terrours of hell, death and condemnation, must flie to the throne of grace, and crie out, saying, *Give me of the tree of life, give me of the water of life: I perish for thirst.* Then shall our wretched soules bee quickened and revived to everlasting life, *Mat.*5.6. *Rev.*21.6.

In the fourth place, here is set downe the meanes of spirituall life, in these words, *And in that I now live in the flesh, I live by the faith of the Son of God who hath loved me, and given himselfe for mee.* And that the doctrine may the better appeare, I will stand a while to shew the meaning of them. By *flesh* is meant the mortall body, or the fraile condition of this temporall life, *Hebr.* 5. 7. and 1 *Peter* 4. 2. And therefore *to live in the flesh*, is to live a naturall life by eating, drinking, sleeping. Further, *Paul* saith, that living in the flesh, hee lived *by faith*: and for the better conceiving of this, two questions may bee demanded. The first is, Why a beleever is said to live by faith? *Answer.* There bee two causes. First, faith is an instrument to unire us to Christ: and by meanes of this union, wee receive life from Christ: for Christ dwels in our hearts by faith, *Eph.*3.17. Secondly, faith is a Guide to order and governe temporal life, in all good manner according to the will of God. And this faith doth by a divine kinde of reasoning framed in the minde, whereby it urgeth and perswadeth to good duties, *Rom.*6.11.

The second question is, How men live by faith? *Answ.* The childe of God lives a double life in this world: a *spirituall*, and a *temporall*. The *spirituall* stands specially in three things; Reconciliation with God, renovation of life, and good workes. Now in our reconciliation with God, we live in this world only by faith. For we have, and enjoy pardon of sinnes, imputation of justice, and acceptation to life eternall, only by meanes of our faith, *Rom.*4. 4. and 5.1.

Againe, in the renovation and change of our lives, wee live by faith: For our faith in Christ *purifieth our hearts*, *Act.*15.9. partly, by deriving holinesse and purity from Christ unto us, who is our sanctification: and partly, by moving and perswading us to holinesse and newnesse of life, 1 *John* 3.3.

Lastly, in the doing of every good worke we must live by our faith. For first there must be a generall faith, that the worke in his kinde pleaseth God, *Rom.*14.23. Secondly, justifying faith must give a beginning to the worke, *I beleeved, therefore I spake*, *Ps.*116.12. Thirdly, after the worke is done, faith must cover the defects thereof, that it may be acceptable to God, *Heb.*11.4.

Temporall life stands in cares, or miseries: and miseries are outward afflictions, or inward temptations. And in all our worldly cares, wee are to live by faith. For our care must bee to do our office, and the labour of our calling, with all diligence. This being done, we must there make a pause: and for the successe of all our prayers, and labours, wee must cast our care on God, 1 *Pet.*5.7.

Likewise, in our afflictions wee are to live by faith. For our faith is to assure us, that God, according to his promise, will give a good issue, 1 *Corinth.*10.13. And though all temporall things faile us, it makes us retaine the hope of mercy, and of eternall life. Thirdly, it makes us wait Gods leisure for our deliverance, *Isa.*26.18.

Lastly, in our temptations wee are not to live by feeling, but by faith: yea, against feeling, to rest on the bare promise of God, when wee feele and apprehend nothing but the wrath of God. And thus we see how the beleever lives by his faith in this world.

It may bee said, What is the faith wee live by? Answer is here made: *It is the faith of the Sonne of God.* And saving faith is so called, because Christ is not onely the author of it, and the object or matter of it, but also the Revealer of it. For there was a certaine faith in God which was put into the heart of man in the creation, which also the morall law requireth: but this faith in the Messias was not knowne till after the fall; and then it was revealed to the world by the Sonne of God.

Againe, it may bee said, What is this faith of the Sonne of God? Answer is here made: A faith whereby I beleeve that *Christ hath loved me, and given himselfe for me.*

These words then thus explaned, are an answer to an objection, which may bee framed thus: Why shouldest thou say, that thou livest not, but that Christ liveth in thee, considering thou livest in the flesh, as other men doe? Answer is made, Though I live in the flesh, yet I live by the faith of the Sonne of God.

The use. Here first of all they are to bee blamed, that live by sense, like beasts: beleeving no more than they see, and trusting God no further than they see him. For, if a man whom wee see and know, makes a promise to us, we are comforted: yet if God, who is invisible, make in his word farre better promises (as he doth) we are not in like sort comforted. Againe, we put too much confidence in meanes. If wee have good callings, house, land, living, wee can then trust in God: but when meanes of comfort faile, wee are confounded in our selves, as if there were no God. Wee are like the usurer, who will not trust the man, but his pawne: even so wee trust not God upon his bare word, without a pawne. If he come to us with a full hand, and with the pawne of his good gifts and blessings, we trust him; else not.

Againe, they are to bee blamed, that live onely by the guidance of reason. For many dispute thus: I deale truly and justly with all men, and live peaceably with my neighbours: therefore God will have mee excused. But there must bee a better guide to everlasting life;

life; namely, faith in Christ: else shall we miss of our marke.

Thirdly, they deceive themselves that thinke they may live as they list, and call upon God when they are dying, and so die by faith. It is wel if they can die by faith: but that they may so die, they must live by faith.

Lastly, they are to bee blamed, that spend their dayes in worldly cares, so as no good thing can take place. This is the life of infidels. And where true faith reignes, it cuts off the multitude of cares, and makes us cast them on God.

Moreover, here we see what we are to doe in perillous times, as in the time of plague, famine, sword, when present death is before our eyes: wee must then live by faith. When *Noah* heard of the flood, hee prepared such meanes as faith would afford for the saving of himselfe and his family, *Abraham*, *Isaac*, *Iacob*, by faith lived as pilgrimes in a strange land, and were content. *Moses* left *Pharaohs* court, and *feared not the wrath of the King, because by faith hee saw him that was invisible*, *Hebr.* 11. 27. *David* in the feare of present death *comforted himselfe in the Lord his God*, 1 *Sam.* 30.6. When *Iehosaphat* knew not what in the world to doe, hee lift up the eyes of his faith to the Lord, 2 *Chron.*20.12. Christ in his agony and passion of the crosse, by faith commended his soule into the hands of his Father. Of the Saints of the new Testament, some were racked, some were stoned to death, and that by faith, *Hebr.* 11. 36. Wee must therefore all of us learne to live by faith: and for this cause wee must acquaint our selves with the word, and promises of God, and mingle them with our faith: else shall the life of a man in the world be worse than the life of a beast.

Againe, in these words [*who hath loved mee, and given himselfe for me.*] the nature and property of justifying faith is set downe, which is to apply the love of God, and the merit of the passion of Christ unto our selves. And therefore the Papists are deceived, who say, that hope applyeth, and not faith. It may bee alleaged, that *Paul* speakes these words privately of himselfe. *Answ.* He speakes them in the name of all beleevers, Jews, and Gentiles. For (as wee may see in the former verses) that which concerned *Peter*, and the rest of Christian Jewes, hee applyes to himselfe, least his speech should seeme odious.

Againe, it may be objected, that all beleevers cannot say thus, *Christ hath loved me, and given himselfe for me. Answ.* If the minde bee fixed on Christ, and there bee also a will and endevour to beleeve and apprehend Christ, there is faith indeed. For God accepts the true and earnest will to beleeve, for faith. We are not saved for the perfection of our faith, but for the perfection of the obedience of Christ, which faith apprehendeth. The Israelites which looked upon the brasen serpent with one eye, or with a squint-eye, with halfe an eye, or dimme sight, were healed; not for the goodnes of their sight, but for the promise of God. The poore in spirit are blessed: Now they are poore in spirit, who finde themselves empty of all goodnesse, empty of true faith, full of unbeleefe, and unfainedly desire to beleeve. So then if wee grieve because wee cannot beleeve as we should, and earnestly desire to beleeve, God accepts us for beleevers.

Against, in these words [*who hath loved me, and given himselfe for me*], S. *Paul* sets downe the reason or Argument, which faith stirreth in the minde regenerate, to move men to live to God. And the reason is framed thus: Christ loveth thee, and hath given himselfe for thee, therefore see thou live to God. Read the like, *Rom.*12.1. and *Psal.*116.12.

By this we are to take occasion, to consider and to bewaile the hardnesse of our hearts, who doe not relent from our evill ways, and turne unto God upon the consideration of his love in Christ. The waters of the Sanctuarie have long flowed unto us: but they have not sweetned us, and made us savour: therefore it is to bee feared lest our habituation be at length turned to places of nettles and thirpits, *Ezech.*47.11.

21. *I doe not abrogate the grace of God: for if righteousnesse bee by the law, then Christ died without cause.*

The meaning. *Grace* in Scripture signifieth two things: the free favour of God, and the gifts of God in us. And where the holy Ghost intreats of justification, grace in the first sense, signifies the good will and favour of God, pardoning sinnes, and accepting us to life everlasting, for the merit of Christ, 2 *Tim.* 1. 9. *Eph.* 2. 8. And in this sense is the word used in this place. And when *Paul* saith, *I do not abrogate the grace of God*, his meaning is; I doe not make void or frustrate the grace of God in respect of my selfe, or in respect of other beleevers, by teaching the justification of a sinner by faith alone. He addes, *If righteousnesse be by the law*, that is, if a sinner be justified by his owne obedience, in performing the law, then Christ died without cause. The word *δωρεαν*, *freely*, translated *without a cause*, hath a double signification. One is, when it signifies as much as *without price or merit*. *Matth.*10. 8. *Ye have received freely, give freely.* The second is, when it signifies *rashly, without just or sufficient cause*: as *Psalme* 69. 4. *Mine enemies hate mee freely*, (as the Seventy translate) that is, wrongfully or without just cause. Thus here Christ is said to die *freely*, that is, in vaine or without cause, because if wee bee justified by obedience to the law, then Christ died in vaine, to make any satisfaction to the Law for us.

These words are an answer to an objection. The objection is this: If thou teach that a sinner is justified onely by his faith in Christ, then thou abolishest the grace of

God. The answer is negative. I doe not by this doctrine abrogate the grace of God. And there is a reason also of this answer: If wee bee justified by our owne fulfilling of the law, then Christ died in vaine to fulfill the law for us.

The vse. First, let us marke what *Paul* saith, *he doth not abrogate the grace of God*: and why? because hee will suffer nothing in the cause of our justification to bee joyned with the obedience of the death of Christ. And hence wee learne what is the nature of grace. It must stand wholly and entirely in itselfe: Gods grace cannot stand with mans merit. Grace is no grace, unless it be bee freely given to every man: *Romans 4.4. To him that worketh the wages is not counted of grace but of debt. Roman. 11.6. If election be of grace, then not of workes, else is grace no grace.* Grace and workes of grace in the causing of justification, can no more stand together, than fire and water. By this wee are admonished to be nothing in our selves, and to ascribe all that wee are, or can doe, to the grace of God.

Againe, here wee see our duty, and that is, to be carefull not to abrogate the grace of God unto our selves. But how is that done? *Answ.* Wee must strip and empty our selves of all righteousnesse, and goodnesse of our owne, even to the death, and with all hunger and thirst after Christ and his righteousnesse, *Mat. 5.6. Luke 1.53.*

Thirdly, *Paul* here sets downe a notable ground of true religion; that the death of Christ is made void, if any thing bee joyned with it in the worke of our justification, as a meanes to satisfie Gods justice, and to merite his favour of God. Therefore the doctrine of justification by workes is a manifest error. For if wee bee justified by the workes of the law, then the judgement of the holy Ghost is, that Christ died without cause. Againe, the doctrine of humane satisfactions is a device of mans braine: For if wee satisfie for our selves, then did Christ by death satisfie in vaine. Thirdly, it is a false and wicked (though a colourable invention) to say, that Christ by his death merited, that wee should merit by our workes. For if wee merit by workes, Christ dyed in vaine to merit by his owne death. This is the sentence of God, who cannot erre. Lastly, here wee see the Church of Rome erreth in the foundation of true religion, because it joynes the merit of mans works and the merit of the death of Christ, in the justification of a sinner. And therefore wee may not so much as dreame of any reconciliation to be made with that religion, for light and darknes cannot be reconciled, nor fire and water. Here the Papists answer, that *Paul* in this text speakes against them that looked to be justified by the naturall observation of the law, without the death of Christ. But it is false which they say. For *Paul* here speakes against Christian Jewes, who joyned the law and the Gospell, and looked to bee justified both by Christ, and by the workes of the law: and not by workes of the law, done by the strength of nature, but by workes of grace.

Cap. III. 1.

1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth? to whom before Christ was described in your sight, among you crucified?

THat wee may see how this chapter depends on the former, wee must repeat the principall Argument of the Epistle: If I was called of God, and my doctrine bee true, then yee should not have revolted to another Gospell: but I was called of God, and my doctrine, is true: therefore yee should not have revolted to another Gospell.

The first part of the *minor*, that *Paul* was called of God, was handled in the first and second Chapters. The second part, that his doctrine is true, is handled in the third, fourth, and fifth; and is propounded in this verse. Moreover, the conclusion of the Argument set downe, chap. 1. verse 8. is here againe repeated, namely, that the Galatians should not have revolted to another Gospell. And with all *Paul* here notes the causes of their revolt, and they are two. One is folly: *O foolish Galatians.* The other is, the deceit of false teachers, *Who hath bewitched you?*

Whereas *Paul* saith, *O foolish Galatians*, that wee mistake not his example, three questions may bee demanded. The first is, in what respect hee gives this hard judgement against them? *Answer.* Three things are subjected to judgement; the doctrines of men, the lives of men, and the persons of men. Doctrines are to bee judged by the word, and the lives of men: yet ordinarily, the persons of men are not to bee judged. For the saying is true, that *three things are not subject to judgement: the counsels of God, the Scriptures, and the persons of men.* And in this place *Paul* gives judgement, not against the Galatians themselves, or against their persons, but against their new conceived doctrine, and against their practice in revolting.

The second question is, whether this judgement be righteous and true judgement? *Answ.* It is: because it is upon good ground. For first of all, *Paul* gives this censure, by vertue of his calling: because his office was to reprove and correct vice, *Titus 1.9.* and *2.15.* Secondly, it is true in truth. For indeed they overturned the passion of Christ: and therefore hee could not call them better than *fooles*. Thirdly, this judgement was given in love. For *Paul* intended and desired nothing in this speech, but their good and amendment. Upon like grounds *Esay* cals the Israelites, *people of Sodome and Gomorrha*, *Isa. 1.* Christ cals the two disciples *foolish, and slow of hart to believe*, *Luke 24. 25.* *Paul* cals the Cretians *liars and slowbellies*, *Titus 1.12.* But *Math. 5.22.* may bee objected, where hee is said to bee in danger of a Councell, that saith, *Thou foole. Ans.* The place is to bee understood of them that chargemen with follie, with a minde to reproach them, and in way of revenge: which *Paul* in this place doth not.

The third question is, whether we may use like judgement against men? *Answ.* Upon like grounds wee may, if wee have a warrant, and calling from God so to doe. For all judgement is Gods, *Rom. 14.10.* if this judgement bee in truth: if it bee in charitie, for the amendment of the parties, and for the good of others. Otherwise, if these grounds faile us, we may not give judgement against any man, but must follow the judgement of charitie which thinkes no evill, hopes the best, and construes all things in the best part, *1 Cor. 13.*

To come to the second cause, *Paul* saith, *Who hath bewitched you?* that is, who hath deceived you, as if yee were bewitched by some inchantments? Here *Paul* takes it for a confessed truth, that there is witchcraft, and witches. And that wee may the better conceive his meaning, two questions are to bee propounded. The first is, what is the witchcraft here meant? *Answer.* It is a Satanicall operation, whereby the senses of men are deluded. For the devill can by certaine meanes, delude and corrupt the fantasie, or the imagination; and cause men to thinke that of themselves, which is otherwise. There is a disease called *Lycanthropia*, in which, the braine being distempered, men thinke themselves to bee wolves, and carry themselves as wolves. And in this disease the devill hath a great stroke. Againe, the Devill can delude the outward senses, as the hearing, and the sight. This *Iannes* and *Iambres* turned their roddes into serpents, before *Pharaoh*, and brought frogs, by deceiving the eye, and not in truth, *Exod. 7.* and *8.* Thus the Witch of Endor made a counterfeit *Samuel* to rise out of the earth, *1 Sam. 28.*

The second question is, if this witchcraft bee an operation of Satan, how men should bee said to doe it: for *Paul* saith, who or what man hath bewitched you? *Answer.* Men doe it by league and confederacy with the Devill. The Inchanter charmes by *joining societies*, *Psalm. 58.5.* The devill seekes whom hee may devoure: and therefore, where hee finderh a fit person to worke upon, hee insinuates and offers himselfe. And after men bee in league with him, he hath a word and sacraments for them, as God hath: and hee requireth faith, as God doth. And looke as thieves, some are in the way, some in the wood: and they in the way (when a booty comes) give a watch-word to the rest, and then all are bee band together: Even so, when a man in league with the Devill useth charmes, imprecations, curses, praises, superstitious invocations, according to his appointment, and other Satanicall ceremonies, a watchword is likewise given unto him, and he is straight at hand to the intended feat. Thus, and no otherwise, are men said to bewitch, or delude the eye.

That which *Paul* saith to the Galatians, if he were now living among us, he would likewise say to us, *O foolish nation, who hath bewitched you?* We are wise in matters of the world: but in matters concerning the kingdome of heaven, the most of us are fooles, blotted, and bewitched with worldly cares and pleasures, without sense in matters of religion, like a peece of wax without all forme: fit to take the forme and print of any religion. And wee must take heed, lest this our foolishnesse, and intoxication of our senses, lead us head-long to perdition. And therefore we must learn the way of life in humility, *Psalme 25.9.* We must obey it, and in obedience wee shall learne it, *Joh. 7.17.* Wee must as heartily love the word of God, as in minde we conceive it; lest by not loving of it we be *given up to strong delusions to believe lies*, *2 Thes. 2.10.* Lastly, we must pray to God to bee taught and guided by his word and Spirit, in things pertaining to everlasting life.

To proceed further, the delusion or bewitching of the Galatians is set forth by two arguments. The first is the end in these words, *That ye should not obey the truth.* Before I come to the consideration of these words, a doubt must be resolved. For some man may say, that this Epistle is corrupted, because these words are wanting in sundry translations and editions of the Bible: and *Jerome* saith, that they were not found in the copies of the Bible in his daies. *Ans.* In the editions and translations of the Bible, there are sundry differences, and diversities of readings: and these differences are not the fault of the Scripture, but of the men which used to write out the Bible: for the Bible heretofore was spread abroad, not by printing, but by writing. Againe, though in the bookes of the Bible there be sundry varieties of reading, yet Gods providence hath so watched over the Bible, that the sense thereof remained entire, sound & incorrupt, specially in the grounds of religion: and not the words principally, but the sense is the Scripture. And that which I say, appeareth in this text: for whether these words be left in, or put out, the sense of the verse is one and the same.

The words, *That ye should not obey the truth*, are instant of the obedience of faith, *Rom. 1.5.* and *16.26.* And the obedience of faith is propounded unto us without adding, detracting, or changing. And this the Galatians did not: for they added justification by workes, to the doctrine of *Paul*, touching justification by faith alone: by which addition they deprived the truth, and shewed that indeed they believed not the truth.

Here let us observe the scope of all the malice of the Devill: and that is to hinder or overthrow our faith. The first thing the devill aimed at in our first parents was to overthrow their faith, and to cause them to doubt of the truth of Gods word. The first temptation wherewith our Saviour Christ was assaulted, was against his faith, as hee was man: If thou bee the Sonne of God thou canst cause these stones in thy hunger to bee made bread: but thou canst not cause these stones to bee made bread: therefore thou art not the Son of God. The devil desired to sift out all the faith of the Apostles, and to leave in them nothing but the chaffe of unbeleefe, *Luke* 22. The devill blinds the eyes of men, *That the light of the Gospell of Iesus Christ may not shine unto them*, 2 *Cor*. 4. 4. This must teach us that we must not only hold and know the true religion for the time, but also build our selves upon our faith, *Iud*. v. 20. and bee rooted and stablished upon our faith and religion, *Col*. 1. 23. and the rather, because it hath beene the manner of this nation, wickedly to change religion with the times. And that wee may indeed be rooted upon our religion, wee must not boast of the greatnesse and strength of our faith, but rather labour to see in our selves a sea of unbeleefe, heartily to bewaile it, and to strive to beleeve, and to goe on from faith to faith.

The truth here mentioned, is the heavenly doctrine of the Gospell: so called for two causes. First, because it is an absolute truth without errour. It is a principle not to be called in question, that *the Apostles & Prophets in writing and preaching could not erre*. It may be said, they were men, as we are: and therefore subject to erre, and be deceived in judgement. *Answer*. Judgement is two-fold. One, conceived by the discourse of naturall reason: the other, conceived by the apprehension of things revealed by God. In the first, the Apostles and Prophets might erre, and bee deceived; as *Nathan* and *Peter* were. In the second, they could not: because it was framed in them by the inspiration, and instinct of the holy Ghost. And therefore they never erred, either in preaching or writing. The second cause why the Gospel is called *the truth*, is because it is a most worthy truth, namely, the truth which is according to godlinesse, *Tit*. 1. It may be said, what is the truth? and how shal we know it, considering there be so many dissentions? *Ans*. First, make thy selfe fit to know and then shalt thou know the truth. And thou shalt be fitted to know the truth, if thou first of all give thy selfe to obey it. Reade the golden 55 55, *Iohn* 7. 17. *Obey, and ye shall know*.

The second thing, whereby the delusion of the Galatians is expressed, is the figure thereof, in these words, *to whom Iesus Christ was described, &c*. That is, to whom I have preached the doctrine of salvation by Christ, in lively and evident manner even as if Christ had beene painted before your eyes, and had beene crucified, in or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth, when it was set forth unto them (as it were) in orient colours. And where *Paul* saith, that *Christ was before described*, I referre it to the time before their revolt.

Here first wee are to observe the properties of the Ministery of the word. The first, that it must bee plaine, prespicuous, and evident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an unknowne tongue. For this is to cover that from the people, which is to bee painted before the eyes of their mindes, Againe, that kinde of preaching is to be blamed, in which there is used a mixed kinde of variety of languages, before the unlearned. For this is a signe to unbeleevers, 1 *Corinth*. 14. 22. And in this kinde of preaching wee doe not paint Christ, but wee paint out our owne selves. It is a by-word among us: *It was a very plaine sermon*. And I say againe, *the plainer, the better*.

The second property of the Ministerie of the word is, that it must be powerfull and lively in operation, & as it were crucifying Christ within us, and causing us to feele the vertue of his passion. The word preached must pierce into the heart, like a two-edged sword, *Hebr*. 4. 12. true prophecie judgeth men, discovereth the things of the heart, and causeth men to say, *The Lord is within you*, 1 *Cor*. 14. 25. The sceptre of Christ wherby hee smiteth the nations, is in his mouth, *Isa*. 11. 4. that is, in the Ministery of the word, *Ier*. 15. 19. And it is the same Ministerie, which shaketh heaven, and earth, *Agg*. 2. 5. By this it appeareth, that to take a text, and to make discourse upon something in the said text, shewing much invention of wit, & much reading, and humane learning, is not to preach Christ in a lively manner. It will be said: what then? I answer with *Paul, who is sufficient* either *for* the speaking, or doing of *these things*? yet something may bee shewed. Know therefore, that the effectuall and powerfull preaching of the word stands in three things. The first is, true and proper interpretation of the scripture, and that by it selfe: for Scripture is both the glosse, and the text. The second is savourie and wholesome doctrine gathered out of the Scriptures truly expounded. The third is the application of the said doctrine, either to the information of the judgement, or to the reformation of the life. This is the preaching that is of power. Let all the sonnes of the Prophets thinke upon these things, and study to be doers of them.

Furthermore, two questions are here resolved. The first is, whether images be necessary in the congregations of the people of God? *Answ*. There are Christian Images, and Pictures, and they are very necessary. And these

these Images are Sermons of Christ, and the right administration of the Sacraments. For in them Christ is described and painted out unto us. As for the painted and carved images of the Papists, we utterly detest them as idols. They alleage, that they are *lay-mens bookes*: but *Habacuck* saith, *they are doctrines of lies*, *Hab*. 2. 18. And where the lively preaching of the word is, there is no need of them. And therefore Images were not established in Churches in these West parts, till after 700. yeares. As long as the church had golden teachers, they had no Images, but when the teachers did degenerate and become wooden teachers, then came both golden and wooden Images. It is further said, why may not we paint Christ in our Churches with colours, as with words in sermons? *Ans*. The one the Lord alloweth, namely, the description of Christ in speech, but the carving or painting of images in churches, and that for religious use, he condemneth, *Exod*. 20. 6.

The second question is, Whether there be now in the Church of God any sacrifice or oblation of Christ? *Ans*. There is after a sort. For there is a lively representation of the passion of Christ, in the preaching of the word, and in the administration of the Lords Supper, as if Christ were yet in crucifying, and as though his bloud were now distilling from his hands and sides. As for the sacrifice of the Masse, it is an abomination and a meere mockerie. For there the Priest, when he saith, *Accept these gifts*, &c. is become a Mediator betweene Christ and God: and the bodie and bloud of Christ is offered in an unbloudy manner; that is, bloud is offered without bloud: and the priest, when hee hath offered Christ, eats up all that hee hath offered. Yet for this damnable oblation many stand: because they are bewitched and inchanted with pretended shewes of Fathers, Councels, Antiquitie, Succession, &c.

Lastly, here we learne, what is the duty of al beleevers: namely, to behold Christ crucified, *Cant*. 3. 11. *O daughter of Sion, behold your king*. But where must we behold him? Not in Roods and Crucifixes after the Popish manner: but wee must looke on him, as he propounds himselfe unto us in the word and Sacraments. For thus is he the true object of our faith. And how must we behold him? by the eye of faith, which makes us both see him, and feele him (as it were) crucified in us. Here note, that implicite faith (which is to beleeve as the Church beleeves) is a blind faith: for by it we cannot contemplate and behold Christ. And the common fault is here to bee noted, whereby men neglect and passe by this contemplation of Christ. There is among us the evill eye that devoureth all it seeth: there is the adulterous eye: but where is the eye of faith to behold Christ? where is the force of this eye to bee seene, which maketh the thing which it beholdeth to be ours, and as like unto it? We love to trickle and paint our bodies; and some to set fine complexions on their faces, (and therefore complexions at this day are made a kinde of merchandize) but away with such vanities. If ye love to be painted, I will tell you what ye shall doe. The office of the Ministers is to describe and paint out Christ unto us: let them paint Christ crucified in the heart, and set up his image there, and then shalt thou have a favourable complexion in the eye both of God and man.

That this contemplation of Christ by faith may take more place, and bee the better practised, consider the use of it. First, by beholding Christ crucified, we see our miserie and wickednesse. For our sins are the swords and speares which have crucified him, *Zach*. 12. 10. Secondly, this sight brings us true and lively comfort: for beholding Christ crucified, we see Paradise as it were in the midst of hell, we see the hand-writing against us, cancelled, *Colos*. 2. 14. we see the remission of our sins written with the heart bloud of Christ, and sealed with the same. Thirdly, the sight of Christ makes an universall change of us. The camelion takes to it the colours of the things which it seeth, and are neere unto it: and the beleeving heart takes to it the disposition and minde that was in Christ crucified, by viewing and beholding of Christ. This sight makes us mourne and bleed in our hearts for our offences, when wee consider that Christ was crucified for us: and it makes us love Christ, when wee consider the love of God in Christ crucified.

Lastly, this thing must be a terrour to all the ungodly. For they have no care to behold Christ, but by their lewd lives they crucifie him: and for this cause in the day of judgement, they shall see with heavie hearts, Christ to bee their Judge whom they have pierced, *Revel*. 1. 7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, than now to despise him, and then to behold him to our everlasting shame with the eye of confusion.

2. *This only would I learne of you, Received ye the Spirit by the workes of the law, or by the hearing of faith?*

3. *Are ye so foolish, that after ye have begun in the spirit, ye would now be made perfect by the flesh.*

The sense of these words. When *Paul* saith, *this would I learne of you*, he meets with the conceit of the Galatians, who thought themselves wise: and the effect of his speech is this: I have called you fooles: but it may be that you think your selves wise, and the foolish: well, let it be so then with all your wisdom teach me, and let me learne but one thing: and that is, by what meanes ye received the Spirit. Touching the phrase, *Received ye the Spirit*, three things must be observed. The first, that the Spirit sometimes signifies the essentiall

essentiall spirit of the Father and the Sonne, as 1 *Cor.* 12.4. *There is a diversitie of gifts, but one spirit.* Sometimes againe it signifies the effects, operations, or gifts of the spirit, as namely, when *flesh* and *spirit* are opposed, as in this text. And further, when it signifies gifts, yet then the presence of the spirit is not excluded, but included. The second is, that here *the Spirit* signifies the spirit of adoption, *Eph.* 1.13. *Rom.* 8.16. The third is, that to receive the spirit, is not barely to receive the gifts of the spirit, (as we are said to have the Sunne in the house, when we receive the beames of the body of the Sunne being in heaven:) but in this receiving there are two things. One is, that the spirit is present in us; the other, that the same spirit testifieth his presence, by his speciall operation and gifts of grace. *Paul* saith, *Eph.* 4.30. *Grieve not the spirit.* Which is not meant of gifts, but of the very person of the spirit. And it must be remembred, that the effects and gifts of the spirit presupposse the presence of the spirit. By *workes of the law* we are to understand the doctrine of justification by the works of the law. By *the hearing of faith* is meant the doctrine of the Gospel: *hearing* being put for the thing heard, namely, preaching: and *faith*, for the doctrine of justification by faith in Christ crucified. For *faith* signifies not onely the gift whereby wee beleeve, but also that which is beleeved.

In the third verse, *spirit* signifies the operation of the spirit, whereby the inward man is renewed and made like to God; or againe, the exercises of the inward man: and *flesh* signifies outward things or actions, that properly pertaine to the outward man, as circumcision, and such like. Thus 2 *Cor.* 5.17. *flesh* and the *new creature* are opposed. And *Paul* saith, *Rom.* 9.29. *He is a Iew, that is a Iew within in the spirit, having the circumcision of the heart. To begin in the spirit*, is to begin in godlinesse and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words is contained the first argument, whereby *Paul* proves the truth of his doctrine. It is framed thus: If ye received the spirit by my doctrine, my doctrine is true, and ye foolish that adde unto it justification by the workes of the law: but ye received the spirit by my doctrine: therefore it is true: and ye deale foolishly that have added to it justification by workes.

The *major* or first proposition is not expressed, but the proofe thereof in the third verse, thus: it is a point of extreme folly, when ye have begun in the spirit, to end in the flesh: therefore it is folly in you having received the spirit by my doctrine, to adde any thing unto it of your owne.

The use. When *Paul* saith, *Let me learne one thing of you*, he notes the fault of the Galatians, and of sundry others, who when they have attained to a certaine measure of knowledge in Gods word, are presently puffed up with pride, and often thinke themselves wiser than their teachers. This was the fault of the Corinthians, 1 *Cor.* 8. 10. and of sundry in our daies, who separate wholly from all our congregations, presuming to know that which they never learned of their teachers. That this overweening pride may not take place, we must joyne the knowledge of our selves, with the knowledge of Gods word, and mix our knowledge with love. For *love edifies*; and *bare knowledge swels the heart.*

Againe, here when it is said, *Received ye the spirit?* that is, ye did not receive the spirit by the workes of the law, but by the hearing of faith: Here, I say, we see the difference between the law and the Gospell. The law doth not minister the spirit unto us: for it onely shewes our disease, and gives us no remedie. The Gospell ministreth the spirit. For it shewes what we are to doe: and withall the spirit is given, to make us doe that which we are injoyned in the Gospell.

Here also we learne, that the preaching of the Gospell is necessarie for all men, because it is the Instrument of God to conferre the spirit. *While Peter was yet speaking, the spirit of God fell upon the Gentiles, Act.* 10. 44. *Paul* saith, *his ministery is the ministery of the spirit*, 2 *Cor.* 3. 5. saving the ministers and others, 1 *Tim.* 4. 16. And the most learned have need of this ordinance of God. For suppose they have knowledge sufficient, yet have they need of the spirit of God to guide and governe them. Further let it be observed, what is the scope of all our hearing and teaching, namely, that we may receive the spirit of God: without which spirit we can doe nothing.

Moreover, *Paul* here sets downe an infallible argument, whereby wee may bee assured that the Scripture is the word of God. For the Scriptures in their right use (which is in reading, hearing, meditation) have the divine and supernaturall operation of the spirit joyned with them, to comfort in all distresses, and in the very pang of death, and to convert the heart of man, making him in respect of righteousnesse and holinesse like unto God. This privilege have the Scriptures, *Isa.* 59. 21. and no word else.

Lastly, let us here observe the certain marke of true religion: and that is, that the preaching thereof conferres the spirit of adoption. This doth not the pretended Catholike Religion of the Papists: it doth not conferre unto men the spirit to assure them that they are the children of God; because it teacheth that we are to be in suspence of our salvation. Againe, by teaching humane satisfactions and merits, it ministreth the spirit of pride and presumption, as also the spirit of cruelties, and not of meeknesse: for they of that religion commonly delight in bloud: and there have been no wars, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion have beene at one end of them.

When

When *Paul* saith, vers. 8. *Began ye in the spirit, &c.* he teacheth a divine instruction, that true godlinesse and Religion stands in the spirit, that is, the grace of the heart, or in the exercises of the inner man, whether we respect the beginning, the middle, or the accomplishment thereof. *The kings daughter is all glorious within. Psal.* 45. 13. *The true worshippers worship God in the spirit, Joh.* 4. 23. *Rom.* 1. 12. *He is a Iew, that is a Iew, not without, but within the spirit, in the circumcision of the heart, Rom.* 2. 29. *God's kingdome stands in justice, peace & joy in the holy Ghost, Ro.* 14. 17. *He that is in Christ, must not know him in any carnall respects, but be a new creature, 2 Cor.* 5. 17. *Gal.* 6. 17. Baptisme is not the washing of the spots of the flesh, but the promise that a good conscience makes to God. By this doctrine wee see the fault of the world, which for the most part place religion in ceremoniall performance of some outward duties. The Jew used to come to God with sacrifices, and to draw neere to him with his lip, his heart being farre from God. The Papist hath turned the Apostolike and Catholike religion into a masse of ceremonies, borrowed partly from the Jewes, and partly from the Gentiles. And the multitude among us place their religion in comming to the Church, in outward hearing, in receiving the Sacraments, in some kinde of formall praying. These things may not be condemned, but the power and life of religion lies not in these things. Wherefore wee must not stand upon outward and painted shewes: but looke what thou art betweene God and thy selfe, that only art thou in religion. Thou praiest in the Church: but thou maist deceive the world in this. Tell me, dost thou pray at home? dost thou pray in thine owne heart unto God, by the spirit of praier? then thou praiest indeed. If thou canst approve thy heart unto God for any act of religion, then it is doneindeed, else not. Remember this.

Furthermore, *Paul* here teacheth that our after proceedings in religion must be answerable to our first beginnings in the spirit. And hence we may be advertised of many things. First, here we must take notice of the folly of Popish religion. For it begins in Gods merie and the merit of Christ: and it ends in our merits and satisfactions. Secondly, wee must take notice of the common sinne of our times. For in the practicens our religion we are deceived. We are not now that which we have beene twentie or thirtie yeares ago. For now we see the world abounds with Atheists, Epicures, Libertines, Worldlings, Newters, that are of no religion: and sundry that have heretofore shewed some forwardnesse, begin to falter and stagger, and to looke another way. This is not to begin and end in the spirit: but to begin in the flesh. Wee are bettime to amend this fault, least if our former zealebee turned to a secuelulke warmnesse, God in his anger spue us out.

Young men must here be advertised, as they grow in yeares and stature, so to grow up in good things, that both the first beginning and the after proceedings may bee in the spirit. Thus did Christ increase in grace, as hee increased in stature.

Lastly, aged persons that have begunne the spirit, must looke that they grow up in the graces of the spirit more than others, that they may end in the spirit. It is said of the angell of Thyatira, that *his love, services, and workes, were more at the last than at the first. Rev.* 2. 19. The same should be said of all aged persons. They which are planted in the house of God, *bring forth fruit in their old age. Psal.* 92. 16. It is the commendation of the old man, that by reason of his manifold experience, he knowes the Father more than others, 1 *Joh.* 2. 14. It is the praise of *Anna*, that she continually served God in fasting and prayer being 80. yeares old. When the outward man decaies, the inward man should be renewed. I speake all this the rather, because aged persons are much wanting in this duty. For more commonly are so ignorant in the things of God as they, they begin in the spirit, but the affections of their hearts usually end in the love of this present world. But they must be warned, that as they goe before others in age, so must they also exceed in the graces of the spirit. We use to say of children, *God make them good old men*: and it is well said. An old man is to bee regarded: but specially a good old man, who is more to be respected than twenties of younger yeares. Now aged persons when they grow in age, and not in the spirit, they lose their honour, for *age is a crowne of glory, when it is found in the way of righteousnesse, Prov.* 16. 31. Let them therefore pray with *David, Forsake me not, O Lord, in mine old age. Psal.* 71. 9.

4. Have ye suffered so many things in vaine? if so be it be even in vaine.

The interrogation, *have ye?* as much as *Ye have.* Because the question in this place conteineth less a speech affirmative. And the words carry this sense: Ye have professed the Gospel, and ye have suffered many afflictions for the same: but now have yee revolted from the Gospell, and therefore all your former sufferings are void, or in vaine.

The words, *if it be in vaine* are a limitation or qualification of that which was said before: and they carry this sense: Whereas I have said that your sufferings are in vaine, I speake it not simply, but with some hope of your repentance: which if it be, then that which should be in vaine, shall not be in vaine.

In this verse *Paul* sets downe a second reason, to prove the proposition of his first argument, on this manner: If yee received the spirit by my doctrine, then is my doctrine true, and yee fooles in revolting from it. For by this meanes the things which you suffered

suffered well, ye now suffer in vaine.

The use. When *Paul* saith, *Have yee suffered, &c.* hee signifies unto us the estate and condition of all beeleevers in this life, that they must be bearers and sufferers. The reason. To this are wee called, 1 *Pet.* 2. 21. for we are called to resigue all revenge to God, and therefore of our selves to be bearers and sufferers, *Matth.* 5. 39. *Resist not evill.* And we are called to imitate the passion of Christ, who suffered being innocent, & being reviled, reviled not againe. Moreover, it is for our good that wee should beare and suffer, 1 *Pet.* 1. 6. and *Psal.* 119. 71. It may bee demanded. What if my cause bee good, must I then suffer? *Ans.* Yea; The better thy cause is, the better are thy sufferings: *they are blessed that suffer for righteousnesse.* *Paul* commends himselfe by the multitude of his sufferings, 2 *Cor.* 11. 23. Againe, it may be demanded how long we must suffer? *Ans.* Even to the shedding of our bloud, if it bee for the resisting of sin, *Heb.* 12. 4. Lastly, it may bee said, how shall we be able to doe this? *Answ. God is faithfull, & will not lay on us more than we shall be able to beare*, 1 *Cor.* 10. 3. By this we are admonished, not to make a reckoning in this world, of pleasure and delight, as though the Gospel were a Gospel of ease, and as we use to say, *a gospel made of velvet*; but every one of us must take up his owne crosse, *Luk.* 9. 23. *If thou wilt bee my disciple, denie thy selfe, take up thy crosse*, that is, the particular affliction and miserie which God laies on thee. Againe, if in this world we must be sufferers by condition, then in dissentions and differences wee may neither give nor take the challenge, but must bee content to beare and put up wrongs and abuses. Lastly, in these daies of our peace, we must looke for daies of triall and affliction. For as yet we have suffered little for the name of Christ. The harvest of the Lord hath beene among us more than 40. yeares: therefore (no doubt) the time of threshing, fanning, and grinding come on, that as the Martyr said, *we may be good bread to the Lord.* And that wee may be able to suffer for the name of God, we must pray for this gift at Gods hand. For power to suffer is the gift of God, *Phil.* 1. 29. and we must observe the commandement of God, *not to feare the terrours of men*, *Rev.* 2. 10. 1 *Pet.* 3. 14. And for this cause, *we must* (as *Peter* saith) *sanctifie God in our hearts*: being assured by our faith, of the presence, protection, and providence of God.

When *Paul* saith, *Have ye suffered so many things?* he shewes that we must indure manifold miseries in this life. *Iacob* said to *Pharoe*, *his daies were few and evill. Many are the afflictions of the righteous*, *Psal.* 34. 20. Christ saith, *Take up thy crosse every day*, *Luk.* 9. 23. and thereby he signifies, that every new day that comes over our heads, we must looke for a new crosse. And for this cause it is not enough to be patient for a fit, but we must shew all patience and long suffering, and that with joyfulnesse, *Col.* 1. 11.

When *Paul* saith, *Have ye suffered so many things in vaine?* he signifies that our sufferings are of great use, unlesse our sinnes be the hinderance. It may then be demanded, what is the use of our sufferings? The Papists answer, that in our baptisme or first conversiõ, Christs sufferings doe all, and abolish the whole fault and punishment: but if we sin after our conversion, then they say, Christs sufferings abolish the fault and the eternall punishment, and our owne sufferings abolish the temporall punishment. But this doctrine lessens and obscures the mercy of God: and it must be observed, that *Paul* holds all their sufferings to *be in vaine*, that seeke remission of sins, or justification in any thing out of Christ.

Now wee for our parts make five other uses of our sufferings. First, they serve for triall of men, that it may appeare what is hidden in their hearts, *Deut.* 8. 2. Secondly, they serve for the correction of things amisse in us, 2 *Cor.* 11. 23. Thirdly, they serve as documents and warnings to others, specially in publike persons: thus *David* suffers many things after repentance, for his murther and adulterie. Fourthly, they are markes of adoption, if we be content to obey God in them, *Heb.* 12. 7. Lastly, they are the troden and beaten way to the kingdome of heaven, *Act.* 14. 23.

When *Paul* saith, *If they be in vaine*, we are to observe his moderation. He reproves and terrifies the Galatians, yet so as he is carefull to preserve the hope of mercy in them, and the hope of their amendment in himselfe. The like hath beene the practice of the Prophets. *Ionas* preached, *yet forte in daies and Ninive shall bee destroyed*: but withall he addes, *It may be the Lord will repent, and turne from his fierce wrath*, *Ion.* 3. 9. *Peter* saith to *Simon Magus*, *Thou art in the gall of bitternesse*: but withall he addes, *Pray Godsbat the thought of thy heart may be forgiven thee*, *Act.* 8. 21. See the like, *Ioel* 2. 14. and *Amos* 5. 15. And thus are Ministers of the Gospell to delay and qualifie their reproofes and censures.

5. *He therefore that ministreth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?*

These words are a repetition of the second verse, whence the exposition must be fetched. The words [*and worketh miracles among you*] are added: and they carry this meaning; That God gave to the Galatians not only the spirit of adoption, but also other extraordinary gifts of the spirit, as to speake with strange tongues, to cure diseases, and such like.

Repetitions in Scripture are not idle, but of great use, and signifie unto us the necessitie of the thing repeated; and the infallible certainty of it. The substance therefore of this verse must carefully be remembred, and that is this; Ye received the spirit by my doctrine; therefore it is true, and of God. The argument is of great use. For by it we come to an infallible

infallible assurance of the certainty of Scriptures, and of true religion derived thence.

The Galatians are now revolted from *Pauls* doctrine, and they erre in this foundation: and yet *Paul* saith in the time present, *He that ministreth the spirit unto you.* Hence it appeares, that fals of infirmitie in the childe of God, doe not utterly extinguish the spirit, but onely grieve, or make sad the spirit.

Againe, *Paul* here teacheth, that God is the only & proper author of miracles. For he that ministreth the spirit, worketh miracles, namely God. A miracle is a worke above the strength of nature: therefore it can be effected of none but the Author of nature. It may be objected, the Apostles, Prophets, and others, had a gift to worke miracles: *Iosuah* commanded the Sun to stand, *Ios.* 10. 12. and *Elias* commanded fire to come downe from heaven, 2 *King.* 1. *Ans.* God never gave to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded upon revelation: and the revelation was, that God himselfe would worke such or such a miracle, when they prayed, commanded, or imposed hands. Men therefore properly are but the mouth of God, and messengers to signifie what he will doe. Againe, it may be objected, that the devill can worke miracles. *Answ.* He can worke a wonder, or things extraordinary, in respect of the ordinarie course of nature. Thus he caused fire to fall from heaven: and hee caused ulcers to arise in the body of *Iob*, and that true ulcers. And this he did by the force of nature, better knowne to him than all the world. But as for a true miracle that exceeds the strength of nature, he cannot possibly doe it: no not Christ himselfe as man, though he be exalted above all men and Angels. By this we see that they are deceived, who thinke that the devill can make raine, thunder, and lightening. Indeed when the matter of raine and thunder is prepared by God, he can hasten it and make it more terrible: but raine and thunder hee cannot make, for that is indeed as much as any miracle. Againe, it is a foolishood to thinke, that Alchymists are able to turne baser metrals into gold. For it is a worke of creation to turne a creature of one kinde into a creature of another kind. It is also as foolish to imagine that witches by the power of the devill are able to turne themselves into cats and other creatures. None can doe this, but God that made the creature.

Heere againe we see the use of miracles, that is, to confirme doctrine in the Apostolike Churches. That their use is further to confirme doctrine even at this day, it cannot bee proved.

Lastly, here in the Galatians we see what an easie thing it is to fall from God, from out faith and allegeance to him. They were taught by *Paul*, they had received the spirit of adoption: they were enabled to worke miracles: and yet for all this, they fall away to another Gospell. They must be a looking glasse to us. In peace we are now constant: but triall shall come, our frailty shall appeare. That our frailtie and weaknesse may not be hurtfull to us, wee must remember two rules. One is, not to have a conceit of any thing in us, but to build our faith and religion in mare, as in the presence of God, *Rom.* 11. 20. The second, to take heed that there be not in us an evill, corrupt, and dissembling heart. For if our heart bee naught, our faith cannot be good, *Heb.* 4. 12.

6. *As Abraham beleeved God, and it was imputed to him for righteousnesse.*

7. *Know ye therefore that they which are of faith, are the children of Abraham.*

The words, *Even as Abraham, &c.* have reference to that which were before, on this manner. Ye Galatians received the spirit by my doctrine; and my doctrine was the preaching of justification by faith without works: which doctrine is like and suitable to the example of *Abraham, who beleeved God, and it was imputed for justice.*

Here *Paul* sets downe the second argument whereby he proves the truth of his doctrine. And it is framed thus: As *Abraham* was justified, so are the children of *Abraham*. *Abraham* was justified by justice imputed; and apprehended by faith, vers. 6. Therefore the children of *Abraham* are thus justified. This conclusion is the principall question: it is not here expressed, but in the roome thereof is declaration is made, who are the true children of God, namely, they that are of *Abraham*, in respect of faith.

That which is said here of *Abraham*, is a maine ground concerning the justification of a sinner, in the bookes of the old and new Testament: therefore I will more carefully search the true interpretation of it.

Some expound the words thus: *Abraham* beleeved God, and the world reputed him for a good and vertuous man. But if this be the right sense, then *Paul* is deceived, who brings this text to prove the justification of *Abraham*, not onely before men, but also before God. Now vertue and goodnesse, which is in estimation among men, is not sufficient to acquit and justifie us before God.

The second exposition is of the Papists, who by *faith* here understand a generall faith, wherby the articles of faith are beleeved: and by *imputation*, *they understand reputation*, whereby a thing is esteemed as it is indeed. And they teach that faith is reputed for righteousnesse, because (say they) faith formed with charitie, is indeed the justice whereby a sinner is justified before God. But this exposition hath his defects and errors. For first of all, Charitie is not the fruit or life of faith, but the fruit and effect of it, 1 *Timothe.* 1. *The end of teaching is love out of a pure heart, good conscience, and faith unfained.* It is objected,

cted, that *as the body is dead without the soule, so is faith without works, Iam.2.26.* and therefore that works are the life of faith. *Ans.* Saint *Iames* by faith understands a pretended faith, or the profession of faith, as appeares by the words, v.14. *though a man say he hath faith:* and v.18. *shew me thy faith.* Now of this profession of faith, workes are the life.

Secondly, this exposition makes faith, or the act of beleeving, to be our whole and intire justice before God: whereas indeed if it bee justice, it is but one part thereof. And in the act of beleeving, love cannot be included.

Thirdly, faith joyned with charitie, is not the justice whereby a sinner is justified. For our faith and love are both imperfect: and faith is imputed for righteousnesse without workes, *Rom.* 4. 6. and therefore without charitie. For this is charitie, to keepe the commandements of God, *Iob.* 15.10. *Paul* saith, that the righteousnesse whereby we are justified, is *by* or *through faith, Phil.*3.9.& therfore our justice & our faith are two distinct things.

The third exposition is also from the Papists, that faith is reputed for righteousnesse: because it is reputed to bee sufficient meanes to prepare men to their justification: but this cannot be the sense of this place. For this was spoken of *Abraham* after he was justified, and therefore needed no preparation to justification.

Let us now come to the true sense of the words. In them I consider two things, *Abrahams* faith, in these words, *Abraham beleeved God:* and the fruit of his faith, in these words, *and it was imputed to him for righteousnes.* Touching his faith, I consider three things. The first is the occasion, which was on this manner: After the conquest of the heathen kings, *Abraham* was stil in some feare: in this regard the Lord comforts him, *Gen.* 15. 1. *I am thy buckler, and thy exceeding great reward.* But to this *Abraham* replies, *I want issue:* and the Lord answers, *I will make thy seed as the starrs of heaven, Gen.* 15.5. Now then looke as God renewes and inlarges his promise to *Abraham*, so *Abraham* renewes his faith: and hereupon *Moses* and *Paul* say, *Abraham beleeved God.* God doth not now inlarge his promises to us as to *Abraham*: nevertheleſſe, the promises recorded in the Bible, are renewed to us partly by preaching, and partly by the use of the Sacraments: and we accordingly are to renew our faith, specially in the time of feare and danger.

The second thing is the object, or matter of his faith, and that is, the multiplication of his posterity. It may be said, how could *Abraham* be justified by such a faith? *Ans.* The promise of the multiplication of his seed, was a dependant of a more principall promise, *I am thy God all-sufficient, Gen.*17.1. and *I am thy exceeding great reward, Gen.*15.11. In this carnall seed, *Abraham* specially respected (by the eye of faith) the blessed seed of the woman. He therefore beleeved the promise of a seed, as it was a pledge unto him of a thing more principall, namely the favour of God, and as it was a meanes to effect the incarnation of the Son of God. In his example we are taught how we are to respect and use earthly things: we are to respect them as pledges of Gods favour, and to use them as meanes to further us to Christ, and to the attainment of our salvation.

The third point is, the properties of *Abrahams* faith, which was a faith against hope. For he beleeved a promise of a seed, when his bodie was halfe dead, and *Sarai* was barren. In like sort we keeping true religion and good conscience, must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling, beleeve the promise of remission of sinnes, and life everlasting.

In this effect and fruit of *Abrahams* faith, three things must be considered. The first is, what is meant by *Imputation.* To *impute* properly, is a speech borrowed from merchants: and it signifies to reckon, or to keepe a reckoning of expences and receits. Thus *Paul* saith, *Philem.* 18. *If he have done thee any wrong, impute it to me;* that is, set it on my reckoning. And this word is here applied to the judgement of God, because hee is our soveraigne Lord, and we are his debters: and he doth adjudge unto men for their sins, either pardon, or punishment.

Imputation in God is two-fold: one Legall: the other Evangelicall. Legall is, when God willeth and adjudgeth the reward to him that fulfilleth the law. Thus *Paul* saith, *Rom* 4.5. that *the wages is imputed to him that worketh*, and that *of debt.* Evangelicall imputation is, when God accepts the satisfaction of Christ our suretie, as a paiment for our sins. In this sense is the word *Impute*, taken ten times in the 4. chapter to the Romans, and in the same is it used in this place.

The second point is, what is imputed? *And it was imputed*, that is, faith. *Faith* here must be considered two waies; first, as a qualitie in it selfe, and thus it is imperfect, and consequently cannot be imputed to us for our justification. Againe, faith must be considered as an instrument, or hand holding and receiving Christ: and in this regard beleeving is put for the thing beleeved. And thus must this text be understood. *It was imputed to him*, that is, the thing which his faith beleeved was imputed to him by God: for the act of beleeving is not our justice, as I have shewed.

The third point is, what is meant by *righteousnesse?* *Ans.* That which is called in Scripture the Justice of God, which is sufficient to acquit a sinner at the barre of Gods judgement. Thus then the sense is manifest: *Abraham* beleeved the promise of God, specially touching the blessed seed; and that which he beleeved, namely, the obedience of the Mediator (the blessed seed,) was accepted of God

God as his obedience for his justification.

It is objected, that the obedience of Christ is to bee imputed to none, but to Christ, who was the doer of it. *Answ.* It is to be imputed, that is, ascribed to him as to the author thereof: and withall, because he did performe it in our roome and stead, and that for us, it is to be imputed to us.

Secondly, it is objected, that workes are also imputed as well as faith, *Psalme* 106. 31. *Phines executed judgement, and it was imputed to him for righteousnesse. Answer.* There is *justice of the person, and justice of the act. Iustice of the person* is that which makes the person of man just: *Iustice of the act* is that which makes the act of the person just, and not the person it selfe. Now the Psalme speakes onely of the justice of *Phines* action: and the meaning of the words is this, that God reputed his action as a just action, whereas men might haply condemne it. This place therefore proves not that workes are imputed for the justification of any man.

Thirdly, it is objected, that imputed justice was never knowne in the Church till 1500. yeares after Christ, *Ans.* It is false. *Bernard* saith expressly, *death is put to flight by the death of Christ, and the justice of Christ is imputed to us:* and againe, *the satisfaction of Christ is imputed to us.* Againe, sundry of the fathers, as *Augustine, Hierome, Chrysostom, Theodoret, Anselme*, entreating upon the text of *Paul*, 2 *Corin.*5.21. avouch, that the justice whereby we are justified, is not in us, but in Christ. And it is a received doctrine with them, that *a sinner is justified by faith alone*: now faith alone presupposeth an imputation of justice.

Serm. ad mil. Temp. c.11. Epist.190.

The use. Hence it followes, that there is no merit of mans workes, either in the beginning, or in the accomplishment of our justification. For faith is imputed for justice to him that beleeveth and worketh not, *Rom.*4.5.

Againe, by this wee see there is but one justification: and that the second by workes, whereby a man of a good man, is made better, is a meere fiction. For just *Abraham* is not justified by his good workes wherewith he abounded, but after his first justification, faith still imputed to him for righteousnesse.

Thirdly, here we see what is that very thing whereby wee are to appeare just before God, and to bee saved, and that is, the obedience of Christ, imputed to us of God, and apprehended by our faith.

Lastly, here wee see our duty. God sits as a Judge over us, hee takes a reckoning of us for all our doings, the Law is an hand-writing against us: to some he imputes their sinnes, to some hee remits them. Wee therefore must come into the presence of God, plead guilty, and acknowledge our selves to bee as bankrupts, and intreat him to grant pardon for us, and to accept the satisfaction of Christ for us: then will God not impute our sinnes, but the obedience of Christ for our justification: and accept him as our surety in life and death.

The declaration of the conclusion followes in the ninth verse, and it shews who are the true children of *Abraham*. The meaning of the words must first bee considered. *To bee of faith*, is to bee of *Abrahams* faith, *Rom.*4. 16. And *to be of Abrahams faith*, is to beleeve and apply the promise of righteousnesse, and life everlasting by Christ, as *Abraham* did: and to rest in it for our justification and salvation, vers.10. They are said *to be of works*, who doe the workes of the law, and looke to be justified thereby: therfore they are of faith, who beleeve in Christ, and looke to bee saved and justified thereby.

And they which thus beleeve with *Abraham*, are said to be *his children*. It may be demanded, how? *Answer*, Children of *Abraham*, are of two sorts: some by nature, some by grace. By nature are they which are of *Abraham* by the flesh, or naturall generation, as *Ismael* was. By grace, all beleevers are children of *Abraham*: and that three ways. First, by Imitation, in that *Abraham* is set forth unto us as a patterne, in the steps of whose faith all true beleevers walke, *Rom.*4.12. Secondly, beleevers are children of *Abraham* by succession, in that they succeed him in the inheritance of the same blessing. Thirdly, they are children to him by a kinde of spirituall generation. For *Abraham* by beleeving the promise of a seed, did after a sort beget them. Indeed properly the promise and election of God makes them children: and *Abraham* by his faith, beleeving the foresaid promise, receives them of God as his children. In this regard beleevers are called *children of the promise, Rom.*9.9. and *the seed* that is of the faith of *Abraham*, *Rom.*4. 16. Now then the meaning of the text is, that beleevers, though uncircumcised, are the children of *Abraham*. It may be said, what privilege is this? *Answ.* Great: for the children of *Abraham* are children of the covenant, and children of God.

Act.3.25. Rom.9.8.

The use. In this verse *Paul* sets downe one thing, namely, the true marke of the childe of *Abraham*, and that is, to bee of the faith of *Abraham*. Here then marke first of all, the Jews, though descending of *Isaac*, are no children of *Abraham*, because they follow not the faith of *Abraham*. Secondly, the Turkes are no children, though they plead descent from *Agar* sometimes, and sometime from *Sara*, terming themselves Agarens, and Saracens. For they tread under foot the faith of *Abraham*. Thirdly, the Papist will nothing helpe himselfe by the plea of Antiquity, Succession, and universall consent, except he can shew some good evidence, that hee is of the faith of *Abraham*, which hee cannot; for this faith hee hath corrupted, as I have shewed. Lastly, our profession of *Abrahams* faith, partly in teaching, and partly in hearing, and in the use of the Sacraments, is not sufficient to prove us the children of *Abraham*. For

not every one that saith, Lord, Lord, shall enter into the kingdome of heaven. Mat. 7.22.

Therefore we must labour to be indeed and in truth of the faith of *Abraham*, and to walk in the steps of his faith. And to this end, wee must do three things: first, we must have knowledge of the maine and principall promise, touching the blessing of God in Christ, and of all other promises depending on the principal: and wee must know the scope and tenour of them, that we be not deceived. Secondly, wee must with *Abraham* beleeve the power and truth of God, in the accomplishing of the said promises, or in the working of our vocation, justification, sanctification, glorification, *Rom. 4.21.* Thirdly, we must by faith obey God in all things, shutting our eyes, and suffering our selves (as it were, to bee led blind-fold by the word of God. Thus did *Abraham* in all things, even in actions against nature, *Hebr. 11.* But this practice is rare among us. For there are three things which prevaile much among us, the love of worldly honour, the love of pleasures, and the love of riches: and where these beare sway, there faith takes no place. It will be said, that faith is much professed. *Ans.* Faith was never more professed, yet there was never lesse true faith. For the common faith of men, is a false faith. For in some it is conceived without the meanes of the word, prayer, Sacraments; and in others, it is severed from the purpose of not sinning. Now faith conceived without the true means, and faith joyned with a purpose to live as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreover, that which *Paul* hath said of the children of *Abraham*, hee proves by the testimony of the Galatians, in these words, *Know ye therefore, or ye know*: that is, upon the saying of *Moses*, in the former verse, ye your selves know this to bee a truth, which I said. Marke here, *Paul* requires such a measure of knowledge in beleevers, that they must bee able to judge of the gathering of this or that doctrine, out of this or that place of scripture. This shewes the contempt of knowledge in these our dayes to be great: for most men reject the preaching of the Gospell, and content themselves with teaching and schooling of nature.

8. *For the scripture foreseeing that God would justifie the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.*

9. *So then, they which are of faith, are blessed with faithfull Abraham.*

Against the argument in the two former verses, a doubt, or exception might bee moved, on this manner: Wee grant, that they which are of the faith of *Abraham*, are justified as he was, so they be Jewes, and not Gentiles. Now this doubt, exception, or objection, *Paul* removes in these verses, thus: When

A God said to *Abraham*, *In thee shal all the Gentiles be blessed*: hee signified the justification even of the Gentiles by faith: therefore all that are of faith, even the Gentiles, are blessed of God, as *Abraham* was.

In the 8. verse I consider three things: the occasion of the speech of God to *Abraham*, namely, *God. free knowledge*: the manner of his speech, *the preaching of the Gospel to Abraham*, and the testimonie it selfe, *In thee, &c.*

Touching the occasion: first, it may be demanded, whether this foreknowledge in God bee a bare foreknowledge, severed from the will of God, or no? *Ans.* No: Gods foreknowledge is in all things joined with his decree or

B will. If God should fore-see things to come, and in no sort will or nill them, there should be an idle providence. *Christ was delivered by the will and foreknowledge of God, Act. 2.2,3* and the Jews for their parts *did nothing* in the crucifying of Christ, *but that which the hand and counsel of God had determined to be done, Act. 4.28.* Neither is God by this doctrine made the author of sinne. For sinne comes to passe, not from the will of God, but according to his will: in that he foresees evill, and withall wils not to hinder the being of it; and evill not hindered, comes to passe.

Againe, it may bee demanded: In what order the foreknowledge of God stands to his will. *Ans.* The foreknowledge of things that

C may possibly come to passe, goes before his will: the foreknowledge of things that shall certainly come to passe, followes the will and decree of God. For things come not to passe because they are fore-seene, but because they are come to passe according to the will of God, therefore they are foreseene. Now then because foreknowledge in God is joyned with his will, and is alwayes a consequent of it, it is often put for the counsell, will, and decree of God, as in this place.

In this text two things are to bee considered of Gods foreknowledge. The first is, who or what foresees? Answer is here made, *The Scripture foresees*; that is, God foresees, and the Scripture records things foreseene by him. Hence it appeares, that the things of *Moses*

D are the word of God. For they foretell things to come 2000. yeares after, as the calling and benediction of the Gentiles in the seed of *Abraham*. In the same regard the writings of *Paul* are the word of God. For there hee reveales and sets downe in writing more than 2000. yeares after, what was the intention of God, when he said to *Abraham*, *In thee shal all the Gentiles be blessed.*

The second point is, what is foreseene? Answer is made, *that God justifieth the Gentiles*, that is, God will as certainly justifie them in time to come, as if he had then done it, when hee spake the words. Some teach, that the Predestination of God is his decree, in which he purposeth to redeeme and justifie all men, of all ages and times, so bee it they will beleeve.

beleeve. But I finde no such decree in the word. Here wee see Gods decree is onely to justifie all the Gentiles in the last age of the world. And thus the text of *Paul* must be understood, *God would have all men to be saved, 1 Tim. 2.* namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles of all ages and times.

In the next place, the manner of the speech and testimony of God must bee considered, in that he is said *to preach the Gospell to Abraham*. Here marke the antiquity of the Gospell: and the markes of true religion, which for his substance was knowne not only to the Apostles, but also to the Prophets and Patriarkes. So ancient is the true way of life, and the doctrine of justification by faith without workes. Papists plead Antiquity for their religion: but in vaine: for the proper points and heads of their religion were taken up since the dayes of Christ, some two hundred yeares after: some 400. some 600. some 800. some a thousand, and some 1400. yeares after.

The third point is the speech or testimony it selfe: *In thee shal all the Gentiles be blessed. In thee*, that is, in thy seed, *Christ, Gen. 22.18.* who is in thy loines: into whom the Gentiles are ingrafted by faith, and consequently into thee. For they are the seed of Christ, *Isay 53.10.* who is the seed of *Abraham*. Against, here it is said, *All the Gentiles*: but *Gen. 17.4. Abraham* is called *the father*, not of all, but *of many nations*. *Answ.* He is the father *of many*, in respect of his flesh: and hee is a father *of all* the Gentiles, in regard of his faith. Against, it is usuall in Scripture, to put the word, *all*, for *many*, *Rom. 5.15. 18.* And the benediction here mentioned, comprehends all the spirituall graces of God, as vocation, justification, glorification, *Eph. 1. vers. 3.*

The use. In that the Lord saith, *All the nations shal bee blessed in Abraham*, hence I gather, that the nations of the Jews shall be called and converted, to the participation of this blessing: when, and how, God knowes: but that it shall bee done before the end of the world we know. For if all nations shall be called, then the Jewes.

Against, that which was fore-told to *Abraham*, is verified in our eyes. For this our English nation, and many other nations are at this day blessed in this seed of *Abraham*. Upon the consideration of this, wee are admonished of many things. First, wee are to give to God great thanks and praise, that wee are borne in these dayes. For many Prophets, and great Kings, desired to see that which wee see, and could not obtaine it. Secondly, wee must every one of us in our hearts amend, and turne unto God, and unfainedly beleeve in Christ, that wee may now in the acceptable day bee partakers of the promised blessing. The Lord saith, *Gen. 22.18. In thy seed all the nations of the earth shal be blessed, or bless themselves*: because they shall use all good meanes, that they may bee filled with the blessings of God. Thirdly, we must bless all, use good to all, and hurt none: for *we are heires of blessing, 1 Pet. 3.8.* Lastly, wee must here marke our comfort: if we truly turne to God, and beleeve in the holy seed of *Abraham*, all things shall goe well with us: *God shal bless them that bless us, and curse them that curse us, Gen. 12.3.*

The ninth verse is the conclusion of *Pauls* answer: and it is in effect and substance one and the same with verse 7. and it signifieth that all men that bee of *Abrahams* faith, (though otherwise forreigners and Gentiles to *Abraham*) shall be partakers of the same blessing of God with him. It may be said: How shall we have the same blessing, when wee have not the like faith? *Ans.* God respects not the greatnesse of our faith, so much as the truth of it. And if faith erre not in his object: that is, if we make Christ crucified our Redeemer, and joyne nothing to him: if there be further, a will to beleeve and to apprehend Christ, with care and constancy to increase in faith, and a purpose not to sinne, God will accept this true and honest will, for the deed.

10. *For as many as be of the workes of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the law, to doe them.*

In these words, *Paul* sets downe a second reason, whereby hee proves, that not onely the Jewes, but also the Gentiles, are blessed as *Abraham* was, by faith. And the reason is drawne from the contraries, thus: *They that are of workes*, that is, that looke to be justified by workes, are under the curse. Therefore, they that are of faith, are blessed, and justified with *Abraham*. Moreover, *Paul* addes the proofe of this second reason, in the next words, and it is framed thus: They which fulfill not the law are accursed, they which are of workes, fulfill not the law: therefore they are accursed.

Whereas *Paul* saith, *that they are under the curse, that will be of workes*, wee see the whole world almost, walkes in the way of perdition: it is a conclusion of nature, that wee must bee saved and justified by our workes. The young Prince in the Gospell said, *Good master, what must I doe to be saved? The Jewes would not bee subject to the justice of God, but they established their owne righteousnesse, of the Law. Rom. 10.3.* Our common people, and they that shew to be wise, say, they looke to be saved by faith: but indeed they turne their faith to workes. For what is their faith? surely, nothing else (as they say) but their good meaning, or their good dealing, or their good serving of God.

Hence against it followes, that the Papacy or Popish religion is the way to perdition, in that it prescribeth and teacheth justification by workes. On the contrary, our religion is the safest and surest from danger, because it

it teacheth the free justification of a sinner by the blood of Christ. And this makes the Papists, in the day of death, to renounce justification by their workes. *Steven Gardiner*, a bloody persecutor, being on his death-bed told of free justification by the blood of Christ, said; *You may tell this to me, but doe not open this gap to the people.* One of late in a publike execution of justice said hee would die a Catholike, and withall hee added, that hee looked to bee saved onely by the passion of Christ.

In the proofe of the reason, three things are to bee considered: what the curse is: who are accursed: and when.

The curse is eterhall woe and misery: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man or without him. The curse within man is manifold. In the minde there is ignorance of God, of our selves, of true happinesse, and of the meanes to attaine to it. Againe, there is a great difficulty with much paine, to learne and retaine things to be learned and retained. And this is a curse of God upon our minde. In the conscience there are manifold accusations, terrors, and feares, arising upon every occasion, and they are flashings (as it were) of the fire of hell, unlesse they bee quenched in this life by the blood of Christ. In the will there is an inclination to all manner of sinnes without exception. Againe, there is hardnesse of heart, whereby the will of man is unpliable to that which is good, unlesse it be renewed. In the body there are more diseases than the Physitians bookes can expresse: and as many diseases as there bee in us, so many fruits of sinne there are, *Iob.5.14.*

The curse without us is three-fold. The first is, a spiritual bondage under the power of the devill, who by reason of sinne, workes in the hearts of unbeleevers, *Eph.* 2. and hath the power of death, *Heb.2.14.*

The second is an enmitie of all the creatures with man since the fall. And this appeares, because when God receives us to bee his people, he makes a covenant with all creatures, in our behalfe, *Hos.2.18.*

The third containes all losses, calamities, miseries, in goods, friends, good name. Reade *Deut.28.*

The curse in the end of this life is death, which is the separation of body and soule, *Rom.5.12.* and death in his owne nature is a fearefull curse, and the very downefall to the pit of hell.

The curse after this life is the second death, which is separation of body and soule from God, with a full apprehension of the wrath of God. And if the paine of one tooth or finger bee oftentimes so great, that men rather desire to die than live, how great then shall the paine bee, when all the parts of body and soule shall be tormented? And the eternity of this death increaseth mans misery. If a man might suffer so many yeares as there are drops in the sea, and then have an end, it were some comfort: but when that time is expired, man is as farre from the end of his woe as ever he was.

This in summe and substance is the curse here mentioned: and it were to bee wished, that men would more thinke and speake of it, than they doe: then would there be more conscience of sinne.

The next point is, who are cursed. *Answer. They which do not all things according to the law.* Here is an *Item* for them that keepe some Commandements, but not all. *Herod* would doe some things at the motion of *Iohn* Baptist, but hee would not leave his incestuous marriage with his brothers wife, *Marke 6.* 20. There bee at this day that are very forward in good things; yet some of them will not leave their swearing, some their lying, some their uncleannesse, some their usury. But God will not part stakes with man: hee will have all, or none. *He that breakes one commandement, is guilty of all, Iam.* 2. And there is good reason, that he which obeyes, should obey in all. For where God renewes, hee sanctifies throughout, and fils him with the seed of all grace, that they may performe obedience, according to all the Commandements of the Law.

Againe, hee is cursed that doth not all things which the Law prescribeth; or if hee doe them, yet doth not continue in all. So then hee is cursed, that breakes the Law but once, and that onely in one thought: for such an one doth not continue in all things. Now then, O sinfull man, what wilt thou doe, to avoid the curse? For thou hast in thought, word, and deed, broken the law. Doest thou thinke to appease the wrath of God with gold and silver? the whole world, and all things therein, are the Lords, and thou maist not thinke to hide or withdraw thy selfe from the presence of God: for all must come and appeare before his tribunall seat, in their owne persons. Neither may we thinke to escape because God is merciful. What wilt thou then doe to escape this horrible curse? when thou hast done all thou canst do, thou canst no way helpe or relieve thy selfe.

The only way of helpe is this: Thou must fly from this sentence of the law, to the throne of grace for mercy; instantly asking, seeking, knocking at the gate of mercy, for pardon of thy sinnes. And that thou maiest bee encouraged to this duty, consider with mee, that at thy first purpose to amend, and to turne unto God, thy sinnes are pardoned in heaven. *David* saith, *Psalme 32.5. I thought I will confesse my sinne against my selfe. And thou forgaveest me.* Marke the speech, *I thought.* The prodigall childe, *Luke.15.* upon his purpose to return to his father, (before he had indeed humbled himselfe in word) was received to mercy:

When

When *David* said, *I have sinned*, *Nathan* in the name of God said, *Thy sinne is forgiven thee.* It may be, thou wilt say, the curse is absolute. *Ans.* The threatning of the Law must bee understood with an exception, which the Gospell makes on this manner: The Law saith, Cursed is the transgressore: and the Gospell saith, *Except he repent, Ninive* preached, *Yet forty dayes* and Ninive shal be destroied: yes without there is added an exception, *In mercy bee the Lord will repent of his foreshewed judgment.* Againe, thou wilt say, my sinnes are very grievous, therefore I feare I shall not escape the curse. *Ans.* Free giveresse is promised without any limitation, to any number or kindes of sinne: (onely the sin against the holy Ghost excepted.) Therefore appeare with boldnesse in thy heart to the throne of grace, intreat for forgivenesse, as for life and death, and thou shalt escape the curse.

The third point is, when is a sinner accursed. *Ans.* In present, in the time of this life. For the Lord saith not, *he shal be accursed*, but *he is accursed.* There bee among us whom no sermons or exhortations will amend: and such persons thinke themselves without the reach of any danger; for they think the time is very long to the last judgement. But they are deceived touching themselves. For God with his owne mouth hath given the sentence, that they are accursed; there remaines nothing but the execution. The halter is already about their necks, and there remaines nothing but the turning of the ladder only, the execution is already in blindnesse of minde, and hardnesse of heart. He that beleeves not, is already condemned, *Iohn 3.*

Lastly, a memorable conclusion of *Paul* is here to bee observed; That it is impossible for any man, within himselfe, for the time of this life, to fulfill the Law of God. For *Paul* here takes it for a confessed and granted conclusion: otherwise his argument will not hold: which must bee framed on this manner: Hee which fulfils not the law, is cursed: hee which is of workes, fulfils not the law: therefore hee is accursed. If further prove it thus: If we could fulfill the law, wee might bee justified by the law: but no man can bee justified by the law, or by workes: therefore no man can fulfill the law. Againe, *Paul* saith, *Roman. 7.* 14. that the *law was spiritual*, requiring inward and spirituall obedience, and that *hee was carnall*, and therefore not conformable to the law: that *hee was sold under sinne*: that when *he would doe good, evill was present*: that *he carried about him the bodie of death.* And all this he saith of himselfe, about twenty yeares after his owne conversion. Such as our knowledge is, such is our love to God and man. Now we know God onely in part: therefore wee love in part; and consequently, wee doe not fulfill the law. Against, the Scripture puts all men, even the regenerate, under the name of sinners to the very death, *Isa. 64.4. All our righteousnes is as a defiled cloth, Pro.20.9. Who can say, my heart is cleane? Iob cannot answer God for one of a thousand, Iob 9.* The righteous man shall pray for the pardon of his sinnes *in a time when he may be heard, Psalm.32.6. If we say we have no sinne, we deceive our selves, 1 Iohn 1.9.* The Papists say, that all these places are meant of venialll sinne. *Answ.* There are no veniall sinnes, which in their owne nature are not against the law of God, but onely before it. *The stipend of every sinne is death, Rom.6.23.* If we were perfectly sanctified, and consequently fulfillers of the Law in this life, then Christ should not be a Saviour, but an instrument of God, to make us our owne Saviours. And to say this, is blasphemy. Lastly, that which man could doe by creation, so much the Law requires at our hand: but man by creation could love God with all the powers of his soule, and with all the strength of all the powers: which now (since the fall) no man can doe. It remaines then for an infallible conclusion, that it is impossible for any man in the time of this life to fulfill the Law.

The use. This point serves notably to condemne the folly of the world. The Israelites say at Mount Sinai, that *they will doe all things which the Lord shall command them, Exodus 19.8.* The young Prince said, that hee *had kept all the commandements from his youth, Mar. 10.20.* Our common people say, that *they can love God with all their hearts, and their neighbour as themselves.*

Secondly, this doctrine serves to confute sundry errors of the Papists, who blasphemously teach, that a man after justification may fulfill the law in this life: that a man may for a time be without all sinne: that workes of the regenerate are perfect, and may be opposed to the judgement of God: that men may supererogate, and doe more than the law requires. The ground of all these conclusions is this: They say, there is a double degree of fulfilling the law. The first is in this life, and that is; to love God truly above all creatures, and to love our neighbour as our selves, in truth. The second is, to love God with all the powers of the soule, and with all the strength of all the powers: and this measure of fulfilling the Law is reserved to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Object.1. God promiseth the Israelites, that *he wil circumcise their harts, that they may love him with all their harts, with all their soules, and with all their strength, Deut.30.6.* And thus *Iosia turned to God with all his heart, with all his soule, and with all his strength, according to all the law of Moses, 2 Kin.23.25. Answ.* The phrase [*with all thy heart*] is taken in a double signification. Sometimes it is opposed to a double heart, and then it signifies a true and upright heart, without guile or dissimulation. Thus they of Zebulon are said, *not to speake with a double heart, 1 Chron.12.33.* but *with a perfect heart, v.38.* Where marke the opposition of

of an whole or perfect heart, to a double heart. In this sense are the places before-named to be understood. Nevertheless the whole heart, soule, and strength, in the summe of the morall law, signifies all powers of the soule, and all the strength of all the powers. Thus doth *Paul*, *Rom.* 7. expound the law, when he saith, *the law is spiritual*; and by the prohibition of lust, gives the meaning of the whole Law. For concupiscence, or lust, comprehends the first thoughts or motions.

Object. II. Noah is said to *bee just and perfect*, *Genes.* 6. and God commands *Abraham to walke before him, and to be perfect*, *Gen.* 17. 1. *Paul* saith, *Let as many as bee perfect bee thus minded*, *Philippians* 3. 15. *Answer.* There is a double perfection; *perfection of parts*, and *perfection of degrees*. *Perfection of parts* is, when a man hath in him, after hee is regenerate, the beginnings of all vertues, and the seedes of all graces, by which hee endevours to obey God in all his lawes and Commandements. *Perfection of degrees* is when the law is fulfilled both in matter and manner, according to the rigour of the Law. Now the former places speake onely of the perfection of parts: and that is such a perfection in which wee are to acknowledge our imperfection, and it is no more but a true and general endevour to obey God, *Isa.* 38. 1.

Object. III. Sundry holy men are said to fulfill the law: *David turned from nothing that God commanded him all the daies of his life save in the matter of Vriah*, 1 *King.* 15. 5. *Zacharie and Elizabeth walked in all the commandements of God, & that without reproofe before God*, *Luk.* 1. 6. *Answ.* There are two kindes of fulfilling the law: one *Legall*, the other *Evangelicall*. *Legall* is, when men doe all things required in the law, and that by themselves, and in themselves. Thus none ever fulfilled the Law, but Christ, and *Adam* before his fall. The *Evangelicall manner* of fulfilling the Law, is to beleeve in Christ, who fulfilled the law for us: and withall to endevour in the whole man, to obey God in all his precepts. And this endevour joyned with the purpose of not sinning, is called the righteousnesse of good conscience; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Christ. For God accepts the endevour to obey, for perfect obedience. Thus *David*, *Zachary*, *Elizabeth*, and others are said to fulfill the law.

Object. IV. Wee pray that wee may fulfill the law, whe we say, *let thy will be done in earth as it is in heaven*, *Mat.* 6. 10. *Ans.* We pray not that we may fulfill the law in this, but that we may strive as much as may be, to attaine to the fulfilling of the Law. That is the scope of the petition. Wee desire not to bee equall to the Angels and Saints, but onely to imitate them more and more, and to be like to them.

Object. V. Roman. 7. 18. *To will is present with mee*: therefore (say they) in will the law may be kept, though the flesh relent. *Answer.* When *Paul* saith, that *to will was present*, hee doth not signifie that hee could perfectly will that which is good. For his will being partly renewed, and partly unrenewed, the good which he willed, he partly willed; and the evill which he willed, he partly willed.

Object. VI. Christ tooke out flesh, *that the righteousnesse of the law might be fulfilled in us*. *Roman.* 8. 4. *Answer.* The righteousnesse of the law is fulfilled in us; not because wee doe all things required in the law, but because we have faith in us; and by that faith wee apprehend the obedience of Christ in fulfilling of the Law.

Object. VII. Rom. 13. 8. *Love is the fulfilling of the Law*: and the regenerate love their neighbours. *Ans.* If we could love our neighbour as our selves perfectly, wee should then fulfil the whole law. But our love is imperfect.

Object. VIII. He that is borne of God, sinneth not, 1 *Ioh.* 3. 9. hee that sinneth not, fulfilleth the law. *Answer. He that is borne of God sinneth not*, that is, hee doth not commit sinne, or make a practice of sinne. Hee may fall of frailty, yet then hee recovers himselfe, and doth not keepe a course in sinning. This is the meaning of Saint *John*.

Object. IX. The commandaments of God are not grievous, 2 *John* 5. 3. *Answ.* They are not grievous three wayes: first, in respect *of promise*, because they that beleeve in Christ, have the transgression of the law pardoned: secondly, in respect *of imputation*; because Christs obedience in fulfilling the law, is imputed to every beleever. Thirdly, in respect *of inchoation*. For they that beleeve receive the Spirit of God, whereby they are inabled to endevour themselves to obey God in all his commandements. Otherwise, in respect of our owne personall obedience, they are a yoke that no man can beare.

Object. X. The workes of God are perfect, *Deut.* 32. 4. Good works are workes of God, therefore they are perfect. *Answer.* Workes that are meerely workes of God, which hee worketh by himselfe, and not by man, they are all perfect: and thus must the text in *Moses* bee understood. Now good workes are workes of God in us: and withall they are our workes, having their beginning in the minde and will of man: and hence they are defiled. For when the first and second cause concurre in a worke, the said worke takes unto it the condition of the second cause. Water pure in the fountaine is defiled when it passes by the filthy channell.

Object. XI. If God have given us an impossible Law, hee is more cruell than any tyrant. *Answ.* When God first gave the law, hee also gave power to fulfill the Law. If the Law be impossible, it is not Gods fault, but mans, who by his owne fault hath lost his power of keeping the law.

The ground before-named of the double ful-

fulfilling of the law, one for this life, the other for the life to come, is false. For there is onely one generall and unchangeable sentence of the law, *Cursed is every one that continues not in all things written in the law to doe them*.

I now come to other uses of the former conclusion. If the law bee impossible, then must wee seeke for the fulfilling of it, forth of our selves in Christ, *who is the end of the law for righteousnesse to them that beleeve*. Hence it followes necessarily, that our justification must be by the imputation or application of Christs justice unto us.

Because we cannot fulfill the law, we must make it a glasse to see our impotencie, and what we cannot doe: and it must bee our schoolemaster to drive us to Christ. And by our impotency we must take occasion to make prayer to God for his Spirit to inable us to the lawes of God. Thus come we to be doers of the law, and no otherwise.

Againe, it may be demanded, (considering we cannot fulfill the law) how our workes can please God? *Ans.* In every good worke there is something that is Gods, and something that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleever. That which is good in the worke, is from God, and that hee approveth as being his owne. And thus every good worke is said to please God.

Lastly, after that we have begun to please God in obedience to his lawes, considering we fulfill them not, all boasting of our goodnesse must be laid aside; and we must humble our selves under the hand of God even to the death. Read the practice of *David*, *Psal.* 143. 2. and *Psal.* 130. 3. *Iob* 9. 1.

11. *And that no man is justified by the law in the sight of God, it is manifest. For the just liveth by faith.*

12. *And the law is not of faith: but he that shall doe these things, shall live in them.*

The meaning. [*By the law*] that is, the law not onely ceremoniall, but also judiciall and morall. Indeed the occasion of *Pauls* disputation in this place, is taken from Circumcision, pertaining to the ceremoniall law: but hee inlargeth his disputation, from one part to the whole law. For they which thought Ceremonies necessary to justification, would much more thinke morall duties necessary. And that *Paul* speakes here of the morall, it appeares by the 10. verse, where he alleageth a sentence that specially appertaines to the morall law: *Cursed is every one, &c.* Against the law may be considered two waies, in the justification of a sinner: first, as it justifieth without Christ: secondly, as it justifieth with Christ: and both waies it is excluded from justification, and here specially in the second regard. For the intent of the Galatians was, to joyne Christ and the law, in the worke of our justification.

Before God] that is, in the judgement of God, before whose judgement seat wee must all appeare, and be judged.

The just shall live by faith.] The scope of these words is this: The Jewes were oppressed by the Babylonians, and it was further told them by the Prophet, that they should be led into captivity by the said Babylonians. Now in this distresse of theirs, the Lord sets downe the duty of the faithfull Jewes, namely, that they must stay themselves by their faith in the Messias, and consequently that they shall have safetie in this life in the middest of all dangers, and in the end have eternall life. And *Paul* applies this text to his purpose, thus. Life eternall comes by faith: and therefore true righteousnesse before God is by faith. For righteousnesse is the foundation of life eternall: and therefore it is called *justification of life*, *Rom.* 5. 18.

The law is not of faith.] The meaning of these words must be gathered, by the opposition in the latter part of the verse: *but he that doth those things shall live in them*. And the meaning is this. The law doth not prescribe faith in the Messias: neither doth it promise life to him that beleeveth in the Messias, but to him that doth the things contained in the law.

In these words, *Paul* addes a new argument to the former, thus; Justice is by faith: the law is not of faith: therefore the law is not our justice. Or againe, thus; He that is justified, is justified by faith; the law justifies no man by faith: therefore the law doth not justifie. The conclusion is first in the 11. vers. The proposition is expressed and confirmed by the testimony of the Prophet *Habacuk*. The assumption is in the 12. vers.

The use. When *Paul* saith, *No man is justified by the law in the sight of God*; he makes a double justification: one, before God: the other before men. Justification before God is, when God reputes a man just, and that only for the merit and obedience of Christ. Justification before men is, when such as professe faith in Christ, are reputed just of men. By this distinction, *Paul* who saith, *that a man is justified by faith without works*, *Rom.* 3. 28. and *James*, who saith, *that Abraham was justified by faith and workes*, *Iam.* 2. 24. are reconciled: for *Paul* speakes of justification before God, as hee himselfe expresly testifieth, *Rom.* 4. 2. and S. *James* speakes of justification before men, which is not onely by the profession of faith, but also by workes.

In the same sort, there is a double Election. One speciall, whereby *God knowes who are his*. The other is more generall, whereby we repute all men to be Elect, that professe faith in Christ, leaving secret judgements to God. Thus *Paul* writes to the Ephesians, Philippians, &c. as Elect. And the Ministers of the Word are to speake to their congregation, as to the Elect people of God.

In

In the same manner, there is a double sanctification: one before God in truth, *Eph.* 4. 28. the other before men in the judgemene of charity. Thus men are said, *to tread under foot the blood of Christ wherewith they were sanctified, Heb.* 10. 29. Thus all that are of right to bee baptised, are holy and regenerate: not in the judgement of certainty, which is Gods; but in the judgement of charity, which is mans; secrets alwayes reserved to God.

A Again, when *Paul* saith, *in the sight of God*, he gives us to understand, that there is an universall judgement of God, before whom we must all appeare and be judged. And when *Paul* saith in the time present, that *God justifieth* (though not by workes) he signifies, that this judgement is already begun upon us, even in this life. This must teach us, to walke in godly and holy conversation in the feare of God; and to watch and pray, that we may be found worthy to stand before God. Malefactors, when they are going to judgement, and when they see the Judge set, lay aside scorning, and bethinke themselves what to say or doe. Now we are these malefactors: and wee know that God hath already begun to give judgement of us: and therefore we must prepare our selves to make a good reckoning.

In the testimonie of the Prophet our duty is set downe, and that is, that we must in this world live by faith. That we may live by faith, we must doe two things. One is, to chuse the true God for our God: the second is, in our hearts to cleave unto him, and that according to his word. First therefore, we must cleave fast to his commandements, by entring into the way of his precepts, and by walking in them. For this cause we must have alwayes about us the eye of knowledge, to direct our steps in the wayes of God, that we ever keepe our selves in our callings, that is the duty we owe to God and man. Secondly, while wee stand in the waies of God, we shall be assailed with many Temptations on the right hand, and on the left: therefore wee must further cleave to the promises of God: beleeving his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay us. Here two caveats must be remembred. One, that we must not prescribe unto God the manner of his assistance, but leave it with other circumstances of time and place to God. The second is, when all earthly things faile us, we must rest upon the bare word of God, and beleeve the promise of remission of sins, and life everlasting. This is to live by faith. And this duty must be practised, when we are in the field to fight for our countrey, when we lie on our deathbeds, and when we are in any danger.

Marke further, *Paul* saith, *the just man lives by faith*: he therefore that is justified, continues to be justified by his faith: and therefore the second justification, that is said to be by our workes, is a meere fiction. And in that none lives by faith but he that is a just man, we see that true faith is alwaies joyned with the purpose of not sinning, or with the justice of good conscience: and where they are severed, there is no more but a meere pretence of faith.

When *Paul* saith [*the law is not of faith*] he sets downe the maine difference betweene the Law and the Gospell. The law promiseth life to him that performes perfect obedience, and that for his workes. The Gospell promiseth life to him that doth nothing in the cause of his salvation, but onely beleeves in Christ: and it promiseth salvation to him that beleeveth, yet not for his faith, or for any worke else, but for the merit of Christ. The law then requires doing to salvation, and the Gospell beleeving, and nothing else.

B *Object. I.* The Gospell requires repentance, and the practice of it. *Ans.* Indeed the law doth not teach true repentance; neither is it any cause of it, but only an occasion. The Gospell onely prescribes repentance, and the practice thereof: yet onely as it is a fruit of our faith, and as it is the way to salvation in which wee are to walke, and no otherwise.

Object. II. The law requires and commands faith. *Answ.* The law requires faith in God, which is to put our affiance in him. But the Gospell requires faith in Christ the Mediator, God-man: and this faith the law never knew.

C *Object. III.* In the Gospell there are promises of life, upon condition of our obedience. *Rom.* 8. 13. *If by the spirit ye mortifie the deeds of the flesh, ye shall live*; 1 *Joh.* 1. 9. *If we confesse our sins, God is faithfull to forgive them. Ans.* The promises of the Gospell are not made to the worke, but to the worker: and to the worker not for his worke, but for Christs sake, according to his worke. As for example: promise of life is made not to the worke of mortification, but to him that mortifieth his flesh, and that not for his mortification, but because he is in Christ, and his mortification is the token or evidence thereof. And therefore it must be remembred, that all promises of the Gospel that mention workes, include in them Reconciliation with God in Christ.

D *Object. IV.* Faith is a vertue, and to beleeve is a worke: therefore one worke is commanded in the Gospell, and is also necessarie to salvation. *Answ.* The Gospell considers not faith as a vertue or worke, but as an instrument or hand to apprehend Christ. For faith doth not cause, effect, or procure our justification and salvation, but as the beggers hand, it receives them, being wholly wrought and given of God.

This Distinction of the law and the Gospel must be observed carefully. For by it we see that the Church of Rome hath erroneously confounded the law and the Gospel, for these many hundred yeares. The law of *Moses* (say they) written in tables of stone, is the law: the same law of *Moses*, written in the hearts of men,

men by the holy Ghost, is the Gospell. But I say, against that the law written in our hearts is still the law of *Moses*. And this oversight in mistaking the distinction of the law and the Gospel, is and hath beene the ruine of the Gospell.

A We must here further observe, that * *beleeving* and *doing*, are opposed in the article of our justification. In our good conversation they agree: faith goes before, and doing followes: but in the worke of our justification, they are as fire and water. Hence I gather, that to the justification of a sinner, there is required a speciall and an applying faith, for generall faith is numbred among the workes of the law: and the devils have it. This kind of beleeving therefore and doing are not opposite. Against, hence I gather, that workes of faith and grace are quite excluded from justification, because the opposition doth not stand betweene beleeving and the workes of nature, but simply betweene beleeving and doing.

* Credere, Facere.

Lastly, it may be demanded, why the Lord saith, *He that doth the things of the law shall live*; considering no man since the fall can doe the things of the law? *Answ.* The Lord since mans fall, repeats the law in his old tenour, not to mocke men, but for other weightie causes. The first is to teach us, that the law is of a constant and unchangeable nature. The second is, to advertise us of our weaknesse, and to shew us what we cannot doe. The third is, to put us in mind that we must still humble our selves under the hand of God, after we have begun by grace to obey the law; because even then we come ofttre short in doing the things which the law requires at our hands.

13. *Christ hath redeemed us from the curse of the law, when he was made a curse for us: (for it is written, Cursed is every one that hangeth on the tree:)*

14. *That the blessing of Abraham might come to the Gentiles through Christ Iesus, that we might receive the promise of the spirit by faith.*

Paul having proved the truth of his doctrine by sundry arguments, in the former part of this chapter, he here answereth an objection, the occasion whereof is from the 10. verse: It may be framed on this manner: If they bee accursed that continue not in all things written in the law to doe them, then all men are accursed: and the Gentiles are not partakers of the blessing of *Abraham* (as you have said.) Answer is here made, that to them that beleeve, there is full redemption from the curse of the law. And *Paul* for the better inlightning of his answer, here makes a description of our redemption by foure arguments. The first is the author: *Christ hath redeemed us from the curse of the law.* The second is the forme or manner of our redemption, in these words, *when he was made a curse for us.* And this forme is further declared by the signe, in these words: *for it is written, Cursed is every one that hangeth on the tree.* The third argument is in the end, in these words, *that the blessing of Abraham might come on the Gentiles.* The last is also another end, *that we might receive the promise of the spirit.*

B Touching the author, in these words, *Christ hath redeemed us from the curse of the law*, sundry things may be learned: first of all comparing these words with the 10. verse, or comparing the answer and the objection together, wee see and are to observe, that the threatnings of the law are to be understood with an exception from the Gospell. All are cursed, saith the law, that doe not continue to do all things written therein, *Except they have pardon*, and be redeemed by Christ, saith the Gospell. And thus are all curses of the law to be conceived, with a limitation or qualification from the Gospell.

Againe, in that Christ hath redeemed us from the curse of the law, here is our comfort, that neither hell, nor death, nor Satan hath any right or power over us, lobeit we doe unfainedly beleeve in Christ. *For we are bought with a price.* And for this cause we must be admonished, not to feare any evill: overmuch, as the revilings and curses of evill tongues, witchcraft, the plague, pestilence, famine, the sword or death. For the curse which makes all these, and many other things hurtfull unto us, is removed from them that are in Christ. And therefore all immoderate feare should be restrained.

C Thirdly, our duty is, to glorifie God and Christ who hath redeemed us, and that both in body and soule. The redeemed must live according to the will of their redeemer, 1 *Cor.* 6. 20. This is all the thankfulnesse that wee can shew to our redeemer for his mercy.

Lastly, here an objection made by some may be answered. If (say they) we were redeemed by Christ, being captives to the devill, the price of our redemption was paid to him, and not to God. *Answ.* We were captives properly to the justice of God in the law, to the order whereof we stand subject: and by this meanes wee are captives to the curse of the law, and consequently to the devill, who is the minister of God, for the execution of the laid curse. And being captives to the devill, no otherwise than as he is the minister of God for the inflicting of punishment, the price must not be paid to him, but to God, who is the principall, and hath a soveraignty over him and us.

D Come now to the forme of our redemption, *when he was made a curse for us.* For the better understanding of these words, foure points are to be handled. The first is, what is this curse? *Answer.* A double death: the first of the body, the second of the soule. The first is, the separation of the body and soule. The second is, the separation of the whole man from God: not in respect of his universall power and presence (for the very damned have their moving and being from him,) but in respect of

of his favour and speciall love, whereby God ceaseth to be their God. And this is death indeed, whereof the first is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse or accursed, who is a fountaine of blessednesse? *Ans.* He is not so by nature: for he is the naturall Sonne of God: nor by his owne fault: for he is the unspotted lambe of God: but by voluntarie dispensation: and therefore *Paul* saith, *he was made a curse.* And hee was made a curse, first, because he was set apart in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the Father is said *to have sealed him, Joh* 6. 27. and he is said againe to be *preordained before all worlds, 1 Pet.* 1. 20. and given *according to the counsell and foreknowledge of God, Act.* 2. 22. Secondly, he was made a curse, in that he was in time consecrated to bee our mediator and so a curse. And this consecration was first in his baptisme, in which he put upon him our guilt, as we put off the same in ours; and secondly on the crosse and passion, in which he tooke unto him the punishment of our sinne. And thus was he made a curse. It may be objected, that he is the Sonne of God: and therefore no curse. *Answ.* Christ must be considered as the Sonne of God, and againe as our pledge and suretie, *Heb.* 7. 22. In the first respect he was not accursed, but in the second.

The third point is, In wat nature was Christ accursed? *Answ.* Whole Christ God-man, or Man-god, was accursed? For *the Lord of life* (saith *Paul*) *was crucified*, and consequently accursed, 1 *Cor.* 2. 8. Yet this limitation must bee added, that the curse was not upon the godhead of Christ, but onely in his flesh or manhood. For *he suffered* (saith *Peter*) *in the flesh, 1 Pet.* 4. 1. Moreover, the soule of Christ was the more principall seat of the curse, as it was the principall seat of sin. Therefore the Prophet saith, *he made his soule an offering for sin, Isa.* 53. 10. and Christ said, *My soule is heavie to the death.*

The fourth point is, How far forth Christ was accursed? *Answ.* In the first death there are two degrees, *separation* of the body and soule, and the *putrifaction* of the body separated. And Christ entred onely into the first, and not into the second. For his body being dead indured no corruption. Againe, in the second death there are two degrees. The first is a separation from God in sense and feeling: and the second is an absolute separation from God: Into this second degree of death Christ entred not, because he saith in the midst of his passion, *My God, my God.* And this absolute separation could not be without the dissolution of the personall union. Into the first degree of the second death he entred: namely, into the apprehension and feeling of the wrath and indignation of God due to mans sinne. And this appeares by his *bloudy sweat of thicke and clotted bloud*; by his complaint *he was forsaken*: by his *feare and sorrowes in the time of death*; in which he comes short of sundry martyrs, unlesse we acknowlege that he indured further paines of death than ever they did, by his condition, in that he takes upon him the condition of the first *Adam*, who upon his fall was to indure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? *Answ.* He indured it willingly of his owne accord: he did not only in mind see it before his eyes, but also he felt it: it was laid and imposed on him, and he encountred with it: but it had no dominion or lordship over him, *Act.* 2. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment hee suffered was in value and measure answerable to all the sinnes of all the Elect, past, present, and to come: the Godhead supporting the manhood, that it might be able to beare and overcome the whole burden of the wrath of God. If it be said, that a creature cannot have an infinit apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath upon him, and that he apprehended it according to the condition of a creature. For in so doing he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against a whole armie, and beare the burnt of it: why may not then the manhood of Christ supported by the Godhead, beare the stresse of the whole wrath of God? Against this doctrine sundry things may be objected.

Object. I. The Scripture ascribes all to the bloud of Christ, and therefore to the death of the body. *Answ.* By bloud is meant, a bloudie death: by the bloudie death, the death of the crosse: by the death of the crosse, a death accursed, or the death the body joyned with the malediction of the law.

Object. II. The suffering of the anger of God was not figured in Sacrament or sacrifices. *Ans.* The beast whereof of the burnt offering was made, was first tyed to the hornes of the altar: his bloud then was shed: and lastly, hee was all burnt upon the altar unto God, and hereby was figured the fierce wrath of God.

Object. III. Temporall death, or the curse for halfe a day, cannot countervaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and overcome punishment in measure infinite, hee should not suffer eternally: but this no man nor angell can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must bee answerable to God, whose majestie is infinite. Now Christ being God and man, suffered punishment indeed infinite: and therefore it was not necessary that he should indure it eternally. Against, here the dignitie of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day.

day, it is more than if all men had suffered eternall death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value and dignitie thereof, countervailes death everlasting.

Object. IV. It is hard to say, that Christ suffered the paines of hell. *Answ.* The Latine translation (commonly received,) hath as much, that *he could not be holden of the sorrowes of hell, Act.* 2. 24. And there is no offence to say, he suffered the paines of hell, so farre forth as this suffering may stand with the purity of his manhood, and with the truth of the personall union.

The use. Friers teach, that if Christ had pricked his finger, and let fall but one drop of bloud, it had beene sufficient to redeeme all the world. But they dreame. For *Paul* saith, *He was made the curse of the law to redeeme us.* This had beene a needlesse worke, if a pricke in the finger, or any punishment without death, would have done the deed.

That Christ became a curse for us, it shewes the greatnesse and horriblenesse of our sinnes: it shewes the grievous hardnesse of our hearts, that never almost mourne for them: it shewes the unspeakable love and mercie of God, for which we are to be thankfull forever, and that all manner of waies.

In that the Sonne of God became a curse for our sinnes, we are put in minde to see, acknowledge, and consider them, and withall to bewaile them, and to humble our selves for them: and to detest them more and more unto the very death. For what is more worthy of hatred, than that which causeth the Sonne of God to be accursed? They which beleeve that Christ by being a curse hath redeemed them from the curse of the law, doe in truth die unto all their sinnes, and live unto God. Many indeed professing Christ, make no change of life at all: and the reason is, because a secret Atheisme makes them say in their hearts, *There is no Christ, there is no curse that was endured by Christ.* Cleanse your hearts of this hidden Atheisme, and looke that inwardly in your spirits you die unto your sins, and live to God.

In that Christ was obedient to his Father in bearing the curse of the law, we are taught in all things to subject our selves to the will of God. Our obedience must not only be in doing this or that, but also in suffering the miseries laid on us to the death: this is the best obedience of all, and the truest marke of Gods childe, to obey in our sufferings.

Moreover, that Christ was accused, it is confirmed by the sentence and decree of God: *Curse is everyone that hangeth on the tree, Deu.* 21. 23. The ground of this sentence is the sin of the malefactor: for whom God curseth, he curseth for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? *Answ.* He also is accursed: but there are speciall reasons, why the man hanged on the tree is cursed. First, among the Jewes, they which were hanged; were most grievous malefactors, as blasphemers, and Idolaters: and their punishment was accordingly, most grievous. Secondly, hanging (as among all nations, so among the Jewes) was a most odious and infamous death. Thirdly, God did foresee that the Messias should die on the crosse, and therefore hee accursed this kinde of death. If it be said, that there was no fault or offence in Christ; and therefore hee could not be accursed: I answer, that he became sinne for us, in that our sinne was applied and imputed to him. It may be further objected, that the theefe which repented, was not accursed, though hee were hanged on the tree. *Answ.* As a theefe he was accursed: as he was a theefe and repented, the curse was removed. For the law in the curses thereof, gives place to the Gospell: judgement yeelds to mercy: and the Gospell puts an exception to the law.

The use. If the malefactor hanged, be accursed and defile the earth: how vile and accursed is the living malefactor, the blasphemer, adulterer, murtherer, &c. who hath entred no degree of punishment? Let this bee considered, to terrifie offenders.

Againe, let us consider the scope of this law. Because he that hangs on the tree is accursed, therefore saith the law of God, *he must be taken downe and buried.* Marke the equity of this law: and that is, that things evill and accursed, are to bee removed from the eye and sense of man. This charge the Lord gives of lesse matters, namely, of sights undecent and unseemely, *Deu.* 23. 15. Againe, we are commanded not so much as to name fornication, uncleannesse, covetousnesse, jesting, foolish talking, &c. *Eph.* 5. 3. Here we are to be put in mind, that the Plaies (commonly in use) are to be banished out of all Christian societies. For they doe nothing els but revive and represent the vile and wicked fashions of the world, and the misdemeanour of men, which are things accursed, and therefore to be buried, and not once to be spoken of. Againe, all evill in our example, whether in word, or in deed, must be buried as much as may be: for it defileth, and is accursed.

Here it may be demanded, how this law of God (*he is accursed, therefore let him be taken downe and buried*) stands with the order used in this and other countries, in which men are hanged in chaines for the terror of the world? *Ans.* Judiciall lawes, if they have in them moralll equity, and serve directly to sence in the precepts of the Decalogue, are perpetuall, and bind all men, else not. As for the judiciall determinations of this or that manner of punishment, they concerne us not: for God hath left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption is

is described, is the end thereof, *that the blessing of Abraham*, that is, righteousnesse and life everlasting *may come upon the Gentiles*. Here two things are to bee considered. The first is, whence comes the benediction of *Abraham*? *Answ.* From the cursed death of Christ. For thus are the words, *He was made a curse for us, that the benediction of Abraham might come on the Gentiles*. Marke here how God workes one contrarie by the other. In the creation, hee made something, not of something, but of nothing: hee called light out of darknesse: hee kils, and then makes alive, *Hos.6.* hee sends men to heaven by the gates of hell: he gave sight by a temper of spittle and clay, a fit meanes to put out sight. In the worke of our redemption he gives life, not by life, but by death, and the blessing by the curse. This shewes the wisdome and power of God: and it teacheth us in the worke of our conversion and salvation, not to goe by sense and feeling; because God can and doth worke one contrarie, in, and by the other.

The second point is, where this benediction of *Abraham* is to be found? *Ans.* The text saith, *It is extant in Christ Iesus*, who is as it were the store-house of Gods blessing, and the dispenser of it to all nations. In him are hid all treasures of wisdome and knowledge, *Col.* 2. God and the Lambe are all things to all the Elect in the kingdome of heaven, *Revel.* 21. Here wee see the right way to become rich: and that is, above all things to seeke to be true and lively members of Christ: for if he bee ours we can want nothing, *Rom.* 8.32. *Mat.* 6.33. *Psal.* 34.10. This is a most sure way to procure unto us all good things; that hee sees to be necessarie for us. For Christ is the storehouse of the benediction of *Abraham*. Againe, this must teach them that beleeve in Christ, to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could discerne of things that differ. Thirdly, in our povertie, and in the middest of all our wants and losses, we must comfort our selves. For though wee lose never so much, yet we retaine the principall, and that is Christ, who is the benediction of *Abraham*.

The fourth point is, another end of our Redemption, *That we might receive the promise of the Spirit by faith*. For the better understanding of this, foure questions may be demanded. The first is, what is meant by the promise? *Ans.* The promise of God made in the old Testament, that he would powre out his spirit upon all flesh, *Isa.* 44. 3. and *Ioel.* 2.28. And here it is said, that this promise is fulfilled to the nations when they beleeve. Marke here how the promises of God lye as void, dead, and of none effect, till the particular time of their accomplishment. God promised *Iacob* that his posterity shall bee a great nation after 430. yeares: for which time they remaine in thrall and bondage; but the very night after the former time was expired, nothing, no not the raging sea could stop their deliverance, *Exod.* 12.41. God promised deliverance after 70. yeares captivitie to the Israelites of Babylon. When this time was expired, *Daniel* prayed, and at the very beginning of his supplications, the decree of God for deliverance came forth, *Dan.* 9.23. *The vision of God* (saith the Prophet) *is for an appointed time*, *Hab.*2.1. And so is the promise. This must teach us to bee content, if after much praying, we finde not the fruit of our prayers: because there is an appointed time for the accomplishing of them. In this respect *David* saith, that *his eyes failed*, and *he was hoarse in praying*, *Psal.*69.4.

The second question is, what is meant by the giving or sending of the Spirit? *Answ.* Without any alteration or change of place, it signifies two things. The first is, Order betweene the persons, whereby the Father and the Sonne worke mediately by the holy Ghost, and the holy Ghost immediately from them. The second is, that the Spirit doth manifest his presence by divine effect in us. In this respect he is said to be sent, or given of the Father and the Sonne.

The third point is: In what order is the spirit given? For it seemes, that we first our selves beleeve, and then receive the spirit? *Ans.* Men are said to receive the spirit, when they receive some new gift of the spirit, or the increase of some old gift, *Ioh.* 20.22. Against, to speake properly, faith and the receiving of the spirit, are for time both together. For first of all, we heare the promise of God; then we begin to meditate, and apply the said promise to our selves to strive against doubting, and to desire to beleeve: and in doing of all this, we receive the spirit. To beleeve, is the first grace in us that concernes our salvation: and when we begin to beleeve, we begin to receive the spirit; and when we first receive Gods spirit, we begin to beleeve. And thus by our faith receive we the spirit: & thus also the spirit dwels in us by faith, *Eph.* 3.17. And wee must not imagine, that we may or can beleeve of our selves, without the operation of the spirit.

The fourth point is, for what end wee receive the spirit? *Ans.* For six. For illumination of our minds, 1 *Ioh.* 2. 27. 1 *Cor.*2.12. for regeneration, whereby the image of God is restored in us, *Iohn* 3. for the government of our counsels, wils, affections, actions, *Isa.*11.1. *Rom.*8.14. for the effecting of that conjunction whereby we are united to Christ our head, 1 *Cor.*6.17. for consolation, *Rom.*8.16. Lastly, for confirmation in our faith and every good duty, 2. *Cor.*1.22. *Eph.*13.

This receiving of the spirit is one speciall end of our redemption: and therefore it is most necessary for us, to have the Spirit of God dwelling in us. If we have not the Spirit, we are not Christs: and without it we can doe nothing.

We

Wee must for this cause doe such things, whereby we may obtaine and receive a plentifull measure of Gods Spirit. *Repent* (saith *Peter*) *and yee shall receive the Holy Ghost*.

Againe, we must carefully retaine and preserve the grace of the Spirit in us, by meditation in the word of God, by earnest and frequent prayer, by avoiding all such acts in word or deed, that may make a breach in conscience: for whatsoever offends conscience, quenches the Spirit. Lastly, by savouring the things of the Spirit, *Rom.*8.5. that is, by thinking on things spirituall, by affecting of them, and delighting in them.

15 *Brethren, I speake as men doe: though it be but a mans covenant, when it is confirmed no man doth abrogate it, or adde any thing thereto.*

16 *Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as of many; but, And to thy seed, as of one, which is Christ.*

17 *And this I say, that the Law which was 430. yeares after, cannot disanull the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect.*

18 *For if the inheritance be of the Law, it is no more by promise; but God gave it unto Abraham by promise.*

In these words *Paul* meet with a second exception, or objection, made against that which hee here principally stands upon: namely, that the blessing of *Abraham* is conveyed to the Gentiles, and that by Christ. The objection may bee framed thus: The promise made to *Abraham* cannot now pertaine to the Gentiles, because the Law was added to it, and by the Law it is abrogated: and therefore the Gentiles are to bee justified and saved by the observation of the Law. To this objection *Paul* makes a double answer. One is, that the promise cannot bee abrogated: the second, that if it might bee abrogated, yet the Law cannot doe it. The first hee confirmes on this manner:

The Testament of God confirmed, cannot be abrogated:

The promises made to *Abraham* and his seed, which is Christ, are his Testament confirmed:

Therefore they cannot be abrogated.

The *Proposition* is expressed in the 17. verse, and is confirmed by comparison thus. The testament of man after it is confirmed, may not bee abrogated, much lesse the testament of God, verse 15. The *minor* is propounded in the 16. and 17. verses. Now I come to speake of the words as they lie.

Brethren] *Paul* had before called them *fooles*; and that justly, because they fell from the doctrine which hee taught them, to another Gospell. And yet here hee cals them *Brethren*. And hence let us learne, that in division of judgement and opinion, there must be no division but unitie of affection. It is and hath been alwayes the plague of the Church, that division of heart and affection there takes place; where any division is in judgement, though men erre of infirmitie. This evill causeth more to be condemned for heretikes, than indeed ought to bee: it maketh schismes where none should bee: it maketh dissentions to be incurable, which otherwise might be cut off. And therefore if dissentions in judgement arise, we must remember to suppresse envie, hatred, pride, selfe-love, and let Christian love beare sway.

Againe, here wee see it is lawfull to speake in Sermons as men doe, so it bee done after the example of *Paul*, with these cautions. First, it must bee done sparingly and soberly, without ostentation. Secondly, it must bee done upon a just cause, as when the sayings of men serve to convince the hearers, and that in their consciences. Thirdly, a difference must be made between the word of man and the word of God, lest in adding the one to the other, the word of God lose his grace and excellencie. Lastly, Gods word only must bee the foundation of the doctrine which is taught, and the word of man is too added, in respect of our infirmitie, to give light, or to convince.

That which *Paul* speakes after the manner of men, is a principle of Law, or a conclusion of the light of nature, namely, that a covenant or testament confirmed, may not bee abrogated. *Paul* saith, it is the propertie of them that are of reprobate minds to be *truce-breakers*, *Rom.*1.30. Hence sundrie questions may be resolved. The first is, whether Legacies given to the maintenance of the Masse, may bee applyed to the maintenance of the true worship of God? *Answ.* The Testator in the giving of such Legacies, hath a double intention: one is generall, and that is to preserve the worship of God: the other is speciall, and that is, to preserve the idolatrie of the Masse. In this hee erreth, and therefore his will may be changed. For testaments unlawfully made may be abrogated. In the generall hee erred not: and therefore the goods may lawfully be applyed to the maintenance of the true worship of God. But it may bee said, that the next heires may recall them when the Masse is abolished. I answer, No; Because they may still bee applyed to the publike good of the Church. The affection of the dead was good in this case, though their judgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe covenant with heretikes and enemies? *Answer.* Yea: for the principle, *A covenant confirmed may not be abrogated*, is the conclusion of Nature, which bindes all men without exception, at all times, if the covenant be lawfull.

X The

The third question is, what if dammages and losses follow upon the covenant made and confirmed, must it then bee observed? *Answ.* Of covenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some covenants are meere civill, being made of man to man; and some are more than civill, being made of man to God, as contracts of marriage. Now if covenants bee single covenants, and meerely civill, then may they bee changed by the makers, or by their successours, if hurts and losses arise. Yet if covenants bee confirmed by oath, and if they bee made to God, they may not bee changed, so long as they are lawfull, though great losses ensue. Read the example of *Iosua. Ios. 9.18. A good man sweareth, and changeth not, though he lose thereby, Psal. 15.4.*

The fourth question is, Whether a contract may not be dissolved, when one of the parties hath a disease contagious in deadly manner, and incurable? *Answ.* If such a disease follow the contract, the marriage not consummate, wee may presume that God doth dissolve the contract. And the covenant dissolved by God, wee may without danger hold to bee abrogated.

The last question is, Whether the Church of Rome hath not dealt wickedly in altering the last testament of Christ, when it ministreth the Lords Supper under one kinde? *Answer.* They sinne against the light of nature, which teacheth us not to abrogate the testaments of men, much lesse the testament of God. It is alleaged, that wee receive whole Christ under one kinde. *Answer.* True indeed. But wee must consider, the end of the Sacrament is to signifie and represent perfect nourishment, in and by Christ: now perfect nourishment is not in bread alone, but in bread and wine, and by them both joyned together, is signified that Christ is the bread and the water of life: now to abolish the cup, is to abolish the principall use of the Sacrament, and to lessen our comfort.

In the 16. verse *Paul* saith, *The promises were made to Abraham*, in the plurall number; because they were sometime made to *Abraham*, sometime to his seed, and sometime to both: and they were often repeated to *Abraham*, and therefore are called promises, though in substance they are but one. The seed of *Abraham* here mentioned, is the seed not of the flesh, but of the promise, *Rom. 9.7.* and this seed is first Christ Jesus, and then all that beleeve in Christ. For all these are given to *Abraham* as children by the promise and election of God. Moreover, this seed is not many (as *Paul* observeth) but one, that is, one in number. It is objected that the word [*seed*] is a name *collective*, and signifies the whole posteritie of *Abraham*. *Answ.* It doth sometime, but not alwaies: for *Eve* saith of *Seth*, *God hath given me another seed, Gen. 4.25.* that is, another sonne.

Lastly, it is said, that this one particular seed of *Abraham* is Christ Jesus. Here by the name *Christ*, first and principally the Mediator is meant, and then secondly all Jewes and Gentiles beleeving, that are set and grafted into Christ by their faith. For *Paul* saith, *Rom. 9.8. that the children of God, or the children of the promise, are the seed of Abraham:* Againe, *Gal. 3.29. They which are of Christ are the seed of Abraham.* And the name *Christ* signifies not only the head or Mediator, God and man, but also the Church, gathered partly of Jewes and partly of Gentiles. *The bodie* (saith *Paul*) *is one, but the members are many, even so is Christ, 1 Cor. 12.12.* that is, the Church of Christ. Againe, *I beare in my body the remainders of the sufferings of Christ, Coloss. 1.24.* and the Church is called *the complement of Christ, Ephes. 1.23.* It may be objected, that by this meanes the seed of *Abraham* is many, and not one; because Christ and all beleevers are the seed. *Answ.* They are all one in respect of one and the same blessing of God, which is first given to Christ, and by Christ to all that beleeve in him. *All are one in Christ, Gal. 3.28.* and *hee gathers things in heaven and earth into one head, Ephes. 1.10.*

It is here to be observed, that the promises made to *Abraham* are first made to Christ, and then in Christ to all that beleeve in him, be they Jewes or Gentiles. This conclusion is of great use. First, by it wee learne the difference of the promises of the Law and the Gospell. The promises of the Law are directed and made to the person of everie man particularly: the promises of the Gospell are first directed and made to Christ, and then by consequent to them that are by faith ingrafted into Christ.

Secondly, by this wee learne to acknowledge the communion that is between Christ and us. Christ as Mediator is first of all elected, and we in him: Christ is first justified, that is, acquit of our sinnes, and we justified in him: he is heire of the world, and we heires in him: he died upon the crosse, not as a private person, but as a publike person representing all the Elect: and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glorie.

Thirdly, here wee see the ground of the certaintie of perseverance, of all them that are the true children of God. For the office of Christ, to which hee is set apart, is to receive the promise of God for us, and to apply it unto us; and this worke is done by Christ without impediment, and without repentance on his part. The seale and foundation of our salvation is this, that God accepts and knowes us for his, *2 Timoth. 2.19.* and that which concernes us is, that we must worship

worship God in spirit and truth, and depart from iniquitie.

Lastly, here is comfort against the consideration of our unworthinesse. Thou sayest thou art unworthy of the mercie of God, and therefore hast no hope. And I say againe: Doest thou truly exercise thy selfe in the spirituall exercises of faith, invocation, repentance? bee not discouraged: thou must not receive the promise immediately of God, but Christ must doe it for thee. Though thou be unworthy, yet there is dignitie and worthinesse sufficient in him. If thou say that thou must at the least receive the promise at the hand of Christ, I adde further, that *hee will not quench the flax that doth but smoake, neither will hee breake the bruised reed.* Hee accepts the weake apprehension, if it be in truth. And our salvation stands in this, not that wee know and apprehend him, but that he knowes and apprehends us first of all.

V. 17. *This I say*] In the former verses *Paul* hath laid downe two grounds: one is, that testaments of men confirmed may not bee abrogated: the other, that the promises were made to *Abraham* and his seed, which is Christ. Now what of all this, may some man say? *Paul* therefore addes these words, *This I say*, that is, the scope and intent of all my speech is, to shew that the covenant or testament confirmed by God cannot bee abrogated: and secondly, if it might so be, yet that the Law could not abrogate the testament, because it was given 430. yeares after the confirmation of the said testament. And because it might be doubtfull what *Paul* means, when he saith, *The covenant confirmed cannot be abrogated*, he explanes himselfe in the end of the verse by saying, *the promise cannot bee made of no effect.*

It is here to bee observed, that *Paul* saith, *The promise made to Abraham is a covenant or testament.* It is a covenant or compact, because God for his part promiseth remission of sins and life everlasting, and requireth faith on our part. In respect of this mutuall obligation, it hath in it the forme of a covenant. It is also a will or testament in two respects: First, because the promise is confirmed by the death of the Mediator, *Heb. 9.15.* Secondly, the things promised, as remission of sins, and life everlasting, are given after the manner of legacies, that is, freely, without our desert, or procurement. In this wee see the great goodnesse of God, who vouchsafeth to name them in his Testament, that have made a covenant with the Devill, and are children of wrath by nature, as weall are.

Againe, in that the promise is a *Testament*, remission of sinnes and life everlasting is a *Legacie*: and for the obtainment of them, we must bring nothing unto God, but hunger and thirst after them, and make suit unto God for them, by asking, seeking, knocking. Thus are all Legacies obtained, and thereto no more required on our part, but to receive and accept them. And though wee bee never so unworthy in our selves, yet shall it suffice for the having of the blessing of God, if our names bee found in the Testament of God.

Againe, *Paul* saith, that *the promise made to Abraham is a covenant confirmed of God.* It may bee demanded, by what meanes it was confirmed? *Ans.* By oath, *Heb. 6.17.* Againe, it may be demanded, to whom it was confirmed? *Ans.* To *Abraham*, as being the father of all the faithfull, and then to his *seed*, that is, first to the Mediator Christ, and consequently to everie beleever, whether Jew, or Gentile: For *Abraham* in the first making, and in the confirmation thereof, must bee considered as a publike person, representing all the faithfull.

Here againe wee see Gods goodnesse. Wee are bound simply to beleeve his bare word; yet in regard of our weaknesse, hee is content to ratifie his promise by oath, that there might be no occasion of unbeleefe.

Againe, here wee are admonished to rest by faith on the promise of God, as *Abraham* did, when there is no hope. Some may say, I could do so, if God would speake to me; as he did to *Abraham*. I answer againe, when God spake to *Abraham*, in him hee spake to all his seed: and therefore to thee whosoever thou art that beleevest in Christ.

And hence wee are to gather sure hope of life everlasting. For in the person of *Abraham* God hath spoken to us, hee hath made promise of blessing to us; he hath made covenant with us, and hee hath sworne unto us. What can wee more require of him? What better ground of true comfort? *Heb. 6.17,18.*

Lastly, in that God thus confirmes unto us the promise of life everlasting, it must incourage us to all diligence in the use of all good meanes, whereby we may attaine to the condition of *Abraham*: and it must arme us to all patience in bearing the miseries and calamities, that fall out in the streit way to eternall life.

Further, *Paul* saith, that *the promise is a covenant confirmed, and that in respect of Christ*: because he is the scope and foundation of all the promises of God: partly by merit, and partly by efficacie. By merit, because he hath procured by his death and passion, remission of sinnes and life everlasting. By his efficacie, because he seales up unto us in our consciences remission of sinnes, and withall restores in us the image of God. The Use. If Christ be the ground of the promise, then is he the ground and fountaine of all the blessings of God: and for this cause, the right way to obtaine any blessing of God, is first to receive the promise, and in the promise Christ: and Christ being ours, in him and from him wee shall receive all things necessarie.

The second answer of *Paul* to the former objection

objection is, that if the promise made to *Abraham* might bee disanulled, yet the Law could not doe it. And hee gives a double reason. The first is drawen from the circumstance of time; Because the promise or covenant was made with *Abraham*, and continued by God 430. *yeares before* the Law was given: therefore, saith *Paul*, *the Law was not given to disanull the promise*.

Against this reason it may bee objected, that *Abrahams* seed was but 400. *yeares* in a strange land, *Gen.*15.13. *Ans. Moses* speakes of the time that was from the beginning of *Abrahams* seed, or from the birth of *Isaac* to the giving of the Law: and *Paul* here speaks of the time that was betweene the giving of the promise to *Abraham*, and the giving of the Law: and that was 30. yeares before the birth of *Isaac*.

Againe, it may be objected, that the Israelites were in Ægypt 430. yeares, *Exod.* 12.40. *The dwelling of the children of Israel, while they dwelled in Ægypt, was* 430. *yeares*. Therefore it seemeth there was more time betweene the promise and the Law. *Answ.* The meaning of *Moses* in this place is thus much: that the dwelling of the children of Israel, while they dwelt as pilgrimes, was for the space of 430. yeares: and that in part of this time they dwelt in Ægypt as strangers. The words may thus be translated, *The dwelling or peregrination of the children of Israel, in which they dwelt in Ægypt, was* 430. *yeares*. And this peregrination begins in the calling of *Abraham*, and ends at the giving of the Law.

In *Pauls* example, we see what it is to search the Scriptures, not only to consider the scope of whole bookes, and the parts thereof, but to ponder and weigh everie sentence, and everie part of everie sentence, and everie circumstance of time, place, person. This is the right forme of the studie of divinitie to bee used of the sonnes of the Prophets.

The second reason used by *Paul* is in the 18. verse, it may be framed thus: If the Law abolish the promise, then the inheritance must come by the Law: but that cannot bee. He proves it thus: If the inheritance of life eternall be by the Law, it is no more by the promise: but it is by the promise, because God gave it unto *Abraham* freely by promise: therefore it comes not by the Law.

The opposition betweene the Law and the promise shewes, that *Paul* in this Epistle speakes not only of the Ceremoniall, but also of the Morall. For the greatest opposition is betweene the Morall Law, and the free promise of God.

Let us againe marke here the difference betweene the Law and the Gospell. The Law promiseth life but to the worker, for his works, or upon condition of obedience. The Gospell (called by *Paul*, *the promise*,) offers and gives life freely without the condition of any worke, and requires nothing but

A the receiving of that which is offered. It may bee objected, that the Gospell promiseth life upon the condition of our faith. *Answ.* The Gospell hath in it no morall condition of any thing to be done of us. Indeed faith is mentioned after the forme and manner of a condition: but in truth it is the free gift of God, as well as life eternall: and it is to bee considered not as a worke done of us, but as an instrument to receive things promised. This difference of the Law and the Gospell must be kept as a treasure: for it is the ground of many worthy conclusions in true religion. And the ignorance of this point in the Church of Rome hath beene the decay of Religion, specially in the article of *Justification*.

B Thirdly, we must here observe the opposition betweene the Law and the free promise of God in justification of a sinner. *For if life come by the Law, it comes not by the promise*, saith *Paul*. And *Rom.*4.14. *If they which are of the Law are heires, the promise is of none effect*. By this wee see the Church of Rome overturnes and abrogates the free promise of God. For they of that Church teach, that the first justification is by meere mercie: and that the second is by the works of the Law. But the Law and the Promise cannot be mixed together, more than fire and water: the Law joyned with the free promise, disanuls the said promise.

C Lastly, in that *Paul* saith, God *gave* and freely bestowed the *inheritance by the promise*, it must be considered, that this giving is no private, but a publike donation. For *Abraham* must be considered as a publike person: and that which was given to him, was in him given to all that should beleeve as he did. Art thou then a true beleever? doest thou truly turne unto God? here is thy comfort: the inheritance of eternall life is as surely thine, as it was *Abrahams*, when he beleeved. For thou art partaker of the same promise with him: and when God gave him life, hee gave thee also life in him. Againe, persons back-ward and carelesse must bee stirred up with all diligence, to use all good meanes that they may

D beleeve truly in Christ, and truly turne to God. For so soone as they begin to beleeve, and to turne unto God, they are entred into the condition of *Abraham*, and if they continue, *they shall sit downe with* Abraham, Isaac, *and* Iacob, *in the kingdom of heaven*: and after this life they shall rest in the bosome of *Abraham*. For that which was done to *Abraham*, shall be done to all that walke in his steps.

19. *Wherefore then serves the Law? it was added, because of transgressions, until the seed was come to which the promise was made: and it was ordained by Angels in the hand of a Mediator.*

20. *Now a Mediator is not of one: but God is one.*

Paul hath proved before, that the Law doth not abolish the promise: his last reason

was,

was, because then the inheritance should bee by the Law, which cannot bee. Against this reason in the nineteenth and twentieth verses, there is an objection made and answered. The objection is this; If life and justice come not by the Law, the Law then is in vaine. And this objection is expressed by way of interrogation; *Wherefore then serves the Law?* The answer is in the next words, *It is added for transgressions*, that is, for the revealing of sin, and the punishment thereof, and for the convincing of men touching their sins, *Rom.* 3. 19, 20. Moreover, *Paul* sets downe the time or continuance of this use of the Law, when he saith, *Till the seed came to which the promise was made*: that is, till Christ come and accomplish the worke of mans redemption. Here two questions may be demanded. The first is, whether the Law serve to reveale sin after the coming of Christ? For *Paul* saith, *It is added for transgressions, till Christ*. *Answ.* The Law serves to reveale sinne, even to the end of the world: yet in respect of the legall or Mosaicall manner of revealing sinne, it is added, *but till Christ*. For the Law before Christ did convince men of sinne, not only by precepts and threatenings, but also by rites and ceremonies. For Jewish washings and sacrifices were reall confessions of sinne. And they were an hand-writing against us, as *Paul* saith. And this manner of revealing sinne ended in the death of Christ, *Col.*2.14. Against the ministerie of condemnation which was in force till Christ, at his comming is turning into the ministerie of the Spirit and of grace, 2 *Cor.* 3. 11. For under the Law there was plentifull revelation of sinne, with darke and small revelation of grace: but at the comming of Christ men saw heaven opened, and there was a plentifull revelation of sin, with a more plentifull revelation of grace and mercie. And in this respect also the Law is said to be *till Christ*.

The second question is, whether the seed of *Abraham* were before Christ, or no? *Ans.* All that followed the steps of *Abrahams* faith before Christ were his seed. Yet were they not that seed, that is, the principall seed, who is Christ, who is the seed blessed in himselfe, and giving blessednesse to all other. And the beleevers that were before Christ, or after him, are the seed of *Abraham*, in respect they are set into Christ, who is principally the seed mentioned in this Text.

When *Paul* saith, *ordained by Angels, in the hand of a Mediator*, he makes a declaration of that which hee had said before by an evident signe, on this manner. That the Law serveth to discover transgressions, it appeares by this, that the Jewes could not abide to receive the Law immediatly from God, but it was delivered by Angels, and received by the hand of a Mediator: and this argues mans guiltinesse, and his disagreement with God; because a Mediator is of two at

A least, and of two being at difference between themselves.

The Law is said to be ordained or disposed by Angels, because they were attendants on God in the Mount, when the Law was delivered. Secondly, they were witnesses and approvers of the deliverie. Thirdly, it may bee the voice of God whereby the Law was published in the hearing of all the Israelites, was uttered and pronounced by the ministerie of Angels: for the Holy Ghost saith, *The word spoken by Angels was stedfast*, *Heb.*2.2. that is, the Law. It may be said, all this proves not that Angels ordained the Law. *Answ.* Often in Scripture, the worke or action of the principall Agent is ascribed to the instrument or Minister. The Saints are said *to judge the world*, 1 *Cor.*6. whereas indeed they are no more but witnesses and approvers of this judgement. In the same manner *Timothie* is said *to save himselfe and others*, 1 *Tim.* 4. 16. The last trumpet is sounded by Angels, *Mat.* 24.31. and it is called the voyce of an Archangell, and the trumpe of God, 1 *Thess.* 4.

B Moreover *Paul* saith, *The Law was delivered by the hand of a Mediator*, that is, of Christ, (as some thinke:) but that cannot be: for the hand of a Mediator signifies the ministerie and service of a Mediator, and this service is inferiour to the service of Angels; because the Law was delivered by Angels, and received of them by a Mediator. Therefore the Mediator here mentioned is *Moses*, who stood betweene the people and God, in the deliverie of the Law, *Deut.* 5. 5. It may be objected, that there is but *one Mediator Christ*, 1 *Tim.* 2.8. *Ans.* Mediator for reconciliation is only one, and that is Christ: and *Moses* is a Mediator only in the relating and reporting the Law from God to the Israelites.

C *Paul* addes, that *a Mediator is not of one*, that is, that everie Mediator is of two at the least, and of two at variance and disagreement. And he saith further, that *God is one*, that is, always the same, and like himselfe, without change. And the reason of the speech

D is this: *Paul* hath taught, that the Law was given by a Mediator, and that this declared a difference betweene God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? *Paul* saith, not God, but man; because *God is always one and the same*.

The Use. In that the Law is for transgressions, wee are taught to examine and search our hearts and lives by the Law of God. *Zephan.* 2. 1. *Fan you, O nation, not worthy to be loved*, *Lam.* 3. 40. *Let us search our hearts, and turne again to the Lord*. That wee may the better examine our selves, foure rules must be observed.

The first, when any one sinne is forbidden in any commandement of the Law, under it all the sinnes of the same kinde are forbidden,

all causes of them, and all occasions.

The second, a commandement negative includes the affirmative, and bindes us not only to abstaine from evill, but also to doe the contrarie good.

The third is, that every commandement must be understood with a curse annexed to it, though the curse be not expressed.

The fourth is, that we must especially examine our selves by the first and last commandements. For the first forbids the first motions of our hearts against God, and the last forbids the first motions of our hearts against our neighbour: though there bee no consent to doe the evill which we thinke. *Paul* saith of himselfe, that the commandement, *Thou shalt not lust*, was it that especially humbled him, *Rom.* 7.

According to these and other rules, (which now I omit) wee must with speciall care examine our selves. The want of this dutie causeth men to rot away in their sinnes, without remorse or true repentance: and it is the cause that so many men profit so little in hearing the word preached, because they know not what same meanes, neither can they search aright their consciences and lives.

Moreover, after we have begun to practise this duty, wee must often (as occasion shall be given) renue it to the end. Consider *Davids* example, *Psal.* 119. 59.

Where *Paul* saith, that *the law is added till Christ*, wee see that the Legall ministerie of death is abolished now; and that wee are under the ministerie of the spirit and life. And for this cause wee in these last dayes, that are Ministers of the word, must preach the doctrine of salvation plainly, to the very consciences of men, 2 *Cor.* 4. 1. Againe, the people of these dayes ought to abound in knowledge, and their obedience should be answerable to the measure of their knowledge. And if after much preaching in these dayes of light, the Gospell be hid, (as it is to very many, who remaine still in ignorance and disobedience) it is a fearefull signe unto them of their condemnation, 2 *Cor.* 4. 4.

In that the Law of God was ordained or delivered by Angels, we are put in minde to reverence it, and to esteeme it as a treasure. Secondly, wee are to feare to breake the least commandement of the law, because the Angels that were ordainers of the law, doe (no doubt) observe the keepers and the breakers of it, and are ready prest to bee witnesses and revengers against them that offend. *Stephen* upbraids the Jewes, that the Law was given by the dispensation of Angels, and yet they brake it, *Acts* 7. 53. Thirdly, if thou offend and breake the law, repent with speed: for that is the desire and joy of Angels. They that delivered the law, rejoyce to see the keeping of it. Lastly, if thou sinne and repent not, looke for shame and confusion before God and his Angels.

A Because *Moses* was a mediator to the Jewes, Papists gather, that therefore Angels and Saints may bee mediators. *Answ.* It followes not. *Moses* was ordained a mediator, so are not they. *Moses* was present with the Jewes, and had fellowship with them whose mediator he was. Saints are absent in heaven, and Angels though they be about us, have no fellowship with us. *Moses* was a mediator but once, and that only in one thing: Saints are made continuall mediators. Lastly, *Moses* was a mediator in relating and reporting the Law from God to the people: Saints and Angels are made mediators to relate and report our prayers, and the secrets of our hearts to God.

B Whereas *Paul* saith, that *a mediator is not of one*, but a third, betweene two at the least: it may be demanded, how Christ can be mediator betweene man and God, considering he is God? *Answer.* Though Father, Sonne, and holy Spirit, be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting: so as the Father is the Father, not the Sonne, or holy Ghost; the Sonne, the Son, and not the Father, or the holy Ghost; the holy Ghost, the holy Ghost, and not the Father, or the Sonne. The Son then, and the Father, being persons really distinct, the Sonne may bee, and is Mediator, first of all, in respect of order to the Father, and in him, to the Sonne, and the holy Ghost. For the three persons being of one nature and will, when the Father is appeased, in him also the Sonne, and the holy Ghost are appeased. Thus *John* saith, *If any man sinne, wee have an advocate with the Father.* It may bee said, that Christ cannot bee Mediator to himselfe. *Ans.* In Christ consider his nature, and his office; by nature, hee is the sonne of God: by office, he is Mediator: and thus he is *God-man*, or *Man-god*: and as Mediator by voluntarie dispensation, hee is inferior to himselfe as he is the essentiall sonne of God. And in the same manner, Christ as God-man is Mediator to himselfe as hee is the Sonne of God. For as hee is the Sonne of God, he is the partie offended; as hee is Mediator God-man, he is the partie that makes reconciliation.

C Lastly, the property of God must bee observed, that hee is unchangeable, *James* 1. 17. *Mal.* 3. 16. It may bee objected that God is said in Scripture to repent. *Answ.* God is said to repent, not because hee changeth either nature or will, but because he changeth his actions of mercie and love into effects of anger, after the manner of men. Againe, it may be objected that God changed the Law and abolished ceremonies. *Ans.* This God did by an unchangeable decree, before all worlds, and so the change is in the law, and not in God. For God can decree to change this or that, without change.

D The use. Gods unchangeablenesse is the foun-

foundation of our comfort. S. *Paul* saith, *If we love God, wee are knowne of him*, 1 *Cor.* 8. 3. Now the first wee may certainly finde in our selves, namely, the love of God and Christ: and for the second, God is unchangeable. For they which are once knowne of God, are ever knowne of him, and that even then when they feele nothing but Gods anger.

Againe, wee are put in minde to bee unchangeable in good things, as in faith, hope, love, good counsels, honest promises, and such like, specially in the maintenance of true religion. For we ought to be like unto God. It is the poesie of our gracious Queene, *Semper eadem, Alwaies one and the same*; no doubt in good things, specially in the religion established among us. The same must be the minde of all good subjects and all good people, 1 *Cor.* 15. 58.

21. *Is the law then against the promise of God? God forbid: for if there had beene a law given, which could have given life, surely righteousnesse should have beene by the law.*

22. *But the Scripture hath included all under sinne, that the promise by the faith of Jesus Christ should be given to them that beleeve.*

In these words, *Paul* propounds and answers another objection, in number the fourth. The occasion of the objection is taken out of the former words, in which *Paul* saith, *the law is for transgressions.* It may be framed on this manner. If the law serve to convince and condemne us of sinne, it serves not to give life but to kill, and so it is contrarie to the promise which giveth life. The answer is made negatively, *God forbid.* And a double reason is rendred of the deniall. The first is this: If the law could give life, it should also give justice, or justification: and so it should be contrarie to the promise (because then there should be two contrarie waies of justification, one by faith alone, the other by faith with workes.) Therfore in that it kils and condemnes, it is not contrarie to the promise. The second reason is in the 22. verse. Things subordinate, whereof one serves for the other, are not contrarie: the law and the promise are subordinate; for the law prepares the way for the accomplishing of the promise, in that it shuts all under sinne, that the promise may be given to them that beleeve in Christ.

The use. In that *Paul* rejects the blasphemous objection, with *God forbid*; wee are taught to avoid things said or done to the dishonour of God, with loathing and detestation. When it was related to *Ahab* and *Iezabel*, that *Naboth* had blasphemed God, they being idolaters, solemnize a fast, pretending danger by the sinne, 1 *King.* 21. 12. *Caiphas* supposing that Christ had blasphemed, rent his garments, *Matth.* 26. When *Iob* did but suspect his children of blaspheming God, hee called them and sanctified them, *Iob* 1. 5. It is the fault of our daies, that many blaspheme by cursing, swearing, &c. without feare, and

A many doe it (as many dissolute souldiers) in a braverie: and hearers thereof for the most part are nothing moved thereat; so ordinary is the offence. This shewes the wickednesse of our times.

In the first reason, *Paul* delivers a notable conclusion, namely, that the thing which is the meanes to procure life unto us, is also the meanes of our justice or justification before God. And good reason. For justice causeth life, and that which giveth life, first of all giveth justice. Hence it followes that workes cannot meritoriously deserve eternall life. For if life be by the workes of the law, then justice also: but that cannot be: for we must first of all be justified, before wee can doe a good worke. Let the Papists consider this. Againe, they which teach, that faith is alone in justification, and that both faith and workes concurre as causes of salvation, are deceived. For by the former conclusion of *Paul*, if workes be causes of salvation, then must they also have a stroake in our justification, which they have not. And therefore they are the way of our salvation, but not any cause at all. Lastly, here we see that many among us do not hold Christ, or beleeve in him aright, for their justification: because they hold him without change of heart and life. For by *Pauls* conclusion, whom Christ quickneth, them he justifieth: and whom he doth not quicken, them he doth not justifie. Examine thy selfe then if Christ have sanctified and renued thy heart, thou art justified: if thy heart be yet unsanctified, and thy life unreformed, deceive not thy selfe with fond imaginations: thou art not yet justified.

The 22. verse followeth, containing the second reason. And first let us consider the meaning of the words. *The Scripture*] the words are in the Originall thus, *That Scripture*, namely, the Scripture before named, the written law in the bookes of the old Testament. And further, *by the law*, we must understand, God in the law, *Rom.* 11. 32. God hath concluded all under unbeleefe.

Concluded] The law is compared to a Judge, or sergeant: sinne to a prison. And the law is said to conclude or inclose men under sinne; because it doth to the full accuse and convince us of sinne, so as our mouthes are stopped, and we have no way to escape.

All] All men that came of *Adam* by generation, with all that comes from them, their thoughts, desires, words, and deeds.

The promise] The thing promised, which is remission of sinne, and life everlasting.

By the faith of Christ] That is, the faith whereof Christ is both the author and matter. This is added, to signifie unto us who are true beleevers, namely, they which are beleevers by the faith of Christ.

Against this text of *Paul*, blinde reason moveth many questions, as namely, why God created man, and then suffered him to fall?

fall? why God did not restraine the fall of *Adam* to his person, but suffers it to inlarge it selfe to all mankind, so as all be shut up under sinne? why the promise is not given to all, but only to beleevers? But there are two speciall grounds, upon which wee are to stay our mindes. The first is, that God hath an absolute soveraignty and lordship over al his creatures. We may not therefore dispute the case with God, *Rom. 9. 20. He may doe with his owne what he will, Matth.* 20. 15. The second is, that the waies and judgements of God are a gulfe, into which the more we search, the more we plunge our selves; because they are *unsearchable, Rom.* 11. 33.

Marke the phrase of *Paul: the Scripture concludes all under sinne*: if it conclude or shut up, then it determines what is sinne, what not. And if this be so, then it may also determine what is true, and what is false; and so we truly tearmed a Judge of controversies in religion. If it shut up sinners under their sinne, then also it shuts them that erre under their errour, for errours be sinnes and fruits of the flesh. It is said blasphemously, that if the Scripture bee a Judge, it is but a dumbe Judge. And I say againe, that offenders may plead for themselves on this sort, that the law is but a dumbe Judge, when it condemnes them, and shuts them under sinne: but they shall finde it hath a loud voice in their consciences, when they reade it seriously, and examine themselves by it: even so the Scripture speakes sufficiently for the determination of truth and falshood, in matters of salvation, when it is searched with care and humility.

When *Paul* saith, *we are all shut up under sinne*, he puts us in minde of our most miserable condition, that we are captives of sinne and Satan, inclosed in our sins as in a prison, like imprisoned malefactors that wait daily for the comming of the Judge, and stand in continuall feare of execution. And seeing our condition is such, we must labour to feeling feele by experience this our spirituall bondage, that we may say with *Paul, We are sold under sinne*, and *that we know there is no goodnesse dwelling in our flesh, Rom.* 7. 14. 18. This is one of the first lessons that we must take out in the schoole of Christ. Against, if we seriously bethinke our selves that wee are captives of sinne and worthy of death, it will make us with contentation of minde to beare the miseries of this life, sicknesse, poverty, reproach, banishment, &c. considering they come farre short of that we have deserved; who are no better than slaves of sinne and Satan.

Whereas *Paul* saith, that all men with all that proceeds from them, is shut under sinne, he teacheth that all actions of men unregenerate are sinnes. *The wisdome of the flesh*, that is, the wisest cogitations, counsels, inclinations of the flesh, *is enmity unto God, Rom.* 8. 5. *To the necleane all things are uncleane, Tit.* 1. 15. *An evill tree cannot bring forth good fruit,*

A *Matth.* 7. It may be objected, that naturall men may doe the workes of the morall law, as to give almes, and such like, *Rom.* 2. 14. *Ans.* Sinnes bee of two sorts. One is, when any thing is done flat against the commandement of God. The second is, when the act or worke is done which the law prescribes, yet not in the same manner which the law prescribes, in faith, in obedience, to the glory of God. In this second regard, morall workes performed by naturall men are sinnes indeed. Hence it followes, that Liberty of will in the doing of that which is truly good, is lost by the fall of *Adam*: and that man cannot by the strength of naturall will helped by grace, apply himselfe to the calling of God.

B Whereas *Paul* saith, that *the promise is given to beleevers*, it is manifest that the promise is not universall in respect of all mankinde, but only indefinite, and universall in respect of beleevers. Wherfore their doctrine is not sound, that teach the Redemption wrought by Christ, to be as generall as the sinne of *Adam*. Indeed, if we regard the value and sufficiencie of the death of Christ, it is so: but if we respect the Communication and donation of this benefit, it is not. For though all be shut under sinne, yet the promise is only given *to them that beleeve*. It is objected, that *God was in Christ reconciling the world to himselfe, 2 Cor.* 5. 19. *Answ.* The text in hand shewes, that by *the world*, we are to understand all beleevers through the whole world. And whereas *Paul* C saith, *God shut up all under unbeleefe, that hee might have mercy upon all, Rom.* 11. 32. his meaning is here set downe, that he shut both Jewes and Gentiles under unbeleefe, that hee might have mercy upon all that beleeve, both of Jewes and Gentiles.

Marke further, the end of the law is conviction: and the end of our conviction is, that the promise of mercy may bee given to them that beleeve. Here is notable comfort, with encouragement to all good duties. Doth the law as it were in the name of God arrest thee? doth it accuse and convince thee of manifold sinnes? doth it arraigne thee at the barre of Gods judgement, and fill thy soule with terrour? dost thou by the testimony of the law and thine owne conscience, see and feele thy selfe to be a most miserable and wretched sinner? Well. It may bee thou thinkest that all this is a preparation to thy damnation; but it D is not. For it is contrariwise a preparation to thy salvation. For the law with a loud voice in thy heart proclaimes thee a sinner, and threatens thee with perdition; but the end of all this is, that Jesus Christ may become a Saviour unto thee, so bee it thou wilt come unto him, and beleeve in him. For hee saves no sheepe, *but the lost sheepe*, and *hee calles not just men, but sinners to repentance*. Let us therefore with all our hearts come unto Christ and beleeve in him, and that by the faith of Christ, that is, with a faith joyned with hope, love and

and new obedience. Then shall the promise of pardon and life everlasting be given to us. Upon this ground, persons in desperate and grievous offenders, may see a plaine way to helpe and succour themselves. For the worke of the law concluding us under sinne, by the mercy of God tends to our salvation, if we will use the good meanes.

Lastly, *Paul* saith, the promise is made not to every one that beleeveth according to any faith of his owne, but to them that are true beleevers by the faith of Christ. Therefore every man shall not be saved in his owne faith and religion, but only they that are of the faith of Christ.

Vers. 23. *For before faith came, we were kept under the law, and shut up unto the faith which should afterward be revealed.*

24. *Wherefore the law was our schoolemaster to Christ, that we might bee made righteous by faith.*

25. *But after that faith is come, we are no more under the schoolemaster.*

Paul in the 19. vers. had said, that *the law was for transgressions, till the seed came, to which the promise was made*. And here he makes a more large declaration of his owne meaning. The summe of all that he saith may bee reduced to a comparison of things unlike, on this manner. Before the comming of faith, we were under the dominion of *Moses*, law: but after faith was come, we were free. The first part of the comparison is amplified by a double similitude: the law was a guard unto us, verse 23. and the law was our schoolemaster, verse 24. The second part of the comparison is in the 25. vers.

Faith] That is, the Gospel, or the doctrine of remission of sinnes and life everlasting by Christ exhibited in the flesh.

We.] We Jewes: I, *Paul* a Jew, and the rest of that nation.

Law] That is, the whole Oeconomie, Policie, and Regiment of *Moses*, by lawes partly morall, partly ceremoniall, and partly indiciall.

Kept] Compassed or guarded. Because the law before Christ was to the Jewes as a guard of armed men, to inclose and keepe them, that they should not depart from God, and from their allegiance to him, unto the Gotes, idolatries, and superstitions of the Gentiles.

Unto the faith] That is, till the faith come.

Afterward revealed] From the creation, to the law, the Church of God was in one family; and the rest of the world beside was no people of God. From the law till Christ, the Church of God was inclosed in the nation of the Jewes, and all the world beside no Church or people of God. And this distinction of a people, and no people, stood sometime after the comming of Christ, *Matth.* 10. 5. *Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not*. After the ascension of Christ, this distinction ceased: because the

M mystery of mans redemption was then more plainly revealed; and it began then to bee revealed to the whole world, *Colos.* 1. 26, 27. and *Rom.* 16. 25.

Thus wee see that the law served for transgressions: because it was to the Jewes as a guard to keepe them in the compasse of their duty, that they fell not away to sundry transgressions.

The use. This shewes the greatnesse of our corruption, and that the very frame of our heart is evill continually, that the Lord must be faine to set his law about us as a guard of armed men, to keepe us that we sinne not.

Against, here we see the use of Gods lawes, which serve to prevent, restraine, and cut off B sinne, into which otherwise men would fall, unlesse they were compassed and guarded by lawes. Some object for freedome of will, on this manner: If the lawes of God cannot be kept, they are in vaine: but they are not in vaine: therefore they may be kept. *Ans.* The *major*, or first part of the reason, is not true. For there are other uses of the law of God, than the keeping of them: for they serve to restraine, and prevent open offences: and to keepe men in order, at the least outwardly.

Another use of the law of God, was to conclude and shut up the Jewes into the unitie of one faith and religion. For this cause the Jewes had but one Temple, one Mercie-seat, one high Priest, &c. Hence it followes, that in a godly and Christian Common-wealth where true religion is established, there may be no toleration of any other religion. For that which is the end of Gods lawes, must also be the end of all good lawes in all Common-wealths and kingdomes, namely, to shut up the people into the unity of one faith. C

The Church of the Jewes is called *a fountaine sealed, a garden inclosed, Cant.* 4. 13. *a vineyard hedged in, Isa.* 5. 5. *Psalm.* 80. 13. And here we see what is the hedge or wall of this garden, or vineyard; namely, the regiment or policie of *Moses* by a threefold kind of law. This admonisheth us to respect and with care to observe good lawes, because they are as it were hedges and fences of all good societies: and the breaking of them is the pulling down D of our fences.

Where *Paul* saith, *the faith bee revealed*, note, that the faith, or the Gospel, was not revealed to the world till the last age, after the comming of Christ. It may be said, it was always revealed to all men, but not so cleerely as in these last daies. *Answ.* It was not revealed to all, either darkly or cleerely, before the comming of Christ. *Act.* 14. 16. *God suffered the Gentiles to walke in their owne waies. Eph.* 2. 12. they were *without God, and without Christ. Rom.* 15. 20. *Paul* preached *where Christ was not so much as named*. Hence it followes, that the Vocation of men to life everlasting is not universall: because Christ was never universally revealed. Neither is mans redem-

redemption universall in respect of the whole world. For Redemption by Christ was not revealed to all nations before the comming of Christ: and a benefit to be apprehended by faith, if it be unknowne, is no benefit. Lastly, it is erroneous that some teach, namely, that grace supernaturall is universall: that is, that the power to believe in Christ, and the power to turne to God, if men wil, is generally given to all. But this cannot be: because it is not given to all men, so much as to heare of Christ, and to know him.

Seeing faith is now come, it may bee demanded: what is the guard whereby we are kept now? *Answ.* The precepts of the morall law. *The sayings of the wise are as nailes* or *stakes fastened*, to range men in the compasse of their owne duties. *Eccles.* 12. 11. Againe, the peace of God, or the assurance of our reconciliation with God, is a guard to keepe our hearts and senses in Christ. *Phil.* 4. 7. If this wil not doe the deed, God hath in store his corrections and judgements, to be as an hedge to hedge us in, *Hos.* 2. 6. This being so, our duty is to guard and inclose our selves, specially our hearts, *Prov.* 4. 23. and all the senses and powers of our soules, *Psal.* 141. 3. by the wholesome precepts and counsels of God. Considering we lie open to so many enemies, we should continually bee armed and fenced from the head to the foot, *Ephes.* 6. 13. otherwise we shall upon every occasion be overturned.

To come to the 24. verse, the Jewes might haply say, seeing we are thus kept and shut up by the law, what meanes have we of comfort and of salvation? The answer is made, *the law is further our schoolemaister.* Here by *schoolemaister*, understand one that teacheth little children or petits, the first rudiments or elements, A. B. C. And the law is *a schoolemaster to Christ*, for two causes. One, because it points out and shadowes forth unto us Christ, by bodily rudiments of ceremonies and sacrifices. The second is, because the law, specially the morall law, urgeth and compelleth men to goe to Christ. For it shewes us our sinnes, and that without remedie: it shewes us the damnation that is due unto us: and by this meanes, it makes us despaire of salvation in respect of our selves: and thus it enforceth us to seeke for helpe out of our selves in Christ. The law is then our schoolemaister, not by plaine teaching, but by stripes and correction.

In this verse, *Paul* sets downe the manner & way of our salvation, which is on this manner, first, the law prepares us by humbling us: then comes the Gospel, and it stirres up faith: And faith wrought in the heart, apprehends Christ for justification, sanctification, and glorification. *Paul* sets this forth by a fit similitude. They that would be the servants and children of God, must come into the schoole of God, and be taught of him. In this schoole are two sorts of men, and two masters. In the first sorte, the teacher and master is the law. And he teacheth men to know their sins, and their deserved damnation, and he causeth us to despaire of our salvation in respect of our selves. And when men have beene well schooled by the law, and are brought to acknowledge their sinnes, and that they are slaves of sinne and Satan; then must they bee taken up to an higher forme, and bee taught by an other schoolemaster, which is Faith, or the Gospel. The lesson of the Gospell is, that men after they are humbled, must flie to the throne of grace, believe in Christ, and with all their hearts turne unto God; that they may be justified and glorified. When wee have by the teaching of this second master, learned this good lesson, wee are become children and servants of God.

By this then it is manifest, that there are two sorts of bad schollers in the schoole of Christ, among us. One sort are they which come to the Lords table, and yet learne nothing, either from the law, or from the Gospel: but content themselves with the teaching of nature. The second sort are they, which learne something, but in preposterous manner. For they have learned that mercy and salvation comes by Christ: and with this they content themselves: not suffering themselves first of all to be schooled by the law till they despaire in respect of themselves: nor to be schooled by the Gospell, till they beleeve in Christ, and repent of their sinnes.

In a word, hee is a good scholler in the schoole of Christ, that first learnes by the law to humble himself, and to goe out of himselfe: and being humbled, subjects his heart to the voice and precept of the Gospel, which bids us believe in Christ, turne to God, and testifie our faith by new obedience.

In the *second* part of the comparison 25. verse, *Paul* sets downe one point, that at the comming of the faith, the Jewes were freed from the dominion of the law of *Moses*, and consequently that the said law was abrogated. The lawgiver, that is, the expounder of *Moses* law was to last but till the comming of *Shilo*, *Gen.* 49. 10. The law of commandements standing in ordinances, was abrogated by the death of Christ, *Ephes.* 2. 15. And the change of the priesthood brought the change of the law, *Hebr.* 7. 12.

For the better clearing of this point, three questions are to be demanded. The first is, when was the policie, regiment, or law of *Moses* abrogated? *Answ.* At the comming of the faith, or when the Gospel first began to bee published to the world: which was at the Ascension of Christ. And hee in his death cancelled this ceremoniall law, and tooke it out of the way, *Colos.* 2. 14. When the old Testament ended, and the new began, then was the abrogation of the law: now the ending of the old Testament, and the beginning of the new, was in the Resurrection of Christ. For then

then was the beginning of the new world, as it were.

The second question is; How farre forth the law is abrogated? *Answ.* The law is threefold: Morall, Ceremoniall, Judiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that beleeve, three waies. First, in respect of *justification*: and this *Paul* proves at large in this Epistle. Secondly, in respect of the *malediction*, or curse. *There is no condemnation to them that are in Christ, Rom.* 8. 1. Thirdly, in respect of *rigour*. For in them that are in Christ, God accepts the endevour to obey, for obedience it selfe. Nevertheless, the law, as it is the rule of good life, is unchangeable, and admits no abrogation. And Christ in this regard did by his death establish it, *Rom.* 3. 31.

The Ceremoniall law is that which prescribed rites and gestures in the worship of God, in the time of the old Testament. Ceremonies are either of figure and signification, or of order. The first are abrogated at the comming of Christ, who was the accomplishment of them all, *Colos.* 2. 17. The second being ceremonies of particular order to the times of the old and new Testament, concerne not us. For example: In the commandement of the Sabbath, some things are morall, some ceremoniall, some judiciall. That in one day of seven there should be an holy rest, it is morall: Rest upon the seventh day from the creation is ceremoniall, in respect of order. Strictnes of rest from all labour, is ceremoniall in respect of the signification of rest from sinne, and rest in heaven. Therefore the particular day of rest, and the manner of rest, is abrogated: and Christ by his owne example, and by the example of the Apostles (examples not being contradicted in Scripture) appointed the eight day, or the day of Christs resurrection, to bee the Sabbath of the new Testament.

Judiciall lawes are such as concerne inheritances, lands, bargaines, controversies, causes criminall; and they pertaine to the regiment of the common-wealth. If the Common-wealth of the Jewes were now standing, they should be governed by these lawes. For to them were they given. The case is not like with us. Some are of minde, that all judiciall lawes are abrogated: and some are of contrarie minde, that all Common-wealths are to be governed by them. But they are both deceived: and the meane betweene both is the truth. Know then, that of judiciall lawes of *Moses*, some are abrogated, some are not. Such lawes as are meerely judiciall, that is, judiciall and not morall, and do particularly concerne the nation of the Jewes, the land of Canaan, the times before Christ, the things of the old Testament, are abrogated. Of this kinde is the law that commands *the brother to raise up seed to his brother, Deut.* 25. 5. The law of tenths is partly ceremoniall, and partly judiciall, and specially concernes the land of Canaan. For as countries are richer or poorer than Canaan; so must their allowance to the Ministerie be more or lesse: The sevenths, the eighths, the ninths, the elevenths, the twelfths, and not the tenth. And the allowance of the Tenths, stands not in force in this and other Common-wealths by the Judiciall law of God, but by positive lawes of countries: For if it did, then Ministers should not meddle with their Tenths, either for the gathering, or for the disposing of them, but they should be brought into the store-houses by certaine overseers, and they should dispose of them according to the need of every Minister, 2. *Chron.* 31. *Malac.* 3. The law, that the theefe must restore foure-fold, or be a bondman, concernes Canaan, and those countries. In Europe, (specially in the Northerne and Westerne parts,) a straighter law is required. For the people are much given to idlenesse, and consequently to robbing: and they are of fierce disposition, and therefore with theft joyne violence, and disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seeme hard. For even the Jewes, when the theft was aggravated with other circumstances, might punish it with death, 2 *Sam.* 12. 6. And it is in the power of the Magistrate, when sinne are increased, to increase the punishment.

Now judiciall lawes that are in foundation and substance morall, are not abrogated, but are perpetuall. For the better discerning of them, I give two notes. The first is this: If a judiciall law serve directly and immediately to guard and fence any one of the ten Commandements, in the maine scope, and end thereof, it is morall in equitie and perpetuall, because the end & use of it is perpetuall. I wil give sundry examples. It is the law of God, that he of the Israelites that shall intice them to goe and worship other gods, shall be put to death, *Deut.* 13. 6. This law serves to maintaine and uphold the first commandement, the end whereof is to injoyne us to take the true God for our God: and this end is most necessarie both for Gods glorie, and for the salvation of men: and therefore whatsoever thing or person overturneth or abolisheth this end, it must be cut off from the society of men. Here note by the way, that they which have beene borne, baptised, and brought up among us, and yet afterward become Mass-priests, seeke maliciously and obstinately, without ceasing to seduce our people, deserve in this respect to be put to death.

Example 2. *Thou shalt not suffer a witch to live, Exod.* 22. 18. This law againe is a fence to the first commandement. For witches renounce God, and humane societie; and therefore are worthily cut off, though they doe no hurt.

hurt: even because they make a league with the devill.

Example 3. *He that blasphemeth the name of God, shall be put to death, Lev. 24. 16.* Understand this law of manifest and notorious blasphemies, that pierce through God, as the words import: and then it is a maine sense to the third commandement. For Gods name may in no wise be abused, and troad under foot: and therefore blasphemers piercing God are to be cut off. This is the very law of Nature, as appeares by *Nabuchadnezzar*, who gave in commandement to his people, that whosoever blasphemed the name of the true God, should be put to death, *Dan. 3. 29.* Here note, that manifest and convicted Atheists, if they bee put to death, have but their deserts.

Example 4. *He that curseth father or mother shall die the death, Levit. 4. 9.* This law is a necessarie sense to the fifth commandement, and upholds the honour that is due to parents.

Example 5. *He that smites a man that hee die, shall die the death, Exod. 21. 12.* To this law there is no exception made but one, and that is, when a man is killed at unawares. And it is for his equitie perpetuall. For it is a maine and direct sense to the sixth commandement. Consider another reason, *Numb. 35. 37. The whole land* (saith the Lord) *shall be defiled with blood, till his blood be shed that killed a man.*

Example 6. *The adulterer and the adulteresse shall both be put to death, Levit. 20.* This Judiciall serves to uphold and maintaine chastitie, which is the end of the seventh commandement. Marke withall the reasons, *Levit. 20. 22, 23. Lest the land spue you out: and for these things*, that is, for suffering this and other sinnes unpunished, *the Gentiles were cast out.* It may be said, that Christ did not condemne the woman to death, which was taken in adultery. *Answer.* He came to be a Mediator, and not a Judge, or Magistrate. It is alleaged, that *David* was not put to death for adulterie. *Answer.* Hee was the highest in the kingdome: there was none to judge him. Againe, it may be said, that if adulterie be death, then innumerable persons must die. *Ans.* We must doe that which we finde to be the will of God; and the events of things must be left to God.

The second note, whereby we may discerne a judiciall law to be morall for his equity, is this; If it follow necessarily and immediately from the light, principles, and conclusions of nature. For example, *Deut. 22. 5. The man shall not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more than Judiciall: for it is a Rule of common honestie, practised in those countries, by the light of nature, where the written law was never known. And things good and honest which nature teacheth, are morall and must be done. This is *Pauls* rule, *Doth not nature teach this? 1 Cor. 11. 14.*

A This I speake, not to censure and condemne the lawes of this or any other Commonwealth: but only to shew how farre Judiciall lawes have morality in them, and stand in force.

The third question is, what is our guide now in the time of the new Testament, seeing the Regiment and law of *Moses* is abrogated? *Answ.* The outward guide is the doctrine of the morall law, and of the Gospel. It is therefore called *the rod and the staffe of God, Psal. 23.* and *the rod of his mouth, Isa. 11. 4.* The inward guide is the Spirit of God, writing the lawes of God in our hearts, and by them guiding us, and being a law unto us, *Rom. 8. 3. 14.* Thirdly, God by manifold afflictions nurtures and schooles us, partly to prevent sinnes to come, and partly to humble us for that which is past, *1 Cor. 11. 32. Ier. 31. 18.*

B The use. Seeing the law is abrogated, (as I have said) wee must be a free and voluntarie people, serving God not of constraint, but willingly, as if there were no law to compell us. *All nations shall flow as waters to the mountaine of the Lord, Isa. 2. 2. The people shall come willingly in the day of assembly, Psal. 110. 3. In the dayes of Iohn Baptist, the kingdome of heaven suffered violence. Ieremie* saith, *they shall teach every man his neighbour and his brother, Ierem. 31. 31.* because men shall learne freely without compulsion, or calling upon. Here is the fault of our times. Many say in heart to Christ, *Depart from us, wee will none of thy wayes*; and many againe are zealous for the things of this life, but for duties pertaining to Gods worship, and the salvation of their soules, they are neither hot nor cold. This

C negligence and slacknesse is ful of danger: and therefore with speed to be amended. For *cursed is hee that doth the works of God negligently*: and the Lord will spue out such persons.

26. *For ye are all the sonnes of God by faith in Christ Iesus.*

27. *For all ye that are baptised into Christ, have put on Christ.*

28. *There is neither Iew nor Gracian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.*

D *Paul* had said before, v. 25. that the beleeving Iewes after the publishing of the Gospel, were no more under the law as under a schoolemaster: In this 26. verse hee renders a reason hereof; and it may be framed on this manner: If we Iewes were still under the law as under a schoolemaster, then we should bee still after the manner of servants: but we are not after the manner of servants, because we are children: for even ye Galatians, and that all of you, are children of God, not by circumcision, or by the keeping of the law, but by faith in Christ. Againe, that they are children of God, hee proves it thus: Ye are baptised into Christ, and in baptisme ye have put on Christ, in that ye are joyned with him, and have fellowship with him, who is the naturall

turall sonne of God: therefore yee are sonnes of God. It may be said, All children of God? all baptized? all put on Christ? how can this bee? seeing some are Iewes, some Gentiles? some bond, some free; some men, some women. The answer is made, verse 27. there are differences of men indeed, but in Christ all are as one.

In these words, I consider two things. The first is, the benefit or gift bestowed on the Galatians, which is sonne-ship, adoption, or the condition of Gods children. The second is, the discription of this benefit by foure Arguments. The first is, by the circumstance of the persons, *ye all are children of God.* The second is, the inward meanes, namely, *faith in Christ Iesus.* The third is, the outward meanes, or the pledge of adoption, *Yee are all baptized into Christ.* The last is, the foundation of adoption, and that is, *to put on Christ*, or *to bee one with him.*

For the better conceiving of the benefit, 3. questions may bee moved. The first is, whose sons the Galatians were? *Answ.* The sonnes of God. It may be said how the sons of God? I answer againe: God is called a father in 2. respects: first, he is a father in respect of Christ, the essentiall word: and then God signifies the first person. Againe, God is called a Father in respect of men elect to salvation: then the name *God* is put indefinitely: and it comprehends not onely the first person, but also the Son & holy Ghost. For all three do equally regenerate them that are adopted. And *Paul* saith of the God-head indefinitely: *there is one God and Father of all, Eph. 4. 6.* And when we pray saying, *Our father, &c.* we invocate not onely the first person, but also the Sonne, and holy Ghost. And the Son of God, is expressly called *the Father of eternity*, in respect of us, *Isay 9. verse 6.* and he is said *to have his seed, Isay 53. verse 11.*

The second question is, in what respect are the Galatians the children of God? *Answer.* A childe of God is two wayes: *by nature; by grace.* The childe of God *by nature*, is Christ, as hee is the eternall Sonne of God. A childe *by grace*, is three wayes. By *creation*: thus *Adam* before his fall, and the good Angels are the children of God. Secondly, by *the personall union*: thus Christ as he is man is the childe of God. Thirdly, *by the grace of adoption*: thus are all true beleevers, and in this text the Galatians are said to bee *the children of God.* In this grace of adoption, there bee two acts of God; one is *Acceptation*, whereby God accepts men for his children. The other is *Regeneration*, whereby men are borne of God, when the image of God is restored in them, in righteousnesse, and true holinesse.

The third question is, what is the excellency of this benefit? *Answ.* Great every way, *John 1. 12.* hee which is the childe of God, is heire and fellow heire with Christ, *Rom. 8. 17.* and that of the kingdome of heaven, and of

A all things in heaven and earth, *1 Cor. 3. 22.* he hath title in this life, and shall have possession in the life to come. Againe, hee that is Gods child hath the Angels of God to tend on him, and to minister unto him for his good and salvation, *Hebr. 1. 14.*

The first argument whereby the Adoption of Gods children is set forth, is concerning the persons to whom it belongeth, in these words, *All yee are children of God.* So *Paul* saith, all the Ephesians are *Elect, Ephes. 1. 3.* And *Peter* calleth them to whom hee writes, *1 Pet. 1. 1. Elect*: and *Iohn 1. epist. 3. the children of God.* And herein they follow the judgement of charity, leaving all secret judgements

B to God. Here I observe one thing, that every grievous fall doth notabolish the favour of God, and extinguish the grace of regeneration. For the Galatians erred in the foundation of religion, and had fallen away to another Gospell: and yet *Paul* saith, that *they were* (for all this) *the children of God*, and not some, but *all of them.* This truth may bee seene by experience. The childe of God before his fall, hath a purpose not to sinne: in the time of temptation when hee is in falling, hee hath a strife: after hee is fallen, he lieth not in his fall, as wicked men doe, but hee recovereth himselfe by new repentance. And this shewes, that the childe of God by his fall doth not returne

C againe to the estate and condition of wicked men. When Saint *Iohn* saith, *hee that is borne of God sinneth not*, his meaning is this; hee that is borne of God, if hee fall into any offence of frailty, yet doth he not make a practice of sin, as the wicked and ungodly doe.

It may bee said, the Galatians, and all the Galatians are the children of God: but what is that to us? *Ans.* They among us that professe true faith in Christ, with care to keepe good conscience, are likewise to hold themselves to bee children of God. Hee beleeveth not the Gospell, that doth not beleeve his owne adoption. For in the Gospell there is a promise of all the blessings of God, to them that beleeve? and there is also a Commandement to apply the said promise; and consequently, to apply the gift of Adoption to our selves. When we are bidden to say, *Our father*, wee are bidden to beleeve our selves to bee

D children of GOD, and so to come unto him. Therefore with *Paul* I say, that all wee that truly beleeve in Christ, and have care to lead a good life, all I say, are indeed the children of God.

The use. Comforts arising by this benefit, are many. First, if thou be Gods childe, surely hee will provide all things necessary for thy soule and body, *Matth. 6. 26.* Our care must bee to doe the office and duty that belongs unto us: when this is done, our care is ended. As for the good successe of our labours, we must cast our care on God, who will provide that no good thing bee wanting unto us, *Psal. 34. 10.* They that drowne themselves in

in worldly cares, live like fatherlesse children.

Secondly, in that we are children, we have liberty to come into the presence of God, and to pray unto him, *Eph.*3.12.

Thirdly, nothing shall hurt them that are the children of God, *The plague shall not come neere their Tabernacle: they shall walk upon the Lion and the Aspe, and tread them under foot. Psalm.*91.13. *All things shall turne to their good, Romanes* 8.28. And the rather: because the Angels of God pitch their tents about them.

Lastly, God will beare with the infirmities and frailties of them that are his children, if there bee in them a care to please him, with a purpose of not sinning. *Mala.*3.7. If a child be sicke, the father or mother doe not cast it out of doores: much lesse will God.

The duties. First, if ye bee Gods children, then walk worthy your profession and calling. Bee not vassals of sinne and Satan: carry your selves as Kings sonnes, bearing sway over the lusts of your owne heart, the temptations of the devill, and the lewd customes and fashions of this world. When *David* kept his fathers sheepe, hee behaved himselfe like a shepheard: but when hee was called from the sheepefold, and chosen to be king, he carried himselfe accordingly. So must we doe, that of children of the devill, are made the children of God. And if wee live according to the lusts of our flesh, as the men of this world doe, whatsoever wee professe, wee are in truth the children of the devill, *Iohn* 8. verse 44. 1. *Iohn* 3.

Secondly, we must use every day to bring our selves into the presence of God, and wee must do all things as in his sight and presence, presenting our selves unto him, as instruments of his glory in doing of his will. This is the honour that the childe of God owes unto him, *Mal.*1.6.

Thirdly, our care must bee (according to the measure of grace) to resemble Christ in all good vertues, and holy conversation. For he is our eldest brother the first borne of many brethren: and therefore we should be like unto him, 1 *Ioh.*3.2,3.

Fourthly, wee must have a desire and love to the word of God, that we may grow by it, in knowledge, grace, and good life. For this is the milke and food whereby God feeds his children, 1 *Pet.*2.2. Such persons then among us, that have no love or liking of the Word, but spend their dayes in ignorance, and security, shew themselves to bee no children of God. The childe in the armes of the mother or nurse, that never desireth the brest, is certainly a dead childe.

Lastly, wee must put this in our accounts, that we must have many afflictions, if wee be Gods children: for hee corrects all his children. And when we are under the rod of correction, we must resigne our selves to the will and good pleasure of God. This is childlike obedience: and this must bee done in silence, and with all quietnesse: then God is best pleased.

The internall meanes of Adoption is Faith in Christ. And for the better conceiving of it, three questions are to be propounded. The first, what a kinde of faith is this? *Answ.* A particular or speciall faith: and it hath three acts or effects. The first is, to beleeve Christ to bee *Iesus*, that is a Saviour: the second is, to beleeve that Christ is my or thy Saviour: the third is, to put the confidence of heart in him. When *Thomas* felt the wounds of Christ, he said, *My Lord, and my God*: and thereupon Christ said, *Because thou hast seene thou beleevest, Ioh.*20.29. Here marke, that to beleeve Christ to bee my Christ, is faith. Against this speciall faith, the Papists object 3. arguments. The first is this: Every speciall faith must have a speciall word of God for his ground: but there is no speciall word that thy sinnes, or my sinnes, are forgiven by Christ: therefore there is no speciall faith. *Answer.* We have that which in force and value is equivalent to a speciall word: namely, a generall promise, with a commandement to apply the said promise to our selves. Secondly, I answer, that the word and promise of God generally propounded in Scripture, is made particular in the publike Ministery, in which when the word is preached to any people, God reveales 2. things unto them: one, that his will is to save them by Christ: the other, that his will is that men should beleeve in Christ. And the word thus applied in the publike Ministery in the name of God, is as much as if an Angel should particularly speak unto us from heaven.

The second Argument. Speciall faith (say they) is absurd; because by it a sinner must beleeve the pardon of his sinnes, before hee hath it: inasmuch as faith is the meanes to obtaine pardon. *Answ.* The giving and receiving of pardon and faith, are both at one moment of time: for when God gives the pardon of sinne: at the same instant hee causeth men to receive the same pardon by faith. For order of nature, faith goes before the receiving of the pardon (because faith is given to them that are to be ingrafted into Christ, and pardon to them that are in Christ) for time it doth not: and therefore this second Argument is absurd.

The third Argument. The full certainty and persuasion of Gods mercy in Christ, followes good conscience and good workes: and therfore faith followes after justification, *Answ.* There be 2. degrees of Faith. A weake faith, and a strong faith. A weake faith is that, against which doubting much prevailes, in which there is a sorrow for unbeleefe, a will & desire to beleeve in Christ, with care to use good meanes, and to increase in faith. Strong faith is that, which prevailes against doubting, and it is a full persuasion, or resolution of

of the love and mercy of God in Christ. This second degree of faith followes justification, upon the observation and experience of the providence and goodnesse of God: but the first degree of speciall faith before named, for order goes before justification, and for time is together with it.

Three good questions is, when faith begins first to breed in the heart? *Answer.* When a man begins to be touched in the conscience for his sinnes, and upon feeling of his owne spirituall poverty, earnestly hungers and thirsts after Christ, and his righteousnesse above all things in the world. Christ saith, *I will give to him that thirsteth of the well of the water of life freely, Reve.*21.6. This promise declarest that in thirsting there is a measure of faith. To eat and drinke Christ the bread and water of life, is to beleeve in him: and to hunger and thirst, having in it a kind of a spirituall appetite to Christ, is the next step to his eating and drinking. Therefore this must be remembred, that professors of the Gospel, yea teachers of the same, that want this sense of their unworthinesse, and this thirsting, are farre wide, what gifts soever they have: for they are not yet come to the first step of true faith.

The third question is, how faith in Christ is conceived in the heart? *Answ.* It is not faith to conceive in minde a bare persuasion, that Christ is my Saviour: and therefore to thinke to be saved. But faith in Christ is conceived in spiritual exercises of invocation and repentance. When I see mine owne sinnes, and Gods anger against me for them by the Law: when I see mine owne guiltinesse, I draw my selfe into the presence of God, making confession of mine offences, and prayer for pardon of them, and in this prayer I strive against mine unbeleefe, I will, desire, and endeavour to assent to the promise of God touching forgivenesse, and withall I purpose with my selfe to sinne no more. This is my daily practice: and thus is faith truly conceived and confirmed. Against faith is conceived in the use of holy meanes, namely the preaching of the word and Sacraments, for to hearing, and receiving the Lords Supper, to meditate upon the promise of mercies, and in meditate into apply the said promise to my selfe, is the right way to conceive true faith. Therefore it must be remembred, that faith conceived without the exercises of invocation and repentance, or conceived without the use of the word and Sacraments (as commonly it is) is not true faith, but an imagination or fiction of the brain, which will have no bad end. Thus much and no more.

The third point to bee considered, of the outward meanes of Adoption, and that is baptisme. It may bee demanded, how baptisme can be a marke or signe of the childe of God, considering all sorts of men are received to it? *Answer.* Baptisme is not a marke of Gods childe, but baptisme joyned with faith: for so must the Text bee construed: *All ye Galatians that believe, are baptized into Christ.* For *Paul* had said immediatly before, *You are the sons of God by faith.* Again, the Scripture speaking of baptisme, comprehends both the outward and the inward baptisme, which is the inward baptisme of the spirit, *Matth.*3.11. and 1 *Pet.*3.21. And thus is baptisme all ways in an infallible marke of the childe of God.

Iomay further bee demanded, what are the markes of the inward baptisme? *Answer.* The new birth, whereby a man is washed and cleansed by the spirit of God, hath three speciall markes. The first is the spirit of grace and supplications, *Zach.*12.10. that is, the Spirit of regeneration causing men to turne to God, and withall, to make instant prayer and supplication for mercy and forgivenesse of sinnes past. The second is, to heare and obey the voyce of God in all things, *Iohn* 8.47. and 10. 27. The third is, not to sinne, that is, not to live in the practice of any sinne after this new birth is begun, 1 *Iohn* 3. *Hee that is borne of God, doth not commit sinne.* He may fall in this or that speech, and doe amisse in this or that action: but after his calling and conversion, the tenour and course of his life shall bee according to the Commandements of God. And this is a speciall marke to discerne the inward baptisme.

Some alleage, that having long agoe beene baptized with water, yet they feele not the inward baptisme: and therefore they feare that they are not the children of God. *Ans.* If there bee in thee a sorrow for thy corruption and sinnes past; if thou hast a purpose to sinne no more; if thou avoydest the occasions of sinne, and feares to offend; if having sinned, thou lest not in thy sinne, but recoverest thy selfe by new repentance: thou art verily borne of God, and baptized with the baptisme of the holy Ghost.

Others alleage, that although they have bee baptized, yet they feare they have no faith: and therefore they thinke they are not the children of God. *Answ.* If there be in thee a sorrow for thine unbeleefe, a will and desire to beleeve, and a care to increase in faith by the use of good meanes, there is a measure of true faith in thee, and by it thou maiest assure thy selfe that thou art the childe of God.

Others alleage, that they have long made prayer unto God, and that according to his will, and yet their prayers have not beene heard: and therefore they often doubt, they are no Gods children. *Answer.* If thou canst pray, though thy prayer be not heard according to thy desire, content thy selfe. For the power of the heart is the marke of the spirit of Adoption, *Rom.*8.15.16. And by it thou maist know that thou art the childe of God.

Thus then wee see what is the infallible marke of the childe of God; namely, baptisme joyned with true faith in Christ, or the outward baptisme joyned with the inward baptisme

tisme of the Spirit. The use. Many avouch the present Church of Rome to bee the true Church of God: and that because, they say, in it there is true baptisme, which is a marke of the Church of God. But they are deceived: for baptisme in the Church of Rome is severed from true faith, or from the Apostolike doctrine: and the outward baptisme is severed from the inward baptisme. For they of that Church overturne justification by the meere mercy of God, which is the principall part of the inward baptisme. Againe, the ten Tribes retained circumcision after their apostasie: yet for all that condemned to be no people of God, *Ose.* 1. 9. The light in the lanthorne pertaines not to the lanthorne, but to the passengers in the street: even so the confession of faith in the Symboll of the Apostles, and baptisme, that are retained in the Papacy, pertaine not to the Papacy, but to another hidden Church, which by these and other meanes is gathered out of the middest of Romish Babylon. And therefore baptisme is rather a signe of this, than of the Romish Church.

Again, we must be warned to take heed that we deceive not our selves, thinking it a sufficient matter that we have bin baptized. For except Christ inwardly wash us by his spirit, *we have no part in him, Joh.* 13. 8. *Circumcision* (saith *Paul*) *availeth not, unlesse thou bee a doer of the law. Rom.* 7. 25. Baptisme indeed saveth, 1 *Pet.* 3. 21. but that is not the baptisme of water, but *the stipulation of a good conscience, by the resurrection of Christ.* The outward baptisme without the inward, is not the marke of Gods childe, but the marke of the foole that makes a vow, and afterward breakes it, *Eccles.* 5. 3.

Moreover, baptisme is not onely a signe of our Adoption, but also a seale thereof, and a meanes to convey it unto us: and for the better understanding of this point, and for a further clearing of the 27. verse, I will speake of the whole nature of baptisme. That which is to be delivered, I reduce to eight heads. I. the name of baptisme, and the phrases. II. the matter. III. the forme. IV. the end. V. the efficacy of baptisme. VI. the necessity thereof. VII. the circumstances. VIII. the use.

Touching the name; Baptisme is taken six waies. First, it signifies the superstitious washings of the Pharisies, who bound themselves to the baptismes or washings of cups and pots, *Mar.* 7. 4. Secondly, it signifies the washings appointed by God in the Ceremoniall Law, *Hebr.* 9. 10. Thirdly, it signifies that washing by water which serves to seale the covenant of the new Testament, *Mat.* 28. 19. Fourthly, it signifies by a metaphor, any grievous crosse or calamity. Thus the passion of Christ, is called his baptisme, *Luk.* 12. 50. fifthly, it signifies the bestowing of extraordinary gifts of the holy Ghost, and that by imposition of hands of the Apostles, *Act.* 1. 5. and 11. 16. Lastly, it signifies the whole Ecclesiasticall ministery. Thus *Apollos* is said to teach the way of the Lord, *knowing nothing but the baptisme* (that is, the doctrine) of *Iohn, Act.* 18. 25. In the third sense is baptisme taken in this place, when *Paul* saith, *ye are all baptized into Christ.*

The phrases used in Scripture of baptisme, are strange in reason: and therefore they are to bee explained. Here it is said, *Ye* (*that are baptized into Christ*) *put on Christ.* The reason of this speech is three-fold. The first is this: the washing of the body with water is an outward signe to represent to our eies and minde, the inward washing, and our union or conjunction with Christ: therefore they that are baptised, are said *to put on Christ.* The second reason is, because the washing by water, seals unto us our inward ingrafting into Christ: for as certainly as the body is washed with water; so certainly are they that beleeve ingrafted into Christ. The third reason of the speech is, because baptisme is, after a sort, an instrument whereby our insition into Christ, and fellowship with him is effected. For in the right and lawfull use of baptisme, God according to his owne promise ingrafts them into Christ that beleeve: and the inward washing is conferred with the outward washing. For these causes they that are washed with water in baptisme, are said *to put on Christ.* In the same manner must other phrases be understood, as when it is said, that *baptisme saveth,* 1 *Pet.* 3. 21. that *men must be baptized for the remission of sinnes, Act.* 22. 16. that *we are buried by baptisme into the death of Christ, Rom.* 6. 4.

The second point concernes the matter of baptisme. Here I consider three things, the signe, the thing signified, the analogy of both. The signe is partly the element of water, *Act.* 8. 36. and partly the rite by divine institution appertaining to the element, which is the sacramentall use of it in washing of the body: & these 2. water, and external washing of the body, are the full & complete signe of baptisme.

Here a question may be made: whether washing of the body in baptisme, must be by dipping, or sprinkling? *Answ.* In hot countries, and in the baptisme of men of yeares, dipping was used, and that by the Apostles, and to this *Paul* alludes, *Rom.* 6. 3. and dipping doth more fully represent our spirituall washing, than sprinkling. Nevertheless in cold countries, and in the baptisme of infants new borne, sprinkling is to bee used, and not dipping in respect of their health and life. For the rule is, *Necessity and charity dispense with the Ceremoniall Law.* Upon this ground, *David* did eat the shewbread: circumcision was not always the eighth day, as appears by the Israelites in the wildernesse: and for the same cause in these countries dipping may be omitted, though otherwise a sacramentall act. And it must bee remembred, that baptising signifies not only that washing which is by dipping of the body, but also that which is by sprinkling.

The

The thing signified, or the substance of baptisme, is Christ himselfe our Mediator, as he gave himselfe to wash and cleanse us. Thus *Paul* saith, that *he cleanseth his Church by the washing of water, Eph.* 5. 6.

The Analogie, or proportion of both, is on this manner. Water resembles Christ crucified, with all his merits. Saint *Iohn* saith, *The blood of Christ cleanseth us from all our sinnes,* 1 *Joh.* 1. 7. that is, the merit and efficacie of Christ crucified freeth us from our sinnes, and from the guilt and punishment thereof. Externall washing of the body resembles inward washing by the spirit, which stands in justification and sanctification, 1 *Cor.* 6. 11. *Titus* 3. 5. The dipping of the body, signifies mortification, or fellowship with Christ in his death: the staying under the water, signifies the buriall of sinne: and the comming out of the water, the resurrection from sinne, to newnesse of life, *Rom.* 6. 3, 4.

The third point concernes the Forme of baptisme, *Matth.* 28. 19. *Goe teach all nations, baptizing them into the name of the Father, &c.* I explane the words thus: Marke, first it is said, *Teach them,* that is, make them my disciples, by calling them to beleeve, and to repent. Here wee are to consider the order which God observes in making with man the covenant in baptisme. First of all, hee calls men by his word, and commands them to beleeve and repent: when they begin to beleeve and repent, then in the second place God makes his promise of mercy and forgiveness: and thirdly, he seales his promise by baptisme. This divine order Christ signifieth when he saith, *make them disciples:* and it was alwaies observed of God. Before hee made any covenant with *Abraham,* and before he sealed it by circumcision, hee saith to him, *Walke before me and be upright, Gen.* 17. 1. And of his seed he saith, they must first *doe righteousnesse and judgement, and then he will bring upon them all that he hath spoken, Gen.* 18. 19. To the Israelites he saith, that they must *turne and obey, and then he will make all his promises and covenant good, Deu.* 30. 1, 6. and *Isa.* 1. 16, 17, 19. To the Jewes *Peter* saith, *Repent first, and then they shall be baptized for the remission of sinnes, Act.* 2. 38, 42. And *Philip* said to the Eunuch, *If thou beleevest with all thy heart, thou maiest be baptized, Act.* 8. 37.

The use. By this order wee see, that the commandement to beleeve and to repent, is more large and generall than the promise of mercie in Christ. For the commandement is given to all hearers to turne and beleeve, and the promise is made onely to such hearers as doe indeed turne and beleeve: therefore it is a fallshood to imagine that the promise of salvation belongs generally to all mankinde.

Againe, by this order it appeareth, that Repentance belongs to baptisme: and it is one of the first things that are required: and therefore it is folly to make repentance a distinct meanes of salvation, and a distinct Sacrament from baptisme.

Thirdly, if it be demanded, why so many persons that have beene baptized, live for all this, as if they had not beene baptized, in the common sinnes of the world, like prophane *Esaw*: and yet doe comfort themselves in their baptisme? *Answ.* They doe not know and consider the order which God used in covenanting with them in baptisme: but they deale preposterously, overslipping the commandement of repenting and beleeving, and in the first place lay hold of Gods promise made to them in baptisme. This is the cause of so much prophanenesse in the world.

Againe, there bee many persons that have beene baptized, who nevertheless cannot abide to heare and read the word of God: and the reason is, because they observe not the order of their baptisme, first of all to become disciples, and then to lay hold of the promises of God.

They likewise are to be blamed, that bring up their youth in ignorance. For they are baptized upon condition that they shall become disciples of Christ, when they come to yeares of discretion. And they are by this meanes barred from all the mercies of God: for we must as good disciples obey the commandement, that bids us turne and beleeve, before we can have any benefit or profit by any of the promises of God.

Lastly, we are here taught in the working of our salvation, to keepe the order of God, which he hath set downe unto us in baptisme, which is, first of all to turne unto God, according to all his lawes: and secondly, upon our conversion to lay hold on the promises of God, and the confirmation thereof by the Sacraments. Thus shall wee finde comfort in the promises of God, and have true fellowship with God, if wee begin where he begins in making of his covenant with us, and end where he ends. And this we must doe not onely in the time of our first conversion, but also afterward in the time of distresse and affliction, and at such times as by frailtie wee fall and offend God. In a word, if for practice we alwayes keepe our selves to this order, wee shall finde true comfort in life and death.

It followes, *Baptizing them into the name,* or, *in the name of the Father, Sonne, and holy Ghost.* These words signifie: first, to baptize by the commandement and authoritie of the Father, Sonne, and holy Ghost: secondly, *to* baptize by and with the invocation of the name of the true God. *Whatsoever you doe in word or deed, doe it in the name of our Lord Iesus Christ,* that is, by the invocation of the name of Christ, *Colos.* 3. 17. Thirdly, *to baptize in the name, &c.* signifies to wash with water, in token that the party baptized hath the name of GOD named upon him, and

that he is received into the houshold or family of God, as a childe of God, a member of Christ, and the temple of the holy Ghost. Thus *Iacob* saith in the adoption of *Ephraim* and *Manasses*, *Let them be mine, and let my name be called upon them. Gen.* 48. 5. 16. And *Paul* saith, that the Corinthians might not be named and distinguished by *Paul, Cephas, Apollos*, because they were not baptized into their names, but into the name of Christ, 1 *Cor.* 1. 13. And this I take to be the full sense of the phrase.

Here we see what is done in baptisme; the covenant of grace is solemnized betweene God and the party baptized. And in this covenant some actions belong to God, and some to the parties baptized. Gods actions are two. The first is, the making of promise of reconciliation, that is, of remission of sinnes, and life everlasting to them that are baptized and beleeve. The second is, the obligation or sealing of this promise: and that is twofold; outward, or inward. The outward seale is the washing by water: and this washing serves not to seale by nature, but by the institution of God, in these words, *baptizo thē, &c.* and therfore *Paul* saith, *cleansing the Church by the washing of water in the word, Eph.* 5. 26. The inward sealing is by the earnest of Gods spirit, *Eph.* 1. 13. The action of the party baptized, is a certaine stipulation or obligation, whereby he bindes himselfe to give homage to the Father, Sonne, and holy Ghost. This homage stands in faith, wherby all the promises of God are beleeved, and in obedience to all his commandements. The signe of this obligation is, that the party baptized willingly yeelds himselfe to be washed with water.

It is not said, *In the name of God*, but *in the name of the Father, Sonne, and holy Ghost*: to teach us the right way to know & to acknowledge the true God. This knowledge stands in six points, all here expressed. The first is, that there is one God and no more. For though there bee three that are named, yet there is but one name, that is, one in authoritie, will, & worship, of all three. And elswhere, men are said to be baptized *in the name of the Lord, Act.* 10. 48. The second is, that this one true God is the Father, Sonne, and holy Ghost. A mysterie unsearchable. The third, that these three are really distinct, so as the Father is first in order, the Sonne the second, and the holy Ghost, not the first or second, but the third. The fourth is, that they are all one in operation, *Joh.* 5. 19. and specially in the act of reconciliation, or covenant making. For the Father sends the Sonne to bee our Redeemer: the Sonne workes in his owne person the worke of redemption: and the holy Ghost applies the same by his efficacie. The fifth is, that they are all one in worship: for the Father, Sonne, and holy Ghost, are joyntly to be worshipped together, and God in them. The last is, that we are to know God, not as he is in himselfe, but as he hath revealed himselfe unto us in the covenant of Grace: and therefore wee must acknowledge the Father to be our Father, the Sonne to be our Redeemer, the holy Ghost to be our comforter; and seeke to grow in the knowledge and experience of this.

It may bee demanded, whether baptisme may not bee administred in the name of Christ alone, or in the name of God, without mention of the persons in the Godhead? *Answ.* No. For the true forme of baptisme is here prescribed. If it be said, that *Peter* bids them of Jerusalem, *repent and be baptized into the name of Christ, Act.* 2. 38. I answer, that *Peters* intent in that place is, to set downe not the forme of baptisme, but the end and scope thereof, which is, that we may attaine to true fellowship with Christ.

The fourth point is, concerning the ends of baptisme, which are foure. The first is, that baptisme serves to be a pledge unto us in respect of our weaknesse, of all the graces and mercies of God, and specially of our union with Christ, of remission of sins, and of mortification. Secondly, it serves to be a signe of Christian profession before the world: and therfore it is called *the stipulation or interrogation of a good conscience*, 1 *Pet.* 3. 21. Thirdly, it serves to bee a meanes of our first entrance or admission unto the visible Church. Lastly, it is a meanes of unitie. Reade *Ephes.* 4. 5. 1 *Cor.* 12. 13.

The fifth point concernes the efficacy of baptisme. Of which there be foure necessarie questions. The first is, whether the Efficacy of baptisme extend it selfe to all sinnes, and to the whole life of man? For answer, I will set downe what we teach, and what the Papists. We teach, that the use of baptisme inlargeth it selfe to the whole life of man, and that it takes away all sins past, present, and to come: one caution remembred, that the partie baptised, stand to the order of baptisme, which is, to turne unto God, and to beleeve in Christ, and so to continue by a continuall renovation of faith and repentance, as occasion shall bee offered. Reasons may be these. First, the Scripture speakes of them that had long before beene baptized, and that in the time present, *baptisme saveth*, 1 *Pet.* 3. 21. and *ye are buried by baptisme into the death of Christ, Rom.* 6. 4. And in the future tense it is said, *he that beleeveth and is baptised shall be saved.* And *Paul* saith, that *the Church is cleansed with the washing of water, that it may be presented glorious and without spot unto God, Eph.* 5. 26. And all this shewes that baptisme hath the same efficacie after, which it had before the administration thereof. Secondly, the covenant of grace is everlasting, *Isa.* 54. 10. *Mos.* 2. 19. and the covenant is the foundation or substance of baptisme: therefore baptisme is not to be tied to any time: but it must have his force so long as the covenant is of force. And this appeares

peares by the example of the Galatians, who are now fallen away to another Gospell after their baptisme, and yet are instructed and directed by their baptisme. Lastly, it hath beene the doctrine of the ancient Church, that all sins are done away by baptisme, even sins to come.

Aug. de nupt. & concup. l. c. 33. ad Bon. l. 2. c. 13.

The doctrine of the Papists is, that baptisme takes away all sinnes that goe before the administration thereof: and that sinnes after baptisme are not taken away by baptisme, but by the Sacrament of penance. But the doctrine is erroneous, as may appeare by the arguments which they urge.

Argum. first. Circumcision had no virtue after the administration thereof, for the abolishing of sinne. Therefore neither hath baptisme. *Answ.* Circumcision fail. And this appeares, because the Prophets put the Jewes in minde of their circumcision, when they fell away from God, bidding them to circumcise the foreskin of their hearts, *Jeremiah* 4.

Argum. second. The Apostles used to call them that sinned after baptisme, to confession of sinne and repentance, or penance, *Act.* 8. 21. 1 *Joh.* 9. 1. *Ans.* This makes for us, for in so doing they bring men to their baptisme, and to the order set downe there, which is, that the party baptized must first of all turne to God, and beleeve in Christ: and there is no view order set downe afterward, but only a renewing of this first baptismall order, both in the ministerie of the word, and in the supper of the Lord. And whereas they make a distinction of penance the vertue, and penance the Sacrament, placing the vertue before and after baptisme, and the Sacrament onely after; for this they have no word of God.

Argum. third. *If a man be inlightned*, that is, baptised, *and then fall againe, he cannot be renewed by repentance*, which is in baptisme, *Heb.* 6. 6. *Answ.* The text speakes not of them that fall after baptisme, but of them that fall away by an universall apostasie, denying Christ. For it is said, v. 7. *that they crucifie Christ againe*, that is, crucifie Christ crucified, *and so make a mocke of him, and tread under foot the bloud of Christ, Heb.* 10. 29. Againe, the text speakes not particularly of repentance in baptisme, but of all repentance whatsoever; yea, of repentance after baptisme. For there is no place for repentance where Christ is renounced.

Heb. 6. 4. with v. 6.

Argum. fourth. Penance (as *Hierome* saith) is a second table after shipwracke. *Answ.* Repentance indeed is a second table or board, whereby a sinner fallen from his baptisme returnes againe to it, and so comes to the haven of everlasting happinesse. Thus then wee see that baptisme is the true Sacrament of repentance: for repentance pertaines to the inward baptisme.

The use. If baptisme serve for the whole life of man, then if thou be in any miserie or distresse, have recourse to thy baptisme, and there shalt thou finde thy comfort, namely, that God is thy God if thou truly turne and beleeve in him. Secondly, remember every day the obligation of homage, wherewith thou hast bound thy selfe to God: specially in thy temptations remember it: and let thou stand to it, and make it good.

The second question is, whether baptisme abolish Original sinne, or no? The answer of the Papist is, that it doth; so as in the partie baptized there remaineth nothing that God may justly hate: and therefore he saith, that Original sinne after baptisme, ceaseth to be sinne properly. Wee teach, and are to hold, that the perfect and entire baptisme (in which the outward and inward baptisme are joyned together) abolisheth the punishment of sinne, and the guilt, that is, the obligation to punishment, and the fault: yet not simply, but in two respects; first, in respect of *imputation*, because God doth not impute Original sinne to them that are in Christ: secondly, in respect of *dominion*; because Original sinne reigneth not in them that are regenerate. Nevertheleſse, after baptisme, it remaines in them that are baptized, and is still, and that properly, sin. *Paul* saith, *Rom.* 7. 20. *If I doe that I would not, it is no more I that doe it, but sin that dwelleth in me doth it.* Here marke, *Paul* cals concupiscence in himselfe after regeneration, *sinne*; and that properly: because he saith it is the same that maketh men to sinne. And *Colos.* 3. 5. he saith, *Mortifie your earthly members*: and among the rest he nameth, *evill concupiscence*. And to the Ephesians 4. 22. *Be ye renewed in the spirit of your minds.* Therefore after baptisme some portions remaine still of the old man, or of original sin. Saint *Iohn* saith, 1 *Iohn* 1. 8. *If we say we have no sin, we deceive our selves.* Answer is made, that this is spoken of veniall or small sinnes: but how can they be small sinnes that are to bee washed away with the bloud of Christ, as he saith, vers. 7? And if these words bee spoken of infants (as they are) then must concupiscence be a sinne in them: for they have no actuall sinnes. Lastly Christ saith, *Joh.* 13. 10. *He that is all washed must have his feet* (that is, his carnall affections) *washed.* Here observe two things. One, that defilements of sinne remaine in them that are washed. The second, that they are after the first washing, to bee done away by Christ, and not by the acts of our penance.

The grounds of Popish doctrine in this point are two. The first is this. They make three degrees of Concupiscence. The first is, the proneneſse in the flesh to rebell against the law of the minde, or the proneneſse to evill. The second stands in the first motions to sinne, which goe before consent of will. The third stands in acts of lust joyned with consent of will. The third, they say, is forbidden in the morall law, which forbids and condemnes

dernes voluntary concupiscence: and the two first are not. Because (as they speake) concupiscence it selfe with the first motions are not in mans power: and therefore they are rather to bee termed defects or infirmities, than sinnes: and that men are no more to be blamed for them than for the diseases of their bodies. *Answ.* The doctrine is false: for it is an evident truth that Concupiscence with the first motions thereof to evill, is condemned in the Morall law. It is a Principle in expounding the Law: where any actuall sinne is forbidden, there all causes, occasions, and furtherances thereof, are likewise forbidden. Therefore considering actuall concupiscence joyned with consent, is forbidden in the law, Originall concupiscence with the first motions thereof, being causes of the former, are likewise forbidden. And *Paul* saith, hee had not knowne Lust to be sinne, unlesse the law had said, *Thou shalt not lust, Rom.* 7.7. Now he was a Doctor of the law, and knew that lust with consent was a sinne: for thus much the light of nature teacheth: therefore the law speakes of an higher degree of lust, namely, of lust going before consent.

The second ground is this. When sinne is remitted, it doth not make men guilty, but ceaseth to be a fault: Originall sinne therefore ceaseth to bee sinne after baptisme. *Answer.* Though actuall guilt be taken away, yet potentiall guilt remaineth, namely, an aptnesse in Originall sinne, to make men guilty: and though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in it selfe.

The use. If originall sinne remaine after baptisme to the death, then we must humble our selves, and use to the very death, the plea of mercy and pardon, denying our selves, and resting on Christ.

Againe, if persons baptized bee sinners to the death, it may bee demanded, what difference there is betweene the godly and ungodly? *Answ.* In them that are regenerate, there is a sorrow for their inward corruptions, and for their sins past, with a detestation of them: and withall there is a purpose in them to sin no more, and with this purpose there is joyned an endevour to please God in all his commandements: so as if they doe sinne, they can say with good conscience, that they sinned against their purpose and resolution. This cannot the ungodly man doe.

The third point is, how baptisme confers grace? *Answ.* It confers grace, because it is a meanes to give and exhibit to the beleeving minde Christ with his benefits; and this it doth by his signification. For it serves as a particular and infallible certificate to assure the party baptized, of the forgivenesse of his sinnes, and of his eternall salvation. And whereas the Minister in the name of God applies the promise of mercy to him that is baptized, it is indeed as much as if God should

A have made a particular promise to him. In this regard baptisme may be well said to conferre grace, as the Kings letters are said to save the life of the malefactor, when they doe but signifie to him and others, that the Kings pleasure is to shew favour. Against, baptisme may be said to confer grace, because the outward washing of the body is a token or pledge of the grace of God: and by this pledge faith is confirmed, which is an instrument to apprehend or receive the grace of God. And this confirmation is made by a kinde of reasoning in the minde, on this manner: Hee that useth the signe aright, shall receive the thing signified: I (saith the party baptized, being of yeares) use the signe aright in faith and repentance: therefore I shall receive the thing

B signified, remission of sinnes, and life everlasting. A king saith to his subject; Hee that brings the head of such a traytor, shall have a thousand pounds. Well, the head of the foresaid traytor is cut off: and hee that hath the head may say, Here is a thousand pounds, or this will bring me a thousand pounds, because it is unto him as a pledge upon the kings word of the reward of a thousand pounds. And so is the washing in baptisme an infallible pledge to him that beleeves, of the pardon of his sinnes. Thus doe the Sacraments conferre grace, and no otherwise. One reason for many may bee this. The Word of God conferres grace (for it is the power of God to salvation to them that beleeve) and

C this it doth by signifying the will of God, by the eare to the mind: now every Sacrament is the Word of God made visible to the eye: the Sacrament therefore conferres grace by vertue of his signification, and by reason it is a pledge by the appointment of God, of his mercy and goodnesse. It may be said, a Sacrament is not onely a signe and a seale, but also an instrument to convey the grace of God to us. *Answ.* It is not an instrument having the grace of God tyed unto it, or shut up in it; but an instrument to which grace is present by assistance in the right use thereof: because in and with the right use of the Sacrament, God conferres grace; and thus is it an instrument, and no otherwise, that is, a morall and not a physicall instrument.

D The doctrine of the Papist is, that the Sacrament conferres grace by the worke done; that is, that the outward action of the Minister conferres grace by his owne force, when the Sacrament is administred. And that it may confer grace, some say, that the said action hath vertue in it for this purpose, which passeth away when the action is ended: others say, it hath no vertue in it, but that Gods using of the action elevates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. *Iohn* the Baptist, *Matth.* 3.11. makes two baptisers, himselfe, and Christ; and hee distinguisheth their actions: his owne action is, to wash with water; and

Thom. Summ. p. 3. q. 62. art. 4. Bellar. de Sacr. l. 2. c. 21.

and the action of Christ is, to wash with the holy Ghost. This distinction hee would not have made, if he by the washing of water had conferred the holy Ghost. *Paul* saith, *Christ sanctifieth his Church by the washing of water, through the word, Eph.* 5. 26. Baptisme therefore doth not conferre grace, because the body is washed with water: but because when it is washed, the word of promise is beleeved and received. The Apostles are called *fellow-workers with God, 1 Cor.* 3. 9. and yet in the worke of regeneration, and in giving life, they are not any thing, verse, 7. *Peter* saith directly, *that the washing away of the filth of the flesh doth not save, but the stipulation that a good conscience makes to God, 1 Pet.* 3.21. The worke of

B creation is from God immediately and only: now regeneration is a worke of creation: and therefore it is of God immediately, and not immediately from the Sacrament, and mediately from God. The flesh of Christ is elevated and exalted above the condition of all creatures: nevertheless vertue to give life, is not in the flesh of Christ, but in the Godhead: much lesse then shall the Sacraments have vertue in them to conferre grace. Faith is said to justifie, yet not by his owne vertue: for it doth not cause our justification, but serves as a meanes to apprehend it, when it is caused by God: how then shall the Sacraments cause justification? Lastly, if the outward washing of the body bee elevated above his naturall condition, in the administration of baptisme, then so oft as the outward element is used in any Sacrament, there is a miracle wrought: and Ministers of Sacraments are workers of miracles, which may not be said.

Against, their doctrine is erroneous, in that they teach, that the outward act in the Sacrament performed by the Minister, conferres grace, where there is no gift of faith to receive that which is conferred, contrarie to that saying; *Iohn* 1.12. *As many as received him, he gave this power to be the Sonnes of God.* Indeed they say, there must be faith and repentance to dispose the party: but this disposition serves onely to take away impediments, and not to inable us to receive that which God giveth.

The use. Wee must not thinke it sufficient that wee come to the Church, heare Gods word, and pray, contening our selves in the worke done. For thus shall wee deceive our selves: but in doing these acts of religion, we must in our hearts turne unto God, and by faith embrace his promises: otherwise the best actions we doe shall be unprofitable unto us, *Heb.* 4. 2.

Against, if the using of the element in the Sacrament doe not conferre grace, then bee assured that chastities and spell, be the words never so good, have no vertue in them to doe us good but by a diabolicall operation.

The last question is, whether baptisme imprinte a Character or marke in the soule,

A which is never blotted out? *Ans.* In Scripture there is a two-fold marke of distinction, one visible, the other invisible. Of the first kinde, was the bloud of the paschall lambe, in the first passeover: for by it the first borne of the Israelites were marked, when the first borne of the Ægyptians were slaine. Of this kind is baptisme: for by it Christian people are distinguished from Jewes, Turkes, and infidels. The invisible marke is two-fold. The first, is the eternall election of God, 2 *Tim.* 2. 19. *The foundation of God stands sure, and hath this seale, The Lord knowes who are his.* By vertue of this, Christ saith, *I know my sheepe, Ioh.* 10. And by this the Elect of all nations are marked, *Apoc.* 7. and 9. The second is the gift of

B regeneration, which is nothing else but the imprinting of the image of God in the soules of men: and by this beleevers are said to be *sealed, Eph.* 1.13. 2 *Cor.* 1.22. And baptisme is a meanes to see this marke in us; because it is the laver of regeneration.

The Papists have devised another worke, which they call the *Indeleble character*: and they make it to bee a distinct thing from regeneration: and they say, it is imprinted in the soules of all men, good and bad, and remaines in them when they are condemned. What this marke should be they cannot tell; some make it a qualitie; some a relation: but indeed there is no Scripture for it, the

C truth is, it is a meere fiction of the braine of man.

The sixth point to be handled concernes the Necessity of Baptisme. Here we must put difference betweene the covenant of grace, and baptisme, which is the confirmation or seale of the covenant. To make covenant with God, and to be in the said covenant, is absolutely necessary to salvation: for unlesse God be our God, and we the servants of God, we cannot be saved.

Baptisme it selfe is necessarie in part: first, in respect of the commandement of God, who hath injoyned us to use it: secondly, in respect of our weaknesse, who have need of all helps that may confirme our faith. Yet baptisme is not simply necessary to salvation: for

D the want of baptisme (when it cannot be had) doth not condemne; but the contempt of it when it may be had: and the contempt is pardonable, if men repent afterward: for the children of beleeving parents are borne holy, 1 *Cor.* 7.14. and theirs is the kingdome of God: and therefore if they die before baptisme, they are saved. The theeve upon the crosse, and many holy Martyrs have died without baptisme, and are in the kingdome of heaven.

It is objected, that the male childe, which is not circumcised, must (by Gods commandement) be cut off from the people of God, *Gen.* 17.14. and therefore he that is not baptized must also be cut off. *Answ.* The text is spoken and meant, not of infants, but of men

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of yeares, who being till then uncircumcised, despise the ordinance of God, and refuse to bee circumcised. And this appeares by the reason following: *for he hath made my covenant void*: now infants doe not this, but their parents, or men of yeares.

Secondly, the speech of Christ is objected, *Joh. 3.5. Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God. Answ.* Christ alludes to the washings of the old Testament, *Exod. 26. 25.* and withall gives an exposition of them, on this manner. Thou art a Pharisee and lovest much washings: but if thou wouldest enter into the kingdome of heaven, thou must be washed with cleane water, that is, borne anew by the holy Ghost. Again, I answer, that if the words be meant of baptisme, they carry this sense. The kingdome of heaven doth not signifie life eternall, but the Church of the new Testament, and that in this visible estate, *Mark. 9. 1.* and baptisme makes men visible members of the Church, and regeneration by the spirit makes them true and lively members. Here then baptisme is made necessary, not in respect of eternall life, but in respect of our admission and entrance into the Church whereof it is now the onely meanes.

The seventh point is: touching the Circumstances of baptisme, which are five. The first concerneth the persons which are to administer baptisme, of whom I propound foure questions.

The first is, whether not onely Ministers of the word, but also lay-persons (as they are called) or meere private men, may administer baptisme? *Answ.* Ministers of the word only. For, to baptize is a part of the publike Ministery, *Matth. 28. 18. Go teach all nations, baptizing them.* And make how preaching and baptizing are joyned together: and things which God hath joyned, no man may separate againe. Hee that must performe any part of the publike Ministery, must have a calling, *Rom. 10. 14. Heb. 3. 5.* but meere private persons have no calling to this businesse. And what lower is not of faith, is sinne: now the Administration of baptisme by private persons is without faith. For there is neither precept, nor first example for it in the Word of God.

The example of *women* is alleged, *Exod. 4. 18.* who circumcised her childe. *Answ.* The example is many wayes discommendable. For she did it in the presence of her husband, when there was no need: shee did it in haste, thus she wrongly have prevented her husband: shee did it in anger, for she cast the fore-skin at the feet of *Moses*. And it seemes shee was no beleever, but a meere Madianite. For shee condemned circumcision, when shee called her husband *a mard of blouds by reason of the circumcision of the child*, v. 26. and in this respect it seemes, *Moses* either put her away, or shee went away when he went downe to Egypt.

A Against it is objected, that private persons may teach, and therefore baptize. *Answ.* Private teaching, and ministeriall teaching are distinct in kinde, as the authority of a master of a family is distinct in kinde from the authority of a Magistrate. A private person, as a father or master, when he teacheth the Word of God, he doth it by right of a master or father, and he is moved to doe it by the law of charitie: but Ministers when they teach, are moved to teach by speciall calling, and they doe it with authoritie, as Embassadors in the roome and stead of Christ, 2 Cor. 5. 21. Again, though a private man might dispense the word alone: yet doth it not follow, that he may administer both the Word and the seale thereof, both which are joyned in baptisme, and joynly administred.

B The second question is, whether baptisme administred by a wicked man, or an heretike, be indeed true baptisme? *Answ.* If the said party be admitted to stand in the roome of a true Pastor or Minister, and keepe the right forme in baptising, according to the institution, it is true baptisme. The Scribes and Pharisees, the chiefest Doctors of the Jewes, were not of the tribe of Levi, but of other tribes: and they were indeed, even the best of them, but heretikes and apostataes: and consequently to bee deposed and excommunicate: nevertheless, because they were in the place of good teachers, and sate in *Moses* chaire, that is, taught sundry points of *Moses* doctrine, therefore Christ saith, *heare them, Matth. 23. 1.* And to this effect was the conclusion of the Churches in Africa, against *Cyprian*.

Upon the same ground the same answer is to be made, if it be demanded, whether baptisme administred by him that cannot preach, be of force or no? It were indeed to bee wished that all Ministers of holy things were preachers of the word: nevertheless, if such as preach not, stand in the roome of sawfull Pastors, and keepe the forme of baptisme, it is baptisme indeed.

C The third question is, whether an intention to baptize, be necessarie in him that baptiseth? *Answ.* If the word of Institution come to the Element, it is a Sacrament whatsoever the Minister intend. *Paul* rejoyced that Christ was preached, though many preached him of envie or contention, intending no good, *Phil. 1. 16.* And the Priest in the Masse pronouncing the words of consecration, if he intend not to consecrate (in Popish learning) there is no consecration: and thus the bread elevated is meere Bread, and not the body of Christ: and consequently the people adore not Christ, but an idoll. The intention also is of the matter simply necessarie, so be it the institution be observed. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

D The last question is, what is the duty of the Minister

Minister in baptising? *Answ.* He stands in the roome of God: and what he doth according to the Institution, it is as much as if God himselfe had done it with his owne hand from heaven. And therefore, when the Minister applieth water, (which is the signe and pledge of grace,) to the body, he doth withall apply the Promise of remission of sinnes and life everlasting to the party baptized. And that is as much as if God should say to the partie, calling him by his name. I freely give unto thee the pardon of thy sinnes, and life everlasting, upon condition thou keepe the order set downe in baptisme, which is, to turne unto me, and to beleeve in Christ. Here wee see a ground of speciall faith: for if God for his part by the hand of the Minister apply the promise of mercy unto every particular beleever: every particular beleever is againe by a speciall faith to receive the promise. Again, the consideration of this which God hath done for us in baptisme, must move us seriously to turne unto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promises, and to rest on them. For when God shall speake unto us particularly, and as it were assure us of his mercies with his owne hand and seale, wee must needs bee much moved and affected therewith.

The second circumstance is concerning the persons to be baptized: and they are all such as be in the Covenant, in likelihood, or in the judgement of charity. For the seale may not bee denyed to them that bring the tables of the covenant. And they are of two sorts; Men of yeares, and Infants.

Men of yeares that joyne themselves to the true Church, are to be baptized: yet before their baptisme, they are to make confession of their faith, and to promise amendment of life, *Act. 2. 38.* and *10. 38.* And thus places of Scripture that require actuall faith, and amendment of life in them that are baptized, are to be understood of men of yeares.

Infants of beleeving parents are likewise to bee baptized. The grounds of their baptisme are these. First, the commandement of God, *Matth. 28. 18. Baptise all nations, &c.* in which words, the baptisme of infants is prescribed. For the Apostles by vertue of this commission baptized whole families, *Act. 16. 15.* and *33.* Again, circumcision of Infants was commanded by God, *Gen. 17. 14.* and Baptisme in the new Testament, succeeds in the roome of Circumcision, *Col. 2. 11.* therefore baptisme of infants is likewise commanded. The second ground is this: Infants of beleeving parents, are in the covenant of grace: for this is the tenour of the covenant. *I will be thy God, and the God of thy seed, Gen. 17. 7.* It may bee said, that this promise was made in this sort onely to *Abraham*, because he was to be the father of the faithfull. *Answ.* It pertaines to all beleeving parents. *Exodus 20.* God promiseth *to shew mercy to thousands of them that love him, Act. 2. v. 39. Peter* saith to the Jewes that heard him preach, *The promises belong to you, and to your children, Paul* saith, *If the parents beleeve, the children are holy, 1 Cor. 7. 14.* If holy, then are they in the Covenant: now they are holy, because we are in the judgement of Christian charity, to esteeme them all as regenerate and sanctified, secret judgements (in the meane season) left to God. Now then, because infants are in the covenant, they are to be baptized. For this is the reason of Saint *Peter*: To whom the promises belong, to them belongeth baptisme: but to you and your children belong the promises: therefore you and your children are to be baptized, *Act. 2. 38. 39.*

It may be objected, that wee cannot tell, whether infants bee indeed the children of God, or no: & if they be not children of God, we may not baptize them. *Answ.* The same may be said of men of yeares: for we know not whether they bee indeed the children of God. And therefore we may by the like reason exclude them from all Sacraments. Againe, wee are to presume (in all likelihood) that infants of beleeving parents, are the children of God, because in their conception and birth, God begins to manifest his election: shewing himselfe a God, not only to the parents, but also to their seed.

Secondly, it is objected, that infants have no faith; and consequently, that baptisme is unprofitable unto them. *Answ.* Some thinke, they have faith, as they have regeneration, that is, the inclination or seed of faith. Others say, that the faith of the parents is also the faith of their children: because the parents by their faith, receive the promise of God, both for themselves and their children: and thus to be borne in the Church of beleeving parents is in stead of the profession of faith. To this second opinion I rather incline, because it is the ancient and received doctrine of the Church.

Thirdly, it is alleaged, that infants know not what is done, when they are baptised. *Answ.* For all this, baptisme hath his use in them: for it is a seale of the covenant, and a meanes to admit them into the fellowship of the visible Church, whereof for right they are members. A father makes a purchase for himselfe and his children: at the time of the sealing the children know not what is done; and yet the purchase is not made in vaine for them.

It may be demanded, whether the children of Turkes and Jewes are to be baptized? *Ans.* No: because the parents are forth of the covenant.

Secondly, it is demanded, whether the children of professed Papists, are to be baptized. *Answ.* The parents are persons baptized in the name of the Father, Sonne, and holy Ghost. And though the Papacie be not the Church

Church of God, yet is the Church of God hidden in the Papacie, and to be gathered out of it: and for this cause baptisme remaines still in the Church of Rome. For this cause I thinke, that infants of professed Papists may be baptized, two cautions observed: the first, that the foresaid parents desire this baptisme: the second, that there be sureties which promise the education of the children in the true faith.

Thirdly, it may bee demanded, whether the children of wicked Christians, that is, of such as hold in judgement true religion, and deny it in their lives, may be baptized? *Answ.* They may: for all without exception, that were borne of circumcised Jewes, (whereof many were wicked) were circumcised. And wee must not onely regard the next parents, but also the ancestors: of whom it is said, *If the root be holy, the branches are holy, Rom.* 11. Upon this ground, children borne in fornication may be baptized, so be it, there bee some to answer for them beside their parents. And there is no reason, that the wickednesse of the parents should prejudice the childe in things pertaining to life eternall.

Lastly, it may be demanded, whether the children of parents excommunicate, may bee baptized? *Answ.* Yea, if there be any beside the parents to answer for the childe. For the parents after excommunication remaine still (for Right) members of the Church, having still a right to the kingdome of heaven: out of which they are not cast absolutely; but with condition, unlesse they repent: and in part; that is, in respect of communion, or use of their liberty, but not in respect of right or title: even as a free man of a corporation imprisoned, remaines a free man, though for the time he hath no use of his liberty.

The third circumstance concernes the time. Here one question may bee moved: How oft baptisme is to be administred? *Ans.* But once: for the efficacy of baptisme extends it selfe to the whole life of man: and we are but once borne againe, and once ingrafted into Christ. Here let it be observed, that the gift of regeneration is never utterly extinguished: for if a man bee the second time borne againe, he must be baptized againe and againe: because baptisme is the Sacrament of insition. It may be said, that a man may remaine still ingrafted into Christ, and by his owne wickednesse make himselfe a dead member. I answer, that all the members of the mysticall body of Christ, are living members. *The spirituall temple is made of living stones,* 1 *Pet.* 2. 5. And marke what *Paul* saith, *All the body of Christ increaseth with the increasing of God, Col.* 2. 19. and *Eph.* 2. 21. Beleevers are of the bone and flesh of Christ: now there is no part of the bone and flesh of Christ that dieth.

The last circumstance is touching the place: and that is, the publike assembly or congregation of the people of God. Because baptisme is a part of the publike ministery, and a dependance upon the preaching of the word of God. Secondly, the whole congregation is to make profit by the ministration of the institution of baptisme: and Lastly, the said congregation is by prayer to present the infant baptized unto God, and to intreat for the salvation thereof, the prayer of many being most effectuall.

The Eighth and last point followes, concerning the use of baptisme. And first of all, our baptisme must put us in minde, that wee are admitted and received into the family of God: and consequently, that we must carry our selves as the servants of God. And that wee may doe so indeed, wee must divide our lives into two parts, the life past, and life to come. Touching the life that is past, we must performe three things. The first is *Examination*, whereby we must call our selves to an account for all our sinnes, even from the cradle: the second is *Confession*, whereby we must with sorrowfull hearts bewaile and acknowledge the same sinnes in the presence of God, accusing and condemning our selves for them. The third is *Deprecation*, whereby we are to intreate the Lord in the name of Christ, and that most instantly from day to day till we receive a comfortable answer, in the peace of conscience and joy of the holy Ghost.

And for the life to come, there must bee two things in us: the first is, the purpose of not sinning; and it must be a lively and distinct purpose daily renewed in us, even as we renew our dayes: so as wee may say, if wee sinne it is against our purpose and resolution. The second is, an endevour to performe new obedience according to all the commandements of God. These things if wee doe, wee shall shew our selves to bee the servants of God. And of all these things, baptisme must bee (as it were) a daily sermon unto us: and so oft to thinke on them, as oft as we thinke or speake of our names given us in baptisme. This is the doctrine *Paul*, who teacheth us that we must be conformable to the death and resurrection of Christ, because we have beene baptized, *Rom.* 6. 3, 4.

Againe, our baptisme into the name of the Father, &c. must teach us, that we must learne to know and acknowledge God aright; that is, to acknowledge him to be our God, and father in Christ: to acknowledge his presence and therfore to walke before him; to acknowledge his providence, and therefore to cast our care on him; to acknowledge his goodnesse and mercy, in the pardon and free forgivenesse of our sinnes.

Thirdly, our baptisme must be unto us a store-house of all comfort in the time of our need. If thou bee tempted by the Devill, oppose against him thy baptisme, in which God hath promised and sealed unto thee the pardon of thy sinnes, and life everlasting.

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If thou be troubled with doubtings and weaknesse of faith, consider that God hath given thee an earnest and pledge of his loving kindnesse to thee. We use often to looke upon the wils of our fathers and grand-fathers, that we may be resolved in matters of doubt: and so, often looke upon the will of thy heavenly father, sealed and delivered to thee in thy baptisme, and thou shalt the better bee resolved in the middest of all thy doubts. If thou lye under any crosse or calamity, have recourse to thy baptisme, in which God promised to be thy God, and of this promise hee will not faile thee.

Lastly, if a man would bee a Student in Divinity, let him learne and practise his baptisme. Commentaries are needfull to the study of the Scriptures: and the best commentary to a mans owne selfe is his owne baptisme. For if a man have learned to know ought, and to practise his owne baptisme, he shall the better bee able to understand the whole: and without this helpe, the Scriptures themselves shall be as a riddle unto us.

The fourth point whereby the gift of adoption is described, is the ground thereof, in these words, *To have put on Christ: and all are one in Christ.* The phrase which *Paul* useth is borrowed from the custome of them that were baptized in the Apostles dayes, who put off their garments, when they were to be baptized, and put on new garments after baptisme. To put on a garment, is to apply it to the body, and to use or weare it. And to put on Christ, is to be joyned neerely to Christ, and to have spirituall fellowship with him. Here then the foundation of our adoption is in two things, our union with Christ, and our communion with him. Of which we are somewhat to bee advertised, for the beter understanding of the text.

The union with Christ is a worke of God whereby all beleevers are made one with Christ. Here two questions are to be demanded. The first, in what respect, or for what cause are they said to bee one with Christ? *Answer.* They are not one with him in conceit or imagination: for this conjunction is intruth a reall conjunction, *Ioh.* 17. vers. 22. Christ prayes, *That all beleevers may bee one with him, as he is one with the Father.* Secondly, they are not one barely by consent of heart and affection: for thus all families and friends are one: and they of Jerusalem are said thus to be *of one heare and minde, Act.* 4. 32. Thirdly, they are not one in substance, for so many beleevers as there are, so many distinct persons are there: and every one of them distinct from the person of Christ: and the substance of the Godhead of Christ is incommunicable: and the flesh of Christ is in heaven, and shall there abide untill the last judgement: whereupon it cannot be mixed or compounded with our substances. Lastly, beleevers are not one with Christ by transfusion of the properties and qualities of the Godhead or manhood unto us. It may be said, how then are they one with him? I answer, by one and the same spirit dwelling in Christ, and in all the members of Christ, 1 *Cor.* 6. 17 *He that cleaveth to the Lord, is one spirit.* *Paul* saith in this sense, *Eph.* 2. 14. that Christ maketh the two distinct nations of Jewes and Gentiles *one new man.* Saint *Iohn* saith, that *Christ dwels in us, and we in him by the spirit,* 1 *Iohn* 3. v. 24. For the better conceiving of this, suppose a man whose head lies in Italy, his armes in Germany and in Spaine, his feet in England: suppose further, that one and the same soule extends it selfe to all the foresaid parts, and quickens them all: they are all now become one, in respect of one and the same soule, and all concurre as members to one and the same body: even so, all the Saints in heaven, and all beleevers upon earth, having one and the same spirit of Christ dwelling in them, are all one in Christ.

The second question is, how are all beleevers made one with Christ? *Ans.* By a donation on Gods part, whereby Christ is given unto us, and by a receiving on our part. The donation is whereby Christ is made ours for right, so as a man may say truly, Christ is mine with all his benefits. Of this donation 4. things are to bee observed. The first is, that Christ himselfe and whole Christ is given to us: for here we are said to put on Christ. Here a distinction must be observed: the Godhead of Christ is given to us, not in respect of substance which is incommunicable, but only in respect of operation. But the very flesh or manhood of Christ is really given to the beleeving heart, *Ioh.* 6. 54, 56. By it we receive eternall life from the Godhead, and by it God is joyned to man, and man to God. The 2. is, that Christ gives his merit and satisfaction to them that beleeve. And this satisfaction imputed, is the cover whereby our sins are covered, *Psal.* 32. 1. and the white robes dipped in the bloud of Christ, *Rev.* 7. 14. Thirdly, Christ gives the efficacy of his spirit to make us conformable to himselfe in holinesse and newnesse of life: and thus *he makes us put off the old man, and put on the new man, created after God in righteousnesse and holinesse, Eph.* 4. 24. The 4. is, that the Word preached and the Sacraments are (as it were) the hand of God, whereby he exhibits and gives Christ unto us with all his benefits.

Of our receiving of Christ given by God, two things must be observed: one is, that we must there receive Christ, where God offers and gives him, that is, in the Word and Sacraments. The second is, that faith is our hand, whereby wee receive Christ, and this receiving is done by a supernaturall act of the mind, whereby we beleeve Christ with his benefits to be ours, *Ioh.* 1. 12. Thus we see how we are one with Christ, and Christ with us.

Communion with Christ is, when we have,

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possesse, and enjoy Christ and his benefits: and that is partly in this life, and fully in the life to come. Of this communion speakes *Salomon* at large in the Songof Songs, and *David*, *Psal.*45.

The use. In that we are to put on Christ, we are put in minde to consider our fearefull nakednesse. What is that? *Answ.* There is a nakednes of creation, and a nakednesse following the fall. The nakednes of creation is when the body (without all covering) is in health, full of glory and majesty in respect of other creatures. Nakednesse arising of the fall of man, is either inward, or outward. Inward, is the want of the Image of God, the want of innocency, of good conscience, of the favour of God, and affiance in him. For these are (as it were) the coverings of the soule. Outward nakednesse is, when the body being uncovered, is full of deformity and shame. Now that inward nakednesse of heart is noted as a speciall evil, *Gen.*3.7. *Exod.*32.25 *Pro.*29.18. *Rev.* 3.17. we must labour to see and feele this nakednesse in our selves: for by it we are deformed and odious in the eye of God.

Secondly, we are here put in minde to have a speciall care of the trimming and garnishing of our soule. And for this cause wee must *put on the Lord Iesus*, *Rom.*13.14. And that is done two wayes: First, by uncovering our nakednesse before God, and by praying him to cover it. To uncover our shame, is the way to cover it, *Psalme* 32.1,2,3. The second way is to subject our selves to the word and spirit of God, and to bee conformable to Christ both in his life and death. It stands us in hand thus to put on Christ. For the King of heaven hath long invited us to the marriage of his Sonne: wee have yeelded our selves to be his guests: and there is a time when the King will take a survey of all his guests, whether they have the wedding garment, which is Christ himselfe: and they which are not glad with this robe, shall bee cast into utter darknesse. Wee are as naked infants exposed to death, *Ezech.* 16. 7. The merit and obedience of Christ is as swadling cloathes and swadling bands. If wee would then live, wee must lap and infold our selves in them. The rather I speake this, because in these dayes men and women are intoxicated with a spiritu ll drunkennesse, or rather madnesse, whereby they are alwaies tampering and trifling about their bodies, and let their soules lie naked. It may be said, we have all put on Christ in baptisme. I answer: wee have had in England peace and prosperity these 43. yeares; and wee have lived all this while, as it were in the warme sunne-shine: and therefore many of us (no doubt) have worne this garment very loosely.

Thirdly, there is a great temptation arising upon the consideration of our owne indignity. For when our sinnes come to our remembrance, they drive us from the presence of God, and make us that wee dare not pray.

A Now the remedy is this. We must come cloathed with Christ into the presence of God: we may not come in our owne names, but we must come in his name, and present the merit of Christ unto the Father, even as if wee were one and the same person with him: thus shall we be accepted.

Fourthly, it may bee demanded, what wee must doe for our selves in the time of plague, famine, sword? Wee must put on Christ, then shall wee walke in safety in all dangers. This garment serves not onely for a covering of our shame, but also for protection, *Isa.*4.6. And if wee bee taken away in any common judgement, being cloathed with Christ, there is no more hurt done to us than to him: and B he carrieth us in his breast, as if wee were part of his bowels.

Lastly, though we be cloathed with Christ in baptisme, yet wee must further desire to be cloathed upon, 2 *Cor.*5.4. In this life wee are clad with the justice of Christ, 1 *Corin.* 1.30. this is one garment. In the life to come, wee shall be clad with immortality. This is the second garment to be upon the former.

Verse 28. *There is neither Iew nor Grecian, &c.* These words (as I have said) containe an answer to an objection, which is this: If all beleevers among the Gentiles bee children of God, and all put on Christ, then there is no difference betweene Jew and Gentile, and the prerogative of the Jew is nothing. *Paul* answers thus: there bee sundry differences of C men in respect of nation, condition, sex: yet in respect of Christ, all are one. Moreover, I have shewed, that these words containe the ground of the adoption of the Galatians, which is an union with Christ, whereby all beleevers are made one with him. There remaine other things to be added.

By occasion of this text, two questions are moved, the answer whereof, serves much to cleare the meaning of *Paul*. The first is, whether Magistracy and government be necessary in the societies of Christians? *Answ.* Yea, *Kings and Queenes shall be nursing fathers and nursing mothers to the Church of God* (saith the Prophet *Esay* 49.23.) *Paul* bids us *pray for Kings, and all in authority, that wee may live in* D *peace and godlinesse*, 1 *Tim.*2.1. The fifth Commaudement, *Honour thy Father, &c.* requires subjection to authority: and this Commandement is eternall.

Object. I. All beleevers are one in Christ: therefore there is no subjection among them. *Answ.* Beleevers are under a twofold estate or regiment: the first is, the regiment of this world, in civill society: the second is, the regiment of the kingdome of heaven, which stands in *iustice, peace of conscience, joy in the holy Ghost.* In the first estate there are sundry differences of persons that beleeve: some fathers and mothers, some children, some masters, and servants, some magistrats and subjects. In the second estate, there are no outward differences of

of men, but all are members of Christ, and all one in him. Thus must the text bee understood.

Object. II. Beleevers are governed by Gods spirit, and therefore outward government by magistrates is needlesse. *Answer.* In the visible Church hypocrites are mingled with true beleevers, and they are not governed by Gods spirit, but by the spirit of the devill: and therefore in respect of them, civill authority is requisite. Againe, true beleevers are but in part governed by the spirit, for the time of this life. And for this cause, civill government is requisite, for the ordering of the outward man, and for the protection of the Church.

Object. III. They that are in Christ, are freed from sinne, and consequently from subjection which followes upon sinne. *Ans.* Subjection is either politike, or servile. Politike is, when men are subject for their owne good: and this was before the fall, yeelded by *Eve* to *Adam*. Servile subjection, when they are subject for the good of their masters: and this only comes of sin. Againe, subjection with joy was before the fall: subjection joyned with paine and misery, followes upon sin, *Gen.*3.16.

The second question is, whether bondage, in which some are Lords, others bond-men, or slaves, may stand with Christian religion? *Answer.* It may, in the Countries where it is established by positive lawes, if it be used with mercy and moderation. Righteous *Abraham* had in his owne house bond slaves, *Genesis*17.13. God did permit the Jewes to buy the children of the Canaanites, *Leviticus* 25. 45. *Paul* saith, *If any man bee called being a servant or bond-man, let him not care for it*, 1 *Cor.* 7.21.

Object. I. Bee not servants of men, 1 *Cor.*7. 23. *Ans.* That is, in respect of conscience; the subjection whereof must be reserved to God.

Object. II. Christians have liberty by Christ: and where liberty is, there may bee no bondage. *Answer.* Christians obtaine by Christ spirituall liberty in this life, and bodily liberty in the life to come.

Object. III. Bondage is against the Law of nature. *Ans.* Against the law of pure nature created in innocency, not against the Law of corrupt nature, the fruit whereof is bondage.

Object. IV. All are one in Christ: therefore the difference of bond-men and free men must cease. *Ans.* All are one in respect of the inward man, or in respect of faith and fellowship with Christ: but all are not one in respect of the outward man, and in regard of civill order.

The sense then of the text is this. There are distinction of men in respect of Nation, some Jewes, some Gentiles: in respect of condition, some bond, some free, some rich, some poore, some in authority, some in subjection, &c. In respect of sex; some men, some women: yet in Christ Jesus, all are even as one man.

A The use. By this Text we may expound another, 1 *Tim.*2.4. *God would have all men to be saved*; that is, not all particular persons upon earth, but all kindes. For here *Paul* saith, *all are one in Christ*: that is, men of all nations, of all conditions, and of all sexes.

Againe, the name [*Iew*] opposed to Gentiles, signifies not onely men of the tribe of Juda, but all circumcised persons of all tribes, *Rom.*2.28. and thus it is all one with an Israelite. And thus wee see how to expound the place of Scripture, 2 *Chron.* 21.2. where *Iehosaphat* King of Juda is called *King of Israel*. The words *Iuda* and *Israel*, are sometime opposed, *Iuda* signifying the kingdome of the B two Tribes, *Iuda* and *Benjamin*: and *Israel* signifying the ten Tribes. Sometimes againe, they are *Synonima*, and are put one for another, as *Psal.*114.1,2. and in this Text. And Juda at this time was indeed the true Israel of God, and *Iehosaphat* without any fault in the text (as some suppose) is truly called *King of Israel*.

Thirdly, they which are of great birth, and of high condition, must be put in minde not to bee high minded, nor to despise them that are of low degree, for all are one in Christ: the obscure and base person hath as good part in Christ, as the greatest men that bee. Therefore wee may not swell in pride for outward things, *the king must not lift up his heart against* C *his brethren*, *Deut.*17.20. *Rich men* (saith *Paul*) *must not be high minded*, 1 *Tim.*6.17. *Iob* would not despise the cause of his handmaid, *Iob* 31. 13. *Naaman* a great man, respected the counsell of his servants, 2 *King.*5.12.

Fourthly, all beleevers must be of one heart and minde, 1 *Corin.*1.10. In the kingdome of Christ the Wolfe and the Lambe dwell together, *Esa.*11.6. And good reason: for all are one in Christ. And wee have great cause to bee humbled, when schismes, contentions, and differences arise in points of religion. For that shewes that hypocrites are mingled with true beleevers, and that wee are but in part (as yet) united to Christ.

Lastly, hence wee learne not to hate any man, but alwayes to carry in minde a purpose to do good to all, by thought, word, and deed; and to doe good to men in respect of their names, their goods, their lives. And this holy minde and purpose must alwayes beare sway in us. *There is no hurt in the mount of the Lord*, *Esa.*11.9. Men turne their swords and speares into mattockes and sythes, that are of the kingdome of Christ, *Esa.* 2.4. because they are one with Christ by the bond of one spirit.

Verse 29. *And if we be Christs, then are wee Abrahams seed and heirs by promise.*

Before, *Paul* had taught, *verse* 7.8.9. that all beleeving Gentiles were the children of *Abraham*, and not the Jewes onely. Here hee returnes to the same point againe, and proveth it by a new Argument, thus: Christ is the seed of *Abraham*, ver.16. and all Gentiles

beleeving in Christ, are parts of him, and one with him, therefore they also are children of *Abraham*, and heires of all the blessings of God.

The intent of *Paul* in these words is to establish and confirme an argument which before he had urged in this Chapter against patrons of workes in the case of our justification: it may be framed thus: As *Abraham* was justified, so are all they that beleeve in Christ, justified: for they are *Abrahams* children, and succeeded him, verse 29 but *Abraham* was justified by faith without workes: therefore al beleevers in Christ are so justified. Let the argument be observed: for it makes against the Papist, who if he study till his head and heart ake, shall never answer it.

In this verse, *Paul* sets downe the fruit and benefit that comes by the gift of Adoption, to them that beleeve. And that is, to be children of *Abraham*, and heires of all the blessings of God. And therefore learne here one golden lesson, namely, that the basest person that is, if hee beleeve in Christ, is in the place of *Abraham*, and succeeds him in the inheritance of the kingdome of heaven. Some man may say; Oh this is excellent comfort, if I might know that I were in the case of *Abraham*. *Answ.* Thou maist know it certainly, if thou wilt doe as *Abraham* did; namely, follow the calling of God, and obey the Gospell, that is, subject thy heart to the Commandements of God, which bid thee repent and beleeve in Christ: for then all the good things revealed in the Gospell shall bee thine.

The use. Beleevers in this world must bee content with any estate that God shal lay upon them. For they are heires with *Abraham* of heaven and earth. In this regard *Abraham* was content to forsake his country, and his Fathers house, and as a pilgrime to dwell in tents to the death, *Heb.*11.8.9.

Secondly, they that beleeve in Christ must moderate their worldly cares, and not live as drudges of the world. For they are heires of God, & have a title or right to all good things promised in the covenant. Therefore they shall never want any good thing that is needfull for them. He that hath made them heires, will carefully provide for them. Therefore our care must bee to doe the duties that belong unto us: and all other cares we must cast upon God. They in this world, that are borne to land and living, are content to live sparingly, and oftentimes very barely with a little, upon hope of further inlargement, after the decease of some friends.

Lastly, our speciall care must bee for heaven: for the things of this world are but trifles in respect. The city of God in heaven is thy portion or childes part. Seeke for the assurance of that above all things. Thus did *Abraham*, *Heb.*11.15,16.

CHAP. IIII.

1. *And I say that the heire, as long as he is a childe, differeth nothing from a servant, though he be Lord of all.*

2. *But is under tutors and governours till the time appointed of the Father.*

3. *Even so we, when we were children, were in bondage under the rudiments of the world.*

4. *But when the fulnesse of time was come, God sent forth his sonne made of a woman, and made under the law.*

5. *That hee might redeeme them that were under the law, that we might receive the adoption of sonnes.*

6. *And because yee are sonnes, God hath sent forth the spirit of his son into your hearts, which crieth, Abba, father.*

7. *Wherefore thou art no more a servant, but a sonne: and if thou bee a sonne, thou art also an heire of God through Christ.*

THese words depend on the former Chapter, as an answer to an objection, which may bee framed on this manner: *Paul*, thou saist that the Jewes before Christ *were under the Law as under a schoole-master*, Chapter 3. Verse 24. and that *wee are free from the same Schoole-master*, verse 25. *being children of God and heires by Christ*, verse 29. but wee for our parts thinke our selves servants under the Law, as well as the ancient Jewes, and that they are as well the children of God, as wee. To this objection *Paul* maketh answer in these seven verses, as the very first words import. *And I say*, that is, whatsoever you suppose, I say thus. And then hee propounds the reason of his answer, which may bee framed thus: If the time of our bondage bee ended, and the full time of our liberty come, then are wee sonnes, and not servants: but the time of our bondage is ended, and the full time of our liberte is come: therefore we are not servants, but sonnes.

The *Maior* is omitted, because it is manifest. The *Minor* is in the six first verses: the *conclusion* is expressed in the seventh verse.

Againe, the *Minor* [*the time of our bondage is ended, and the time of our liberty is come*] is first of all declared by a similitude, and then confirmed. The similitude is borrowed from the Civill Law; and it may bee framed thus: Heires in their Minority live in subjection to Tutors and Governours; but when they are of riper yeares, at the appointment of their parents, they are at their owne liberty. Even so, the people of God before Christ were in their infancy under the Law, as under a Tutor: but when the fulnesse of time was come, which God had appointed, they entred into the fruition of their liberty. The first part of the similitude is expressed in

in the two first verses, and the second, in the third and fourth.

Againe, the *minor* is confirmed by two reasons. The first is this: Your liberty is procured by Christ: therefore the time of your liberty is come. This reason is in the 4. and 5. verses. The second reason is taken from the signe, *You have received the spirit of adoption*, therefore the time of your liberty is come: verse 5. Of these points in order.

First, where he signifies, that the father hath authority to dispose of his childe; this is the law of nature, and the law of Nations. *Paul* saith, *Col.*3.10. that *children must obey their parents in all things*. When the devill had obtained liberty to afflict *Job* in all things that belonged to him, save his person, hee destroyed his children, *Job* 1.12.18. And this shewes, that the children in respect of their bodies, are the goods of their parents. In this respect the Jewes are permitted to sell their children, *Exod.* 21.7. And so sacred a thing was the authority of the parent, that hee which rebelliously despised the same, was put to death, *Deut.*21.21.

This authority shewes it selfe, specially in two things: in the marriage, and in the calling of the child. In the marriage of the childe the parent is the principall agent, and the disposer thereof, *Deuter.*7.3. *Exod.*34.16. 1 *Cor.* 7.38. Where observe, that the Commandement touching the marriage of the childe, is given, not to the childe, but to the parent: and the parent hath authority by the said commandement to give and bestow his childe, and to take wives to his sonnes. Thus *Abraham* tooke a wife for *Isaac*, and *Isaac* suffered himselfe to bee disposed at the appointment of his father. For a more full declaration of this auhority, I propound these three questions.

The first is, whether the father may command his childe to marry? *Answ.* Presupposes two things; one, that the commandement is without compulsion: the second, that the father knows what is for the good of the childe: then I answer, that hee may command his childe to marry, and to marry a person thus or thus qualified. Thus *Isaac* commanded *Iacob* to marry in the house of *Laban*, *Genesis* 28.1, 2. And *Iacob* obeyed. Now whether a father may command his childe to marry this or that person, I doubt, and therefore suspend.

The second question is, whether parents may make voyd the contract secretly made by their children, without or against their consent? *Answ.* The Scripture giveth them authority either to ratifie such contracts, or to make them void, *Num.*30.6. the father may make voyd the vow of the childe pertaining to Gods worship: much more a matrimoniall promise. If a young man deflioure a maid, and this be found, in equity hee is to be compelled to marry her, *Deuteron.*22.28. yet by Gods law this may not be, except the father consent, *Exod.*22.17.

The third question is, whether a marriage made without and against the consent of parents, be a marriage or no? *Ans.* It may be called a politike or civill marriage, because it is ratified in the courts of men, according to humane lawes, and by this meanes the issue is freed from bastardy. Nevertheleffe it is not a divine or spiritualll conjunction, or marriage (as it ought to be) because it is flat against the commandement of God.

Touching the callings of children, they are to bee ordered and appointed at the discretion of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Romane religion. There are three speciall estates whereby man liveth in society with man: the Church, the commonwealth, the family. In the Church, that religion sets up another head beside Christ: in the commonwealth it sets up an authority that serveth to curbe and restrain the Supremacy of Princes in causes ecclesiasticall. In the family, it puts downe the authority of the father: for it ratifieth clandestine contracts, and it gives liberty to children past 12. or 14. yeares of age, to enter into any order of Religion against the consent of their parents.

Againe, parents must bee put in minde to know their authority, to maintaine it, and to use it aright, for the good of their children, specially for their salvation. And children must be warned in all things honest and lawfull, to yeeld subjection to their parents: and in this subjection shall they finde the blessing of God.

Againe, here is set downe the office of parents, and that is, to provide meet Overseers and Tutors for their children after their departure. When Christ upon the crosse had the pangs of death upon him, hee commends his mother to the tuition of *John*, *Joh.*19.26. When widowes and orphanes are wronged, God himselfe takes upon him the office of a Tutor in their behalfe, *Exod.* 22.22. And this shews that it is a necessary duty to be thought upon.

Thirdly, here the duty of children is set downe, and that is, that they must be subject to their Tutors and Governours, as to their owne fathers and mothers. *Ruth loved Naomi, and clave unto her as to her owne mother*, *Ruth* 1.16. Christ was subject to *Ioseph*, who was but a reputed father, *Luke* 2. last. The sonnes of the Prophets obey their masters as their owne fathers, 2*King.*2.12. and so doe the servants to their master, 2*King.*5.23.

Now I come to the second part of the similitude, verse 3. *Even so we* [that is, the Jewes, and all the people of God in the Old Testament. *Were children*] were as children in respect of the Christian Church, in the New Testament.

Were in bondage] The Jewes are said to be in bondage in respect of us, because they were subject to more lawes than wee are, and they wanted fruition of the liberty which wee enjoy. They had the right of sonnes: but they enjoyed not their right as wee doe: and this is their bondage. For otherwise liberty in conscience from hell, death, and sinne, they had even as we now have.

Rudiments of the world] that is, the Law or ministery of *Moses*, and it is so called, in respect of a more full and plentifull doctrine, in the ministery of the new Testament. And it is called *the Rudiments of the world*, because Jewry was as it were a little schoole set up in a corner of the world, the law of *Moses* was as it were an *a, b, c*, or *Primer*, in which Christ was revealed to the world, in darke and obscure manner, specially to the Jewes.

The use. Here we see, that the people of the old Testament were (for right) heires as well as wee, and therefore they had right to all the blessings of God. The difference betweene us and them, is onely in the manner, which God used in dispensing the fore-said blessings to us.

Againe, the fathers of the Old Testament before Christ were but as children in respect of us now. Thus much saith *Paul* in expresse words. And they were so two wayes. First, in respect of the Mosaicall regiment, because they were kept in subjection to more lawes than wee. Secondly, they were so in respect of revelation, because God hath revealed more to us than to them. Reade *Luke* 10.24. It may be said, we now are (the best of us) but children to *Abraham* and the Prophets, whether we respect knowledge, or faith. *Answ.* It is so if we compare person and person: but it is otherwise, if we compare body with body, and compare the Christian Church with the Church of the Jewes before Christ: then wee exceed them, and they are but children to us. This must teach us all to be careful to increase in knowledge, and in the grace of God, that wee may be answerable to our condition. For to live in ignorance (as the most doe) is the shame of us all. For in respect of the time, wee should all bee teachers, *Hebr.* 5.12. and yet God knowes, the most are very babes. For aske a man how he lookes to be saved, he will answer, by serving God, and by dealing truly. Now his serving of God, is his saying of his praiers: and his praiers are the Beleefe and the ten Commandements. This is a poore serving of God, fitter for babes than for men of yeares. It is further to be observed, that *Paul* saith, the fathers of the old Testament *were in bondage under the law*, after the manner of servants, specially by reason of rites and ceremonies. And hence it followes, that the observation of a religion, in which are manifold bodily rites and figures, is a kinde of bondage, and pertaines to the Church, for the time of her infancie or minority. Let this bee remembred against the Romish religion: for it is like to that of the Jewes in the old Testament, standing (for the greatest part) in bodily rites, differences of times, places, garments, in exercises, and afflictions of the body, in locall succession, in the collation of grace by the worke done, and such like. This is manifest to them which know the *masse*, which indeed is nothing but a *masse* of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God, yet is it not fit for the Church of the new Testament, that is come forth of her minority. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humility, *Col.* 2.23. and *the true worshippers of God* in the new Testament, *worship him in spirit and truth*, *Joh.* 4.v.24.

The fulnesse of time, or *the full time*, is that time in which the captivity of the Church endeth, and her liberty beginnes. This time was ended 4000. yeares from the creation; and it is called *a full time*, because it was designed and appointed by the will and providence of the heavenly Father. For hee is Lord of time, and all seasons are in his hand: and his will or providence makes times fit or unfit. Marke then, that is the onely full and fit time for the enjoying of any blessing of God, which he by his providence appointeth. This must teach us, when by prayer wee aske any good thing at Gods hand, not to prescribe any time unto God, but to leave it to his providence. Againe, if thou live in any misery, wait on the Lord, and be content. For that is the fit and best time of thy deliverance, which God hath appointed. Lastly, thou must bee admonished to pray to God for grace and mercy, and to turne to him this day before to morrow. For this is the time which God hath appointed for these duties: *This is the day of grace*, and therefore the onely fit time, *Heb.* 3.7. *Psal.* 32.6.

Thus much of the similitude; now I come to the first reason, whereby *Paul* confirmes his maine argument. Christ hath purchased and procured your liberty: therefore the time thereof is come and past. For the better clearing of this reason, *Paul* sets downe the way and order which was used in procuring this liberty. And it containes five degrees. The first is, the sending of the sonne; the second, his incarnation; the third, his subjection to the law; the fourth, our redemption from the law; the fifth, the fruition of our adoption, *verse* 4,5.

The first, the sending of the Sonne is in these words, *In the fulnesse of time God sent forth his son*. That we may attaine to the sense of this great Mystery, six questions are to be propounded.

The first is, what is meant by God? *Answ.* The father, the first person, *Ephes.* 1.3. *Blessed bee God the Father of our Lord Jesus Christ*, 2 *Cor.* 1.3. and *John* 20.17. And hee is called *God*,

God, not because hee partakes more of the Godhead than the sonne, or the holy Ghost: but because he is the first in order of the three divine persons: and hee is the beginning of the sonne and the holy Ghost, and hath no beginning of his owne person; because he doth not receive the Godhead by communication from any other. In this respect hee is called *God* more commonly than the sonne, or the holy Ghost.

The second question is, How the father sends the sonne? *Ans.* By his counsell and eternall decree, whereby the sonne was designed to the office of a Mediator, and consequently to become man, *Act.* 2.23. And thus is he said to be *sealed of the father*, *Joh.* 6.27. and to be *sanctified and sent into the world*, *Joh.* 10.36. And therefore this sending implies no alteration or change of place.

The third question is, whether the sonne was sent with his owne consent or no? *Answ.* Yea, the decree of the father in the decree of the sonne and the holy Ghost: because as they are all one in nature, so are they all one in will. All the persons then have a stroke in this sending, yet for orders sake, the father is said to send, because he is first.

The fourth question is, how the father can send the sonne, considering they are both one? *Ans.* In the doctrine touching the Trinitie, *Nature* and *Person* must be distinguished. *Nature* is a substance common to many, as the godhead. A *Person* is that which subsisteth of it selfe, and hath a proper manner of subsisting, as the father begetting, the sonne begotten, the holy Ghost proceeding. Now the father and the sonne are one indeed for nature or Godhead, but they are not one for person. Nay thus they are really distinct. The father is not the sonne, nor the sonne the father. And thus doth the father send the sonne.

The fifth question is, why the sonne is so called? *Ans.* Because he was begotten of the father, by a perfect and eternall generation, not to be uttered of man, or conceived. And we must be warned, not to conceive it in any carnall or humane manner. For an earthly father is in time before the sonne, and the sonne after: but God the father and the sonne are coeternall, and not one before or after the other for time. An earthly father is forth of the sonne, and the sonne forth of the father: but God the fathet is in the sonne, and the sonne in the father. An earthly childe is from his father by propagation, but the sonne is from the heavenly father not by propagation, but by communication of substance. Lastly, the heavenly father begets the sonne by communication of his whole substance, and so doth no earthly father.

The last question is, whether the sonne be God? For it is here said, *God sent his sonne*. *Ans.* He is God. For he that is sent forth from God, was before he was sent forth. And the sonne is said to be sent forth, because *he was with God the father before all worlds*, *Joh.* 1.1. and because *he came from the bosome of his father*, v. 18.

Object. I. The sonne is sent of the father: and he that is sent, is inferiour to the father; and he that is inferiour to God, is not God. *Answ.* Two equals by common consent may send each other: and therefore sending alwaies implies not inequality. Againe, inferiority is of two sorts, inferiority of nature, and inferiority of condition. The first doth not befall Christ, because for nature hee is one and the same with the father. The second agrees unto him, because of his owne voluntarie accord he abased himselfe, and tooke upon him the shape of a man, *Phil.* 2.5.

Objection II. God hath his beginning of none: the sonne hath his beginning of the father: therefore he is not God. *Ans.* The sonne in respect of his person is of the father: but in respect of his godhead he is of none. The Son of God considered as hee is a sonne, is of the father, *God of very God*. But considered as he is God, hee is God of himselfe, because the godhead of the sonne is not begotten more than the godhead of the father.

Object. III. The sonne was made Lord in time, *Act.* 2.36. therefore no God. *Ans.* Christ as he is the sonne of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And he is said to be *made Lord* in respect of his condition as hee is God-man, and that in time, in respect of both his natures. In respect of his manhood, because it is received into the unity of the second person, and exalted to the right hand of God in heaven. In respect of his godhead, the majestie and Lordship whereof, he declared and made manifest in the flesh after his resurrection. Thus was hee made Lord by declaring himselfe to be so indeed, *Rom.* 1.4. 1 *Tim.* 3.v.16.

Thus we see how God sent forth his sonne: The use follows. This act of God in sending, declares his infinite love: for this sending was for their sakes that were the enemies of God. And it further signifies unto us the most free love of God. For nothing in us moved him to send, but his owne goodnesse. This love of God must move us to love God againe, and to be thankfull.

The sonne of God takes not to himselfe the office of a Mediator, but he is called and sent forth of the father: whereby two things are signified; one, that the office of a Mediator was appointed of the father: the other, that the sonne was designed to this office in the eternall counsell of the blessed Trinitie. And so, that wee may please God in our callings and places, we must have a double assurance in our consciences: one, that the offices and callings which we performe are good, pleasing unto God: the second, that wee are designed and called of God to the said offices and callings. By this must we stay our minds in all our miseries.

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The sonne is *sent forth*, that is, hee comes from his father, laies aside his majestie, and takes on him the condition of a servant. The same minde must bee in us, to humble and abase our selves before God, to thinke better of others than of our selves, to be content with our condition, to bee well pleased when we are despised and contemned, because wee are worthy of it. This is to conforme our selves to Christ.

That the sonne of God himselfe must bee sent forth from the bosome of his father, this shewes the greatnesse of our sin and misery, which was the occasion of this sending. And this must teach us with bitternesse to hate and detest our sinnes, which fetched the sonne of God from heaven, and to humble our selves with *David* even to the deeps, and thence to pray to God for his mercy, *Psal.* 130. 1.

The second point, namely the Incarnation of the Sonne, is expressed in these words, *Made of a woman*, that is, made man, or made flesh of a woman. *The word was made flesh, Ioh.* 1. 14. Here three questions are to be handled. The first is, why the Sonne was made flesh? *Ans.* There be two speciall causes hereof. First, the order of divine justice requires that Gods wrath should be appeased, and a satisfaction made, in the same nature in which his majestie was offended. Now the offence was in mans nature: and therefore in it must satisfaction to God bee performed. Secondly, the Mediator betweene God and man must bee both for nature and condition in the meane betweene God and man, that is, both God and man: and thus the Sonne of God is a perfect Mediator.

The second question is, how farre forth the Sonne of God was made flesh? I answer three things. The first, that he tooke unto him the whole and perfect nature of man in respect of essence, namely, the intire substance of a reasonable soule, and humane body. Here remember, that quantitie, that is, length, bredth, and thicknesse, is not an accident which may passe and repasse, but it is of the substance of every body, and therefore of the body of Christ. And for this cause it is impossible that the body of Christ in his quantitie, being foure or five foot in length, should be included in the compasse of a peece of bread that is but two or three inches in quantitie. The second is, that the sonne of God tooke unto him the properties of mans nature, the powers of life, sense, motion, the facultie of reason, will, and affection. The third is, that he tooke to him the infirmities and miseries of mans nature. Here two caveats must bee remembred. The first, that hee tooke to him onely such infirmities as are meere infirmities, and no sinnes. For example, upon the words of Christ, *Let this cup passe, Matth.* 26. some say, that there was oblivion in Christ: but this may not be said. For oblivion is a sin, namely, a forgetting of that which a man ought to

A remember: and there may bee in Christ or other men, a suspending of the memorie, by some externall and violent cause, without oblivion. The second caveat is, that the sonne of God tooke to him the infirmities which pertaine to the nature of man, and not such as pertaine to the persons of men, as dropsies, goutes, consumptions, and such like. For he tooke not the person of any man, but the nature of all men, with all the appurtenances thereof, except sinne.

The third question is, How was he made flesh? *Answ.* The flesh or manhood of Christ was first framed, then sanctified, and then united to the godhead of the Sonne. And thus was he made man. Remember here that the

B forming of the flesh of Christ, the sanctifying of it, and the personall Union are all together for time: and I distinguish them in this sort, onely for doctrines sake.

In the framing of the manhood, I consider the matter, and the manner. The matter was the substance of the Virgin, signified in these words, *Made of woman*: by this Christ is distinguished from all men in the world: from *Adam*, because he was neither of man nor woman, but of red clay. From *Eve*, because shee was made of man, and not of woman. From all that come of *Adam* and *Eve*, for they are both of man and woman; whereas Christ is of woman, and not of man. Againe, *Paul* addes these words, *made of a woman*] to note the accomplishment of the promise,

C *The seed of the woman shall bruise the serpents head, Gen.* 3. 15.

The manner of framing is expressed, when *Paul* saith, *made*, not begotten of a woman. The manhood then of Christ was framed without naturall generation, by an extraordinary worke of the holy Ghost. Here a doubt is answered. Some man may say, if hee were made of a woman, he comes of *Adam*, and consequently he is a sinner. *Answ.* The order set downe by God with *Adam* in the creation is, that whatsoever he loseth, all his posteritie shall lose that comes of him by generation. Upon this order all that are begotten of *Adam*, with the nature of man, receive the sin and corruption of nature. And so should

D Christ have done, if he had descended of *Adam* by generation. But considering his flesh was made of the substance of a woman, and not begotten of any man, therefore he takes the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ is a worke of divine power, whereby at the time of the framing thereof, it was filled with the gift of the holy Ghost above measure, that he might in both natures bee a perfect Saviour. Here observe, that Christ by the actions of his life did not merit for himselfe glorie and eternall happinesse, because he was most worthy of al glory and honour at the very first moment of his conception. Againe, observe

observe that Christ in his manhood increased in grace, as in age and stature, *Luke* 2. And this increase was without all imperfection: for in his infancy Christ received a full measure of grace fit for that age: when hee was twelve yeares old, he received a further measure fit for that age: and so when hee was thirty yeares old. And thus increase of grace, and the perfection thereof, stand both together. And this increase is not onely in respect of experience, and the manifestation of grace before God and men, but also in respect of the habit or gift: though the *Schooles* for 400. yeares have taught the contrary, ever since the dayes of *Lombard*.

The third thing is, the uniting of flesh to the godhead of the Sonne: and that is done, when the Sonne of God makes the flesh or nature of man a part of himselfe, and communicates unto it his owne subsistence. The like example to this is not to bee found againe in the world: yet have we some resemblance of this mystery in the plant called *Misselto*, which hath no root of his owne, but growes in a tree of another kind, and thence receives his sap. And so the manhood of the Sonne hath no personality or personall subsistence, but is received into the unity of the second person, and is sustained of it. It must bee observed, that there is a difference betweene the manhood of Christ and all other men. *Peter* is a person subsisting of himselfe, and so is *Paul*, and every particular man: but so is not

C the manhood of Christ: and therefore it is to be termed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that it subsists by the uncreated subsistence of the second.

It may be objected, that all beleevers are joyned to the Sonne of God, as well as the flesh of Christ: I answer, they are so, but in another kind, and in a lower degree, by communication of grace, and not by communication of personall subsistence.

Thus we see how the Sonne was made flesh: The use followes. Hence wee learne to use all meanes, that we may become new creatures, and bee borne of God. God becomes man, that we men might be partakers of the divine nature. Christ is made bone of our bone, and flesh of our flesh by his incarnation, that we might be made bone of his bone, and flesh of his flesh by regeneration. The Sonne of God was made the Sonne of man, that we which are the sonnes of men might bee made the Sonnes of God.

To be made flesh, is the abasement of the Sonne: in this abasement he goes on, till hee become even *as a worme of the earth, Psal.* 22. 7. so must we abase our selves, till we be annihilated and brought to nothing: then shall we be like to Christ, and filled with the good things of God.

Our sinnes are a wall of partition betweene God and us; so as we are farre from God, and

A God from us, *Isa.* 59. 2. and this partition is of our owne making: and by this meanes wee have no accesse to God of our selves, though we pray unto him, and fill heaven and earth with our crie. Now the Sonne of God made man is *Immanuel*, that is *God with us, Isa.* 7. 14. and his incarnation is a meanes whereby we have accesse to God, *and he is neere unto us when we pray unto him in truth, 2 Chron.* 15. 2. This must teach us to draw neere to God in the hearing and obeying of his Word, in prayer, and in the use of the holy Sacraments. If this be not done, great is our wickednesse, and great shall be the punishment, *Iob* 21. 14. *Psal.* 73. 27.

The incarnation of Christ is the foundation of all our comfort, and all good things

B which we enjoy. By it God comforts *Adam*, *The seed of the woman shall bruise the serpents head. Iacob* is comforted by the vision of a ladder reaching from heaven to earth: and this ladder is the Sonne of God made man, *Iob.* 1. 51. *Iob* comforts himselfe in this, *that his Redeemer of his owne flesh* (as the word signifieth) *liveth, Iob* 19. 25. In the old Testament, they which sought unto God, came to the Arke or Propitiatory, and there were they heard, and received the blessings of God. Now Christ, God and man, is in stead of the Arke, *Rom.* 3. 25. and therefore we must come to him, if we would receive any good thing of God. The godhead is the fountaine of all

C good things, and the flesh or manhood is a pipe or conduit to convey the same unto us. If we would then receive true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eat his flesh and drinke his bloud, *Ioh.* 6. 54. 56.

The third point or degree is, the subjection of the Sonne of God to the law, expressed in these words, *made under the law.*

Here two questions are to bee answered. The first is, who is made subject to the law? The Sonne of God. And this may not seeme strange, that hee which is Lord of the law, should be subject to the law: for hee must be considered as hee is our pledge and surtie, *Heb.* 7. 22. and as one that stands in our place, roome, and stead; and before God represents

D the person of all the elect: and in this respect is he subject to the law, not by nature, but by voluntary abasement and condition of will.

The second question is, how the Sonne of God was subject to the law? *Ans.* By a twofold obedience, namely, by the obedience of his passion, and by his obedience in fulfilling the law. The obedience of his passion standes before God as a satisfaction for the breach of the law. In it consider two things: the foundation of the passion, and the passion it selfe. The foundation is, that *the Sonne of God was made sin for us, 2 Cor.* 5. 21. that is, all the sinnes of all the Elect were imputed to him, and he in our roome and place was accounted a sinner.

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The passion it selfe is the curse of the law, laid on the Sonne of God, namely, the first death, and the paines of the second death, which is in effect and substance, the paines of hell, as I have shewed in the 3. chap. vers. 13. of this Epistle.

By the second Obedience in fulfilling the law, the Sonne of God performed for us, all things contained therein, that we might have right to life everlasting, and that according to the tenour of the law, *Levit.* 18. 5. *Doe these things and live.* Of this obedience two questions are demanded. The first is, whether it be necessary for the justification of a sinner? *Ans.* It is: The summe of the law is, *Love God with all thy heart, and thy neighbour as thy selfe:* now every jot and tittle of the law must necessarily be fulfilled, *Matth.* 5. 18. Much more then the summe and substance of the law. And it cannot be fulfilled by us being sinners: therefore there must needs be a translation of the law from our persons, to the person of the Mediator, who is to accomplish every jot of the law for us. Againe, *He that doth not all things contained in the law, is accursed, Gal.* 3. 13. He therefore that would eschew the curse of the law, and come to life everlasting, must by himselfe accomplish all things contained in the law: and if this cannot bee done, the law and all the contents thereof, must needs bee accomplished in the person of the Mediator: otherwise the curse cannot be avoided. Lastly, wee owe unto God a double debt or tribute. The first is, homage or subjection to be performed with all the powers of the soule, and with all the strength of all the powers, and that from the first conception. The second is, a satisfaction by death for the breach of the law. And the law is the bond that binds us to the paiment of this double debt. And till the justice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the Sonne of God the Mediator, must not onely die for us, but also performe homage for us to God, according to the tenour of the law. Therefore he saith, that *hee must performe all righteousnesse, Matth.* 3. v. 15. And *Paul*, that *Christ is the end of the law for righteousnesse, Rom.* 10. 4.

It is alleaged, that Christ as man fulfilled the law for himselfe: and therefore not for us. *Answ.* The flesh or manhood of Christ considered by it selfe apart from the godhead of the Sonne, is a creature that owes homage unto God. Yet if it be considered as it is received into the unity of the second person, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe subjection as all men are. For if *the Sonne of man hee Lord of the Sabbath*, then also is hee Lord of the whole law. And *Paul* here saith, that the Sonne of God is not borne, but *made under the law.*

Againe, it is alleaged, *that the blood of Christ taketh away all sin, 1 Joh.* 1. 7. and when all sinne is taken away, the law is fulfilled, and the person justified. *Answ.* When Saint *John* saith, *the blood of Christ purgeth us from all sin*, he excludes the bloud of beasts, and all meritorious meanes of salvation in man out of Christ, and hee excludes not the obedience which the Mediator yeelded to the Father in all his sufferings. Againe, it is not true that a sinner is justified when all sinne is abolished, unlesse justice bee added. For justification is an alteration of a sinner from one contrarie to another, from evill to good, from life to death: and therefore sinne must depart, and justice come in the roome thereof. That a darke house may bee inlightned, darknesse must first be abolished, and light must come in the stead thereof. And that a man may bee justified, sinne must bee covered, and righteousnesse imputed.

The second question is, how the Sonne of God performed this obedience? *Ans.* He was obedient to his Father to the death, and that according to all the duties of love in the first table: and for the second table, he loved his enemy as himselfe; yea more than himselfe, because hee gave his life for man. Marke then, he did all things contained in the law, and more too, in respect of the duties of the second Table. For the law bindes us to love our neighbours as our selves, and not more than our selves. This obedience therefore is truly to bee termed *a works of supererogation*: and there is none in the world beside.

The use. That the Sonne of God was conformable to the law, it argues the goodnesse, perfection, and excellency thereof. Here againe marke the difference betweene the man Christ, and all other men. Hee was not borne subject to the law, but made subject; not subject by nature, but by will and by voluntary abasement. All other men are subject, not by will, but by nature: not made, but borne subject. Therefore *Paul* saith, *the Gentiles doe by nature the things of the law.* The remainder of the law since the fall are naturall in all men: therefore the whole law was naturall before the fall. Man was at the first created in righteousnesse and holinesse, *Eph.* 4. 24. and therefore in a perfect subjection and conformity to the law. It is a naturall property of a reasonable creature, to doe homage to the Creator. It is an error then in the Papist to teach, that the Image of God in our first parents was supernaturall.

The fourth point or degree is, the Redemption of man from under the law, in these words [*that he might redeeme them which were under the law.*] Here five things are to be considered. The first is, what is meant by being under the law? *Ans.* The law must be considered two wayes: first, as the Rule of life. Thus Angels are under the law, and *Adam* before his fall, and the Saints now in heaven. And none yeeld more subjection to the law than they

they: and this subjection is their liberty. Againe, the law must be considered as a grievous yoke which none can beare. It is a yoke three waies: first, because it did binde the Church of the old Testament to the observation of many, and that very costly ceremonies, for the maintenance of the clergie at Jerusalem was a matter of great charges. Secondly, it is a yoke because it binds every offender to everlasting death, *Gen.* 2. 17. *Gal.* 3. 13. Thirdly, it is a yoke as it increaseth sinne, and as it is the strength of it, *1 Cor.* 15. 56. *Rom.* 5. 20. and 7. 8. And it increaseth sinne, not as a cause, but as an occasion: For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Israelites are bidden to goe on to Canaan, when they like Ægypt well. They are forbidden to goe to Canaan, and commanded to stay in the wilderness: but then they will needs goe to Canaan. Circumcision commanded, was loathed of all nations: when it was abolished, then men of sundry nations imbraced it as needfull to salvation. To bee under the law then, is to be in subjection to it, as it is a burden, and yoke in the three former respects, specially to bee subject to the curse of the law.

The second point is, who are under the law. *Answer.* The Jewes before the comming of Christ were under the law in respect of ceremonies: and all men naturally are under the law in respect of the malediction and curse thereof, all being borne children of wrath, *Eph.* 2. 3. Here comes a lamentable matter to be considered. Very few in respect, know themselves to be in bondage to the curse of the law. For they thinke it an easie matter to observe the law: and it is used for a forme of prayer wherebymen use to blesse themselves morning and evening. Learne therefore this one lesson, that thou art by nature in thy selfe under the curse of the law, and for thine offences by it bound over to everlasting death. If thou shouldest be proclaimed an out-law, or a writ of rebellion should be served on thee, it would make thee at thy wits end. Now behold, the law proclaimes thee a traitor and rebell against God, thorow heaven and earth. The law shuts heaven against thee: it sets hell and death wide open for thee, and it armes all the creatures of God against thee. Therefore it stands thee in hand to looke about thee, and to flie from the sentence of the law, to the throne of grace for mercy and forgivenesse. It hath bin the fashion of all holy men to acquaint themselves with this one lesson, that they were by nature under the law, specially then when they were to humble themselves in the presence of God. *Daniel* in his prayer ascribes shame and confusion to himselfe, *Dan.* 9. according to the voice and tenor of the law: and the prodigall sonne confesseth, that he had sinned against his father, and against heaven, and that he was unworthy to be accounted a child of God, according to the law, judging and condemning himselfe.

The third point is, what is the price whereby men are bought or redeemed from under the law? *Answ.* The obedience of the Sonne, whereby he stood in subjection to the law for us; as *Paul* signifies in the words immediately going before. It may bee said, how can the obedience of one man bee a price of redemption for another? I answer, wee must consider Christ not as a mere man, but as God-man, and by this meanes his obedience is of infinite merit and efficacy. Againe, wee must consider him not as a private, but as a publike person, representing all the elect in his obedience to his Father. And by this meanes his obedience serves for all that beleeve in him. Againe, it may be alleaged, that the law saith, *Thou shalt love thine shalt not lust, &c.* And *The soule that sinneth, it shall die, Ezech.* 18. 20. And, *A man shall not redeeme his brother, Psal.* 49. 7. *Answ.* The law requires that every man performe obedience and make satisfaction in his owne person, and the law knowes no other obedience. But this must be considered, that the law is but one part of the revealed will of God, and that the Gospell is another distinct part, revealing more than the law ever knew: and the Gospell teacheth a translation of the Law in respect of obedience, from our persons to the person of the Mediator: and thereby it addes an exception to the Law.

The fourth point is, who are partakers of this Redemption? *Ans.* They which see, and feele, and bewaile their condition, that they are under the Law, and flye from the sentence thereof, to the throne of grace for mercy. *Christ came to save sinners, Mat.* 9. that is, such as are convicted by the Law, and know themselves to be sinners. He offers ease *to them that travell and are heavy laden, Matth.* 11. 28. *He preacheth deliverance to captives Luke* 4. 18. Here wee are to bewaile the misery of our people, that know not themselves to bee under the Law: nay they love and delight to bee under it. For they alleage for themselves, that they say their prayers duly and truly, that they meane well to God ward, and deale truly with men: and therefore they thinke God will have mercy on them, and have them excused for all their offences.

The last point is, what benefits arise of this deliverance from under the law? *Answ.* They which turne to God, and beleeve in Christ, reape foure benefits hereby. The first is, that no sinne shall have dominion over them, *Rom.* 6. 14. Here mark by the way, that they which are in Christ, cannot wholly fall from grace. For they which wholly fall away, are under the dominion of sinne.

The second is, that God will accept the indevour to obey, for obedience, because they are freed from the rigor of the Law. Reade *Malac.* 3. 17.

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The third is, that they have libertie to live and serve God without feare of damnation, or any other evill, *Luke* 1.74.

The last is, that afflictions cease to bee curses, and are turned to blessings: and for this cause they are delayed and qualified for the good of them which are afflicted, *Psal.* 89.32. *I will correct them that offend with a rod, but I will not take my mercy from them. Prov.* 3.11. *Grieve not for the correction of the Lord: for he loveth whom he correcteth, Ierem.* 10.24. *Correct us in judgement: and powre forth thy wrath upon the nations that have not knowne thee.* This must teach men that professe or teach Christ, not to be discouraged when they be abused, railed on, slandered, or cursed. For if they be from under the law, and so from under the sting of a guilty conscience, nothing shall hurt them. They must bee content for a while to suffer the snatches and bitings of the Devill: for in the end his head shall bee bruised in peeces.

To end this point, it may bee said, if wee that beleeve be not under the law, then wee may live and die as we list. *Answ.* We are free from the law, as a yoke, but not free from it, as it is the rule of obedience and good life. And because we are freed from the bondage of the law, therefore we must be a law to our selves: we must be *Voluntaries, Psal.* 110.4. without constraine, freely yeelding subjection to the will of God, and not for feare of hell, and the last judgement.

The third and last degree, is the Fruition of adoption, in these words [*That we might receive the adoption of sonnes*] Here two questions are to bee considered. The first is, How the Church of the new Testament is said to receive the adoption which was before received in the old Testament? *Answ.* In Scripture a thing is often said to be done, when it is done more fully and plentifully. Christ telleth *Nathaniel*, that *he shall see heaven open, Ioh.* 1. 51. that is, more plainly opened. For it was not shut in the old Testament. And, *the holy Ghost was not yet, Ioh.* 7.39. that is, in the full measure. And, *The way into the Holiest, was not open while the Tabernacle was standing, Heb.* 9. 8. that is, plainly made manifest. And in this place, Beleevers of the new Testament *receive the adoption*: because they receive it in a more full and plentifull manner, in that the spirit of children is powred forth upon them in larger measure, whether wee regard Illumination, or the gifts of Regeneration. This must teach us that live in these latter dayes, to put on the condition of sonnes and daughters of GOD, in reverence, obedience, and thankfulnesse. But alas, among the multitude, it is farre otherwise. For the most live even as Atheists in ignorance, according to the lusts of their owne hearts. The faith and repentance which they professe, is but Ceremoniall faith and Repentance.

The second question is, whence springs our adoption? the answer is plaine in the words: from the obedience of the sonne, whereby he stood in subjection to the law. Here the question of all questions is answered, namely, what is that thing by which and for which a sinner is justified before God, and saved? *Answ.* The obedience of the Sonne of God made man, and made under the law for us. For this is it that frees us from under the law, and gives us the adoption of sonnes. And this alone is it, whereby we stand before the tribunall seat of God, which also wee are to oppose to the judgement of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to be saved by their good deeds, that is, by their good meaning and dealing. They thus tread the blood of Christ under their owne feet, and become Jesuites or Saviours to themselves.

Secondly, they erre, that teach justification by the essentiall justice of the Godhead of the Sonne: for that is incommunicable: and they which are justified by it, are also deified.

Thirdly, the Papist erreth, which teacheth justification, partly by remission of sins, and partly by that which we call inward sanctification: which is imperfect and mixed in this life with our corruption, and therefore unfit to acquit and absolve us before God.

It may be said, what must we doe that wee may be justified and saved by this obedience of the Mediator? *Answ.* In the old Testament, when a man had sinned, he brought a sheepe or an oxe to the doore of the Tabernacle, and when the Priest cut the throat of it, the party laid his hand upon the head of it, *Exodus* 29.10. And hereby he signified, that the beast had done no hurt, and that hee as a guilty malefactor had deserved death. Now all this was done in figure: and it teacheth us, that we miserable sinners must come to God; that wee must bring our sacrifice with us, namely, the Lambe of God, which is the Son of God, made man, and made under the law: that we must present this Lambe and the oblation thereof, to the Father for us, laying our hands on the head of it: that is, confessing our guiltinesse, and that wee have justly deserved death and perdition from the presence of God. In the last place, wee must intreat the Lord to accept the bloud of the Lambe for us, and the whole obedience of the Mediator. Thus shall wee bee justified and saved. Thou wilt say: I will therefore doe this, when I am dying. I say againe, let it be thy daily exercise to the very death. Thou wast seven yeares in learning of thy trade; thinke not therefore in an houre or two to worke thy reconciliation with God. If thou act many yeares in learning such things as are done by the strength of nature, thinke not to attaine to things above nature, when and how thou wilt. It is a rule received of all men, that they must blesse themselves: now the

the right way to blesse thy selfe, is to pleade guilty before God, and to intreat him to accept the obedience of the Mediator for thee.

Verse 6. [*Sonnes*] that is, such as enjoy the liberty of sonnes. *Sent forth* is a speech borrowed from Embassadors, which are sent forth with instructions, what they shall say or doe: & it signifies that the Spirit reveales nothing but that which is the will of the Father and Sonne, *Ioh.* 16.14. *Crying*] making us to cry, *Rom.* 8.26. For if the words be taken properly, the Spirit must pray to it selfe. *Abba*] the next word is the exposition. *Father.*

The sense. The Father hath sent forth the Spirit of his Sonne unto you, this Spirit sent forth, dwells in your hearts, dwelling in your hearts, it maketh you pray to God as to a father: and all this it doth, because you are indeed sonnes of God.

The scope. The question is, whether beleevers of the new Testament bee servants to the law, or children? *Paul* answers, No: and he gives two reasons. The first, was in the former verse; the second in this. And it is drawn from the signe, thus. Yee have received the spirit, crying, Abba, father: therefore yee are sonnes indeed.

In the words I consider five things: the person sent forth, *the spirit of the Sonne*: the person sending, *God*: the manner of sending: the place, whither the spirit is sent, *your hearts*: the office of the spirit, *crying, Abba.*

Of the first: *the spirit of the sonne* it is, who is sent forth. He is so called, first, because he proceeds by communication of substance, or godhead, not onely from the Father, but also from the Sonne. Secondly, because in his manhood he is annoynted and filled with the holy Ghost above measure: Thirdly, because by his death, hee hath merited the giving and sending the holy Ghost unto us.

Moreover, *the Spirit of the Sonne* is here described. First, he is a person subsisting of himselfe, in that he is said to bee sent forth: secondly, he is a divine person and no creature, because hee dwels in the hearts of all beleevers: thirdly, hee proceeds from the Father, and the Sonne; from the Father, because hee is sent of him; from the Sonne, because hee is the Spirit of the Sonne.

The Vse. By this we learne, that the intercession of Christ, is of force with God. For he prayed for the sending of the Spirit, and it is accomplished. Reade *Iohn* 14. 16.

And it is a superfluous doctrine, to teach the Real presence of the flesh of Christ in the Sacrament. For Christ is departed from us in respect of his manhood: because the Spirit is sent. *Iohn* 16.7.

Thirdly, that which the Spirit inwardly teacheth, is the same with that which the Sonne hath revealed by the ministery of the Prophets, and Apostles, because the Spirit is the Spirit of the Sonne. Reade *Iohn* 16. 14. Doctrines, then concerning salvation, that contradict, or contrary to the Scriptures (as a great part of the Romish religion is) are not revealed by the Spirit of God, but are the fictions of the Devill.

The person sending is *God*, that is, the Father, in these words, *God sent forth the Spirit of his Sonne.* Where marke the distinction of the persons in Trinity. There, is the Father, the Sonne, and the spirit of the Sonne. And here remember, that this action of sending forth, argues not superiority in the person sending, nor inferiority in the person sent: (for equals may send each other by common consent) but it argues Order, and a distinction of persons in respect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Ghost is of both: and hence it is that he is sent of both.

The manner of this sending forth, was on this sort. Wee may not imagine that in this sending there was any change of place, for the holy Ghost is every where. But he is said to be sent forth, when he manifests his presence by his divine operation, or by special & supernaturall gifts in the hearts of beleevers, as by the gift of illumination, faith, regeneration, life, sense & motion, are the gifts of the spirit, & so are civill vertues, but the sending of the spirit is onely in respect of such gifts as are bestowed in the Church, in the receiving of which, the spirit is acknowledged.

The place or mansion of the spirit is the heart, that is, the mind, will, & affection. The heart is the very sinke of sinne; yet that doth the Spirit chuse for his aboade. Hence wee learne:

1. That the beginning of our new birth is in the heart, when a new light is put into the minde, a new and heavenly disposition into the will and affection.

2. The most principall part of our change or renovation, is in the heart, where the spirit abides. The end of all teaching is, *love out of a pure heart, good conscience, and faith unfeined, 1 Tim.* 1.5.

3. The beginning and principall part of Gods worship is in the heart. He that serves God in the righteousnesse of his heart, in peace, and joy in the holy Ghost, is accepted, *Rom.* 14.17.

4. In our hearts no wicked or carnall thought, will, desire or lust must raigne; but onely Gods word and spirit. For thy heart is the house where the spirit dwels, and he must be Lord of his owne house.

5. Above all things keepe watch and ward about thy heart: and fill it with all good cogitations and desires, that it may be a fit place of entertainment for the Spirit, who is (as it were) an Embassadour, sent from the great GOD unto thee.

The last thing is, the office of the Spirit, which is to make beleevers cry *Abba.* Here I consider foure things: 1. The meanes whereby

whereby this Crie is caused. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting or causing of this Cry, there are foure workes of the spirit. The first is *Conviction*, when a man in his judgement and conscience is convicted, that the Scriptures of the Prophets and Apostles are indeed the Word of God. To this purpose there are many arguments which now I omit. This conviction is a common worke of the spirit, yet necessary, because much Atheisme lies lurking in our hearts, which maketh us call into question every part of the Word of God.

The second worke is *Subjection*, whereby a man is convicted, that the Scripture, and every part of it is the Word of God, subjects himselfe in his heart to the commandement of God, which bids him turne to God and beleeve in Christ. And this second, is a worke of the spirit of grace proper to the Elect.

The third is, the *Certificate* or testimony of the spirit, which is a divine manner of reasoning framed in the mindes of them that beleeve and repent on this manner:

Hee that beleeves and repents, is Gods Childe.
Thou saith the Gospell.
But I beleeve in Christ, and repent: at the least I subject my will to the commandement which bids me repent and beleeve: I detest mine unbelieft, and all my sinnes: and desire the Lord to increase my faith.
Therefore I am the Childe of God.

This is the practicall syllogisme of the holy Ghost. It is the testimony of the spirit, that we are the sonnes of God: it is the earnest of the spirit, and the seale whereby we are sealed to the day of our redemption: and it containes the certainty of speciall faith.

The fourth thing that followes upon this Testimony, is peace of conscience, joy, and assiance of God. And from this assiance comes the crying here mentioned, whereby every true beleever with open throat (as it were) cries unto God the Father. This doctrine is of great worth, it is the hinge upon which the gate of heaven turnes: and therefore to be remembred.

The Use. By this we see a manifest errour in the Popish Religion, which teacheth that wee can have no other salvation in this life, but that which is probable or conjecturall, that is, a certaintie joyned with feare, suspition and some doubting. Certaintie in respect of God, that promiseth: feare and doubting, in respect of our owne indisposition. But this doctrine is false. For they which are Gods children receive the spirit crying *Abba*: and this crying argues assiance or confidence in God. By faith we have confidence in God, and entrance with boldnesse, *Ephes.* 3.11. And boldnesse is opposite to feare, and excludes doubting in respect of our selves.

Againe, by this doctrine wee see it is ordinarie, and possible, for all that beleeve and repent, to be certainly assured that they are the children of God. For if they have the spirit of God crying in them (as all Gods children have) they cannot but perceive this cry, and withall they have the testimony of the spirit in them, which is the ground of this cry: *Rom.* 8.16. And seeing this is so, we must bee admonished to use all meanes, that wee may be assured that wee are the children of God: 2 *Pet.* 1.10. *Give all diligence to make your election sure. Paul* bids *rich men lay up a good foundation against the time to come*, 2 *Tim.* 6.18. And this foundation must bee laid, not in heaven, but in the conscience. God of his mercie, hath made a covenant or bargaine, with us that beleeve and repent: in this bargaine he hath promised to us pardon of our sinnes, and life everlasting: let us then never be at rest till we have received earnest from the hand of God, and have his promise sealed unto us by the spirit in our hearts. You will say, what shall I doe to be assured that I am Gods childe? *Ans.* Thou must examine thy selfe of two things. The first is, whether thou art convicted in thy judgement, that the Scripture is indeed the word of God: if thou art not yet convicted, then inquire and use meanes that thou maist indeed be convicted: otherwise all is in vaine. Secondly, inquire whether thou doest indeed, and in good earnest, submit and subject thy will to the commandement of God, which bids thee beleeve in Christ, and repent unto God. For if thou canst say, that thou dost will to beleeve, & will to repent, if thou shew this will indeed in the use of good meanes, if thou condemne and detest thine unbelieft and all other thy sinnes, thou hast received the earnest of the spirit, and thou are indeed the childe of God. And this assurance shall be unto thee of great use. For it will make thee rejoyce in afflictions: and it will worke patience, experience, hope, *Rom.* 5.5. It will make thee despise this world, it will take away the feare of death, and kindle in thy heart a desire to be with Christ.

II. Touching the nature of this Cry, it stands in the desires and groanes of the heart, directed unto God. And these desires may be distinguished from all carnall desires by three properties. First of all they are in the hearts of them that are turned to God, or at the least begin to turne unto him. For God heareth no sinners. Secondly, they are conceived in the minde, according to the revealed will of God, *Rom.* 8.27. 2 *John* 5.14. Thirdly, they are divine and spirituall, touching things which concerne the kingdome of God. *Rom.* 8.5.

Desires thus qualified, have the force of a lowd cry in the eares of God, *Psalm.* 10.17. *God heareth the desire of the poore. Psalme* 38.9. *All my desires are before thee. Psalme* 145.19. *Hee fulfilleth the desire of those that feare him. Esay* 64.24. *Before they cry I will answer*: that is, so soone as a desire of my helpe is conceived,

ceived, and before it be uttered, I will answer.

That the desires of our hearts are cryes, it is by meanes of the intercession of Christ. This Intercession is not a *vocall*, but a *vertual* prayer, in that the Sonne of God presents his manhood and his merits before the Father in heaven, willing as GOD, and desiring as man, that the Father should accept the said merits for us. Now this will and desire of the Sonne is of great force with the Father. It is a Crie in which the Father is well pleased: & by it the desires of our hearts are cries in the eares of God.

Of these desires there bee two speciall examples in the Scriptures. The first is, when wee are touched in our hearts for our sinnes to flie to the throne of grace, and to desire, reconciliation with God in Christ. When *David* did but desire the pardon of his sins, and therefore purposed in his heart to humble himselfe, he received pardon, *Psalme* 32.5 *I said I will confesse my wickednesse against my selfe unto the Lord, and thou forgavest the punishment of my sinne.* When the Prodigall sonne conceived a desire to be reconciled to his father, with a purpose to confesse his offence, before he had uttered his desire, hee is received to mercy, *Luke* 15.21.

The second example is a desire of Gods presence and protection in common judgements. When *Moses* stood at the red sea, in great danger, having the sea before him, and *Pharaohs* Chariots behind him, no doubt hee lifted up his heart unto God, but wee reade not of any thing that hee said, and yet the Lord saith, *Why cryest thou to me, Exod.* 14.15. When *Iehosaphat* was in great distresse by reason of the army of the Ammonites, confounded in himselfe, he saith, *O Lord, we know not what to do, but our eies are towards thee*, 2 *Chron.* 20. *verse* 12. and hereupon hee obtained deliverance.

The Use. By this we learne to lay aside formall praying and lip labour, and to learne to lift up our hearts to God in heavenly sighes and desires: for that is indeed to pray. It is the very first thing, that the Childe of GOD doth, inwardly to sigh and desire reconciliation with God in Christ: and he which cannot doe this, is not as yet borne of God.

Againe, many are cast down in themselves, because they see their mindes full of ignorance, their wills full of rebellion, and subject to many temptations; and they finde little goodnes in themselves, but they must bee comforted by this: if they can but groane and sigh unto God in their hearts for mercy and forgivenesse, they have the Spirit of God crying in them *Abba*; and they have received the first fruits of the spirit. The desires & cries of our hearts are fruits of the intercession, or cry of the Sonne of God in heaven for us.

Others are grieved, because they have prayed long, and they finde not the fruit of their prayers: but if they can pray, sighing & groaning in their hearts for grace and mercy, let him be content, for it is the spirit of grace and prayer, that makes them sigh and groane. And every sigh of a contrite heart, hath a lowd crie in the eares of God.

It fals out often, that men in extremitie of danger confounded in themselves, know not what in the world to say, or doe. *Ezechias* in his sicknesse could not say any thing, but chatter in his throat, and mourne like a dove, *Isa.* 38.14. Some lie under the sword of the enemy, others in a tempest are cast over shipboard into the sea. Now this must bee their comfort, if they can lift up their hearts unto God, if they can but sigh and groane for his presence and assistance, the Lord will heare the petitions of their hearts: for the inward sobs, groanes, and sighs of repentant sinners, are lowd and strong cryes in the eares of God the Father.

The third point is, that the crie of the spirit is directed to God; because *it makes us crie Abba, father.* Here first observe, that Prayer to Saints and Angels, is carnall prayer. For the prayer which is caused by the Spirit, is directed to the Father. And good reason: for it is the property of God to heare the cry of the heart, *Rom.* 8.27 Some say, that the Saints in heaven are with GOD, and that in him they see the desires of our hearts; but it is false which they say. For the Scripture saith, that *God alone searcheth the heart*, 1 *Kings* 8.29. None knowes what is in man but God, and the spirit of man, 1 *Corimb.* 2.11. Though *Abraham* had the sight of God, yet it is said, *Thou art our father, and Abraham knowes us not, Esay.* 63.16. And for this cause Invocation of Saints, whether it be called *Latria*, or *Dulia*, is flat Idolatry.

Againe, Prayer is to be made to God as he hath revealed himselfe in the Word; that is, to God, who is the Father of Christ, and in him our father, who also sends his spirit into our hearts, crying *Abba*. It is an heathenish practice (which is also the practice of many among us) to pray to an absolute god, that is to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we see that true and spirituall Invocation of God, is a marke of the childe of God: because it is a fruit of the spirit of God in them that are the children of God. And by this the people of GOD are noted, *Act.* 9.14. 1 *Cor.* 1.2. and on the contrary, it is the marke of an Atheist not to pray, *Psalme* 14 *verse* 4.

The last point is, the manner of directing our cries to God. First of all, they are to bee directed to him with reverence, as being present with us: for to crie *Abba*, is not to speake words into the ayre, but to direct our hearts to one that is present with us in all dutifull and childe-like manner. Thus did *David Psal.* 119.58 and *Paul, Ephes.* 3.14. Secondly, our cryes are to be directed to God, with

subiection to his will. Reade the example of Christ, *Mark.14.36.* and of *David, 2 Sam.15. 26.* This condemnes the practice of many men. *Balaam* desired to die the death of the righteous, but without subiection to God: for hee would not live the life of the righteous. And many among us have often good motions and desires in their minds, but there is no soundnes in them: because they are not ioyned with a change and conversiõ of heart and life. Thirdly, our desires are to bee directed unto God with importunity and instancie. For the spirit makes us cry *Abba*, Father: that is, My father, and thy father. God requires this importunity of us, *Luke* 18.1. It is practised by *David, Psal.69.4* by the woman of Canaan, *Matth.15.* We must doe as *Iacob* did, wrastle with God, and give him no rest till he fulfill the desires of our hearts, and give us the blessing. And our constant desires and groanes to heaven for mercy, shall never bee in vaine. For if we aske any thing according to his will, hee heareth us indeed, *1 Iohn 5. verse 14.*

Verse 7. These words, are the conclusion of the former doctrine of *Paul*. The time of your liberty is come, in that your liberty is procured and purchased by Christ, and yee have received the spirit of sonnes, crying *Abba*: therefore ye are not servants to the Law, but sonnes of God. And from this conclusion *Paul* derives a second, which is the summe and substance of the whole disputation, from the beginning of the third chapter, to this place, namely, that they which are soonnes, are also heires, not by the Law, and the works thereof, but by Christ.

This verse is a repetition of the 26. and 29. verses of the third chapter: therefore I will not stand any longer in the handling of it.

One thing is to be observed, namely, the change of the number. *Paul* said before, *Yee are sonnes*, here he saith, *Thou art a sonne*. And this hee doth to teach us, that they which turne to God, and beleeve in Christ, must bee assured that they are the sonnes and heires of God. *Paul* hath set downe immediately before, the infallible signe, whereby a man may know himselfe to be the child of God: therefore in the next words he saith; therfore thou art the sonne of God S. *Iohn* saith, *These things we write unto you that beleeve, that ye may know that ye have life everlasting, 1 Iohn 5.13.* Thus must every beleever apply the Gospell, and the benefits thereof to himselfe.

The meditation of this point serves greatly to sweeten all the crosses unto us: for if we know that we be Gods children, that is comfort enough: and wee may then assure ourselves that in every crosse, God comes unto us as a father. Againe, this meditation workes a contentation in every losse. For if thou bee the childe of God, thou canst have no great losse. *For all things are thine, thou Christs, and Christ Gods, 1 Cor.3.22.* Lastly, this meditation must stirre up in us, a care to leade a heavenly & spirituall life *1 Iohn 3.3.* that we may be like our eldest brother Christ Iesus.

Verse 8. But even then when ye know not God, ye did service unto them, which by nature are not Gods.

Verse 9. But now seeing yee know God, or rather are knowne of God, how turne yee againe unto impotent and beggarly rudiments, whereunto as from the beginning, yee will bee in bondage againe.

Verse 10. Ye observe dayes and moneths, and times, and yeares.

Verse 11. I am in feare of you, least I have bestowed labour in on you vaine.

Here *Paul* returnes againe to the principall conclusion of the whole Epistle, which is on this manner. If I *Paul* be called to teach, and my doctrine be true: ye have done evill to revolt from it to another Gospell: But I am called to teach, & my doctrine is true: this *Paul* proved in the first, second, and third chapters. Therefore ye have done evill to revolt from my doctrine. This conclusion he propounded before, and here againe he repeates it, and withal amplifies it two waies. First, by setting downe the particular matter of the revolt and apostasie of the Galatians, verse 9, 10. *Ye returne to impotent rudiments: Ye observe dayes, and times.* Secondly, he sets downe the greatnesse of their revolt: first, by comparison, thus: Once yee served false gods: but there is some excuse of that offence: because ye did not know God: but that yee have returned to the Rudiments of the world, there is no excuse of it: for ye then knew God, or rather were knowne of God. Againe, hee sets forth the greatnesse of their revolt, by the effect, verse 11. It makes mee feare lest I have lost my labour among you.

Here *Paul* sets downe a threefold estate of the Galatians: their estate in Gentilisme before their conversion, their estate in their conversion, and their estate in the Apostasie.

Their estate in Gentilisme stands in two things: Ignorance of God [*Then yee knew not God*] Idolatry or superstition, *ye served them which are not gods by nature.*

Touching their ignorance of God, it may be demanded, how they can bee said not to know God, whereas *Paul* saith, *That which may be knowne of God is made manifest unto the Gentiles?* Rom. 1.20. And *that God did not leave himselfe without witnesse?* Acts 14.17. *Answ.* Knowledge of God is twofold, *Naturall*, or *revealed knowledge. Naturall* is, that which all mẽ have in their minds by the light of nature, which also they may gather by the view and observation of the creatures. This knowledge hath two properties. The first, it is imperfect: because by it we know some few and generall things of God: as namely, that there is a God: and that he is to be worshipped, &c. In this respect, this knowledge is like the ruines of a Princely Pallace. Again, it

it is weake: because it serves onely to cut off excuse, and it is not sufficient to direct us in the worship of God. Nay when by it we begin to set down the worship of God, we then run headlong into superstition, and vanity. *Revealed knowledge* is, that which is set downe in the written word, whereby wee may know what God is in himselfe, & what he is to us: namely, a father in Christ, giving pardon of sinne & life everlasting. This knowledge the Gentiles altogether want: nay, by reason of the blindnes and impotency of their minds, they iudge it foolishnesse. Thus then in effect, though the Gentiles by nature know some things of God, yet doe they not know God as he will be knowne of us.

Againe, it may be demanded, whether this ignorance be a sinne in the Galatians? *Ans.* Yea. For all men are bound to know God by the first commandement. And this ignorance is a want of the Image of God in the minde, *Col.3.10.* and every defect of the Image of God, is a branch of originall sinne. And vengeance is the punishment of this sin, *2 Thess.1.8.*

It may bee obiected, that *Paul* here excuseth the Galatians by their ignorance. *Answ.* It excuseth *à tanto, non à toto*, that is, the degree and measure of the sinne, and not the sinne it selfe, *Luke 12.48.*

Againe, it may be said, that this their ignorance is invincible, because as the Gentiles do not know God, so they cannot know him. *Answ.* That they cannot know him, it is not Gods fault, but the fault of their first Parents, and consequently their fault: and this ignorance spreads it selfe over all mankinde; as a punishment of the first offence.

The third point is, that this ignorance is a great and grievous sin: for here *Paul* makes it *the mother of superstition* and Idolatry. This must teach us all to detest this ignorance of God and his will, and to seeke by all meanes to know God. God hath a controversie with men, because they know him not, *Hosea 4. verse 1.6.*

Againe, this serves to warne all Ministers of the word, to be carefull to roote out ignorance out of the mindes of the people, and to plant the knowledge of God. And by this we see, it is false which the Papist teacheth, that *Ignorance is the mother of Devotion.*

The second sinne of the Galatians is, that *they served them, which are not gods by nature*, that is, false gods, nor gods indeede, but gods in opinion.

It may be obiected, that the wisest of the Gentiles worshipped the true God, Creatour of heaven and earth. *Ans.* False gods are set up two wayes. The first is, when that which is not God, is placed and worshipped in the roome of the true God; as when the Sunne, Moone, and Starres are worshipped, &c. and this is the grossest kinde of Idolatry. The second is, when men acknowledge the true God, but doe not conceive him, as hee will be conceived, and as he hath revealed himselfe in the Word. In this respect the Ephesians are said to bee *without God, Ephes. 3.12.* and the Samaritans to worship *they know not what, Iohn 4.22.* For they conceived the true God in a false manner, because they conceived him forth of the Father, Sonne, and holy Ghost: and therefore they set up a false god unto themselves. False worship given to God, presupposeth a false opinion of God: and a false opinion of God, sets up an Idol or false god in the roome of the true God. For it is not sufficient to conceive some true things of God, but we must precisely conceive him, as hee hath revealed himselfe, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This Idolatry is a common sin, and bred (as it were) in the bone. The Turkes at this day worship a false and fained god. For they conceive and worship a god creatour of heaven and earth, that is neither father, sonne, nor holy Ghost: and the Iewes worship God out of Christ: and so a fained god. For *Hee which hath not the Sonne, hath not the Father, 1 Iohn.2.23.* Likewise the religion of the Papist teacheth and maintaineth the worship of false gods. For it gives to Angels and Saints a faculty or power to know the desires of our hearts, to heare, and help us in all places, at all times: and hereupon prayer is made to them: but all this is indeed the prerogative and priviledge of the true God: and in as much as it is given to Angels and Saints departed, they are set up in the roome of the true God.

Again, that religion teacheth men to worship God, in, at, and before Images. And this worship presupposeth an Opinion or imagination that there is a God that will bee present to heare and helpe us, in, at, and before Images: now this god is a god devised by the braine of man. Papists alledge, that their intention is to worship the true God, the Father, Sonne, & holy Ghost. And I say againe, that the true God hath revealed his will, that he doth detest this manner of worship: and therefore the worship is directed either to the Images themselves, or to the god devised in the braine.

Thirdly, they of the Popish religion worship a fained Christ of their owne devising: namely, a Christ that sits at the right hand of the Father in heaven, and is withall in the hands of every priest, after the words of consecration. And they worship a god set up by themselves, namely, a god that will be appeased by humane satisfactions, and at whose hands a sinfull man may merie everlasting life, that is to say, a God all of mercy, and little or no iustice.

Though our Religion teach no Idolatry, yet certaine it is, that many among us practise a spirituall Idolatry in their hearts. For looke what a man loves most, and cares most for,

for, and delights most in, that is his God; some therefore have their riches for their god, some their pleasures, some their beastly lusts. For where thy heart is, there is thy god. Againe, the ignorant multitude worship a god of their owne coyning, which is a god made of all mercy, and no justice. For they perswade themselves that there is mercy with God, though they repent not, but goe on in their sinnes: whereas the true God is infinite, not onely in mercy, but also in iustice, *Exod.34.*

That this sinne of Idolatry may be rooted out of the mindes of men, there must be first an *Illumination* of the minde, with the knowledge of the true God and his will: and there must also be a *renovation* of the heart and affections, that they set not up something else in the roome of God.

The estate of the Galatians after their conversion is in these words, *Te know God, or rather are knowne of God.*

The knowledge whereby men know God, is either *literall knowledge*, or *spirituall knowledge*: *literall*, is when the doctrine of God, and his will is known, without reformation of life. *Spirituall* knowledge is, when the minde is inlightned by the spirit of God, with the knowledge of God, by the word, and according to the word; so as therupon men are transformed into the Image of God, 2 *Cor.* 3.18. And this kinde of knowledge is here meant, when *Paul* saith, *Te know God.*

The foundation of this knowledge is, that GOD is to be knowne in Christ: for in him God hath manifested his infinite wisedome, iustice, mercy. Therefore he is called *The ingraven image of the person of the father*, Heb.1.2 And *Paul* saith, *That We have the knowledge of the glory of God, in the face of Iesus Christ*, 2 Cor.4.6.

The properties of this knowledge are three. The first is, that it must bee a Special knowledge, whereby wee must acknowledge God to be our God in Christ. The first commandement of the law requires, that we take the true God for our God. The commandement of Christ is, *Believe the Gospel.* Now the stipulation of the covenant of grace (which also is the substance of the Gospel) is this, *I am thy God, Ier.* 31.33. this therefore must we believe: and to this knowledge is the promise of life everlasting annexed, *Iob.*17.3. *Is.*53.11.

The second property is, that this knowledge must not bee confused, but distinct. First, we must acknowledge the true God in respect of his presence with us in all places. Thus *Moses* is said to *know the invisible*, *Hebr.* 11 27 Secondly, we must know and acknowledge God in respect of his particular providence over us. Thus *David* knew God, when he said, that *he numbred his flittings, and put his teares into his bottle*, *Psalme* 56.8. Thirdly, we must know God in respect of his will, in all things to be done, and to be suffered: and

A this is the right knowledge of God, to have regard to his will, *Rom.*12.2. *Eph.*5.17. *David* saith, *All thy lawes are before me*, 2 *Sam.* 22. *vers.*23. and when *Shimei* reviled, hee spake thus, *He raileth because God bids him raile*, 2 *Samuel* 16.10. Lastly, we must know and acknowledge God in the power which hee shewed in the death & resurrection of Christ. Reade and consider, *Ephes.*1.17. where *Paul* placeth the knowledge of God in two things: in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the resurrection of Christ in our selves.

The third property is, that this knowledge must bee an effectuall and lively knowledge, working in us new affections and inclinations, *He that saith he knowes God, and keepes*
B *not his commandements, makes him a lyar*, 1 *Iohn* 2.4. and 3.6. *Tit.*2. verse last.

The Vse. Seeing the conversion of a sinner stands in the spirituall knowledge of God, we must be stirred up to seeke to know God according as he will be knowne of us. Wee desire to serve God: and we cannot serve him, unless we know him; nay, so long as we know him not, we doe nothing but serve the false gods of our owne hearts. Againe, we desire life eternall: and this is life, in right manner to acknowledge God, *Iohn* 17. 3. And the whole matter of our boasting, must bee the
C knowledge of God, *Ierem.*9.24. God himselfe ministreth unto mee a further argument to move you to this desire: namely, by the mooving of the earth yesterday. For though Philosophers ascribe all to nature, yet the truth is, that the trembling and the shogging of the earth, is a signe of the great and extraordinary anger of God. The cause of this anger is, that we know not God, neither doe we for the most part care to know him. Wee have had the Gospel long, but we bring forth but small fruits. For this cause the earth in his trembling doth, as it were groane to bee disburdened of so rebellious a Nation, and it doth after a sort crave leave of God; that it may devoure a sinfull people, as it once devoured *Dathan*, and the company of *Abiram*
D Now our duty is, in this iudgement of God to acknowledge his Maiesty, his anger, and his iustice: and with feare and trembling to humble our selves for our sinnes past, thereby to prevent his anger to come. The earth a bruite and dumbe creature in his kinde, is become a preacher unto us: and his trembling must teach us to tremble in our hearts, and to sinne no more.

Againe, if we must know God, wee must remember God and Christ: and as wee must know God, so must we remember him. Now wee must not know Christ according to the flesh, 2 *Corinth.*5.17. and therefore we may not remember Christ according to the flesh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memory of Christ

Christ, to spend twelve dayes in revell and riot, in masking and mumming, in carding and dicing (as many doe:) this is rather to bury the memory of Christ, and to doe homage to the god of pleasure. Of them that said, *Let us eate, drinke, and sleepe*, *Paul* saith thus; *Awake and doe righteously: for some of*
A *you doe not know God*, 1 *Cor.*15.34.

Paul saith further, *But rather ye are knowne of God.* The knowledge whereby God knows men, stands in two things: His Election of them to his speciall love, 2 *Tim.* 1. 19. and the execution of Election, whereby he makes men his peculiar people, by calling, iustifying, and sanctifying of them, *Tit.*2.14.

Hence observe: first, that Gods Election is the root of all the gifts of God in us. Wee know God, because he first knowes us. *Paul* saith, that *we were elected that we might be holy Eph.* 1.4. Therefore wee are not elected (as some teach) either for our faith, or according to our faith, but to our faith, that is, elected that we might beleeve.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, unlesse God prevent us with his grace. God must first vouchsafe to acknowledge us, before wee can acknowledge him. *Iohn* 10. 14. Preventing grace is two-fold. The first, and the second. The first, when God in our first conversion takes away the stony heart, and
B puts a fleshy heart in the roome. The second is, after we are regenerate: for then God still prevents us with good motions and desires. Or both reade *Ezek.*36.26. Some teach, that if we do that which we can, God will give us his grace: but this is false: for then we should prevent God.

Thirdly, by this we see, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he knowes who are his: and this knowledge brings forth another knowledge in us, whereby we know God for our God. There is an election in God which workes in the Elect another election, where-
D by they chuse God for their God. The love, whereby God loves us, workes in us another love whereby we love God, 1 *Iob.*4.19. Christ first apprehends us: and this apprehension of his, workes in us the apprehension of faith, whereby we lay hold upon him, *Phil.* 3. 12. When Christ makes intercession for us in heaven, there is another intercession wrought in our hearts by the spirit, *whereby we cry Abba father*, *Rom.* 8. 26. The death of Christ hath a vertue in it to worke in us the death of sinne. Thus doth the Spirit of God seale us to the day of our redemption. By this may we know that we belong to God, if we finde any impression of the grace of God in us. The sunne by his light shines upon us, and by the same light we view and behold the sunne.

Lastly, here is the foundation of true com-

A fort, Our faith doth not save us, because it is a perfect vertue; but because it apprehends a perfect object; namely, the perfect obedience of Christ. So then, if our faith erre not in his object, but be rightly fixed on the true causes of our salvation, though it bee but a weake faith, and doe no more but cause us to will, desire, & indeavor to apprehend Christ, it is true faith, and iustifieth: the weaknesse of it shall not hinder our salvation, which stands not in this, that we doe know God, but in this, that God knowes us, whose knowledge is perfect, and cannot faile. Against, our salvation stands not in our apprehension of Christ, but in Christs apprehending of us, *Phil.* 3.12.

B This knowledge of God wherby he knows us, hath two properties. First, it is speciall, whereby hee knowes all the Elect even by name, *Exod.*33.17. Against, it is a perpetuall and unchangeable knowledge. For whom God once knowes, hee never forgets, *Isay* 49. 15.

The third estate of the Galatians is their estate in their revolt or Apostasie, in these words: *How turne ye against to impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage against?* or thus, *to which ye will doe service against as from the beginning?*

The words carie this sense: *How turne ye against?* that is, it is an intolerable offence in
C you, having knowne God, to returne against to the rudiments of the law. By *rudiments* we are to understand circumcision, the Iewish sacrifices, and all the ceremonies of the law of *Moses.* And it may not seeme strange, that they are called impotent and beggarly rudiments. For they must bee considered three waies; with Christ, without Christ, & against Christ. With Christ, when they are cõsidered as types and figures of Christ to come, and as signes of grace by divine institution for the time of the old Testament. Without Christ, when they are used onely for custome, whether before or after the death of Christ. Against Christ, when they are esteemed as me-
D ritorious causes of salvation, and the iustification of a sinner is placed in them, either in whole or in part: as though Christ alone were not sufficient. In this respect *Paul* calls them impotent and beggarly rudiments.

And, *Paul* having said, that the Galatians returned against to the rudiments of the law, in the next words he shewes how they doe it: namely, by *serving them against.* They served, or yeelded obedience to them three waies: In opinion, because they iudged them to be necessary parts of Gods worship, and meanes of their salvation. In conscience, because they subiected their consciences to them. In affection, because they placed part of their affiance in them for their iustification and salvation.

It may be demanded, how the Galatians can be said to returne against to the rudiments

of the law, and serve them againe, that were never used to them before? *Ans.* In the speech of *Paul* there is that which is called *Catechresis*, that is, a kinde of speaking somewhat improper in respect of finenesse and elegancie. The like we have, *Ruth* 1.22. when *Ruth* is said to returne to *Iuda* with *Naomi*, and yet shee was never there before. Nevertheless, the speech in sense is most significant and proper. For *Paul* (no doubt) signifies hereby, that when the Galatians subiected themselves to the rudiments of the Law, and placed their salvation in part even in them, they did in effect and in truth as much as returne againe to their old superstitions, and serve againe their false gods.

Here then we have a description of the Apostasie of the Galatians. It is a voluntary sin (for *Paul* saith, *ye will serve*) after the knowledge of the truth, in which they returne again to the rudiments of the law, by yeelding subiection and service to them: which act of theirs is indeed as much as if they had served against their false gods. Here some may say, if this be so, then they sinned against the Holy Ghost. *Answer.* The sinne against the Holy Ghost, is indeed a voluntary sinne: but that is by reason of the obstinacy and malice of the will: and this offence in the Galatians was voluntary onely by infirmity. Againe, the sinne against the holy Ghost is an universall Apostasie, in respect of all the Articles of religion: for that sin makes men crucifie Christ crucified, *Heb.6.6.* and to tread under foot the sonne of God: the Apostasie of the Galatians was particular, onely in the Article of Iustification.

The Vse. In that the ceremonies of the law set up against Christ, in the cause of our justification and salvation, are called impotent and beggarly rudiments, *Paul* teacheth a waighty conclusion: that Christ stands alone in the worke of redemption, without collegue or partner, without deputy, or substitute, whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselves, and admit nothing to be added and adioyned to them, *There is no other name whereby we can be saved beside the name of Christ, Act.4.12. Christ saves them perfectly that come unto him. Heb.7.25. In him we are complete. Col.2.10. He alone treades the winepresse of Gods wrath, and none with him, Isa.63.3.* If Christ be a Saviour, he must be a perfect Saviour, considering he is God and man: and being a perfect Saviour in himselfe, hee needs no partner, and because hee is every where at all times, therefore he needs no deputy in his stead. Againe, every worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures, and as both natures concurre to make the compound worke of a mediatour, which is an admirable worke, not meerly humane, but *Theandricke*, that is, *humane-divine*. For this cause no action pertaining to redemption, can be performed by a meere creature, whether man or Angell.

Object. 1. Iohn 20.23. The Apostles have the power to remit and retaine sinnes: therefore it is not proper to Christ. *Answ.* To remit by meriting and by efficacie in the conferring of pardon, is proper to the Mediatour. The Apostles and other Ministers remit by preaching and by declaring remission. The Ministers of the Word doe not procure our reconciliation with God as Christ doth, but they exhort men to be reconciled to GOD, 2 *Cor.*5.20.

Object. 11. 1 *Pet.* 3.18. *Baptisme saveth*: therefore not Christ alone. *Answ.* Baptisme saveth by signifying and by sealing unto us the grace and mercy of God: and the effecting of our salvation is in the same place ascribed to Christ and his resurrection.

The conclusion then of *Paul* is to be remembred: for it serves as an engine to overturne the maine grounds of Popery. The primacy of the Pope is a certaine estate, in which hee is substituted into the place and roome of Christ: for he takes upon him to make lawes, that properly & truly bind conscience, even as the lawes of God. Againe, he takes unto him a proper and iudiciall power, to remit or retaine the sinnes of men. Now these actions indeed, are the proper actions of God and Christ, no meere creature is capable of them. In this respect the primacy of the Pope is an impotent and beggarly invention. Againe, the Romish religion, beside the al-sufficient oblation of Christ upon the Crosse, sets up the Sacrifice of the Masse for the sinnes of the quicke and the dead: besides the intercession of Christ, it sets up the intercession of Saints and Angels: beside the perfect satisfaction of Christ, it sets up humane satisfactions: beside the infinite merite of Christ, it maintaines and magnifies the merit of humane workes. But all these are but impotent and beggarly devices of men. For Christ in his Sacrifice, Satisfaction, Intercession, Merit, admits no corrivall or associate. All actions of his are perfect in their kinde, and need no supply.

This againe must teach us, to content our selves with Christ alone, and not to set up any thing with him or against him. This is the safest and the surest course. A certaine Papist writeth to this effect, that wee Protestants in our justification, cleave onely to the body of the tree, and that the Papists cleave both to the body and the branches. And I say againe, it is the safest with both the hands to cleave to the body of the tree: and he that with one hand layes hold upon the body of the tree, and with the other stayes himselfe upon the branches, is in great danger of falling.

The

The second conclusion of *Paul* is, that to set up any thing out of Christ, as a meritorious cause of salvation, and to place our justification in it, either in whole, or in part, is indeed the service of idolls. And the reason is plaine. For this is to set up something in the place and roome of Christ: and men put a confidence in that which they make a cause of their owne salvation.

The doctrine then of Iustification by workes, is a doctrine that maintaines idolatrie, for if they iustifie, we may put our trust in them: and if we put our confidence in them, we make idols of them. That workes may merit at Gods hand, they must not onely be sanctified, but also deified.

The distinction used by the Papists, of *Latria*, and *Dulia*, that is, of *worship*, and *service*, falls to the ground. Say they give *worship* to God, and *service* to Angells and Saints. It is a toy. For here *Paul* condemnes the *very service* to heathen gods: and the service of the rudiments of the law, is the Apostasie of the Galatians. And to give service, or worship to any thing, are all one.

The third conclusion of *Paul* is, that they which have given their names to God, and Christ, must not returne to any thing, that they have forsaken, or ought to forsake. Hee that puts his hand to the plough, must not looke backe: he that goes to the land of Canaan, must not looke backe to Egypt. We in England have beene long deliyered from the superstition of Popery, and wee must not so much as dreame of any returne. It is a common fault among us, that in outward profession we cleave to Christ, and yet in affection and practice we cleave to the world, and walk after the lusts of our owne hearts. This is in shew to goe forward, but indeed to turne backe againe. But our duty is, in thought, conscience, will, affection, word, and deed, to goe on forward, and no way to goe backe.

Ver. 10. In the former verse, *Paul* sets down the Apostasie of the Galatians in generall termes, saying, *How turne ye againe to the Elements of the world?* In the 10. verse, he shewes what these elements be, *Ye observe dayes, and moneths, and times, and yeares*. By *dayes*, are meant Iewish Sabbaths: by *moneths*, the feasts observed every moneth in the day of the new Moone. By *times*, some understand the feast of the Passeover, the feast of Pentecost, and the feast of Tabernacles. But the word (καιροὺς) signifies seasons, or fit times, for the doing of this or that businesse. So is it translated, *Acts* 1.7. *It is not for you to know the times and seasons*. It was the manner of the Gentiles to make difference of times in respect of good or bad successe, and that according to the signes of heaven. And it is very likely, that the Galatians observed dayes not onely in the Iewish, but also in the heathenish manner. By *yeares*, are meant every seventh yeare, and the Iubilie yeares, which the Galatians observed after the fashion of the Iewes.

Againe, there is a fourefold kinde of observation of dayes; one *naturall*, the other *civill*, the third *Ecclesiasticall*, the fourth *superstitious*. *Naturall* is, when daies are observed according to the course of the Sunne and Moone, *Gen.*1.14. thus day followes night, and night followes day, and every yeare hath foure seasons, Spring, Summer, Autumne, Winter. And the observation of these times is according to the law of nature. *Civill observation* is, when set times are observed for husbandry, in planting, setting, reaping, sowing: for houshold affaires, and for the affaires of the common-wealth, in keeping of faires, and markets, &c. And thus to observe daies, is not unlawfull. *Ecclesiasticall observation* of times is, when set dayes are observed for orders sake, that men may come together to worship God: these dayes, are either dayes of thanksgiving, or dayes of humiliation. Of daies of thanksgiving, take the example of the Iewes, *Hest.*9.26. who observed yeerely the feast of *Purim*, for a memory of their deliverance. In like manner they appointed and observed the feast of *Dedication*: and it seemes that Christ was present at Ierusalem, as an observer of this feast, *Iohn* 10.22. And thus, for orders sake, to observe certaine dayes of solemnitie, is not forbidden. *Superstitious observation* of daies, is twofold, *Iewish*, or *heathenish*. *Iewish*, when set daies are observed with an opinion that we are bound in conscience to observe them, and when the worship of God is placed in the observing of this or that time. *Heathenish*, when dayes are observed in respect of good or bad successe. Now then, to come to the point, the intent of *Paul* is onely to condemne the Iewish manner of observing of dayes, in these words, *Ye observe daies, moneths, yeares*: and the *heathenish* manner, in these words, *ye observe seasons*.

Against this interpretation, the place of *Paul* may be obiected, *Rom.*14.6. *He that observes the day, observes it to the Lord. Ans.* Indeed *Paul* in these words excuseth the Romanes that observed dayes, & saith, that their intention was to observe them to the honour of God: and this he saith, because as yet they were not fully instructed touching Christian liberty: but withall let it be remembred, that in milde sort he notes this to bee a fault in them, when hee saith, that *they were weake in faith*. Now the case was otherwise with the Galatians: because they observed dayes after they had beene informed touching their liberty in Christ: and withall they placed their salvation, in part, in the observation of dayes: and thus they mixed the Gospell with the law. And therefore they were iustly to bee blamed.

Againe, it may be obiected, that now in the time of the new Testament, wee in religious manner observe *the Lords day*. *Answ.* Some men both godly and learned are of opinion, that the

the Lords day was appointed by the Apostles for orders sake: and that it is in the liberty of the Church to appoint the Sabbath upon any other day in the weeke, because they say, all dayes without exception are equall: and they add further, that when the publike worship of God is ended, men may then returne to their labours, or give themselves to recreation, on the Lords day. But this doctrine seemes not to stand with the fourth Commandement.

It seemes to bee a truth more probable, that every seventh day in the weeke must be set apart in holy rest unto God: for this is the substance of the fourth Commandement. And it is also very probable, that the Sabbath of the new Testament is limited and determined by our Saviour Christ to *the Lords day*. For *Paul* and the rest of the Apostles observed the first day of the weeke for a Sabbath day, *Act.* 20.7. and he saith, *Whatsoever ye have heard, and what ye have seene in me, that do, Phil* 4.9. Againe, it was the decree or constitution of *Paul*, that the collection for the poore should be *the first day of the weeke* at Corinth: now this collection in the Primitive Church, followed preaching, prayer, Sacraments, and it was the conclusion of all other exercises in the assembly, 1 *Cor.* 16.2. And this first day of the weeke is called *the Lords day, Apoc.* 1.11. and it is so called, because it was dedicated and consecrated to the honour of Christ our Lord. And who is the author of this dedication but Christ himselfe the Lord of the Sabbath? It is alledged, that the Sabbath, and the commandement touching the Sabbath, is ceremoniall: & upon this ground they take liberte, and keepe no Sabbath at all. But the truth is, that the commandement touching the Sabbath is not wholly ceremoniall. It may bee, the first words, *Remember the Sabbath day to sanctifie it*, and the words, *In it thou shalt doe no manner of worke, &c.* are spoken of the Iewes Sabbath: but the words, *Six dayes shalt thou labour, and the seventh day is the Sabbath of the Lord thy God*, are morall, and containe a perpetuall truth. Therefore the words of *Paul* must be conceived with an exception of the Sabbath day, which is the seventh day in every weeke; which day Christ hath limited by his Apostles to *the Lords day*.

The Vse. This text of *Paul* discovers unto us a great part of the superstition of the Popish Church, in the observation of holy daies. First, beside *the Lords day*, they appoint many other Sabbaths: whereas it is the priviledge of God to appoint an ordinary day of rest, & to sanctifie it to his owne honour. Secondly, they binde mens consciences to the observation of their holy dayes, which *Paul* here forbids, and *Col.* 2.16. Thirdly, they place the worship of God in the observation of their holy dayes: but God is worshipped in vaine by mens precepts, *Matth.* 15. Fourthly, they place a great holinesse in their festivall daies, more than in other daies. Fistly, they dedicate many of their holy dayes to the honour of Saints and Angels: whereas the dedication of ordinary and set dayes, is a part of divine or religious worship. Lastly, their holy daies for number are more than the festivall dayes of the Iewes: and thus they bring people into their old bondage, nay to a greater bondage than ever the Iewes endured, in respect of daies & times. It may be said that the Church of the Protestants observes holy daies. *Answ.* Some Churches doe not: because the Church in the Apostles dayes had no holy day, beside the Lords day: and the 4. commandement injoynes the labour of sixe dayes. Indeed the Church of England observeth holy dayes, but the Popish superstition is cut off. For we are not bound in conscience to the observation of these daies: neither do we place holines, or the worship of God in them: but we keep them onely for orders sake, that men may come to the Church to heare Gods word. And though wee retaine the names of Saints daies, yet we give no worship to Saints, but to God alone. And such dayes as contained nothing in them but superstition, as the conception, and assumption of the virgin *Mary*, wee have cut off. Thus doth the Church with us observe holy dayes, and no otherwise. Indeed the ignorant multitude among us faile greatly in the observing of dayes. For they greatly solemnize the time of the birth of Christ: and then they keepe few or no markes: but *the Lords day* is not accordingly respected: and men will not be dissuaded from following of fayres on that day.

Againe, to observe dayes of good and bad successe, according to the constellations of the heavens, is an heathenish fashion to be avoyded. For it is here condemned in the Galatians. Here therefore wee must bee put in minde, not to observe the planetary houres: for men suppose that the houres of the day are ruled by the planets, and hereupon, that some houres are good, and lucky, (as they say) and some unlucky: that men are taken with planets, and borne under unlucky planets. But these are heathenish conceits. Neither must wee respect our *Horoscope*, or the time of our birth, and the constellation of the heavens then, as though wee could hereby know, what should befall us to the end of our dayes. And wee must not put difference of dayes, as though some were lucky unto us, and some unlucky, according to the course of the Starres. The like I say of the Criticall daies, that is, the 7. and the 14. day after that a man begins to besicke. For they are grounded upon the aspects of the moone, which are not to bee regarded. And the *Climatterical* yeares are not to bee observed as dangerous and dismall. The observation of the signes, is of the same nature. For the 12. signes are nothing else, but 12. parts of the first moveable, which is but a supposed heaven. Therefore there

there is no danger in the thing, but in out conceit. We are to feare God, and not to feare the stars: neither are we to make differences of dayes in respect of them, as though the affaires wee take in hand, should prosper the better or the worse, in respect of their different operation. Gods commandement is, *Feare not the signes of heaven, Ierem.* 10.2. And good reason. For no man can by learning know the operation of the Starres: because their lights and operations are all mixed together in all places upon earth: and therefore no observation can bee made of this or that starre, more than of this or that herbe, when all herbes are mixed and compounded together. Againe, the operation of the starres is by their light, and light hath no operation but in heat or cold, moysture and drinesse. In this respect, (though we may well observe the full and change of the Moone) it is foolishnesse to ascribe the regiment of our affaires to the starres, they being matters contingent, which depend on the will & pleasure of man. Lastly, it is a great oversight to hold sundry of the stars to bee malignant and infortunate, in respect of us: whereas they are the creatures of God, and their light serves for the good of man. In a word, we are not to make difference of dayes, neither in respect of holinesse, nor in respect of good or bad successe.

Vers. 11. *I am afraid, &c.* In these words the Apostle sets down the greatnesse of the apostasie of the Galatians, by the effect thereof, which was to cause him to feare, lest hee had bestowed labour in vaine among them.

First, the occasion of the words must bee considered, and that is expressed in the former words, *Ye observe dayes and moneths.* And hereupon he saith, *I am in feare of you.* And thus *Paul* teacheth, that workes set up as causes of salvation with Christ, make void the Ministery and grace of God. It may be sayd, that is meant of ceremoniall workes, and so it is true. I answer, it is indeed spoken of ceremoniall workes, but it must be inlarged to all workes without exception. For *Paul* saith, c.5.v.3. *If ye be circumcised, ye are bound to fulfill the whole law.* Hence then it followes, that the doctrine of iustification by workes, is an error in the foundation, and being distinctly, and obstinately maintained, there is no hope of salvation.

Againe, here wee see the fidelity of the Apostle *Paul*, and it stands in two things: the first is, his painfull and wearisome labour, to gaine the Galatians to God. The second is, his care that the forsaid labour be not in vaine. And in this example of his, we learne three things. The first, that they which are, or desire to be dispensers of the word, must doe it not for the belly, or for lucres sake, or for the praise of men, but simply for this end, that they may gaine soules to God. The Scribe that would have followed Christ for gaine, was repelled with this answer, that Christ *had not so much as a place where to lay his head, Mat.* 8. 20. and to preach for by-respect, is to make a merchandise of the word of GOD, 2 *Cor.* 2. 17. The second is, that Ministers after the example of *Paul*, must bee labourers indeed, 1 *Cor.* 3.9. and workmen, 2 *Tim.* 2.15. And they must shew themselves to be so, by their care and industry in winning soules to God. And it is not sufficient now and then to make a discourse upon a Text. Thirdly, Ministers of the word must be watchmen, *Ezek.* 3.14. and *Heb.* 13.17. their office is not onely to gaine and call men to God, but also to preserve and keepe them in Christ, which are already called.

Thirdly, here we see the condition of the Church of Galatia, and of all other visible Churches upon earth, that they are subject to Apostasie. It may be laid, how can this bee, considering true beleevers cannot fall away? *Ans.* In the visible Church on earth, there are foure kinds of beleevers. The first are they, which heare the word without zeale, & they are like the stony ground. The second are they, which heare, know, and approve the word. The third are they, which heare, know, and approve the word, and have a taste of the power thereof, and accordingly yeild some outward obedience. The fourth are they, which heare, know, approve, and keepe the word, in that they beleeve it, and are turned into the obedience of it. The three first may fall quite away, the fourth cannot. And by this meanes it comes to passe, that visible Churches upon earth may fall away: because of them that professe the faith, three to one may utterly fall away.

The use. This must teach us that are members of the visible Church, to feare and to suspect our selves: and not to content our selves, because we have some good things in us: but we must labour *to be sealed up to the day of our redemption, and to lay up a good foundation against the time to come*, 1 *Tim.* 6. 18. by seeking to have in us such good things, as are proper to the Elect, as unfained faith in Christ, and conversion to God from all our sinnes.

It may be demanded, how *Pauls* labour should be in vaine? *Ans.* It was in vaine in respect of his owne desire and affection to save all the Galatians: secondly, it was in vaine, in respect of the whole body of that Church, whereof many were hypocrites. It was not in vaine in respect of the elect, not in respect of the counsell of God, *Isay* 55. 11.

Againe it may be demanded, what must be done when the labours of our callings are in vaine? *Answ.* We must follow the calling and commandement of God, whether wee have good successe or no, and whatsoever come of it. *Paul* feares lest his labour is in vaine, and yet hee still labours. When *Peter* had laboured all night and caught nothing, he saith, at the commandement of Christ, *In thy*

they word will I cast out my net, Luke 5.5. And thus to doe, (whatsoever followes) is true wisedome, and the feare of God. For it must suffice us; that the works we take in hand is pleasing unto God. And though it bee in vaine, in respect of men, it is not so before God, *Isay 49.4.* and 2. *Cor.* 2.28. This must every man remember in his place and calling, for the establishing of his minde against all events.

Verse 12. Be you as I, for I am even as you: I beseech you brethren ye have not hurt me at all.

The words in this verse, to the sixteenth verse, are an answer to an objection. The objection is this, We see now by these sharpe reproofes, that *Paul* hath changed his mind towards us, and that he hath turned his love into hatred. The answer is, *be as I, I am as you*: the speech is very effectuall and significant, and it is like the common proverb, *amicus, alter ego, alter idem*: that is, *A mans friend is all one with himselfe.* The sense of the words is, *be as I*, look that your mindes be not estranged from me, but render me even as your owne selves: for I *Paul* am the same that ever I was, I respect and render you even as mine owne selfe. And lest the Galatians should say, see ye not how *Paul* commands imperiously, *be ye as I?* therefore he addes, *I beseech you brethren*, I command you not. In the next words he addes a reason of his answer, thus. Hatred presupposeth a hurt or wrong to bee done: ye have done me no hurt or wrong, therefore ye may not thinke that I hate you.

When *Paul* saith, *Be as I: I am as you*: we learne, that there must be a speciall and mutuall love betweene the teachers and the people. *Paul* saith, that he did *enlarge his heart for the Corinthians*, and hee requires the like of them, 2 *Cor.* 6. 11. 13. Teachers must shew their love, by tendering the salvation of the people by all meanes, even as their owne soules. *Paul* could have found in his heart to have beene accursed for his countrimen the Iewes, *Rom* 9.1. He desired that he might be offered up as a drinke offering upon the sacrifice of the faith of the Philippians, *Phil.* 2. 17. When the Israelites had sinned, *Moses* stands in the breach, as it were in the face of the Cannon, betweene the wrath of God and them, by his prayer to stay the judgement of God, *Psal* 106.23. Againe, the people must shew their love to their teachers; first, by praying for them, as for themselves, *Rom.* 15.30. Secondly, by having in singular price the worke of the Ministery, 1 *Thessalon.* 5.13. and that is, by wholsome doctrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loved and desired, then are Ministers loved. This mutuall love is of great use, it encouraseth people to obey, and the Preachers of the word to labour in teaching.

When *Paul* saith, *I beseech you brethren*, hee shewes what moderation is to be used in all reproofes. He tells the Galatians his minde plainly to the full, and withall he endeavours to shew his owne love to them, and to keepe theirs.

It may be asked, how *Paul* can say, *Ye have done me no hurt at all.* For when a beleever in Corinth committed incest, *Paul* tooke it for a wrong to himselfe? 2 *Cor.* 2.10. And no doubt to call the doctrine of the Apostle into question, was a great wrong unto him? I answer, the wrong was no wrōg in his estimation and affection, who was content to put up and to forgive the wrong. Here we see the meeknesse of *Paul*, in that he quietly beares the crosses and wrongs laid upon him. The like was in *Moses*, who 40. yeares together indured the bad manners of the Israelites, *Act.* 13. 18. but the perfect example of this vertue, is in Christ, who saved them that crucified him. We likewise are to exercise our selves in this vertue. And that we may indeed so doe, we must first of all have a sense of our spiritu-all poverty, and a faith in the mercy, presence, and protection of God.

Againe, marke the mind of the Apostle, that he may winne soules to God, he is content to suffer any wrong. The Priests and Iesuits among us in England, are content to venture life and limme that they may winne Proselytes to the Church of Rome: much more then must the true Ministers of the Gospell be content with any condition, so they may gaine men to God. In this case, hurts and abuses must be no hurts nor abuses.

13. *And ye know how through the infirmity of the flesh, I preached the Gospell unto you at the first:*

14. *And the tryall of mee which was in my flesh ye despised not, neither abhorred; but received me as an Angell of God, yea as Christ Iesus.*

15. *What then was your felicity? for I beare you record, that if it had beene possible, you would have plucked out your eyes to have given them to mee.*

16. *Am I therefore become your enemy, because I tell you the truth?*

The answer to the objection in the former verse was this; *Be as I: I am as you.* And the reason was this: hatred presupposeth an offence: ye have done me no offence or hurt: therefore ye may not thinke that I hate you. The *minor* is in the 12. v. the *conclusion* in the 16. verse.

Againe, the *minor* [*ye have done me no hurt*] is confirmed in the 13.14.15. verses. The sum of the argument is this: Though my outward condition was subject to contempt; yet did the Galatians shew love and reverence to me: therefore ye did me no hurt. Againe, *Paul* sets forth both the parts of his argument. And first of all he describes his owne condition, by three things: that he preached *in weaknesse of the flesh*: that he preached *the first*? that hee preached *having the tryall of himselfe in his owne flesh.* Secondly, the love and

and reverence of the Galatians is set out by three signes, or effects: *They despised him not; they received him as an Angel, or as Christ himselfe: they would have plucked out their eyes to have done him good.*

The first thing in *Pauls* condition, is, that *he published the Gospell in the infirmitie of his flesh*, that is, in a meane and base estate, without the shew of humane wisedome, and authority and subject to many miseries. In this sense *Paul* opposeth *infirmitie* to the excellencie of humane wisedome, 2 *Cor.* 2. 1. 3. and under it hee comprehends all the calamities and troubles that befell him, 2 *Cor.* 12.10.

This was the condition of the rest of the Apostles. For they were but fishers and preached the word in their fisher-like simplicitie. Nay, this was the condition of Christ himselfe. For he hid the Maiesty of his Godhead under the veile of his flesh: and his outward man was subject to reproach and contempt, *Esa.* 53 3. And this is the order of God. The word must be dispensed in the infirmity of mans flesh for sundry causes. First, that wee might not exalt our teachers above their condition, who are no more but instruments of grace. When the men of Derbe and Listra would have offered sacrifice to *Paul*, and *Barnabas*, *Paul* forbids them saying, *that they were men subject to the same passions with themselves*, *Acts* 14.15. The second cause; that we might ascribe the whole worke of our conversion, not to men, but to God alone; 2 *Cor.* 4.7. The third is; that God might by this meanes confound the wisedome of the world, and cause men that would be wise, to become fooles, that they might be wise, 1 *Cor* 3.18. The last is, that we might be assured that the doctrine of the Apostles is of God: because it prevailes in the world without the strength and policy of man.

And as the word is preached in weaknesse, so it is beleeved of men; and the grace of God is conferred to us, and continued in us, in the weaknesse of the flesh. Gods love is shed abroad in the hearts of men: but when? Even then when we were in the middest of manifold afflictions. *Rom.* 5. 2. 5. *Paul beares about him the mortification of our Lord Iesus*, not for his damnation, but that *the life of GOD, might be manifest in his mortall flesh*, 2 *Cor.* 4.10. And he saith plainly, that the grace of God is made *perfect through weaknesse*, 2 *Cor* 12.9. By this we are taught a high point in Religion, and that is, not onely to be content with the miseries and troubles of this life, but to rejoyce therein: because when we are weakest, wee are strongest: and when we thinke our selves forsaken of God in the time of distresse, we are not forsaken indeed, but have his speciall favour and protection, 2 *Cor* 12. 10.) Let this bee thought upon: for the workes of God in the cause of mans salvation, are in, and by their contraries. This is the manner of Gods dealing.

The second thing is, that *Paul* preached the Gospell to the Galatians *at the first*; as it were breaking the ice, where none had preached before. In this he claimes his priviledge, that hee was to be esteemed as a master-builder, that laid the foundation of the Church of Galatia: and withall, hee gives a close *item* to the false apostles, who did not plant Churches, but onely corrupt them after they were planted. Againe, *Paul* here notes the condition of Gods Church, or Kingdome: in which first comes the husbandman and sowes good seed, and then after comes the Devill with his tares, *Mathew* 13.24. and all this is evident in the Church of Galatia, first planted by *Paul*, and then seduced by false teachers.

The third thing is, that *Paul* preached, *bearing about him the triall of God.* This *triall* is a worke of God whereby he discovers unto us, and to the world, either the grace or the corruption of our hearts. Thus God tried *Abraham*, *Heb.* 11. 17. the Israelites, *Deuteronomy* 6.1. and *Ezechias*, 2 *Chron.* 32, 31. and *Paul* in this place.

The Vse. We must not thinke it strange, when we are afflicted any way. Nay, we must looke for trials, and bee content when they come, 1 *Pet.* 4 v. 12. *James* 1 2. We are either gold indeed, or gold in shew: if in deed, we must be cast into the furnace, that we may be purged; if we be gold in appearance, we must goine into the furnace, that we may be knowne what wee are. The best Vine in the Vineyard must be lopped and cut off with the pruning knife, that it may beare the more truit, *John* 15.2.

Againe, we must take heed least there be any hidden corruptiōs reigning in our hearts: and we must labour to be indeed that which we appeare to bee. For wee must be tried by God: and then that which now lies hid, shall be discovered to our shame.

Lastly, wee must looke to it, that there bee soundnesse of grace in us, that we may be able to beare the trials of God, and shew forth some measure of faith, patience, obedience.

The 1. signe of reverence in the Galatians is, *that they did not despise Paul* in his base condition. This is a matter of commendation in them, & it is to be followed of us. And he is a blessed man that is not offended at Christ.

The second signe of reverence is, *that they received Paul as an Angel of God, or as Christ Iesus.* Here first we must distinguish betweene *Pauls* person, and his doctrine or ministerie. And he is said *to be received as an Angel*, or *as Christ*; because his doctrine was received even, as if an Angel, or Christ had delivered it. Secondly, wee must put a difference betweene an Apostle, and all ordinary Pastors & teachers. And to be received as an Angel, or as Christ, properly and simply concernes *Paul*, and the rest of the Apostles. For to them it was said, *It is not you that speake, but the spirit*

Mat. 11.6.

*of the father in you, Mat.*10.20. Againe, *He that heareth you, heareth mee, he that despiseth you, despiseth me, Luke*.10.16. The Apostles were called of God immediatly, taughe & inspired immediately, & immediately governed by the spirit, both in preaching & writing, so as they could not erre in the things which they delivered to the Church; and therfore they were to be heard even as Christ himselfe.

As for other ordinary Teachers, they are in part, and in the second place to be heard as Angels, and as Christ, so farre forth as they follow the doctrine of the Apostles. Thus are they also called *the Angels of the Lord of hostes, Mal.*2.7. And *Embassadours in the stead of Christ*, 2 *Cor.*5.21.

Here *Paul* notably expresseth the Authority and honour of an Apostle, which is to be heard even as Christ himselfe: because in preaching, he is the mouth, and in writing, the hand of God. This authority is to bee maintained: and the consideration of it is of great use. The Papists say, we know the Scripture to be the word of God, by the testimony of the Church: but indeed the principall meanes whereby we are assured touching the truth of Scripture, is, that the books of Scripture were penned by men, whose writings, and sayings, we are to receive, even as from Christ himselfe, because they had either prophetical or apostolicall authority, and were immediatly taught and inspired in writing: & all this may bee discerned, by the matter, forme, & circustances of the foresaid bookes.

Secondly, they are to be blamed that call the Pope, *the spouse of the Church*, and *Christ by annoyntment* (as *Bernard* did) for thus is hee more then an Apostle.

De consid. ad Eugen.

Thirdly, here we see the goodnes of God, that doth not speake to us in his Majestie, but appoints men in his stead, who are his Embassadours to beseech us to be reconciled unto him.

Fourthly, there must bee fidelity in teachers, because they stand in teaching, in the stead of Christ: and therefore must onely deliver that which they know to be the will of Christ.

Fifthly, they must have a speciall care of holinesse of life, because they speake in the name and roome of God, Reade *Levit* 10.2.

Sixtly, the people are to heare their Teachers with all reverence, even as they would heare the very Angels of God, or Christ himselfe.

Seventhly, the comfort of the Ministery, is as sure and certaine, as if an Angell came downe from heaven, or Christ himselfe to comfort us, so be it we doe indeed truly turne to God, and repent.

Vers. 15. *What was your felicity?* (that is, you esteemed it to bee your felicity, that you received me and my doctrine, *To would have plucked out your eyes, and have given them to me*) a proverbiall speech, signifying the speciall

A love of the Galatians to *Paul*, so as nothing which they had could be too deare for him: *If it had bin possible*:) this he saith, because no man can pluck out his eie to doe another man good: or thus, no man can possibly give his eye and the sight thereof to another.

In these words *Paul* sets downe the third signe of the love & reverence which the Galatians shewed to him, and that is, that they thought themselves happy by reason of *Pauls* ministerie, and would have parted with their owne eyes for his good.

Hence wee learne, that there is a felicitie in the time of this life, and that is, to receive and embrace the doctrine of the Gospell. So saith Christ elsewhere, *Luke* 8.13. and 11.28. *Math.*7.26. True happinesse stands in our

B reconciliation with God in Christ. And this reconciliatiõ is offered and given us on Gods part by his word and promise, and it is received of us, when we turne to God, and by faith rest on the said promise. To be in Gods kingdome is happinesse: and this is the kingdome of God, when we resigne our selves in subjection to his will and word. The preaching of the word is the key of this kingdome, *Mat.* 16.19 and when it is received into our hearts by faith, heaven is set open unto us even in this life, *John.*1.51.

The Philosophers therefore have erred, that place our happinesse in honours, riches, pleasures, or in civill vertue.

C Secondly, our common people are deceived, who thinke because they deale truly and justly before men, that they are in as good a case, as they that heare all the sermons in the world: as though true happinesse stood in civill conversation.

Thirdly, this doctrine serves to beate down a point of naturall Atheisme in the heart of man, which makes many thinke it a vaine thing to serve God, and to heare his word, *Iob* 21.15. *Malac.* 3.14. *David* was troubled with this corruption, *Psalme* 73.15. Many of them which professe the name of Christ, will not be brought to keep the Sabbath day: and in their dealings they use fraud, and lying, as other men doe: and all is because they thinke

D they cannot live by their religion.

Fourthly, the only way to establish a kingdome or cõmon-wealth, is to place the Gospell there: for this makes an happy people. And this is the maine cause of our happinesse and successe in this Church and Land. And the obedience of the Gospel is it that makes every man in his trade, office, and calling whatsoever it be, to prosper. Reade *Psal.*1.3.

5. On the contrary, they are wretched and miserable that live without the Gospel, *Prov.* 29.18. 2 *Cor.*4.3. 2 *Tim.*3.7.

6. To receive the doctrine of the Apostles, is an unfallible marke of the Church of God, for this is it that makes a people blessed and happy.

7. Wee may not despise the preaching of the

the word, 1 *Thes.*5.20. If we doe, we despise

A our owne happinesse. If it be said, Preachers sometime are deceived: *Answ.* Marke the addition of *Paul*, *Prove all things, hold that which is good*, 1 *Thes.*5.21.

Touching the speciall love of the Galatians to *Paul*, first it may bee demanded what was the cause of it? *Ans.* The very Ministerie of the Apostle, whose office it was to make Disciples, *Mat.*28.19. and so to plant the Church of the new Testament. And for this cause, he had a priviledge to preach the truth, so as he could not erre in things which he delivered to the Church. 2. Hee preached with authority, as having power to correct rebellious offenders, 2 *Cor.*10.6. 1 *Cor.*4.20.

B 3. He preached with unspeakeable diligence. Reade *Act.*20.31. 4. He had a prerogative (as the rest of the Apostles had (after he had made Disciples, by imposition of hands to give unto them the extraordinary gifts of the Holy Ghost, *Acts* 8.17. And these are the meanes whereby this speciall love was procured.

Secondly, it may be demanded whether the Galatians did not more then keepe the law, when they would have plucked out their owne eyes, and have given them to *Pauls* for thus they love him more then their owne selves. *Answ.* The commandement, [*Thou shalt love thy neighbour as thy selfe*] doth not prescribe that wee must in the first place love ourselves, and then in the second love our neighbour: but it sets downe the right maner of loving our neighbor, & that is, to love him as heartily, & unfeinedly, as our owne selves.

The measure of love is expressed when Christ saith, *We must love one another, as Christ loved us*, *John* 13.34.

There is a certaine case in which we must consider our neighbour, not onely as a neighbour, but also as a speciall instrument of God: and thus are we in some respects to love, and to preferre him before our selves. Thus a subject is more to love the life of the Prince then his owne life. Thus *Paul* was content to

B be accursed for the Israelites, *Rom.*9.1. And the Galatians would have given their eyes to *Paul*, that was so worthy an instrument of the grace of God.

In their example we are taught to bee willing to forsake the dearest things in the world for the Gospel of Christ, even our eies, hands, feete, yea and our life.

Verse 16. *Because I tell you the truth*] Wee must after *Pauls* example speake the truth to all men, *Eph.*4.25. *Am I therefore your enemy*] the conclusion of the Apostles argument. Here we see a corruption of nature, which makes us that we cannot abide to heare the truth in things that are against us. We hate them that speake the truth; selfe love makes us conceive the best things of our selves. Here then learne.

1. To search thy heart and life, that thou mayest know the very worst by thy selfe: If

A thou wilt not know it now, thou shalt know it to thy shame in the day of judgement.

2. Be vile and base in thine owne opinion, *Iob* 39.37.38.

17. *They are jealous over you amisse: yea they would exclude you, that you should altogether love them.*

18. *But it is good to love earnestly alwaies in a good cause; and not onely when I am present with you.*

The word *Zeale* hath many significations; here it is fitly translated Ielousie: *They are jealous*] hereby much is signified; that there is a spiritualll marriage betweene Christ and his Church: that the Church is the Bride, Christ the Bridegroome, or Husband; the

B Gospell an instrument drawne touching the marriage: the Sacraments as seales, the graces of the spirit as love-tokens, the Ministers of Christ, as friends of the Bridegroome, and suters for him. In this respect they put on the affection of Christ, and are zealous for him. This Ielousie is two fold, *pretended jealousie*, and *true jealousie*. *Pretended jealousie* is, when men falsely pretend the love of the Church for Christs sake. Thus *Paul* saith, *They are jealous*, that is, they pretended a love unto you for Christs sake, but indeed they doe it *amisse*. And the reason followes, *They would exclude you*, namely, from loving of me. Others reade the words thus; they would exclude *vyas us*: the difference in the originall is onely in one

C letter, and the sense is the same, that the false apostles would exclude *Paul* from the love of the Galatians, that they onely might bee honoured and loved.

It is good] These words may be understood either of the Galatians, or of *Paul*. I rather chuse to apply them to *Paul*, that for jealousie he may make an opposition between himselfe, and the false teachers. The sense is this: that jealousie is a good thing, if it be in a good cause, that is, if it be indeed for Christs sake, and be alwayes the same. And *Paul* addeth further, that this kinde of jealousie is in him selfe: because hee is jealous over the Galatians, not onely when he is present with them, but also when hee is absent: and this he fur-

D ther confirmes in the two next verses.

The scope. In these words *Paul* meets with a concert of the Galatians: for they might happily say, that their new Teachers loved them exceedingly, and were zealous for their salvation. *Paul* therefore answers by a comparison, thus they are jealous over you, but it is amisse: my jealousie for you is good. The first part of the comparison is in the 17. verse, the second in the 18.

The Vse. When *Paul* saith, that the false Apostles were jealous over the Galatians amisse, he sets out the fashion of men in the world, which is to do things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but some doe it of envy & contention,

Phil. 1.15. others made merchandise of the word. It is an excellent thing to embrace the Gospell; and yet many men doe it amisse, for feare, or for honour, or for profit, or for other sinister respect; and not for the Gospels sake. This temporall life is an excellent thing, yet few there are that know the end of this life. For men commonly spend not their time to seeke the kingdome of heaven, and to serve God in serving men, but with all their might, they ayme at honours, profits, pleasures: and thus they live amisse, not for the honour of GOD, but for themselves. This must teach us, not onely to doe good, but to doe it well, & to propound good ends to our selves: and to seeke to be upright in the Statutes of God, *Psalme* 119. 80. To this end, three things must be done. First, we must set before us the will and commandement of God, and this must move us to doe the good we doe. Secondly, the outward action must be conformable to the inward motions of the inward man: and they must both goe together. Thirdly, we must directly intend to obey God in the things we doe, & to approve our hearts and doings to him.

In that the false apostles are said to bee *jealous*, or *zealous*, we see how nature can counterfeit the grace of God: and that which the childe of God doth by grace, that the naturall man doth by nature. Thus *Pharaoh* fained repentance, *Exodus* 9. 27. and *Ahab*, that *sold himselfe to worke wickednesse*, 1 *Kings* 21.27. and *Iudas* in the midst of his despaire is said *to repent*, *Mat.* 27.1. Daily experience shewes the like in such persons, who in their extremity, with teares use to bewaile their lives past, and with many vowes, and protestations promise amendment: and yet afterward when they are on foot againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the spirit of God spiritually, but an hypocrite may doe the like carnally. Nature can play the part of the Ape in imitating good things. Therefore it stands us in hand to pray, and examine our hearts, lest we be deceived in our selves. For there may lye a depth of deceit and falshood lurking in the heart. And that we bee not deceived, two things must be observed. One is, that we must cherish in our hearts an universall hatred of all and every sinne; first in our selves, and then in others. The second is, that we must be changed and renewed in our mindes, consciences, and affections.

Thirdly, here wee see the property of envy, and ambition, in these false teachers. *Paul* must be excluded from the love of the Galatians, that they alone may be loved. Thus *Iesua* would have excluded *Eldad* and *Medad* from prophecying, and he would have *Moses* to be the onely Prophet, but *Moses* saith, *I would to God all the people could prophesie*, *Numb.* 11.29. *Iohns* Disciples would have excluded Christ from baptizing; but *John* saith, *He must increase, and I must decrease*, *John* 3.30. The Disciples of Christ would have excluded one that cast out Devils in the name of Christ, but did not follow him; and Christ forbad them, *Luke* 9.49.

Lastly, wee here see the property of deceivers is to make a division between the Pastor and the people.

Besides the former pretended jealousie, there is a good jealousie, which the Apostle takes to himselfe, and elsewhere hee calls it *the jealousie of God*, 2 *Cor.* 11.2. Verse 18.

This jealousie presupposeth the office of the Apostles and all Ministers, which stands in three things. The first, is, to become suiters to the Church, or to the soules of men, in the name of Christ, and to make the offer or motion in his name, of a spirituall marriage: and this is done in the Ministerie, and dispensation of the Gospell. The second is, to make the Contract betweene mens soules and Christ. Now to the making of a Contract, the consent of both the parties (at the least) is required: Christ gives his consent in the word, *Ose.* 2. 20. and we give our consent to him, and choose him to be our head, when we turne to God, and beleeve in Christ. And the ministery of the word serves to signifie the will of Christ unto us, and to stirre up our hearts to an holy consent. The third is, after the contract, to preserve them in true faith, and good life, that they may be fit to be presented to Christ in the day of judgement, and so be married to him eternally: for then, and not before, is the marriage of the Lambe: These duties are all noted by *Paul*, when hee saith, *That he prepared the Corinthians, that hee might present them as a pure Virgine unto Christ*, 2 *Cor.* 11.2. And because this charge and office is laid upon the Apostles and Ministers: therefore they are said to be *jealous*.

This Iealousie stands in three things. The first is, to love the Church, in deed and truth, for Christs sake. The second is, to feare lest by reason of weaknesse, and by meanes of the temptation of the Devill, the Church and they that beleeve should fall away frō Christ. The third is, after the fall of the Church, to be angry with holy anger and indignation, for Christs sake. Thus *Moses* was jealous, when the Israelites worshipped the golden Calfe; and *Elias* with like zeale slue the priests of *Baal*. Thus is *Paul* said to be jealous in this place, and *Acts* 14.14.

If the Apostle be thus jealous, how much more then is Christ himselfe jealous, who hath espoused himselfe to his Church? This plainely shewes, that he cannot brooke, either partner, or deputy. And therefore his sacrifice on the crosse must stand without the sacrifice of the Masse, his intercession without the intercession of the Saints, his merits without the merit of workes, his satisfaction without any satisfaction of ours. Hee will have the heart alone, and all the heart, or nothing

thing: and he will not give any part of his honour to any other.

This Iealousie in the Ministers must teach all faithfull servants of God, that they keepe themselves as pure virgins for Christ, and set their hearts on nothing in the world, but on him. Therefore they must hunger after Christ: they must account all things dung for him: they must have their conversation in heaven with him: and love his comming unto them by death, *Psal.* 45. 10. Contrariwise, they that set their heart on any other thing, beside him, are said *to goe a whoring from him*, and therefore they are accursed, *Psalme* 73.27. Thus many Protestants doe in their practice, whatsoever they professe. Thus doth the Church of Rome both in word and deed. For beside Christ she hath many other lovers: and shee goes a whoring after them when shee worships Angels, and Saints, the Images of God, and Christ, with religious worship.

Againe, by this wee are put in minde to yeelde an universall subjection to Christ: for this is the duty of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must bee propounded: and wee must bee constant in the good which wee doe. And thus *Paul* saith, *It is a good thing to be jealous.*

19. *My little children of whom I travell in birth againe, till Christ be formed in you.*

20. *I would I were now with you, that I might change my voyce: for I am in feare of you.*

Paul hath said before, that *his jelousie over the Galatians was good*: because it was in a good cause, and it was constant, not only in his presence, but even in his absence: and this he declares here by two signes: his love now in his absence, in the 16. verse, and his desire in the 20. verse.

The word, *ὠδίνω*, translated, *I travell in birth*, signifies not onely, the travell of the woman at the birth of the child, but also the painfull bearing thereof, before the birth. And the words have this sense, O ye Galatians, once heretofore I bare and brought you forth, when I first preached Christ unto you: and because now yee are revolted from my doctrine, I am constrained once againe to beare you, and to travell with you in my ministery, till by the operation of the holy Ghost, the right knowledge, & the true Image of Christ defaced by the false Apostles, be once againe reformed, and restored.

In these words (*My little children*) *Paul* takes to him the condition of a mother, and hee signifies his most tender and motherly affection to the Galatians. It is the fashion of mothers, when their children prosper and doe well, to rejoyce; when they are sicke or dye, to mourne exceedingly, and to bee moved with pity and compassion. The Galatians deserved no love at *Pauls* hand: for their apostasie was very foule: yet because there were some good things remaining in them, and there was hope of recovery, hee inlargeth his bowels towards them, and shewes his love with compassion. If this bee the case with *Paul*, then great is the love and compassion of God to his children. If the childe be sicke and froward, the mother doth not cast it forth of the doores, when shee tenders it, and carefully lookes unto it: much more then will the Lord have pity and compassion. Here then a maine comfort is to be remembred: if we be of the number of them that beleeve in Christ, hating vice, and having a care to please God, our weaknesses and falls of weaknesse, doe not abolish the mercy of God, but are occasions to illustrate the same. The weaknesse of the childe stirres up compassion in the mother: and *David* saith, *As the father hath compassion on his children, so hath the Lord compassion on them that feare him*: and marke the reason, *for hee knowes our frame, and that wee are but dust*, *Psal.* 103.14.

When *Paul* saith, *I travell*, he signifies the measure of his ministeriall paines, that they were as the travell of a woman with childe: and this he shewes plainely in the particulars, 2 *Cor.* 11.23. *Elias* that was sent in his time to restore Religion, was at length so wearied in this businesse, that he desired the Lord to take him out of the world, 1 *King.* 19. 4. The paines of the Prophet *Esay*, made him crie *My leanenesse, my leanenesse*: and *Ieremie* cryeth, *My belly, my belly*: signifying that his griefes and his paines in the Ministery, were as the paine of the *Colike*. By this wee see, that they have much to answere for before God, that are in this calling, and yet take little or no paines therein. And that they which take the most paines, come farre short of their duty.

Againe, when he saith, *I travell*, he signifies the dignity of the Ministery, that it is an instrument appointed of God for the worke of regeneration: for *Paul* compares himselfe to a woman in travell, and the worke of his ministery, to the travell it selfe, whereby children are borne to God. This serves very well to stoppe their mouthes, that condemne the vocall and externall ministery.

When he saith, *I travell again*, hee teacheth, that if men fall after their first initiall repentance, there is still a possibility of mercy, and a place for a second repentance. We must *forgive till seventy times seven times*. *Mat.* 18.22. Much more will God doe it. The Parable of the prodigall sonne shewes, that they which fall from God after their calling and first conversion, may againe by new repentance be recovered.

An objection: *Pauls* second travell presupposeth a second regeneration in the Galatians, and if they were borne againe the second time, then in their apostasie they fell wholly from

from God, *Answ.* When *Paul* saith *I travell again*, hee doth not presuppose any second spirituall generation: for the childe of God is but once begotten to the Lord; and *Paul* here calls the Galatians, *little children*, because even in the time of their fall, the seed of God still remained in their hearts. And because the Image of Christ was againe to bee reformed and restored in the Galatians, in this respect he saith, *I travell again of you.*

The end of *Pauls* Ministery is expressed in the words, *till Christ be formed in you*: that is, till (as it were) the counterfeit or Image of Christ be stamped and imprinted in your hearts. This Image hath two parts. The first is, a right knowledge of Christ in respect of his natures and offices, as they are set forth in the word. This knowledge was defaced in the Galatians, when they joyned workes with Christ, for then they made him to be an imperfect Saviour. The second part of this Image, is a conformity with Christ, *Rom.* 8. 29. It is twofold, *conformity in quality*, and *conformity in practice.*

Conformity in quality is againe twofold. The first is, *conformity to the death of Christ*, when the vertue thereof works in us a death of sin, and when we suffer as Christ suffered, in silence, contentation, obedience, subjecting our selves to the will of God. The second is a *conformity to the resurrection or life of Christ*, and that is, when we live not onely a naturall, but also a spirituall life, which is, to submit our selves to be ruled by the word and spirit of Christ.

Conformity in practice is, when we carry our selves as Prophets in the confession of the name of Christ, in teaching, exhorting, and admonishing one another; as Priests to offer our bodies and soules in sacrifice to GOD: as spirituall Kings, bearing sway over the lusts and corruptions of our owne hearts. And thus is Christ to bee framed in the hearts of men.

The Vse. Here we see the end of all preaching, is to make sinfull men to become new creatures, like unto Christ; this is the drift of the Ministery: and the doctrine that tends to this purpose, is sound and wholesome. Again here we see, that in the new Testament, there is but one rule and order of all men, and that is the rule of Christ, *Take up thy crosse, and follow me*: and for this cause the Ministery serves to frame Christ in the hearts of all beleevers. Therefore the severall rules and orders of Monkes and Friars in the church of Rome, are meere superstitions.

Furthermore, *Paul* here makes two degrees of Gods children; one is, when they are begotten of God, and Christ is formed in them. The second, when they are begotten of God, yet so, as they are yet unformed. Such were the Apostles when they confessed Christ to be the Sonne of the living GOD, *Matth.* 16. for then they knew not the article of Christs death, resurrection, ascension, at that time, nor the manner of his kingdome. Of this sort was *Rahab* when she received the spies, *Hebr.* 11. for then she was not informed in the religiō of the Iewes, but only acknowledged the God of Israel to be the true God, and had a resolution to joyne her selfe to the people of God. Of this sort were the Corinthians at the first. For they were carnall more then spirituall, even babes in Christ, 1 *Cor.* 3. 3. This must teach us where we see any good thing in men to cherish it. For though as yet they be not Christians formed, yet they may be Christians in forming.

When *Paul* saith, *until Christ bee formed*, he shewes that the conversion of a sinner, is not wrought in one moment, but by little and little, in processe of time. In the generation of infants, first the braine, heart, and liver are framed: then the bones, veines, arteries, nerves, membrances: and after this, flesh is added. And the infant first begins to live the life of a plant, by growing & nourishing; then it lives the life of a beast, by sense and motion; & thirdly, the life of a man, by the use of reason. Even so God outwardly prevents us with his word, and inwardly he puts into us knowledge of his wil, with the beginnings or seeds of faith & repentance, as if it were a brain and a heart: from these beginnings of faith and repentance, arise heavenly desires; from these desires followes asking, seeking, knocking: and thus the beginnings of faith are increased, and men goe on from grace to grace, till they be all men in Christ. And for this cause, we must with constancy use the good meanes in hearing, reading, praying.

Lastly, we are all here put in minde to study, and to use all good meanes that wee may be like to Christ, specially in the disposition of the inward man. There is a spirituall madnesse in the minds of many men: they thinke of nothing but of the fashion of their apparell, and of the trimming of their bodies: but let us thinke how to imprint the gracious Image of Christ in our hearts: thus shall wee be lovely, and have favour in the eyes of God.

Thus much of *Pauls* love: now followes his desire in the 20. verse. In which I consider three things: the desire it selfe, *I would I were with you now*: the end of his desire, *that I might change my voyce*: the occasion thereof, *for I am in doubt of you.*

When *Paul* saith, *I would I were with you now*, he shewes, that the presence of Pastours with their people, is a thing most necessary. And there are two reasons thereof. One is, to prevent spirituall dangers, which are manifold and continuall, in that *the devill seeks continually whom hee may devoure*: and *we fight against principalities & powers in heavenly things*, Ephes. 6. 12. In this respect Pastours are called *Watchmen* and *Overseers*. Secondly, the presence of Pastours with their people, serves to redresse things

1 Pet. 5. 8.
Ephes. 6. 12.

things amisse, and to recover them that be in apostasie: as *Paul* saith in this place. Therefore it were to be wished, that this minde of *Paul* were in all Pastors, that with one consent they might say to their people, *I would I were with you now.*

In the words [*that I might change my voice*] *Paul* continues the allusion (which he made in the former verse) to a woman with childe: and hereby he signifies two things. The first is, that he will leave further disputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their travell, by reason of their paine. This is to change the voice. It was the manner of *Paul* to abase himselfe, and to mourne for the sins of others, 2 *Cor.* 12. 24. and he reproves the Corinthians, that they were puffed up, & did not mourne for the incestuous person. Like was the practice of *David*, *Psalm.* 119. 136. of *Lot*, 2 *Pet.* 2. 7. of *Ieremy*, *Lament.* 2. 11. of the friends of *Iob*, *Iob* 2. last. of the godly in the dayes of *Ezekiel*, *c.* 9. 4. of Christ in respect of Ierusalem, *Luke* 19. 41. And it hath beene alwayes the practice of holy men, when there was no helpe, with teares to commend the case to God.

If sorrow for other mens offences make *Paul* change his voice, much more are men to doe it for their owne. *Peter*, in his repentance left his presumptuous speaking, and fell to bitter and secret teares: and so did the woman that stood at the feet of Christ weeping, and washed his feet with her teares, *Luke* 7. 38. The like ought we to do for our offences and sinnes. The earth-quake this winter past must stirre us up to this duty. For it is a matter full of terrour, 1 *Sam.* 14. 15. and the sicknes which hath taken hold of thousands, as a gentle warning must bee respected. And it must be considered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Again, to *change the voice*, is to conferre with the Galatians, and upon conference to temper his voice to their manners and conditions, as nourses stammer and lispe with children. For some are with pitty to bee recovered: and some with terrour, *Iude* 22, 23. Hence I gather.

That the conference of Pastours and people, is a thing very necessary. *Paul* here ascribes more to it than to his Epistle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceive things that are taught. Here then we see a common fault. Men are content to heare, but they will not confer with their teachers: and in the time of sickness, the first person that is conferred with, is the Physitian, and the Minister is last sent for: whereas on the contrary, the cure of the soule is the cure of the body, 2 *Iob* 33. 23, 25.

Against, here is set downe the way to attaine all good learning: and that is, that learners be present with their teachers: and the teachers against temper their voyces to the capacity of the learners. Thus *Samuel* was with *Eli* at the doore of the Tabernacle: thus Christ was in the Temple among the Doctors, hearing them and asking them questions, *Luke* 2. 44.

Thirdly, *Paul* here sets downe the way to make a pacification for Religion in these last dayes: and the way is, that the Pastors of the Church be assembled together by the authority of Princes: and being assembled, they temper their voyces one to another according to the written Word. Thus may they that lye now under the Apostasie of Antichrist, be recovered, *Act.* 15. 6. And the promise of God is, that *when two or three come together in his name, he will be with them*, *Mat.* 18. 18.

Lastly, the Ministers (as here we see) are to temper their gifts and speech to the condition of their hearers. The Corinthians were babes in Christ, and *Paul* feeds them with milke, 1 *Cor.* 3. 3. To the Iew he became a Iew, to the Gentile a Gentile, that he might winne some, 1 *Cor.* 9. 18. For this cause it were to bee wished, that Catechising were more used than it is of our Ministers. For our people are for the most part rude and uncatechised: and therefore they profit little or nothing by Sermons. A Sermon to such persons is like a great loafe set before a child. And it is no disgrace for learned Ministers, in plaine and familiar manner to catechise: for this is to lay the foundation, without which all labour in building is in vaine. Against, our ignorant people should bee content even in their old age to learne the catechisme: for by reason of their ignorance, they lye as a prey to the Atheist and Papist: and in much hearing they learne little; because they know not the grounds of doctrine that are usually in all sermons. And it is a fault in many, that they love to heare Sermons which are beyond their reach, in which they stand and wonder at the Preacher: and plaine preaching is little respected of such.

The occasion of *Pauls* desire is in these words, *I doubt of you*; or thus, *I am in perplexity for you*: and this *Paul* speakes as a mother in some dangerous extremity, in the time of her travell, as *Rachel* was in the birth of *Benjamin*, *Gen.* 35. And the words carie this sense, I am troubled for your recovery, and I feare it will never be.

Here we learne, how dangerous a thing it is to fall from grace, though it be but in part. For a man cannot recover himselfe when hee will. We doe not the good wee can, unlesse God makes us doe it, *Ezech.* 36. 27. *Cant.* 1. verse 4. *Ierem.* 31. verse 29. Therefore it is an error to thinke that we may repent and turne to God when wee will, as many suppose. And this must be a warning unto us, to preserve the good things that God hath put

put into us, and not to quench the Spirit.

19. and though *Paul* doubt of the recovery of the Galatians, yet he spares not to send his Epistle to them, and to use meanes. And thus in desperate cases, we must use the best meanes, and leave the successe to God. Thus the Israelites when there was no other helpe, went into the sea, as into their death-bed, or grave, by faith staying themselves on the promise of God, *Heb.* 11.29. 2 *Chron.* 20.12.

That which *Paul* here saith, may be said of many among us in whom Christ is not yet framed, whether we respect knowledge, or good life: for they give just occasion of doubting whether they will ever turne to GOD or no.

21. *Tell me ye that will be under the law, doe ye not heare the law?*

22. *For it is written, that Abraham had two sonnes, one by a servant, and another by a free woman.*

23. *But hee which was of the servant, was borne after the flesh: and he which was of the free woman, by promise.*

From the 8. verse of this Chapter, to the 20. verse, *Paul* hath handled the conclusion of the principall argument of this Epistle, touching the apostasie of the Galatians: and here he returnes again to his former doctrine touching the justification of a sinner by faith without the workes of the law: and he confirmes it by another Argument, the summe and substance whereof is this: Your libertie from the law was prefigured in the family of *Abraham*: therefore yee are not bondmen to the law, but free-men.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verse: an history of *Abraham* and his family, verse 22, 23. the application of the history from the 24. verse to the 30. the conclusion, verse 31.

And first of the Preface. *Law*] the word *law* in the first place, is taken properly for the morall and ceremoniall law of *Moses*: and in the second place, for the bookes of *Moses*, and namely, for the booke of Genesis. And in this sense the word is taken, when Christ is said *to expound the Law and the Prophets*. *Luke* 24. And sometimes it signifies all the bookes of the old Testament, *John* 15.15.

Under the Law] to be under the law, is to hold our selves bound to the fulfilling of the law, and to looke for life eternall thereby.

Doe ye not heare the law? that is, yee reede and heare indeed, but yee understand not the scope and drift of that which yee reade.

In this Preface, first *Paul* meets with the pride of mans nature, whereby the Galatians went about to establish their owne righteousnesse by the law, when he saith, *ye that will be under the law, &c.* with this pride were the Jewes tainted, *Rom.* 10 3. and the young Prince that came to Christ and said, *Good master, what must I doe to be saved?* And the Papists of our time, who will not bee subject to the justice of God, but set up their owne justice in the keeping of the law. The like doe the ignorant people among us, who hold that they are able to fulfill the law, and that they are to be saved thereby. And when they say, they looke to be saved by their faith, they understand thereby their fidelity, that is, their good dealing.

Againe, *Paul* here notes the servile disposition of men that love rather to bee in bondage under the law, than to be in perfect liberty under the grace of God. This we see in daily experience. All professe Christ among us: yet it is even a death to the most, to forsake the bondage of the flesh. Christ we professe, yet so as we take libertie to live after the lusts of our owne hearts.

When *Paul* saith, *doe ye not heare the law?* he notes the cause of our spirituall pride, and of the servile disposition before named, namely, ignorance in mistaking and misconceiving the true scope of the law: for the Galatians did not consider that Christ was the scope of the law, but they supposed that the very observation of the Law even since the fall of man, did give life and justifie. This ignorance was to the Jewes as a veile before their eyes in the reading of the law, 2 *Cor.* 3. 14. And this ignorance hath blinded the Papists to this day: for he supposeth that the Gospell is nothing else but the law of *Moses*, and that Christ indeed is but an instrument to make us keepers of the law, and consequently saviours of our selves.

In the history of *Abraham* I consider three things; the fact of *Abraham* in taking two wives; the event upon this fact, hee had two sonnes by them; the condition of these sonnes.

Touching the fact of *Abraham*, it may bee demanded, what is to bee judged thereof? The ground to the answer shall be this: that *marriage is the indivisible conjunction of one man and one woman onely*. This Christ of purpose teacheth, *Mat.* 16. where he saith that *God created them at the first man and woman*, and not women, v. 4. *that a man must forsake father and mother, and cleave to his wife*, not to his wives, v. 5. that *they twaine shall be one flesh*, v. 6. And in all this Christ makes no new law, but onely revives the first institution of mariage made in Paradise. And *Moses* having set downe this divine institution, addes withall, that *Lamech* was the first that brake it, by taking many wives.

Now then, the answer to the question is twofold. Some say, that *Abraham* and the rest of the Patriarchs had a dispensation from God to marry many wives, and therefore that it was no sinne in them. Of this minde are sundry learned men, both Protestants and Papists. But the answer is onely conjecturall, and hath no evidence in Scripture.

The second answer is, that God did not approve the polygamy of the Fathers, or commend it, but did onely tolerate it, as a lesser evill, for the preventing of a greater. This toleration appeares, in that God commanded, *That the King must not multiply his wives*, *Deut.* 17.17. and that the childe of the hated wife, (though she be the second wife) if it be first borne, shall be the heyre, *Deut.* 21 15. The occasions of this toleration were two. One was a desire in the Patriarches to multiply their posterity, that if it were possible, the Messias might descend of their line. The second was, the common custome of men in the east Countries, who made no matter of it to marry many wives: and common custome bred a common error, and a common error bred common ignorance, whereby that which was indeed a sinne, was esteemed no sinne.

It may be objected, if the having of many wives were an offence, that *Abraham* and the rest of the holy Patriarches lived and dyed in a sinne without repentance: because we finde nothing in Scripture teaching their repentance for this sinne. *Answ.* Knowne sins require particular repentance: but if sinnes bee unknowne, or unconsidered, by reason that men are caried away with a sway of the times (as the Patriarches were) a generall repentance sufficeth, *Psal.* 19.12.

Againe, it may bee alledged, that *Abraham* tooke *Agar* by the consent of *Sara*. *Answer.* That sufficeth not to make a full excuse for *Abraham*. For if mariage were a meere civill contract, as it is made by the consent of men and women, so it might bee dissolved by like consent: But it is more than a civill contract: because in the making of it, beside the consent of the parties, the authority of God is interposed: and therefore *Saras* consent (in giving *Agar* to *Abraham*) is nothing without the allowance of God; and wee may not thinke that God will allow of that which is directly against his owne ordinance.

Thirdly, it may bee alledged, that if the having of many wives be a fault, then *Abraham* and the rest were adulterers. *Ans.* Not so, the polygamy of the fathers is to bee placed in the middle, betweene adultery and holy wedlocke. They tooke not wives of a lewd minde, for the satisfying of their lust, but of a conscience not rightly informed in this point.

The event upon the fact of *Abraham* was, that his two wives bare him two sonnes. He had indeed more sonnes by *Ketura*, *Genesis* 25. 2. but these two, *Ismael* and *Isaac* are only here mentioned, because by the speciall appointment of God, they were ordained as types of true beleevers, and hypocrites: reade *Rom.* 9.7, 8.

The condition of the two children is set forth by a double difference. The first is, that *one was borne of a bond-woman*, and therefore a bondman; *the other of a free woman*, and therefore a free man, and the heyre. Here it may be demanded, how the same person can bee both a wife and a bond woman? *Answer.* Among the heathen (as also among the Jewes) there were two sorts of wives. Of the first kinde were they that were joynt governours of the family with the husband, and they were called mistresses of the house. Of the second sort were they, that served onely for propagation, and were in all other respects as servants or strangers. Of the first kinde was *Sara*; and of the second, *Hagar*, and *Ketura*.

Vxor mater familias.

Vxor usuaria.

The second difference of the children was this: one, that is *Ismael*, *was borne after the flesh*, that is, by the strength of nature, and according to the fleshly counsell of *Sara*, who did substitute *Hagar* into her owne roome. The other, namely *Isaac*, *was borne by the promise*, that is, according to the order of nature, yet not by the strength of nature, but by the vertue of the promise of God.

In the birth of *Ismael*, *Saras* desire was good, that the promise of God might be accomplished: but the meanes was carnall, the substitution of her handmaid. This is the condition of the godly: they entend and desire the best things, but they faile in the manner of doing. The spirit stirreth up good motions, and the flesh corrupteth them. *Paul* sayth, *That to will was present with him, but he could not doe that which was good, as hee ought.* This must cause us alwayes to humble our selves for our best workes.

Againe, wee are here taught not to make haste to accomplish our desires, but when God promiseth any thing, to wait his leisure, and in the mean season to live in subjection. *Sara* with all her haste could not prevent Gods providence. She hath her desire in the birth of *Ismael*, but yet he is borne according to the flesh, in bondage, and hee is not the promised seed.

In the birth of *Isaac* wee see the vertue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible, *Matth.* 17.20. If thou wee desire any good things at the hands of God, our duty is in silence and patience to rest on the promises of God, and then our desires shall indeed bee accomplished.

24. *By the which things another thing is meant. For these mothers are the two Testaments, the one (which is Agar) of mount Sina, which gendreth to bondage.*

25. *For Agar, or Sina, is a mountaine in Arabia, and it answereth to Jerusalem which now is, and she is in bondage with her children.*

The application of the former history here beginneth: and the sense of the words is, *Another thing is meant*] the words are thus: *These things are spoken by an allegory*: that is, one thing is said, and another thing is meant.

Two

Two mothers] *Agar* and *Sara*. *Are two*] they represent or signifie the two Testaments. *Est* is put for *significat*. Of the two Testaments I will speake afterward.

The one] the one Testament, which is the covenant of workes [*which is Agar*] which Testament is figured by *Agar* [*is of Mount Sina*] came from mount Sina, where the law was delivered to the Israelites. *And gendreth to bondage*] that is, it makes all men bondmen that looke to bee justified and saved by the workes of the law.

For Agar or Sina] Here the Translatours are deceived, supposing that Mount Sina had two names, *Agar* and *Sina*: but this opinion of theirs hath no ground, and the words are thus to be read, *Agar is Sina*. Here *Agar* signifies not so much the person of *Abrahams* handmaid, as that which is said in the former history of *Agar*. For the words are τὸ Ἄγαρ. And Sina must bee considered as a place, where it pleased God to publish the law. And the words thus considered, have this sense; *Agar is Sina*, that is, *Agar* figures Sina, two wayes: First, in condition: for as *Agar* was a bond woman, so Sina in respect of the law, was a place of bondage: and in this respect also it is called Sina of *Arabia*, which was a desert out of the land of Canaan. Secondly, in effect: for as *Agar* bare *Ismael* a bond man to *Abraham*; so Sina or the law, makes bond men. *And it answereth*] Sina answereth to Ierusalem, that is, as *Agar* figures Sina; so *Agar* figures Ierusalem: and by this meanes, Sina and Ierusalem are like, and stand both in one order. Now *Agar* figures Ierusalem two wayes, in condition, and effect. In condition; for as *Agar* was a bond woman, so Ierusalem, or the nation of the Iewes refusing Christ, and looking to be saved by the law, are in spirituall bondage. In effect: for as *Agar* brings forth *Ismael* a bond man; so Ierusalem by teaching the law makes bond men. Therefore *Paul* saith in the last place, of Ierusalem, *and she is in bondage with her children*.

The use. *These things are said by allegory*] here the Papists make a double sense of Scripture, one *literall*, the other *spirituall*. *Literall* is twofold. *Proper*, when the words are taken in their proper signification. *Figurative*, when the holy Ghost signifies his meaning in borrowed termes.

Spirituall senses they make three. One *allegorical*, when things in the old Testament are applyed to signifie things in the new Testament. The second is *Tropological*, when Scripture signifies something touching manners. The third is *Analogical*, when things are in Scripture applyed to signifie the estate of everlasting life. Thus Ierusalem properly is a City: by allegory, the Church of the new Testament: in a tropological sense, a State well ordered: in an analogicall sense, the estate of eternall life. Their senses they use to apply to most places of the Scripture, specially to the history. But I say to the contrary, that there is but one full and entire sense of every place of Scripture, and that is also the literall sense, sometimes expressed in proper, and sometimes in borrowed or figurative speeches. To make many senses of Scripture, is to overturne all sense, and to make nothing certaine. As for the three spirituall senses (so called) they are not sense, but applications or uses of Scripture. It may bee said that the history of *Abrahams* family here propounded, hath beside his proper and literall sense, a spirituall or mysticall sense. I answer, they are not two senses, but two parts of one full and entire sense. For not only the bare history, but also that which is thereby signified, is the full sense of the holy Ghost.

Againe, here we see the Scripture is not onely penned in proper termes, but also in sundry divine figures and allegories. The Song of *Salomon* is an allegory borrowed from the fellowship of man and wife, to signifie the communion betweene Christ and his Church: and so is the 45. *Psal.* The booke of *Daniel*, and the Revelation, in an allegoricall history. The Parables of the old and new Testaments, are figures or allegories. When *David* saith, *Psal.* 45.4 *Ride on upon the word of truth, meekenesse, and justice*, hee describes a Princes Chariot by allegory. The Guide is the Word; the horses that draw it, are three, truth, meekenesse, and justice. And thus the throne of God is described by like allegory, *Psalme* 89.v.14. the foundation of the throne are righteousnesse and equity: the maine bearers to goe before the throne, are mercy and truth.

It may be demanded, when doth the Scripture speake properly, and when by figure? *Answ.* If the proper signification of the words be against common reason, or against the analogy of faith, or against good manners, they are not then to be taken properly, but by figure. The words of Christ, *Joh.* 15.1. *I am the true vine, and my Father is an Husbandman*; If they be taken properly, they are absurd in common reason: therefore the words are figurative: and the sense is this: *I am as the true Vine, and my Father as an Husbandman*. The words of Christ, *Take, eate, this is my body*, 1 *Cor* 11. 24. taken properly, are against the articles of faith, *He ascended into heaven, and sits at the right hand of God*. And they are against the sixt Commandement, *Thou shalt not kill*. And therefore they must bee expounded by figure, thus, *This bread is a signe of my body*. The like is to bee said of other places: they must be taken properly, if it bee possible: if not, by figure.

Here then they are to be blamed, that make the use of Rhetoricke in the Bible, to bee a meere foppery. For to this purpose there is a booke in English heretofore published. As also they of the Family of Love are justly to be condemned, who in another extremity, turne all the Bible to an Allegory, yea even that which is said of *Adam*, and of Christ.

They are two Testaments] *they are*, that is, they signifie: and so *Agar is Sina a mountaine in Arabia*, that is, signifies Sina. Thus *the Rocke in the wilderness is Christ*, 1 *Cor.* 10. 4. that is, figures Christ. Like to this is the sacramentall phrase, *This is my body*, that is to say, *this bread signifies my bodie*. Great is the madnesse of men that hence gather transubstantiation, or the reall conversion of bread into the body of Christ. They might as well gather hence the conversion of *Agar* into mount Sina.

The two Testaments are the Covenant of workes, and the Covenant of grace, one promising life eternall to him that doth all things contained in the law: the other to him that turnes and beleeves in Christ. And it must be observed, that *Paul* saith, *they are two*, that is, two in substance, or kinde. And they are two, sundry wayes. The law, or covenant of workes, propounds the bare justice of God, without mercy: the covenant of grace, or the Gospell, reveales both the justice and mercy of God, or the justice of God giving place to his mercy. Secondly, the law requires of us inward and perfect righteousnesse, both for nature, and action: the Gospell propounds unto us an imputed justice resident in the person of the Mediatour. Thirdly, the law promiseth life upon condition of workes: the Gospell promiseth remission of sinnes and life everlasting, upon condition that wee rest our selves on Christ by faith. Fourthly, the law was written in Tables of stone, the Gospell in the fleshy tables of our heart, *Ierem.* 31. 33. 2 *Cor.* 3.3. Fifthly, the law was in nature by creation: the Gospell is above nature, and was revealed after the fall. Sixthly, the Law hath *Moses* for the Mediatour, *Deut.* 5.ver. 27. but Christ is the Mediatour of the new Testament, *Heb.* 8.6. Lastly, the law was dedicated by the blood of beasts, *Exo.* 24.5. and the new Testament by the blood of Christ, *Heb.* 9.12.

Here then falls to the ground a maine pillar in Popish religion, which is, that the law of *Moses*, and the Gospel, are all one law for substance: and that the difference lies in this, that the law of *Moses* is darke and imperfect, and the Gospell, or the Law of Christ more perfect: because he hath (as they say) added counsels to precepts. Againe, the Law (they say) without the spirit, is the law properly, and with the spirit, it is the Gospell. But all this is false which they teach. For the two Testaments, the Law and the Gospell, are two in nature, substance, or kinde: and the difference lyes not in the presence or absence of the Spirit.

And whereas the Papists make two justifications, the first meerly by grace, the second by workes: besides the two Testaments, they must establish a third Testament compounded of both: and it must be partly legall, and partly Euangeliall; otherwise the twofold justification cannot stand. For the Law propounds onely one way of justification, and the Gospell a second. The doctrine therefore that propounds both, is compounded of both.

God did not approve the polygamy of *Abraham*, yet doth hee use it to signifie the greatest mystery of our Religion. Here we see a great point of the divine providence of God, who ordereth and useth well the things which hee doth not approve. This is the foundation of our patience, and a meanes of true comfort. *Ioseph* thus comforts himselfe and his brethren, that God ordered and disposed their bad enterprise, to his and their good, *Gen.* 45.6.7.

Here againe *Paul* sets downe two properties of the Testament of works, or of the law. The first is, that it *comes from mount Sina*. And here lies the difference betweene the law and the Gospell: the Law is from Sina, the Gospel from Sion or Ierusalem. For there it was first to be preached, and from thence conveyed to all nations, *Mich.* 4.1. *Ezech* 47.1.

The second property of the Law is, that it gendreth to bondage: because it maketh them bondmen, that look to be saved and justified thereby. And this it doth, by revealing sinne and the punishment thereof, which is everlasting death, and by convincing all men of their sins, and of their deserved condemnation. In this respect, it is called *the ministery of death*, 2 *Cor.* 3.6. and *Paul* saith, that after he knew his sinnes by the law, he dyed, and the law was the meanes of death unto him, *Rom.* 7.10. Here is another difference betweene the law and the Gospell. The law genders to bondage: the Gospell genders to life. For it is an instrument of the Spirit for the beginning and confirming of our regeneration and salvation: and so is not the Law, which is no cause, but onely an occasion of the grace of God in us.

Whereas Ierusalem that now is, is said *to be in bondage, as Sina and Agar*; it is to be observed, that there is no Church in the world, nor people, which is not subject to apostasie. For God had made great and large promises to Ierusalem, *Psal.* 122. and 132. and yet for all this, Ierusalem by refusing Christ, and by establishing the justice of the law, is come into bondage, and deprives her selfe of the inheritance of eternall life. Therefore it is a falsehood which the Papists teach, that the infallible assistance of the Spirit is tyed to the Chaire, and Consistory of the Pope, so as he, and consequently the Church of Rome cannot err. Here againe, we see what may be the future condition of England. For it may bee said of it hereafter, England that now is, is not that which it hath bin, namely, a maintainer of the Gospel of Christ. Therefore wee must not be high minded, but feare, and now take heed

heed of the first beginning of apostasie. The Holy Ghost, *Hebr.* 3.12, 13. sets downe the degrees thereof, and they are five in number. The first is, *the deceit of sinne*: the second is, *the hardning of the heart* after men are deceived by sinne: the third is, *an evill heart*, which grows upon hardnesse of heart: the fourth is, *unbeleefe*, whereby the word of God is called in question, and the truth thereof: and after unbeleefe followes *a departure from God and Christ*. That this may not be, we must carefully avoid all the deceits of sinne, as namely, covetousnesse, ambition, lust, &c.

A Againe, as *Agar* signifies the law, so doth *Ismael* all justiciaries, that looke to bee saved by the law. Here then wee see the condition of the world the greatest part whereof are Ismaelites. For the Turke, and the Iew, looke at this day to be saved by their workes. The Papist ascribes his conversion not wholly to grace, but partly to grace, & partly to nature, or the strength of man will helped by grace. And thus are they borne after the flesh, as *Ismael* was. And our common people, though in shew they professe reformed Religion, yet in deed a great part of them are Ismaelites. For they looke to be saved by their good serving of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they deprive themselves of all title to eternall life. Therefore it stands them in hand to condemne nature and the strength thereof, and to renounce their owne workes, and to rest onely on the promise of mercy for eternall salvation: thus shall they be the Children of the promise, and Heyres of God.

Lastly, in That Ierusalem is in bondage like *Agar* or mount Sina, wee see how vaine are the pilgrimages to the holy Land, and how needlesse were the wars made for the recovery thereof.

26. *But Ierusalem which is above, is free: which is the mother of us all.*

Here *Paul* shewes what is figured by *Sara*, namely, the new Ierusalem, which is the Catholike Church, *Heb.* 12.22, 23. *Revel* 21.2. And it is here so tearmed, because Ierusalem was a type thereof in sixe respects. First, God chose Ierusalem above all other places to dwell in, *Psal.* 132. 13. And the Catholike Church is the company of predestinate, chosen to be a peculiar people to God. Secondly, Ierusalem is a City compact in it selfe, by reason of the bond of love and order among the Citizens, *Psal.* 122.3. In like sort the members of the Catholike Church are linked together by the bond of one spirit. Thirdly, in Ierusalem was the Sanctuary, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserved till the comming of the Messias: and now the Catholike Church is in the roome of the sanctuary: in it we must seeke the presence of God, and the word of life: therefore it is called *the pillar and ground of truth*, 1 *Tim.* 3. 15. Fourthly, in Ierusalem was the throne of *David*, *Psal.* 122.5. and in the Catholike Church is the throne or sceptre of Christ, figured by the kingdome of *David*, *Rev.* 3.7. Fifthly, the commendation of a City (as Ierusalem) is the subjection and obedience of the Citizens: now in the Catholike Church all beleevers are Citizens, *Eph* 2.19. and yeeld voluntary obedience and subjection to Christ their King, *Psalme* 110.2. *Esay* 2. 5. Lastly, as in Ierusalem the names of the Citizens were inrolled in a Register; so the names of all the members of the Catholike Church, are inrolled in the booke of life, *Revel.* 20. 15. *Heb* 12. 23.

B Againe, the Catholike Church dwelling here below, is said to bee *above in heaven* for two causes. First, in respect of her beginning, which is from the election and grace of God, and from Christ the Mediatour, of whose flesh and bone we are that beleeve, *Eph.* 5. 30. The justice whereby we are justified is in Christ; our holinesse and life, flowes from the holines and life of Christ, as from a root. Secondly, the Church is said to *be above*, because it dwels by faith in heaven with Christ; for the property of faith is to make us present after a sort, when we are absent, *Heb.* 11.1.

The use. This being so, we are admonished to live in this world as pilgrimes & strangers, 1 *Pet.* 2.11. and therefore we must not set our love upon any earthly thing, but our mindes C must be upon the countrey to which we are travelling. And whatsoever is an hinderance to us in our journey, we must cast it from us, that we may goe lightly: and if we have any wrong done us either in goods or good name we must the rather bee content, because wee are out of our country in a strange place; and hereupon wee must take occasion to make haste to our journies end, that is, to our owne city, and last abode. Thus did the Patriarchs, *Heb.* 11.13, 15.

Secondly, we must carie our selves as Burgesses of heaven, *Phil.* 3.20. And this we shall doe by minding, seeking, affecting of heavenly things, by *speaking the language of Canaan*, which is, to invocate and praise the name of D God. Lastly, by leading a spirituall life, that may beseeme the Citizens of heaven. Many faile in this point, when they come to the Lords Table, they professe themselves to bee Citizens of the city of God, but in their common dealings in the world, they play the sturke rebels against God and his word, and live according to the lusts of their blinde and unrepentant hearts.

Thirdly, when *Paul* saith, that *Ierusalem which is above is free, &c.* here shewes that the Catholike Church is one in number, and no more: *Cant.* 6.8. *My dove is alone, and the onely daughter of her mother. John* 10.16. *One sheepefold. There bee many members, but one bodie,* 1 *Cor.* 12.12.

Fourthly,

Fourthly, hence we gather, that the Catholike Church is invisible. For the company of A them that dwell in heaven by their faith, cannot be discerned by the eye. *John* saw the heavenly Ierusalem descending from heaven, yet not with the bodily eye, but in *spirit*. *Rev.* 21.19. The things which make the catholike church to bee the Church, namely, election, vocation, justification, glorification, are invisible, the Papist therefore erreth, when hee teacheth, that the Catholike church is a visible company under one Pastour, namely the Pope. And the places which they bring to proove the visibility of the universall church, concerne either particular churches, or the churches that were in the dayes of the Apostles; or againe, they speake of the inward glory, and the beauty of the Church.

Free] that is, redeemed from the bondage of death and sinne: and so from the curse of the law. Of this freedome I will speake more afterward.

The mother of us all] she is called *a mother*, because the word of God is committed to the keeping of the Church, which word is *seede*, 1 *Pet.* 1.23. and *milke*, 1 *Corint.* 3. 2. and *strong meat*, *Heb.* 5.14. And the Church is a mother, which by the ministery of the said word, brings forth children to God, and after they are borne and brought forth, shee feeds them with milke out of their owne breasts, whichare the Scriptures of the old and new Testament.

Here a great question is to bee propounded, namely, where we shall finde this our Mother? for it is the duty of all children to have recourse unto their mother, and to live under her wing. The advocates of the Popish church, Priests and Iesuites say, wee must bee reconciled to the church and See of Rome, if we would be of the catholike church. To this purpose they use many motives, I will here propound seven of them: because heretofore they have beene scattered abroad among us.

The first motive. The church of Rome hath meanes of sure and certaine interpretation, tradition, councils, fathers: wee have nothing but the private interpretation of *Luther*, *Melanchton*, *Calvin*, &c. *Answ.* Scripture is both the glosse and the text; And the principall meanes of the interpretation of Scripture, is Scripture it selfe. And it is a meanes, when places of Scripture are expounded by the Analogy of faith, by the words, scope, and circumstances of the place. And the interpretation which is sutable to all these, is sure, certaine, and publike: for it is the interpretation of God. Contrariwise the interpretation which is not agreeable to these, though it be from church, fathers, and councils, is uncertaine, and it is private interpretation. Now this kinde of interpretation wee allow: and therefore it is false, that wee have only private interpretations: and that all interpretations of the church of Rome are publike. A Secondly, I answer, that we are able to justifie our interpretation of Scripture for the maine points of Religion, by the consent of fathers, and councells, as well as they of the church of Rome.

The second motive. We have no divine and infallible authoritie to rest on in matter of religion: but they of the church of Rome have. *Ans.* In the canonicall Scriptures of the Prophets and Apostles, there is divine and infallible authority: for they are now in the new testament, in stead of the lively voyce of God. And this authority wee in our church acknowledge. Secondly, I answer, that the church hath no divine and infallible authority distinct from the authority of Scriptures (as the B Papist teach) but onely a Ministery, which is to speake in the name of God, according to the written word.

The third motive. Wee have no limitations of opinion, and affection, but they of the church of Rome have. I answer, first: wee suffer our selves to be limited for opinion, by the analogy of faith, and by the written word, and so doth not the Papist, which addes tradition to the Scripture. And for affection wee suffer our selves to bee limited by the doctrine of repentance, and new obedience. Secondly, I answer, that the church of Rome useth false meanes of Limitation. For it teacheth, that for opinion, wee must captivate our senses to the determination of the church, C by beleeving as the church beleeveth, though it be not known what the church beleeveth. And it limits affection, by auricular confession, and by canonicall satisfaction, meere inventions of men.

The fourth motive. The Romane religion drawes the multitude. *Ans.* It drawes them indeed, because it is a naturall religion, but it doth not turne them from darknes to light, from death to life. Secondly, I answer, that Antichrist in his comming shall draw the multitude. 2 *Thess.* 2.9.

The fifth motive. There were never but two alterations of religion. One in the dayes of *Elias*; the other in the dayes of *Iohn* the Baptist. *Answ.* I will shew a third. *Paul* saith, that D before the end, there shall bee a departure, 2 *Thess.* 2. And this departure is generall in all Nations, *Revel.* 13.16. and after a thousand yeares there shall be the first resurrection, *Revel.* 20. 5. and this resurrection is the reviving and the restoring of the Gospell after long ignorance and superstition.

The sixt motive. The church of Rome hath a Iudge to end controversies: we have none. *Answ. Christ* is our Iudge: and the Scripture is the voyce of this Iudge, determining all things pertaining to salvation, fully, and plainly to the contentation of any conscience.

The seventh motive. The Roman religion is sutable to auncient Tradition. *Answer.* It

is contrary. For it abolisheth the second commandement touching images, and the tenth, touching lust. And it overturneth sundry Articles of faith. For it abolisheth one of the natures of Christ by the reall presence, and his three offices, by joyning partners, and associates with him.

To these seven I adde three other. *The eighth motive* then is this: Our Ministers (they say) tooke unto themselves new callings: and consequently that wee are but schismatickes. *Answ.* The offices of the first restorers of the Gospell were ordinary: and their vocation to the said offices was ordinary; for they were all either Priests, or Schoole-doctours. It may bee said, that they departed onely from the common abuse of their callings, which they restored to their right ust.

The ninth Motive. The church of Rome hath true baptisme, and therefore it is a true church. *Answ.* Baptisme in the Papacy, pertaines not to it but to another hidden church in the middest of the Papacy: as the light in the Lanthorne, pertaines not to it, but to the passenger. Secondly, though the church of Rome hold the outward Baptisme, yet doth it overturne the inward, which stands in the justification of a sinner, by imputation of the obedience of Christ. Thirdly, baptisme severed from the preaching of the Gospell, is no marke of a church. Circumcision was used in Samaria, and yet they were no people of God. *Hos.* 1.9.

The tenth motive. The church of Rome hath antiquity and succession from the Apostles. *Answer.* They are no markes of the church, unlesse they bee joyned with prophetically and Apostolicall doctrine. The kingdome of darknesse, hath also antiquitie, succession, universality, and unity.

Now then wee are to hold the church of Rome as a stepmother, nay, as a professed harlot: shee is no mother of ours. For the Lord saith, *Come out of her my people, Rev.* 18. Let us therefore come to the true answer.

The Catholike Church, our Mother, is to be sought for, and to be found in the true visible churches, the certaine markes whereof are three. The preaching of the word of GOD, out of the writings of the Prophets and Apostles with obedience, *John* 10.28. *Eph.* 2.20. True invocation of God the Father, in the only name of Christ by the assistance of the Spirit, *Act* 9.14. 1 *Cor* 1.2. The right use of the Sacraments, Baptisme, and the Lords Supper, *Mat.* 28.18. And by these shall we finde the true Church of God in England, Ireland, Scotland, Germany, France, &c.

Againe, in that the church is called our *Mother*, the Papist gathereth, that her commandements must be obeyed, *Pro.* 1.8. and therefore in their catechismes, beside the commandements of God, they propound the commandements of the church. But I answer, that the precepts of the father and the mother must be one: and then the mother must be obeyed.

The church is called *the mother of us all*, that is, of all true beleevers. Hence it followes, that wicked men are not members of the catholike church (as Popish Doctours erroneously teach): for then the church shall bee a mother, not onely to the children of God, but also to the children of the devill.

Lastly, in that the church is our mother, wee are taught that we must despise our first birth, and seeke to be borne againe unto God, and sucke the breast of our mother, feeding on the milke of the word, *Psal.* 45.11. & *Peter* 2.2. Thus, to be borne a member of the new Jerusalem, is a great priviledge, *Psalme* 87.5. *Rev.* 3.12.

27. *For it is written, Rejoyce thou barren that bearest no children, breake forth and cry thou that travellest not: for the desolate hath many more children than she which hath an husband.*

These words are the testimony of the Prophet *Esay*, cap. 54.1. and they are brought to proove that which *Paul* said in the former verse, that *the Catholike Church is the mother of us all*, that is, not onely of the Iewes, but also of all beleeving Gentiles.

In the words I consider the preface to the Testimony, and the Testimony it selfe. The preface, *It is written*: where two points are to be considered. The first is, who saith, *It is written? Ans.* The Apostle *Paul*, whose authority was divine and infallible, because he was led into all truth by the Spirit of God, so as hee could not erre in delivering doctrine to the church. And yet for all this hee followes the rule of the written word. And his manner was so to doe, *Act.* 26.22. This shewes the shamelesse impudency of the church of Rome, which takes to it selfe an absolute power of judgement in all matters without, and beside the Scripture, yea, a power to judge of the Scripture it selfe, and of the sense thereof, without the helpe of Scripture, upon a supposed infallible assistance of the Spirit.

The second point is, In what question saith *Paul, It is written: Answ.* In a controversie between him and the false Apostles, touching the justification of a sinner. This shewes that the Scripture it selfe is the meanes to determine and decide controversies. There was for this purpose in the old Testament, the lively voyce of God uttered in the Oracle at the mercy seate: but in the new Testament, there is no such voyce of God; but the written word is in the stead thereof, to the end of the world. And therefore *Paul* saith, *It is written.*

In the testimony I consider three things, the condition of the two churches, the change of the condition, the joy that is upon the change.

The condition of the church of the new Testament, in these words, *Barren thou that dost no children: thou that travellest not: the desolate.*

Barren]

Barren] The Christian Church is so called, because by the vertue and strength of nature it beares no children to God, no more than *Sara* did to *Abraham*, *Iohn* 1.13. 1 *Cor.* 3.7. Secondly, it is so called in respect of the beginning thereof, when the Iewish church was yet standing, till the spirit of God was powred forth upon all flesh, after the ascension of Christ, and before this, the number of them which were converted to GOD, was very small: and therefore Christ himselfe complained, that *he spent his strength in vaine, Esa.* 49.4. Thirdly, it is so called in respect of the latter times of the Church, in which Christ shall scarce find faith upon the earth, *Luk.* 18.8. Further that the Church is barren, it is declared by the signe, because shee neither brings forth child, nor beares.

Desolate] that is, without husband in appearance, by reason of the crosse and affliction: and without children, because at the first the christian Church was constrained to hide her selfe in the wilderness, *Rev.* 12.14. It may bee demanded how the Catholike Church should be desolate? *Ans.* The estate of the Church is twofold, inward or outward. The inward estate stands in the true knowledge of God in Christ, in comfort touching remission of sinne, and life everlasting, in the hearing of our prayers, in protection and deliverance from all spirituall enemies, in the gifts of the spirit, faith, hope, love, &c. In respect of this estate, the Church is all glorious within, & never desolate, *Psal.* 45.13. The outward estate of the Catholike Church, stands in visible assemblies, in the publike Ministery of the Word and Sacraments, in a government according to the word of God. In respect of this second estate, the Church may be in desolation. This was the condition of the church in Paradise upon the fall of our first Parents, of the Israelites at Mount *Horeb*, when they worshipped the golden calfe, and in the dayes of *Elias*, *Rom* 11.3. and afterward, 2 *Chron* 15.3. When Christ suffered, the shepheard was smitten, and the sheep were scattered. After Christs ascension all the earth worshipped the beast, *Rev.* 13.12.

Hence it followes, that the Catholike Church is not a visible estate or company of men under one visible head: because in respect of her outward estate she may bee for a time in desolation. And as this is the estate of the Church, so is it also the estate of the members thereof. *They shall be hated of all men, Luk.* 21.17. *Men shall thinke they doe God good service, when they kill them, Iob.* 16.2. And Christ himself was a mã *without form or beauty, Isa.* 53.2

Having an husband] in these words the condition of the Iewish Church is set forth, that shee is married or espoused to GOD, who is her husband, *Ezek.* 16.8, 9. The like may bee said of any other church, and namely of the Church of England.

The Vse. This must teach us to dedicate our bodies and soules to God, and Christ, and to give the maine affections of our hearts unto him, as our love, and joy, &c.

Secondly, we must adorne and trimme our selves with grace, that we may please our husband, *Psal.* 45.12.

Thirdly, wee must bee the glory of Christ, as the wife is to her husband, 1 *Cor.* 11.7. and that is; by subjecting our selves to Christ and his lawes.

Againe, if we betroth our selves to Christ indeed, we may assure our selves that Christ is our Christ, and that he hath given himselfe unto us, and consequently, that hee will sanctifie us, *Ezec.* 16.9. protect us as an husband doth his wife, *Gen.* 20.16. and indowe us with all things needfull for this life, and the life to come, *Ezec.* 16.10, 11.

The second point is the change of the Church of the new Testament, because shee shall cease to be barren, and bring forth many children. This is the promise of God: and hereupon *Paul* concludes, that the Church is a mother of all beleevers, both Iewes and Gentiles. Observe, that the promise of God is of infinite vertue in this time and place. In the beginning God said, *let there bee this or that, and it was so.* Of like vertue is Gods promise, if we can waite his leisure. God promised that after 430. yeares, the Israelites should be delivered out of Egypt, presently when the time was expired, nothing could hinder the promise. Reade *Exodus* 12.41. Therefore our duty is, to rest on Gods promises in all times, both in life and death.

The third point is the joy upon the change, *Rejoyce*] Here are two things to be considered. The first, who must rejoyce? *Ans.* The Church. Gods kingdome is the place of joy, *Rom.* 14.17. Rejoycing belongs to the people of God, *Psalm.* 68.3. and 106.5. The musicke of the Temple was typicall, and figured the joy of the Catholike Church, where is the assurance of remission of sinnes, and life eternall.

The second point is, in what must the Church rejoyce? *Answer.* In the redemption of Christ, and the fruit therof, the conversion of sinners to God. For the Prophet had shewed at large the passion and sufferings of Christ, *Isa.* 53. and hereupon he saith, *Rejoyce thou barren.* The Israelites were commanded to feast, and to bee merry *before the Lord, Levitieus* 23. *verse* 40. 1 *Chronicles* 29.22. that is, before the Lords Arke, which was the pledge of his presence. Now this Arke was a figure of Christ: and the myrrh before the Arke, signified, that the foundation of all our joy, lies in our Reconciliation with God in Christ. The Angels in heaven greatly rejoyce at the conversion of a sinner: and at the returne of the prodigall sonne; the fat calfe is killed.

The Vse. It is false, that Religion breeds Melancholy, and cuts off all mirth. I doth not

abolish mirth, but rectifie it: nay, it brings men to true and perfect joy.

Our first and principall joy must be, that we are in Gods favour, reconciled to God by Christ, *Luke* 10.20. In *David*, the head of his joy, was the good estate of the Church, *Psalm.*137.6. And all other petty joyes must flow from this, and be suitable to it.

Breake forth] this signifies, that the Church upon earth is (as it were) pent in with present griefe. Our joy in this life is mixed with sorrow. The Paschall Lambe was eaten *with sowre herbs*, to signifie, that wee feele no sweetnesse in the blood of Christ, till we feele the smart of our sinnes. We here must rejoyce in trembling, *Psal.*2.11. *Joy is sowne for them that are upright in heart, Psal.*97.11.

Cry] in our earthly joyes, we must bee moderate and sparing: we must not eate too much hony least wee surfet. Yet in spirituall joyes the measure is to rejoyce without measure, if we be ravished with joy in Christ, that we cry againe, it is the best of all.

28 *Therefore brethren, we are after the manner of Isaac, children of the promise.*

Here *Paul* shewes, that as *Sara* figured the Cathalike Church, so *Isaac* was a figure of all true beleevers the children of God.

Therefore] or thus, *And we brethren.*

We] not only the Iewes, but also beleeving Gentiles.

Promise] the promise made to *Abraham, I will be thy God, and the God of thy seed*: Or the promise made to the Church, that being barren she shall beare many children.

Children of promise] beleevers are so called, not because they beleeve the promise (though that be a truth) but because they are made children of God, by the vertue of Gods promise. For thus was *Isaac* the child of promise, in that he was borne to *Abraham*, not by the strength of nature, but by Gods promise. And *Paul* opposeth the children of the promise, to the children of the flesh, which were borne by naturall strength, *Rom.*9.8.

Hence it followes, that the meere grace of God, is the cause of our election and adoption, and not any thing in us. For the promise of God makes us Gods children: and the promise is of the meere grace of God: and therefore we are Gods children by the meere grace of God. For the cause of the cause, is the cause of the thing caused. Therefore *Paul* saith, that *the Ephesians were predestinate to adoption, Ephes.*1 5. And he saith, the 7000. that never bowed knee to Baal, *were reserved by the election of grace, Rom.* 11.5. And it is a false position, to teach, that Election and Adoption are according to Gods foreknowledge of our faith and obedience. For thus shall we elect our selves, and be children, not of Gods promise, but of our owne free will, and faith. Moreover, God forcees our future faith and obedience, because hee first decreed to give the grace of faith unto us: because the foreknowledge of things, which are to come to passe, depends upon a precedent will in God.

Marke further, the children of God are called the children of the Promise, and this promise is absolute and effectuall. Here a question may be resolved: and that is, whether the child of God in his conversion have a libertie and power to resist the inward calling of God? *Ans.* No. The absolute will of God cannot bee resisted: now the promise whereby men are made the children of God, is the absolute will of God. Againe, with this promise is joyned the infinite power of God, which without all resistance bringeth that to passe which GOD hath promised. For hee makes men to doe that which he commands, *Ezech.*36.26. he gives the will and the deed, *Phil.*2.13. so as men effectually called, cannot but come, *Iohn* 6.45.

It may be said, that this is to abolish all freedome of will. *Ans.* It sufficeth to the liberty of the will, that it be free from compulsion: for constraint takes away the liberty of the will, and not necessity. Secondly, the determination of mans will, by the will of God, is the liberty of the will, and not the bondage thereof: for this is perfect libertie, when mans will is conformable to the will of God.

29. *But as he which was borne according to the flesh, persecuted him that was borne after the spirit, so it is now.*

These words are an answer to an Objection, on this manner: wee are hated of the Iewes; and therefore we are not the children of promise. The answer is twofold. One in this verse, thus; No marvaile: this is the olde fashion: it was thus in *Abrahams* family. For *Ismael* (borne after the flesh) persecuted *Isaac* (borne after the spirit) and so it is at this day.

Observe that there is a perpetuall enmitie and opposition betweene true beleevers and hypocrites. *God put enmity betweene the seede of the Serpent, and the seed of the woman, Genes.* 3.15. The world hates them that are chosen out of the world, *Iohn* 15.19. Carnall men cannot abide that their opinions and doings, should be judged and condemned of others, *Iohn* 3.20. And hence comes the opposition that is betweene beleevers, and hypocrites, who cannot abide such as are not like themselves.

This hatred and opposition, shewes it selfe in persecution: of which, three things are to be considered.

The first is, who persecutes? *Ans.* Carnall Ismaelites, such as are of the same Religion and family with *Isaac*. Thus the Iewes persecuted their owne Prophets, and the Thessalonians were persecuted of their owne Prophets, 1 *Thessal.*2.14. Thus Priests and Iesuites that have beene heretofore borne, baptized and brought up among us, are the causes of many seditions, conspiracies, and seeke the subversion of Church and Land.

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The second is, who are persecuted? *Ans.* Spirituall men, the Children of the promise. They suffer wrong, but they doe none: *In the mount of the Lord there is no hurt done, Esay* 11. 9. *they turne their speares and swords into mattockes and sithes, Esay* 2.4. And they which doe no wrong, but are content to suffer wrong (and that for a good cause) are in this respect blessed, *Mat.*5.10.

The third point is, touching the kinde of persecution: and that was scorning or mocking. *Gen.*21.9. It may be demanded, how mocking can be persecution? *Ans.* Mocking and derision, which risetb of the hatred and contempt of our brother is a degree of murder: *Hee that saith Raca to his brother, is guilty of a Council, Mat.* 5.22. Here *Raca* signifieth all signes & gestures which expresse contempt, as *snuffing, tusking, leering, grinning, &c. Cain* is rebuked of God even for the casting downe of his countenance, *Gen.*4 6.

Againe, the mocking wherewith *Ismael* mocked *Isaac*, proceeded from a contempt & hatred of the grace of God in *Isaac*: which *Paul* notes when he saith, that *he was persecuted which was borne after the spirit*. This hatred of Gods grace in men, is the beginning of all persecution, and the deriding of the grace of GOD, is as much as the spoyling of our goods, and the seeking of our lives. Thus *Cain* hated his brother, by reason of the grace of God, *Because his deeds were good,* 1 *Ioh.*3.12. A great part of the sufferings of Christ, stood in this, that he was mocked for his confidence in God. *Psalm.* 22. 8. *Matth.* 27. 43. The Children of Bethel mocke *Elisaeus*: first for his person, calling him *Balde pate*: secondly, for the favour of God shewed upon *Elias* his master, in saying, *Ascend, bald pate*: that is, *ascend not to Bethel, but ascend to heaven as Elias did*, and this prophane scorning hee cursed in the name of God, 2 *Kin.*2.23. The like scorning is used among us at this day. For the practice of that religion which stands by the Law of God, & the good lawes of this land, is nicke-named with termes of *Precisenesse*, & *Purity*. A thing much to be lamented: for this bewraies that there is a great want of the grace of God among us. Therefore take heed of it.

30. *But what saith the Scripture: put out the bond-woman, and her sonne: for the sonne of the bond-woman shall not be heire with the sonne of the free-woman.*

The second answer to the former objection, is in these words, that they which hate the children of promise, shall at length bee cast out of the house of God.

Object 1. These words, *Cast out the bond-woman*, are the words of *Sara* to *Abraham*: therefore they are not the words of Scripture. *Answer.* The words were uttered by *Sara*, but they were afterward approved by GOD, *Genesis* 21.12. and thus they are the voyce of Scripture.

Object. 2 1. Sara is commended for her subjection to *Abraham*, 1 *Pet.*3.6. yet here shee speakes imperiously, *Cast out the bondwomen*, *Answ.* Shee speakes this not as a private woman, but as the voyce and mouth of God, and that (no doubt) by instinct from God. And therefore the words she utereth, are to bee esteemed as the commandement of God. This her case is extraordinary, and not to be followed.

The Vse. I. All carnall hypocrites, mockers of the grace of God, shall be cast forth of Gods family, though for a time they beare a sway therein. This is the sentence of God. Let us therefore repent of our mocking, and hereafter become lovers of the grace of God as Christ was, *Marke* 10.21.

II. Consolation: the persecution of the people of God shall not bee perpetuall. For the persecuting bondwoman, and her sonne must be cast out. *The rod of the wicked shall not rest upon the lot of the righteous, Psalme* 125.3. This is our comfort.

III. All justiciary people, and persons that looke to bee saved and justified before God by the Law, and the workes of the law, either in whole, or in part, are cast out of the Church of God, and have no part in the kingdome of heaven. The casting out of *Agar* and *Ismael*, is a figure of the rejection of all such. Behold here the voyce of God casting downe from heaven the greatest part of the earth, the Turk, the Iew, the obstinate Papist, with the stepmother, the Romish church.

31. *Then brethren, we are not children of the servant, but of the free-woman.*

The conclusion of the whole Argument following directly from the 27. verse. If wee be children of the promise, then are we children of the free woman, and not of the bond-woman, and consequently we are justified and saved without works of the law, by the meere grace of God, causing us by faith to rest on the promise of God, whose substance and foundation is Christ.

CHAP. V.

1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.*

THese words are a repetition of the principall conclusion of the whole Epistle. Which was on this manner: I *Paul* am called to teach, and my doctrine is true: therefore ye did evill to depart from it, and your duty was to have stood unto it.

Further, they are collected and inferred upon the conclusion of the last argument used in the last Chapter, thus: Yee are children of the freewoman: and therefore ye are free: and therefore yee should hold fast your liberty.

In the words 2. maine points of doctrine are propounded. The first is, that by nature we are all intangled with the yoake of bondage. For the better conceiving of this, I will handle three points, the nature of this bondage, the signe of it, and the use.

Touching the nature of it. Our spirituall bondage stands in three things. The first, in bondage under sinne, which *Paul* teacheth when he saith, *I am carnall, sold under sinne, Rom.7.14.* Remember that by sinne is meant originall sinne, which hath two parts: Guiltinesse in the first offence of *Adam*, which is imputed to all mankinde; and the disposition of all the powers of the soule to all manner of evill whatsoever. And this rebellious disposition is like a leprosie infecting the whole man: and it reignes like a tyrant over the soule of man, by tempting, intising, and drawing him from one actuall sinne to another, so as he can doe nothing but sin, *Iam. 1. 14.*

The second thing is obligation or subjection to all punishment both temporall and eternall. And it hath three parts. The first is, Bondage under Satan, who keepes unrepentant sinners *in his snare according to his own wil, 2 Tim.2.26.* hee rules in their hearts like a God, *2 Cor. 4. 4.* and hath power to blinde them, and to harden their hearts; till hee have brought them to eternall death, *Hebr. 2. 14.* The second is bondage under an evill conscience, which sits in the hearts of offenders as an accuser, and a terrible Iudge, and lies like a wilde beast at a mans doore, ready ever & anon to pluck out his throat, *Gen.4.7.* The third is, bondage under the wrath of God, and the feare of eternall death, *Heb.2.15.*

The third part of this bondage, is the obligation to the ceremoniall law. I pertaines not to all mankinde, but only concernes the Iewes, to whom it was a yoake of bondage, *Acts 15.*

The signe of this bondage, whereby it may be discerned, is to keepe a course or practice in sinning, *Iohn 8. 34 Hee that commits sinne, is a servant of sinne:* or againe, a life led according to the custome and fashion of this world in the lust of the flesh, or the lust of the eye (which is covetousnesse), or in the pride of life, *Ephes. 2. 1 Iohn 2.16.*

The Vse. Wee must learne to see, feele, acknowledge and bewaile this bondage in our selves Deliverance belongs only to such captives, as know themselves to be captives, *Luk. 4.18.* and labour under this bondage, *Matth. 11.28.* Thus did *Paul* when he saith, *I am sold under sinne:* and, *O miserable man! who shall deliver me from this body of death?* To feele this bondage, is a step out of it: and not to feele it, is to be plunged into it.

Secondly, wee must pray earnestly for deliverance. The dumbe creatures sigh and travell till they be delivered from their bondage, much more then must we doe it, *Rom. 8.22.*

Thirdly, we must learne to detest whatsoever is of our selves: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God layes on us, though it bee lingring sicknesse, poverty, imprisonment, banishment. For God might worthily lay on us all shame and confusion: because we are by nature slaves of sinne and Satan.

The second maine doctrine is, that by grace there is a liberty pertaining to the people of God. Here I consider foure things: first, what this liberty is: secondly, the author of it: thirdly, the person to whom it belongs: fourthly, our duty touching this liberty.

For the first, Christian liberty is called, *the good or commodity of Christians, Rom.14.16.*

It is a spirituall right or condition, lost by Adam, and restored by Christ. I say, *Spirituall* because it pertaines to the conscience. The use indeed of our liberty is in outward things, as meate, drinke, apparell, &c. but the liberty it selfe is in the conscience. And thus it differs from *civill* liberty, which stands in the moving of the body, in the choyce of bodily actions, and in the free use of our goods.

Christian liberty hath two parts, *Deliverance from misery*, and *Freedome in good things.*

Deliverance hath foure parts. The first is a Deliverance from the curse of the Law for the breach thereof, *Rom.8.1. There is no condemnation to them that are in Christ.* And this comes to passe, because there is a translation made of the curse from our persons to the person of Christ, *Gal.3.13.*

The second deliverance is from the obligation of the law, wherby it binds us to bring perfect righteousnesse in our owne persons for the attainment of everlasting life, according to the tenour thereof, *Doe this, and live.* And this deliverance is procured, because there is a translation made of the fulfilling of the Law, from our persons to the person of our Saviour Christ.

From these two deliverances ariseth the pacification of the conscience, partly for our justification, and partly for our conversation.

Touching Iustification. A sinner in his humiliation and conversion hath by this doctrine a Liberty without respect to his owne workes, or to his owne fulfilling of the Law, to rest on the meere mercy of God for the forgivenesse of his sinnes, and the salvation of his soule, and to appeale from the throne of Divine Iustice, to the throne of Grace, and to oppose the merit of Christ against the wrath and judgement of God. And this hath beene alwaies the helpe of the godly in their distresse, read *2 Chron. 33. 12. Exra 9. Dan. 9 Psal.32.35.130,143.* Consider the example of the Publicane, and the Prodigall sonne, who condemne themselves, and make their appeale to the court of mercy and grace.

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Here some man may say, how shall I know that I am freed from the rigour of the Law, and from the curse thereof? *Ans:* Thou must first set thy selfe at the barre of Gods judgement, and there thou must arraigne, accuse, and condemne thy selfe: this done, thou must use thy liberty, and make thine appeale to Gods mercy and grace for pardon, by asking, seeking, knocking: and thus at length shalt thou bee resolved touching thy deliverance.

Moreover, touching conversation, our consciences are setled thus: in that they are freed from the rigour of the Law, God in mercy accepts the will and indeavour to beleeve, repent, and obey, for faith, repentance, obedience. He spares them that feare him, as a father spares his childe when he endeavours to doe that which he can, *Mal. 3. 17.* The law requires perfect obedience at our hands: yet God of his mercy lookes more at the will to obey, than the perfection of obedience. This must be a stay to our mindes, when wee see more corruption than grace in our selves, and our obedience tainted with many spots of disobedience.

The third deliverance, is from the observation of the Ceremoniall law of *Moses, Col. 2.15.* And hence arises another deliverance from the bondage of humane Traditions, as *Paul* saith, *If ye be dead with Christ from the Elements of the world, why are ye burdened with traditions? Col.2.20.*

The fourth deliverance, is from under the tyranny and dominion of sinne. *Rom.6 v.14. Let not sinne have dominion over you. For ye are not under the law, but under grace.* In the first conversion of a sinner, originall sin receives his deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty, is a *Freedome* in good things: and it is fourefold. The first, is a freedome in the voluntary service of God. *Luke 1.74 We are delivered from our enemies, that we may serve God in righteousnesse and holinesse before him all the dayes of our lives without feare. Paul* saith, *that the law is not given to the righteous man, 1 Tim.1.9.* because he is a law to himselfe, and freely does good duties, as if there were no law to binde him. The cause of this freedome, is the gift and donation of the free Spirit of God. Therefore *David* prayes, *Stablish me with thy free Spirit, Psal.51.12.* And *Paul* saith, *Where the Spirit is, there is liberty, 2 Cor.4.17.* And, *The Spirit of life which is in Christ* (is a law to us, and) *frees us from the power of sin, and death.*

It may be objected, that this freedome in the voluntary service of God, is bondage. For Christ saith, *Matthew 11.29. Take my yoke unto you.* And wee are straitly bound to the obedience of the law of God, as *Adam* was by creation, my more straitly, by reason of our redemption by Christ. *Ans.* The more we are bound to obedience, the freer we are: because the service of God is not bondage, but perfect liberty.

The second freedome is in the free use of all the creatures of God. *Titus 1.15. To the pure, all things are pure, Rom. 14. 14.* And the reason is, because the dominion over the creatures, lost by *Adam*, is restored by Christ, *1 Cor.3.22.* And hence it is, that *Paul* calls the forbidding of mariage, and of meats, with obligation of conscience, *a doctrine of devils, 1 Tim.4.1.*

The third freedome, is a liberty to come unto God the Father in the name of Christ, and in prayer to be heard, *Rom15.2. Ephes.3.12.* Whereas according to our naturall condition, our sinnes are a wall of partition betweene us and God, and cause us to fly from the presence of God: and though we cry unto God, and fill heaven and earth with our cryes, so long as we are in our sinnes, we are not heard of him.

The fourth freedome, is a liberty to enter into heaven in the day of our death: Christ by his blood having made a way, *Heb.10 19.*

Thus wee see what Christian libertie is. The use followes. The Anabaptists gather hence, that among Christians there must be no Magistrates, for if there must be magistrates, they must have power to make lawes beside the Lawes of God: but this power they have not, because Christians have a free use of all creatures of God by Christian liberty. *Ans.* We must distinguish betweene the liberty it selfe, and the use of it. And the Magistrates authority deales not with the liberty which is in the conscience, but with the use of it: and he doth neither diminish nor abolish the use of any of the creatures, but restraines the abuse, and moderates the over-common use for the common good. Thus Magistracy and Christian liberty may stand together: and the rather, because liberty is in conscience, and the Magistrates authority pertaines to the body.

Here is further comfort for all the godly: for even by Christian liberty, their consciences are exempted from the power of all creatures, men, and Angells. *1 Cor.7 23. Ye are bought with a price, be not servants of men:* that is, let not your hearts and consciences stand in subjection to the will of any man.

Here then falls to the ground the opinion of the Papists, namely, that the Lawes and traditions of the Church binde conscience as truly and certainly as the word of God. This doctrine is not of God, because it is against Christian liberty.

Object.I. Rom.13.5. Be subject to the higher powers for conscience. Answer. Conscience here is not in respect of the lawes of the Magistrate, but in respect of the Law of God, that bids us in conscience to obey the law of the Magistrate.

Object.II. Heb.13.17. Obey them that have the oversight of you, and be subject. Ans. We must be

be subject to them: because as Ministers of God, they deliver the word of God in the name of God unto us, and that word bindes conscience. Against, the lawes which they make touching order and comelinesse in the service of God, are to be obeyed for the avoiding of scandall and contempt.

Object. III. A thing indifferent, upon the commandement of the Magistrate, becomes necessary. *Answ.* It is true. But it must be observed, that necessity is twofold; External, internall. And the Law of the Magistrate makes a thing indifferent to bee necessary, onely in respect of external necessity, for the avoyding of the contempt of authority, and for the avoyding of scandall. Otherwise the thing in it selfe is not necessary, but remaines still indifferent, and may be used, or not used, if contempt and scandall be avoided. The Apostles made a law, that the Gentiles should abstain from strangled and blood, and things offered to idolls, *Act.* 15.28. yet *Paul* saith, afterward to the *Corinthians*, *All things are lawfull*, 1 *Cor.* 10 23. and *whatsoever is sold in the shambles, eate and make no question for conscience sake*, v. 25. because their intent was not, that the law should simply binde, but onely in the case of offence: and therfore where there was no offence to be feared, they leave all men to their liberty.

Againe, here is another comfort to all that believe in Christ, that nothing can hurt them, and that no evill can befall them, *Psal* 91.10. nay all things shall in the end turne to their good, though in reason and sense, they seeme hurtful. To believe this one thing, is a ground of all true comfort.

The consideration of this benefit of Christian liberty, teacheth three things. The first is, from our hearts to embrace, love, and maintaine Christian Religion, because it is the meanes of this liberty. The second is, carefully to search the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian libertie puts us in mind to become unfained servants of God in the duties of faith, repentance, new obedience, *Rom* 6.22. For this service is our liberty.

The second point is, touching the Author of this liberty, in these words, *Wherewith Christ hath made us free* Christ then is the worker of this liberty, *John* 8.36. he dissolves the workes of the devill, 1 *John* 3.8. he binds the strong man, and casts him out of his hold, *Matth.* 12.29.

He procures this liberty by two meanes: by his merit, and by the efficacy of his Spirit. The merit of his death procures deliverance from death, and it purchaseth a right to life everlasting. The efficacy of his Spirit assures us of our adoption, and withall abates by little and little the strength and power of sinne.

The Vse. Hence we learne the greatnesse and grievousnesse of our spirituall bondage, because there was none that could deliver us from it, but Christ by his death and passion. Hence therefore wee are to take occasion to acknowledge and bewaile this our most miserable condition in our selves.

Secondly, the price that was payd for the procurement of our liberty, namely, the precious blood of the immaculate Lambe of God, shewes that the liberty it selfe is a thing most precious and excellent, and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thankes to God. This did *Paul* at the remembrance of it, *Rom.* 7.25. 1 *Cor.* 15. 57. And not to be thankfull is an height of wickednesse.

The third point is, concerning the persons to whom this liberty belongs; and they are noted in these words, *Stand ye fast; he hath made us free.* Whereby *Paul* signifies himselfe and the Galatians that beleeved in Christ. Beleevers then are the persons to whom this liberty belongs, *John* 1.12. 1 *Tim.* 4.3. And true beleevers are thus to be discerned. They use the ordinary meanes of grace and salvation, the word, and sacraments: in the use of the meanes, they exercise themselves in the spirituall exercises of invocation and repentance: & in these exercises they bewaile their unbeleefe, and strive by all meanes to beleeve in Christ. As for them that conceive a perswasion of Gods mercy without the meanes of salvation, and without the exercises of invocation and repentance, they are not true beleevers, but hypocrites.

When *Paul* saith, *Christ hath made us free*, that is, me *Paul*, and you the Galatians, he teacheth that every beleever must by his faith apply unto himselfe the benefit of Christian liberty. But to doe this well, is a matter of great difficulty. The Papists in their writings report our doctrine to bee this: that a man must conceive a perswasion that he is in the favour of God, the adopted child of God; and that upon this perswasion hee hath the pardon of his sinnes, and the benefit of Christian liberty. But they abuse usin this as in many other things. But wee teach that the application of Christ and his benefits, is to be made by certaine degrees. The first is, to use the meanes of salvation, the word, prayer, sacraments: the second is, to consider and to grow to some feeling of our spirituall bondage: the third is, to will and desire to beleeve in Christ, and to testifie this desire by asking, seeking, knocking: the fourth is, a certain perswasion, or a certainty conceived in minde of the mercy of God by meanes of the former desire according to the promise of God, *Aske, and it shall be given unto you.* The fifth is an experience of the goodnesse of God after long use of the meanes of salvation: and then upon this experience followes the full perswasion of mercy and forgiveness.

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The fourth point, concernes the office of beleevers, and that is, to stand fast in their Christian liberty, and in the doctrine of the Gospel, which reveales this liberty. And by this, we in England are admonished to stand fast to the religion which is now by law established among us, and not to returne under the yoake of Popish bondage. For the Popish religion is flat against Christian liberty, two wayes. For our liberty which we have in Christ, frees us from the Law three wayes, in respect of *condemnation*, in respect of *compulsion* to obedience, and in respect of *justification*, (as *Paul* shewes at large in this Epistle:) and yet the Popish doctrine is, that we are to bee justified by the workes of the Law. Against, Christian liberty frees our consciences from the Traditions of men, *Col.* 2. 20. and yet the Popish Religion bindes us in conscience to the Traditions of men: nay, it is nothing else but an heape of Traditions.

Here two things are to be considered, the manner of standing, and the time. The manner is signified in the very words. For *to stand fast*, is to hold and maintaine our liberty with courage and constancy, whatsoever comes of it, as the souldier keepes his standing, though it cost him his life. We are ready to defend the liberty of our country even with the hazard of our lives: much more are we to defend Christian liberty with the losse of all that we enjoy: sinne must be resisted even unto blood, *Heb.* 12.4. If men be fearefull, they must pray to God for the spirit of boldnesse and courage: and if God vouchsafe not this gift when opportunity is offered, they may withdraw themselves, and by flying preserve their liberty.

The time of standing, is *the evill day*, that is, the day of tryall, *Ephes.* 6.13. And then to stand fast, is matter of great difficulty. And for this cause wee are before-hand to prepare our selves by observing these rules following. First, we must labour that religion be not only in minde, and memory, but also be rooted in the affection of our harts, so as we love it, rejoyce in it, and esteem it above all things. Secondly, we must not onely bee hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must joine with our religion, the soundnesse of good conscience: for if conscience faile, we cannot be found in our Religion. Lastly, we must pray to God with all manner of prayer and supplication for all things needfull, *Eph* 6.18.

2. *Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing.*

These words, are a reason of the former conclusion, thus: If ye be circumcised, and goe backe from your Christian profession, Christ shall profit you nothing: therefore stand fast.

In the words, I consider a sentence, and the proofe of it. The sentence, *If ye be circumcised, &c.* the proof, *I Paul say unto you.* For the better understanding of the sentence, Circumcision must here bee considered according to the circumstance of time, three waies. Before Christ it was a sacrament, and a seale of the righteousnesse of faith, *Rom.* 4. 11. after the death of Christ, till the destruction of the Temple, it was a dead ceremony, yet sometime used as a thing indifferent. After the destruction of the Temple, when the Church of the new Testament was planted among the Gentiles, it was a deadly ceremony, and ceased to be indifferent: and in this last respect *Paul* saith, *If ye be circumcised, &c.* Againe, circumcision must bee considered according to the opinion which the false Apostles had of it: now they put their confidence in it, and made it a meritorious cause of their salvation, and joyned it with Christ. The words therefore carie this sense: If ye will be circumcised, with this opinion, that circumcision shall be unto you a meritorious cause of your salvation, *Christ shall profit you nothing.* The use. Hence it followes, that the doctrine of justification by workes, is an errour overturning the foundation of Religion, which whosoever obstinately maintaineth, cannot be saved. It will be said, this is true of ceremoniall workes, but not of morall workes. *Answ.* Yea even of morall. For that which *Paul* saith here of circumcision, he speaks generally of the whole law: v. 4. *Ye are abolished from Christ whosoever are justified by the Law.* And circumcision must bee considered as an obligation to the obedience of the whole law. Againe, it may be said, this is true of the workes of nature, but not of the workes of grace. *Ans.* Yea even of workes of grace: for the Galatians were regenerate, and therefore looked not to be justified, and saved, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the passion, as a meritorious cause of our justification, and salvation, is to make Christ unprofitable. For he must bee a perfect Saviour, or no Saviour: hee admits neither partner, nor deputy in the worke of our redemption. And the grace of God admits no mixture or composition with any thing. Grace is no grace, unlesse it be freely given every way. Therefore the Popish Religion is a damnable religion: because with the merit and satisfaction of Christ, it joynes humane merits and satisfactions, in the case of our justification. It may be alledged, that the Popish Religion maintaines all the Articles concerning Christ, as we doe. *Answ.* It doth so in word: but withall it addes to the foresaid articles the doctrine of humane merits and satisfactions, which make voyd the death of Christ. Against, Papists alledge that it is the glory of Christ, that hee merits for us, and withall makes us to merit for our selves; as it is the glory of an Emperour to make other kings under him. *Answer.* It is not the

the glory of the Emperour to make Kings as partners with him, in his kingdome. And workes set up as meritorious causes of salvation, dishonour Christ, for they make him unprofitable, as *Paul* here teacheth.

Popish Religion therefore is in no wise in any place to be tolerated, where it may be abolished: but it is to be wished that it were banished forth of towne and country: and students are to bee warned with great circumspection to reade Popish writers. For no good can be looked for of that religion that makes Christ unprofitable.

Lastly, we are here taught to content ourselves with Christ alone, and with his works, merits, and satisfaction: For *in him we are complete, Col.* 2. 10.

The confirmation of the sentence followeth, *I Paul say it*: therefore it is so. This kinde of reasoning may not seeme strange: for the Apostles in writing and preaching, had the divine and infallible assistance of the Spirit, so as they could not erre. This must be held as a principle in Religion: and being denyed, there is no certainty of the Bible.

3. *For I testifie againe to every man that is circumcised, that hee is bound to keepe the whole Law.*

4. *Ye are abolished from Christ, whosoever are justified by the law, ye are fallen from grace.*

The meaning. *Paul* saith, *I testifie againe*: because he hath spoken thus much in effect before, *Gal.* 3. 10.

That is circumcised] who is of opinion of the false Apostles, that will bee circumcised, and looke for justification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the judiciall law, and to the whole morall law. And further, bound in respect of justification, and life, to doe all things in the law. For he that will be justified by one act of the Law, is bound to performe the rest for his justification.

Abolished from Christ] that is, Christ is become an idle and empty Christ unto you.

Whosoever are justified by the law] that is, are of opinion that they are to be justified by the workes of the Law. For indeed a sinner cannot be justified by the Law, but onely in his owne false opinion.

Grace] that is, the love, and favour of God.

The resolution. The 3. verse is a confirmation of the reason in the 2. verse, and it may be framed thus: He which is bound to keepe the whole Law, hath no part in Christ: hee which is circumcised, is bound to keepe the whole law: therefore he which is circumcised hath no part in Christ. The 4. verse is a repetition of the 2. verse, with a declaration thereof: for he shewes what he meanes by circumcision, namely, justification by circumcision, & consequently by the whole law. And therefore when he said, *If yee be circumcised*, hee changeth his speech, saying, *Whosoever is justified by the law*. Againe, least men might thinke

A it a small matter to be abolished from Christ, he shewes that it is indeed to fall from grace.

The use. These verses are as it were a thunderbolt against all Popery. And first of all, I urge the argument of *Paul* against the Popish Church, and against the Popish Religion: If ye be justified by the law, yee are abolished from Christ, and fallen from Christ. Answer is made, that the words are to be understood of such workes of the law, as are from nature, and goe before faith; and not of such workes as are from grace, and follow faith: for such workes (they say) are from Christ, and stand with him. Answer, the words of *Paul* are to be understood of all workes of the law, whether they be from nature or from grace. For

B This Epistle of *Paul* was written about six yeares after the conversion of the Galatians: therefore they were and had beene long regenerate persons: now men regenerate look not to be justified by works of nature, but by good workes, which are workes of grace. And *Paul* saith, *Eph.* 2. 10. *We are not saved by works which God hath ordained, that we should walke in*: and these are the best workes that are or can bee. Againe, *Tit.* 3. 5. *Of his mercy he saved us, and not of workes of righteousnesse.*

By this text we further see, that we and the Papists differ not about circumstances: unlesse Grace and Christ be circumstances. Againe, we see that the Church of Rome is indeed no Church: because by maintaining

C justification by workes, it is abolished from Christ, and fallen from grace.

Againe, I urge *Pauls* argument against them, on this manner: He which is debtor to the whole law, hath no part in Christ: hee which is justified by workes, is debtor to the whole law: therefore he which is justified by workes, hath no part in Christ. Let them answer, if they can.

Iturne the same argument another way, thus: He which is justified by works, is bound to keepe the whole law: but no man can keep the whole law: therefore no man can be justified by workes.

D They answer to the *minor*, by making a double fulfilling of the law, one for this life, the other for the life to come: and both in their kinde perfect. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth: and that he which doth thus much, fulfils the law, and is no offender. Hereupon they infer, that works may be answerable to the law, and bee opposed to the judgement of God. And for this doctrine they alledge S. *Augustine*. I answer againe, that *Paul* in this place takes it for a confessed truth, that no man can fulfill the law: and he urgeth it as a great inconvenience, that any man should be bound to keepe the whole law. And before he had said, *Hee which is of the workes of the law, is cursed, Gal.* 3. 10. which could not be, if there were a fulfilling of the law for the time of this life. As for

for *Augustine*, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he saith is imperfect: and this imperfection he makes to bee sin, where, as the Papists of our time teach, that men may fulfill the law for the time of this life without sinne.

Where *Paul* saith, *If yee bee circumcised*: marke how the false Apostles abuse circumcision. It is by divine institution a seale of the righteousnesse of faith, and they make it a meritorious cause of salvation. It is indeed rather Gods worke than our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papists at this day. Baptisme is a signe and seale of Gods mercy, by divine institution: and they turne it into a physicall cause which containes and conferres grace. In like sort they turne the workes of the Spirit, almes, prayer, fasting, contrition, yea their owne traditions, confession, satisfaction, and such like, into meritorious causes of justification, and life. And this is the fashion of deceivers, to retaine the names of holy things, but not to retaine the right use of them.

As here we see Circumcision was an obligation to the keeping of the whole law in the old Testament: so is Baptisme in the new, an obligation or bond, whereby we have bound our selves to live according to all the lawes of God, *Matth.* 28. 19, 20. This discovers the Atheisme and unbeleefe of persons baptised in these our dayes: for few there be that thinke upon, and performe this obligation.

We are further to observe the condition of the Law: *It is wholly copulative*. All the parts of it are linked one to another. Hee that is bound to one commandement, is bound to all: he that keepes one indeed, keepes all: he that breakes one, in respect of the disposition of his heart, is a breaker of all, *Iam.* 2. 10. hee that makes no conscience to keepe some one commandement, if occasion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, and containes in it the seeds of all good duties. Christ saith, *He that is washed is all cleane, John* 13. verse 10. *Iosias turned to God according to the whole law. Zachary* and *Elizabeth* walked *in all the commandements of God without reproofe, Luke* 1. *David* saith, *He shall not be confounded, when he hath respect to all the commandements of God, Psal.* 119. 6. On the contrary, he which hath many excellent things in him, if he live in the manifest breach of some one commandement, is found in none, nay indeed hee is guilty of all. *Herod* did many good things; and yet all was nothing: because hee lived in incest, *Marke* 6. 20. The Devill is able to bring a man to perdition as well by one sinne, as by many.

Whereas *Paul* saith, *If ye be justified by the law, ye are abolished from Christ*: First, I gather,

A that the Law and the Gospell are not one in substance of doctrine, as the Papists teach: for they say the Gospell is nothing but the law made more perfect, and plaine: which if it were true, a man might be justified both by Christ and the law, which *Paul* saith cannot be: secondly, I gather hence, that it is a meere device of mans wit, to say, that Christ by his death and passion merited, that wee should merit by our owne workes our justification and salvation. For if this were true, that the merit of our workes, were the fruit of Christs passion; *Paul* would not have said, that justification by the law, should abolish Christ unto us: For the cause and the effect, both stand together: whereas Christs merit, and the merit of our workes, agree even as fire and water: And no marvell. For the reason why Christ merited, is the personall union of the godhead with the manhood: which union, because it is not to bee found in any meere man, neither is there any true and proper merit to be found.

B Whereas *Paul* saith, *Ye are fallen from grace*, some gather, that the children of God may fall quite from the favour of God. *Ans.* Men are said to be under grace two waies: First, in the judgement of infallibility: and thus onely the Elect are under the grace of God. Secondly, in the judgement of Christian charity: and thus all that professe Christ (though indeed hypocrites;) are under the grace of

C God. And in this sense *Paul* saith, that the whole Church of Galatia is under the grace of God. And they are said *to fall from grace*, not because all were indeed under the favour of God, and at length cast out of it: but because God makes it manifest to men, that they were never in the favour of God. Thus Christs enemies are said *to be blotted out of the booke of life, Psal.* 69. 28. when God makes it manifest that their names were never written there. Secondly, I answer, that *Paul* speakes this not absolutely, but upon condition, *If ye will be justified by the law*. And therefore vers. 10. he saith, that *he is perswaded better things of them*.

Lastly, here we see it is false that every man

D shall be saved by his Religion: for hee that is abolished from Christ, is quite out of the favour of God. And therefore no Religion, but that which is truly Christian, saveth.

5. *For we in the spirit by faith wait for the hope of righteousnesse.*

6. *For in Iesus Christ neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love.*

The meaning. *We*] I *Paul*, the rest of the Apostles, and all other Christian Churches. *In spirit*] that is, in the powers of the soule sanctified and renewed. In this sense *Paul* saith that the true circumcision is that which is in the heart, in spirit, *Rom.* 2. 29. and Christ saith, that *the true worship of God is in spirit. Iob.* 4. 24. and that *spirit* is here taken in this sense,

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it is manifest, because it is opposed to circumcision which is in the flesh.

By faith we wait] Faith apprehends the promise, and thereby brings forth hope: and faith by meanes of hope makes them that beleeve to wait. *Hope of righteousnesse*] that is, salvation or life eternall, which is the fruit of righteousnesse, *Tit.* 2. 13. or againe, righteousnesse hoped for. Righteousnesse indeed is imputed to them that beleeve, and that in this life, yet the fruition and the full revelation therof is reserved to the life to come, when Christ our righteousnesse shall appeare, and when the effect of righteousnesse, namely, sanctification, shall bee accomplished in us, *Rom.* 8. 23. 1 *John* 3. 2.

The sense then is this: All the Apostles and Christian Churches with one consent in spirit by meanes of their faith, wait for the full revelation of their imputed righteousnes, and for everlasting life: whereas the false Apostles place their righteousnesse in circumcision of the flesh, and looke to have the fruition of it in this life.

V. 6. *In Christ*] that is, in the Church, kingdome, or Religion of Christ, 2 *Cor.* 5. 17. *If any be in Christ*, that is, if any be a Christian, *he is a new creature.*

Vncircumcision] that is, the condition and workes of men uncircumcised.

Availeth any thing] is of no use, respect, or acceptation with God. *Faith working*] faith effectuall in duties of love.

The resolution. These words containe a second reason, where *Paul* confirmes the former conclusion, and it may bee framed thus: That thing which makes us waite for the hope of righteousnesse, that justifies: not circumcision, but faith makes us wait for the hope of righteousnesse: therefore not circumcision but faith justifies. The *proposition* is omitted, the *minor* is in the 5. v. And it is confirmed by two arguments. The first, is the consent of all Churches, *We wait.* The second is taken from the property of faith, in the sixt verse, thus: It is faith, and not circumcision that availes before God: therefore faith and not circumcision makes us wait.

Againe, in these two verses, *Paul* meets with an Objection, which may bee framed thus: If ye abolish circumcision and the ceremoniall law, ye abolish the exercises of religion. The answer is, in stead of them we have other exercises in our spirit, namely, the inward exercises of faith, hope, and love. The use. In the 5. verse, foure things are to be considered. The first is, who waits? *Paul* saith, *we wait.* Before hee hath justified his doctrine by the Scriptures, now he addes the consent of the churches. Here then we see what is the office of all faithfull dispensers of the Word, namely, to declare such doctrines as are founded in Scriptures, and approved by the cõsent of the true Church of God. *Paul* an Apostle that could not erre, respected consente, much more are all ordinary Ministers to doe it.

Againe, it is the office of all Christian people to maintain and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true churches of God, and no other. This to doe, is to walke in the way of unity and peace: and to doe otherwise is to walke in the way of schisme and heresie.

The second point is, what is waited for? *Paul* saith, *the revelation of righteousnesse, and eternall salvation.* Here I observe, that there is no justification by the observation of the law: and I prove it thus: The righteousnesse whereby a sinner is justified, is apprehended by faith, and expected by hope: but if righteousnesse were by the law, men should have the fruition of their righteousnesse in this life, and consequently, the hope thereof should cease.

Secondly, here is comfort for the godly, They complaine of the want of sanctification: but they are to know, that in this life they shall never feele righteousnesse, as they feele sinne; here they must hunger and thirst after righteousnesse, living in some want of it. If we have the first fruits of the Spirit, the hatred of our sinne, the purpose of not sinning, the feare of God, and such like, wee must content our selves, and wait for the fruition of further grace till the life to come.

Thirdly, wee must become waiters for the mercy of God, and for life everlasting; *Gen.* 49. 18. *Iude* v. 21. For this cause we must doe as they doe which wait and attend for some great benefit: wee must daily stand with our supplications knocking at the mercy gate to the death: and wee must daily prepare our selves against the day of death, and it must be welcome unto us: for then is the end of all our waiting and attending.

The third point is, by what we are to wait? *Paul* saith, *We wait by faith.* Hence is followes, that faith brings with it a speciall certainty of the mercy of God, and of life everlasting. For men use not to wait for the things whereof they are uncertaine. Waiting presupposeth certainty. The Papists therefore that make speciall hope, should also make speciall faith.

The last point is, where is this waiting? *Paul* saith, *in spirit.* Here observe, that all the exercises of Christian Religion, are to bee in the spirit. *God must be worshipped in spirit, Iohn* 4. 24. *Rom.* 1. 9. The heart must be rent, and not the garment, *Ioel* 2. The inward motions of the spirit, are of themselves the worship of God, whereas our words and deeds are not simply, but so farre forth as they are founded in the renewed motions of the heart. Men in our dayes thinke they doe God high service, if they come to Church, heare Gods word, and say some few prayers. Indeed these things are not to be condemned: yet are they not sufficient

sufficient, unless withall we bring unto God a renued spirit, endued with faith, hope, love.

In the 6. verse, *Paul* propounds three conclusions. The first is this: that externall & bodily priviledges are of no use and moment in the kingdome of Christ. *Paul* saith, 1 *Tim.* 4. 8. *Bodily exercise profiteth little, and that godlinesse is profitable for all things.* It was a great priviledge to be familiarly acquainted with Christ, & to have eaten and drunk with him; yet is it of no use in the kingdome of Christ. For of such Christ saith, *Luke* 13. 26. *Depart from me ye workers of iniquity.* It was a great priviledge to be allied to Christ in respect of blood, yet in the kingdome of Christ, it is of no use: and therefore Christ saith, *Hee that doeth the will of my Father, is my brother, sister, & mother, Marke* 3. 33. To conceive and beare Christ, was a great honour to the Virgin *Marie*: yet was shee not by this meanes a member of the kingdome of Christ, but by her faith in him. And if shee had not borne him in her heart, as well as shee bare him in her wombe, shee had not beene saved. To prophecie or preach, and that in the name of Christ, is a great dignitie: and yet many having this prerogative shall be condemned, *Matth.* 7. 22. It may bee alleaged, that some outward exercises, as Baptisme, and the Lords Supper, are of great use in the Church of Christ. I answer, the outward Baptisme is nothing without the inward. *Not the washing of the flesh, but the stipulation of a good conscience saveth,* 1 *Pet.* 3. 18. *Circumcision is profitable, if thou keepe the law, Rom.* 2. 25.

By this wee are taught, not to esteeme of mens religion by their riches, and externall dignities. For the fashion of the world is, if a man have riches and honour, to commend him for a wise, vertuous, and Godly man. This is foolishly *to have faith in respect of persons, Iam.* 2. 1.

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor joying too much in them, 1 *Corinth.* 7. *verse* 30.

The second conclusion. Faith is of great use and acceptation in the kingdome of Christ. By it, first our persons, and then our actions please God: and without it, nothing pleaseth God. It is the first and the greatest honour we can doe to God, to give credence to his word: and from this flowes all other obedience, to all other commandements, Hence we learne.

First, that wee must labour to conceive faith aright in our hearts, by the use of the right meanes, the word, prayer, sacraments: as also in, and by the exercises of spirituall invocation, and repentance. This being done, wee must rest upon the bare word and testimony of God, without, and against sense and feeling, and quiet our hearts therein, both in life and death.

Secondly, faith in Christ must raigne and beare sway in our hearts, and have the command over reason, will, affection, lust. And by it whatsoever wee doe, or suffer, specially the maine actions of our lives, are to be ordered and disposed.

Lastly, it is a thing to be bewailed, that the common faith of our dayes is but a ceremoniall faith, conceived without the ordinary meanes, and severed from the exercises of invocation and repentance.

The third conclusion is, that true faith workes by love. Hence the Papists gather, that love is the forme and life of faith, not because it makes faith to bee faith, but because it makes it to bee a true faith, a good faith, a lively faith. But this their doctrine is false and erroneous. For faith is the cause of love, and love is the fruit of faith, 1 *Tim.* 1. 5. *Love out of a pure heart, good conscience, and faith unfained.* Now every cause, as it is a cause hath his force and efficacy in it selfe, and receives no force or efficacie from his effect. Secondly, true faith is lively and effectuall in it selfe, and hath a peculiar forme of his owne, and that is a certaine power to apprehend Christ in the promise. For in faith, there are two things, *knowledge*, and *apprehension*, which some call application, or *speciall assurance*; which assurance, because the Papists cut off, they are constrained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the Papist) is to prepare and dispose a sinner to his future justification. Now, if this operation bee from love, then love is before justification, and that cannot bee: because (as they teach) justification stands in love. Love therefore is not the forme of faith. They alleadge for themselves this very text in hand, where it is said, *faith worketh by love*: or (as they translate it) *faith is acted and moved by love. Answer.* The meaning of the text is, that faith is effectuall in it selfe: and that it shewes and puts forth his efficacy by love, as by the fruit thereof. And it cannot hence be gathered, that faith is acted and moved by love, as by a formall cause.

Againe, they alleadge, *Iam.* 2. 26. *As the body is dead without the spirit, so is faith without workes. Answer.* 1. The soule of man is not the forme of his body, but the whole man. 2. *Spirit* may as well signifie breath, or breathing, as the soule. And so it carries a fit sense, for as the body without breath is dead, & it shewes it selfe to be alive by breathing, so faith that is without workes, is dead, and it shewes it selfe to bee alive by workes. 3. There is a false composition of the words to be considered: *Faith that is without workes is dead*, is true: but to say, *Faith is dead without workes* (as though workes gave life to faith) is false, and not the meaning of Saint *Iames*, but the former onely.

Againe, the Papists hence gather, that faith and love are joynt causes in the justification of a sinner, and that faith worketh by love in justifying men before God. But this Interpretation is against the whole scope of this Epistle, in which *Paul* proves, that there is no justification by the law, chap. 3. verse 4. and therefore no justification by love. Again, *Paul* saith, *Romans*, 5. 21 that *righteousnesse is revealed without the law*: and therefore without love. And againe, that *wee are made the righteousnesse of Christ, as Christ is made our sinne*, namely, by imputation, and therefore not by infusion of love, 2 *Cor.* 5. 21. Thirdly, faith justifies by apprehending Christ in the promise, and therefore not by love. The consequent I prove thus: Faith and love are two hands of the soule. Faith is an hand that layes hold of Christ, and it doth (as it were) pull him & his benefits into our soules. But love is an hand of another kinde, for it serves not to receive in, but to give out the good it hath, and to communicate it selfe unto others. Therefore faith cannot justifie by love. Lastly, love in order of nature followes justification, and therefore it doth not justifie. For first of all, faith layes hold on Christ: then followes justification: upon justification followes sanctification, and love is a part of sanctification.

They urge for themselves the words of *Paul*, that *faith works by love. Answer. Paul* doth not shew in this verse, what justifieth, but what are the exercises of godlinesse in which Christians must be occupied. And he doth not shew how faith justifieth, but how it may be discerned to be true faith, namely, by love.

Secondly, they object, that faith and love are alwaies joyned, and therfore joyntly work in justification. *Answ.* They are joyned in one person or subject: and they are joyned in the exercise of Christian life: but they are not joyned in the act of justification.

Thirdly, they urge the 2. of Saint *Iames*, where it is said, that *a man is justified not onely by faith, but also by workes*, verse 24. *Ans. Faith* in Saint *Iames*, is put for an historicall knowledge of religion; or for the bare confession and profession of faith. Againe, *justification*, is two fold: one of the *person*, the other *of the faith of the person. Justification of the person* is, when a sinner is absolved of his sinnes, and accepted to life everlasting, for the merit of Christ. *Justification of the faith of the person* is, when faith is approved and found to bee true faith: and a beleever justifies himselfe to be a true beleever. Of this second justification speakes Saint *Iames*; and it is not onely by faith, but also by workes.

Lastly, it may be objected, that love is of no use, if it doe not justifie. *Ans.* Justification, and sanctification, are two distinct benefits, 1 *Cor.* 1. 30. and 6. 11. Justification ministers unto us deliverance from hell, and a right to life everlasting. Sanctification is a fruit of the former, and serves to make us thankfull to God for our justification: and love serves for the same use, because it is a speciall part of Sanctification.

Thus much of the depravation of the text by the Papists. Hence further I gather, that many falsely in these last dayes boast of faith: because it is not joyned with profiting in knowledge, with true conversion unto God, with fruits of love to God and man: whereas all true faith is fruitfull in good workes.

7. *Ye did runne well: who did let you, that ye should not obey the truth?*

The meaning. *Ye did runne well*] In these words *Paul* alludes to the games of running, used among the heathen. And he compares the word and precepts of God, to a way or race, beleevers to runners, life eternall to the price, God to the Vmpire or Iudge, the lookers on are men and Angels, good and bad; and the Exercise of religion, is the running of this race. Reade of this, 1 *Corinth.* 9. 24. *Phil.* 3. 13, 14.

Who] the interrogation hath in it the force of a reproofe or complaint. And the sense is this: they did evill, which turned you forth of the way, and you have done evill that you obeyed not the truth. The like is, *Psal.* 2. 1. *Why do the heathen rage*, that is, it is great wickednesse for them to rage.

Let] stop, intercept your course, turne you out of the way.

That you should not obey] that you should not give credence to the doctrine of *Paul*, and not obey it.

The scope. These words are a repetition of the principall conclusion of the whole Epistle. And this repetition is not in vaine. For it serves to bring the Galatians to a consideration of their offence, and to amendment of life. Hence I observe, that the often and serious consideration of our sins and lives past, is a meanes to worke in us a detestation of our sinnes, and a reformation of life. Thus *David* saith, that upon consideration of his wayes, *he turned his feet to Gods commandements*, *Psal.* 119. 59. And the cause why there is so little amendment among us, is, because wee never so much as thinke what we have done.

In these words, *Paul* sets downe three duties of Christian people. The first is, that they must be runners in the race of God. Indeed the Sabbath of the Iewes figured a rest which is contrary to running: but this rest is from sinne, and not from good duties. This duty of running teacheth us foure things. The first is, that we must make haste without delay to keepe the commandments of God, specially the commandements of faith, repentance, new obedience, *Psal.* 119. 32. 60. Contrariwise, it is a great fault for youth, and others, to deferre amendment till old age, or till the last and deadly sicknesse. For that is the time to end our running, and not to begin.

The

The second is, that wee are to increase and profit in all good duties, specially in knowledge, faith, repentance. But wee in this age doe otherwise. For either we stand at a stay, or goe backe, and very few of us proceed forward in good duties. And there are two causes of this. One is blindnesse of minde, which makes us that wee see not how little our faith and repentance is, and how great in the masse of our corruption: the second is our unbelieve in the Article of life everlasting.

The third duty is, that wee must neither looke to the right or left hand, or looke to things behind us, to set our affection on them, but we must presse on forward to the price of eternall life. *Phil.* 3. 13. *Luke* 9. 62. Here comes a common fault to bee considered: we in respect of profession goe forward: yet we looke backe in our course, and minde earthly things.

Lastly, we must not bee moved with the speeches of men, which are given of us either to or fro: they are lookers on, and must have their speeches, and our care must bee not to heed them, but to looke to our course.

The second duty of Christian people is, that they must not onely be runners, but they must runne well: and this is done by beleeving, and by obeying the true religion, or as *Paul* saith, by *having faith and good conscience*, 1 *Timothy* 1. 18 These are as it were the two feere by which we runne to life everlasting. Vnder faith we care to comprehend the true acknowledgement of God, affiance in him, and invocation, &c. Vnder good conscience, is comprised the purpose of not sinning, and the care to obey God in all his Commandements. To apply this to our selves: runners we are, but alas, few of us are good runners. We have one good foote, & that is our faith or religion which is sound and good: but wee halt on the other foote; our care to keepe conscience is not suitable to our religion. And three things cause a lamenesse or feeblenesse in this foot, the lust of the eye, that is, covetousnesse; the lust of the flesh, and pride of life.

The third duty is, that we must runne the race from the beginning to the end, and finish our course, lest we may apprehend life everlasting, 1 *Timothy* 6. 12. 2 *Timothy* 4. 7. 1 *Cor.* 9. 24. And for this cause we must cherish in our hearts a love and fervent desire of eternall life, and by christian meanes we shall bee drawne on through all miseries, and encompasse them to the end. Secondly, wee must hold and maintaine a constant and daily purpose of not sinning: and where we are the weakest, there we must our selves in bee the strongest. And thus shall we be constant to the end.

8. *This perswasion of him that calleth you*] is not of him.

The meaning. This opinion of justification by the workes of the law, is not from God, who hath called you from bondage to liberty.

The scope. *Paul* here meetes with a conceit of the Galatians, which was this: Why doest thou so often and so sharply reprove us? for we hold nothing against conscience, but are perswaded of the thing which we say. To this *Paul* answers here: *this perswasion is not of God*, because it is against the calling of God, for he cals you to liberty; and this your opinion drawes you into bondage.

Here wee see the cause of mens declining from God and his word, and that is this; Men deny credence to Gods word, and listen to plausible perswasions, and to fall away. Thus *Eve* fell in the estate of innocency by listening to the false perswasions of the devill. The Papists nuzzle themselves in their superstitions, by the presumption that the Church cannot errre, and that God will not leave his Church destitute of the assistance of his Spirit. Our common people boulster themselves in their blinde wayes by a presumption that God is all of mercy, and that if they doe their true intent, serve God, say their prayers, deale justly, and doe as they would be done unto, they shall certainly bee saved. Tradesmen often use many practices of fraud and injustice, and that upon a perswasion, that they have a charge and family which must bee maintained. If men now adayes will not blaspheme, drinke, and rior, as others doe, they shall be charged with precisenesse: and that comes upon a perswasion, that it sufficeth to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is missed by blind perswasions.

Secondly, hence we learne to close up our eyes (as it were) and absolutely to follow the calling of God, and to subject all our powers of our soules unto it. Thus did *Abraham* when he was called to goe he knew not whither, and *Paul* without using consultation, went and preached in Arabia at the calling of Christ.

Thirdly, *Paul* here sets downe a note to discerne of false doctrines and opinions in religion. If they be farable to the calling of God, they are good: if they bee against the calling of God, they are naught. This is *Paul's* rule. God calls to liberty: therefore the doctrine of justification by the workes of the law is naught: for it drawes us into bondage. In like sort, God cals us to free justification, and therefore the doctrine of humane satisfactions, and of the merit of workes is naught. Againe, God calls us to an inter denialL of our selves; and therefore the Popish doctrine of preparation, and of freedome of will in the conversion of a sinner, is naught.

In fine, it is to be observed, that *Paul* saith *In the close presence of him that calleth you*] for he meanes appear as if God commaunds to call

the Galatians, even after their fall, in which they fell away to another Gospel, and as much as in them lay, abolished themselves from Christ. This shewes Gods patience: and that there is a possibility of mercy after great and grievous fals.

It may bee said, how long doth God continue to call men unto him? *Answ.* So long as he vouchsafeth them the benefit of the publike Ministerie. Thus then more than forty yeares hath God called us in England. And for this cause it is our part to pray to God for hearing eares, to be pierced in our hearts: and we must answer the calling of God, *Psal.* 27.8 at the least in the desires and groanes of our hearts. And lastly, we must in life and conversation be suitable to the calling of God.

9. *A little leaven leaveneth the whole lumpe.*

The sense. As a little leaven leaveneth and savoureth the whole lumpe of dowe: even so one errour or point of corrupt doctrine, corrupteth the whole body of Christian religion: because all the points of religion are linked and compounded together, to as if one bee corrupt, the rest cannot remaine sound and incorrupt.

The scope. The objection of the Galatians, is: Put case, that we erre in joyning Circumcision and Christ: yet there is no cause why thou shouldest so sharply reprove us: for it is no great errour to joyne workes and Christ in the cause of our Justification. *Paul* answers to this objection by a proverbe, saying, that *a little leaven of false doctrine, corrupts the whole body of religion*: and one error, though it seeme to bee of small moment at the first, may at length bring with it the corruption and depravation of many other points.

The use. In the example of the Galatians, wee see what is the common fashion of men, namely, to extenuate their faults, and to make small matters of great offences. The Pharisees taught, that sundry of Gods commandements, were *small* and *little commandements*, *Matth* 5.19. To them that make no conscience of sinne, great sinnes are little sinnes, and little sinnes are no sinnes. Pride is cleanlinesse, covetousnesse is nothing but worldlinesse, drunkennesse good fellowship, fornication a tricke of youth. Thus men put visards upon their ugly sinnes. The Politian that is of no religion, saith, that wee and the Papists differ not in substance, but in small circumstances: and that if they erre, it is but in small points. But on the contrary, wee are to esteeme every sinne for a great sinne, to humble our selves for the least sinnes, and to bring our selves in subjection to God in the least of our actions.

Here we are taught by all meanes to maintaine the purity of sound religion, whatsoever betall us. And for this cause wee are to resist and withstand every erroneous opinion that shall bee broched. For it is the policy of the devill, by fosting in some one errour, to deprave and confound the whole body of truth. It may be said, how may wee discerne errour from found doctrine, considering oftentimes they are like, as leaven is like dowe? *Ans.* Leaven is discerned from dowe, not by colour, but by taste: even so they which are spirituall, and have the gift of discerning, directed by the analogy of faith, discerne truth from falsehood. For whatsoever is against one Article of faith, or against any of the commandements of the decalogue, is not found doctrine, but leaven.

Againe, that which is said of false doctrine, may bee said proportionally of bad manners. Here therefore we must be put in minde of three duties. The first, to resist and withstand every particular sinne. For even one sinne is able to defile the whole life of man. One flie is sufficient to marre a whole box of sweete oyntment. One offence in our first parents, brought corruption upon them and all mankinde, yea, upon heaven and earth. Hee that makes no conscience of some one sinne, is guilty of the whole law, *Iam.* 2.

Secondly, we must doe our indeavour to to the uttermost, to cut off every bad example in the societies of men. For one bad example is sufficient to corrupt a whole family, a whole towne, a whole countrey. The example of one incestuous man, was sufficient to corrupt all *Corinth.* Therefore *Paul* saith, *Purge out the old leaven*, 1 *Cor.* 5.6. The law of God is, that blasphemers, murderers, adulterers, &c. shall be put to death: the reason is, *that evill may be taken away out of Israel*: that is, the evill of wicked example, which being suffered, spreads abroad, and doth much hurt. The barren fig-tree must be cut down, lest it make the whole ground barren, *Luke* 13.7.

Thirdly, we are to withstand and cut off the first beginnings and the occasions of every sinne. We say of a rand theeves, that first they begin to practise their wickednesse in pinnes and points. For this cause idlenesse, fulnesse of bread in excessive eating, drinking, and swilling, riot, and vanity in apparell, are to be suppressed in every society, as the breeders of many vices.

On the contrary, in one point of evill doctrine brings with it many other: so any one little grace of God, brings many other with it. *The entrance into Gods word gives light*, *Psal.* 119.130. In this respect Christ saith, *The kingdome of heaven is like unto leaven hid in three pecks of meale*: that is Gods kingdome is set up in the heart in the first ponnery small beginnings, *Matth.* 13.33. This must teach us to use the meanes for our salvation, and not to bee discouraged, though wee have in us but some small beginnings of Gods grace.

10. *I have an affiance of you in the Lord, that ye will bee no other wise minded: but he that troubleth you, shall beare his judgement, whosoever he bee.*

The sense. *In the Lord*] by the gracious assistance

stance of God, who no doubt will give a blessing to my Ministerie. *Now otherwise minded*] that is, think I not otherwise then I have done, and taught and thinke, and think no otherwise then I have taught in time past.

He that troubleth you] the Church is troubled three waies: 1. by false doctrine. This *Achab troubled Israel*, 1 *King.* 18.18. and the false Apostles troubled Galatia. 2. By wicked examples, as *Achan troubled Israel*, *Iosua* 7.25. 3. By force and cruelty, thus tyrants and persecutors trouble the Church.

Shall beare] shall have his due and deserved punishment, partly in this life, and partly in eternall death. See this verified in the end of the booke of English Martyrs, in the desperate, horrible, and stinking ends of persecutors. But yet this threat must bee understood with the Exception of repentance.

The scope. The words are an answer to an Objection, which may be framed thus: It seemes by your former proverbe of leaven, that you hold us to bee a people corrupted, and unsavoury unto God. To this *Paul* answers by a distinction: I hope better things of you: but the false Apostles for troubling the Church, shall surely be punished.

The Vse. When *Paul* saith, *I have an affiance in you*, hee teacheth in his owne example, that wee are to hope the best of men so long as they are curable. It may bee said, they that hope the best are sometimes deceived. *Answ.* They are only deceived in their judgement, and that in things whereof they have no certain knowledge, and they are not deceived in practice. For it is a duty of love to hope the best. And they which use to suspect the worst are oftner deceived. Againe, it may be said, that we must judge of things as they are indeed. *Answ.* Iudgement of things, and judgement of persons must bee distinguished. Of things, upright judgment is to judge of them as they are: and if they bee doubtfull to suspend. Now our judgement of the persons of men, must be to take things in the better part as much as possibly may bee. Lastly, it may be alleaged, that *we must love our neighbor as our selves*: and that we despaire in respect of our selves. *Ans.* We are to despaire in respect of our selves, because we are privy to our own estate; but wee are not privy to the estate of any other man: and therefore we are to hope the best of them. This shewes the fault of our times: if any professing the Gospell fall upon frailty, there are numbers of men that will make no bones of it to condemne them to the pit of hell, for hypocrites: but such persons are not carried by the spirit of *Paul*, who hopes the best of them that fall.

Against here we see how wee are to put affiance in men. Wee are to put affiance in God for all things whatsoever, whether concerning body or soule: but our affiance in men, must bee onely for such things as they are able to perform. Secondly, wee must put affiance in God absolutely for himselfe, and therefore wee say, *I beleeve in God*, &c. but all our affiance in men whatsoever, must bee in *the Lord*.

When *Paul* saith, that he had *affiance of them in the Lord*, he first wes that renewed repentance is the gift of God. And there are two graces required unto it, helping grace, and exciting grace. Helping grace preserves and confirmes the first and initiall repentance. Exciting grace gives the will and the deed; and without these graces the child of God, if hee fall, cannot repent and recover himselfe. They therefore are deceived, who thinke that they may have repentance at command, and that they may repent when they will.

I may be demanded, why *Paul* useth milde tearmes, and doth not excommunicate the Galatians? *Ans.* So long as men are curable, meanes must be used to recover them. The sheep or oxe that goes astray, must be brought home againe, *Exod.* 23.4. much more thy neighbour. Christ himselfe brings home againe the lost sheepe, and so must every shepheard. *Ezech.* 34.4. Now the Galatians were in all likelihood persons curable: and therefore not to be cut off. For the censure of Excommunication pertaines to them alone, of whose recovery there is no hope.

Some there be that mislike the preaching used in these dayes, because we use not severity, and personall reproofes, after the manner of *Iohn* Baptist. But these men are deceived. We have not the like calling that hee had, nor like gifts: neither are we in the like times. For *Iohn* the Baptist was in the very time of the change betweene the old and the new Testament. Christ did not follow him in the same manner of teaching, neither doth the Apostle in this place, when hee saith of the Galatians in apostasie, that *hee hoped better things of them*.

In the last place, the commination which the Apostle useth, is to be observed, that troublers of the Church shall beare their judgement. Hence I gather,

1. That God watcheth over his Church with a speciall providence. Wee in England have found this by experience: and we are to be thankfull for it.

2. That the doctrine of the Apostles is of infallible certainty: because the oppugners of it are plagued by the just judgement of God.

3. On the contrary, our duty is, to pray for the good estate of the Church of God, and for the kingdomes where the Church is planted, and for the countenance of the Gospel specially in England. For what will all the things we have doe us good, if we be forth of Gods kingdome, and lose our soules?

11. *And bretheren, if I yet preach Circumcision, why doe I yet suffer persecution? Then is the*

scandall of the crosse abolished.

12. *Would to God they were cut off that trouble you.*

The sense. *Yet preach*] now while I am an Apostle. Here *Paul* takes it for granted, that when he was a Phariſee he taught and maintained Circumciſion; but he denies that he ever taught it after his converſion in his Apoſtleſhip. *The croſſe*] The Goſpel which is a doctrine teaching deliverance from hell, & life everlaſting, to bee obtained by the death and paſſion of Chriſt crucified, 1 *Cor.* 1.18.23.

More plainely, the words are thus much in effect: It is reported, that I *Paul* an Apoſtle, preach circumciſion: but the truth is, there is no ſuch matter: For if I taught circumciſion, the Iewes, maintainers of circumciſion, would not perſecute me as they doe: neither would they take offence at the preaching of Chriſt crucified, If I joyned circumciſion with Chriſt.

The drift. *Paul* here anſwers a new objection, which is on this manner: There is no cauſe, *Paul*, why thou ſhouldeſt thus reproove us, for thou thy ſelfe art a teacher of circumciſion. To this *Paul* makes a double anſwer. Firſt, hee denies the report, and prooves his deniall by a double reaſon; one is, becauſe the Iewes ſtill perſecuted him; the other is, becauſe they tooke offence ſtill at his preaching of Chriſt crucified. Secondly, *Paul* anſwers by pronouncing a curſe upon the falſe Apoſtles.

The Vſe. In the words I conſider two thing, the report given forth of *Paul*, and his Apologie. The report was that *Paul* preached circumciſion. In this we ſee what is the condition of the Miniſters of the Word, namely, to be ſubject to ſlander and defamation, not onely in reſpect of their lives, but alſo in reſpect of their Miniſtery and doctrine, as if they were hereticks. Thus the Papiſts at this day reproach the Miniſtery of the Church of England, charging it with ſundry foule hereſies, and many amongus ſpare not to charge it with the hereſie of *Puritaniſme*. And I doubt not to avouch it, that ſome are condemned for hereticks in the hiſtory of the Church, who (if all were known) ſhould bee found to bee good ſervants of God.

1. This verifies the ſaying of Eccleſiaſtes, c.8.v.14. *There are righteous men to whom it befalls according to the worke of the wicked.*

2. Miniſters muſt hence bee put in minde to uſe circumſpection both of the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they muſt hence take occaſion to bee more careſull to pleaſe God, as *David* did in the like caſe, *Pſalme* 119.69.

But how came this report of *Paul*? *Anſw.* Sometime hee tolerated circumciſion, as a thing indifferent for a time: and hereupon circumciſed *Timothy*, And upon this occaſion a report is raiſed that *Paul* preached circumciſion. In this we ſee the faſhion of the world, which is to raiſe fames, reports, and ſlanders of all perſons, ſpecially upon Magiſtrates and Miniſters, and that upon every light and unjuſt occaſion. But good men will take no ſuch occaſions of raiſing reports, *Pſal.* 15.3.

But how did *Paul* take this report? *Anſw.* He did not requite evill for evill (as the manner of men is,) but he returned love and goodnes for evill: and for this cauſe (no doubt of purpoſe) he beginnes his ſpeech on this manner, *Brethren, if I yet preach circumciſion.*

The apology and defence followes. And firſt hee denies the report. And his proofe is this: becauſe for his preaching he is perſecuted of the Iewes. Here obſerve, that they which are called to teach, muſt preach the Goſpell, what trouble or danger ſoever follow, as *Paul* did. It may be demanded, whether a Miniſter may not in teaching conceale any part of the truth at any time without ſin? *Anſw.* In the caſe of Confeſſion when a man is called to give an account of his faith, no truth, no not the leaſt truth may be concealed. Againe, when the ſoules of men are to bee relee ved, and ſaved, all concealments are damnable. Yet in the planting or in the reſtoring of the Church, doctrines moſt neceſſary may be concealed. *Paul* was about two yeares at *Epheſus*, and ſpake nothing againſt *Diana*, but in generall termes. If he had, he had planted no Church at *Epheſus*. Againe, when people be unapable of doctrine, it may bee concealed till they be prepared for it. Chriſt told his Diſciples, that *hee had many things to tell them, which they could not then learn.* Some beleevers muſt have no ſtrong meate, but milke onely. Thirdly, when the teaching of a leſſer truth hinders the teaching of a fundamentall truth, the leſſer truth may be concealed, that the fundamentall truth may bee taught, and take place.

Here we ſee the fidelity of *Paul*: if he had ſought himſelfe, his honour, profit, and pleaſure, he would not have taught any doctrine that ſhould have cauſed perſecution. The like minde muſt be in all teachers, nay, in all beleevers, who are to receive the Goſpel for it ſelfe, without reſpect to honour, profit, or pleaſure.

Paul addes further in way of defence, that the ſcandall of the croſſe was not aboliſhed. Hence it followes, that the Goſpell muſt be preached though all men bee offended. God muſt not be diſpleaſed, though all men bee diſpleaſed, *Act.* 5.29. Indeed Chriſt pronounceth a woe againſt them by whom offences come: but that is meant of offences given, and not of offences taken: of which Chriſt hath another rule, *Matth.* 15.14. *Let them alone, they are the blind leaders of the blind.*

Againe, by the offence of the Iewes, wee ſee the minde of men, who cannot be content with

with the death and paſſion of Chriſt, in leſſe they may add works, or diminiſhing elſe of their owne, for their juſtification and ſalvation. This is the Papiſts at this day: and the like do many of the ignorant people among us, that will beſaved by their good dealing, and their good ſerving of God.

Touching the imprecation in the 12. verſe three queſtions are to bee propounded. The firſt is, whether *Paul* did well thus to curſe his enemies? I anſwer, yea for firſt we muſt put a difference betweene the private cauſe of man, and the cauſe of God. Now *Paul* accuſeth the falſe Apoſtles, not in reſpect of his owne cauſe, but in reſpect of the cauſe of God; and not as his owne enemies, but as the enemies of God. Secondly, wee muſt diſtinguiſh the perſons of evill men. Some are curable, and ſome again are incurable, of whoſe ſalvation there is no hope. Now *Paul* directs his imprecation againſt perſons incurable. And hee knew them to bee incurable by ſome extraordinary inſpiration or inſtinct, (as the Prophets and the reſt of the Apoſtles did in ſundry caſes) and hereupon he curſeth ſometime even particular perſons, as *Alexander the coppermith*, 2 *Tim.* 4.14. Thirdly, wee muſt diſtinguiſh the affections of men. Some are carnall, as raſh anger, hatred, deſire of revenge &c. ſome againe are more ſpiritual and divine, as a zeale of Gods glory, and of the ſafety of Gods Church. Now *Paul* in pronouncing the curſe, is not carried with a carnall affection, but with a pure zeale of Gods glory, and with the ſame ſpirit by which he penned this Epiſtle.

The ſecond queſtion is, whether we may not curſe our enemies as *Paul* did? *Anſ.* No: for we have not the like ſpirit to diſcerne the perſons of men what they are: and our zeale of Gods glory is mixed with many corrupt affections, and therefore to be ſuſpected. We in our ordinary dealings have another rule to follow, *Mat.* 5. *Bleſſe, and curſe not.* If wee dare goe beyond the limits of this rule, wee muſt heare the ſpeech of Chriſt, *Ye know not of what ſpirit ye are, Luke* 9.55.

The third queſtion is, how we ſhould uſe the imprecations that are in the Pſalmes of *David*: as *Pſ.* 109. and in other places of Scripture? *Anſwer.* They are to be directed generally againſt the kingdome of the devill: and they are further to bee uſed as Propheſies of the holy Ghoſt comforting his church, and procuring a finall ſentence upon the enemies of God.

The word which is tranſlated *diſquiet*, is to be conſidered, for it ſignifies to put men out of their eſtate, and to drive them out of houſe and home, as enemies doe when they ſacke and ſpoile a towne.

By this we ſee that the doctrine of juſtification by works or by the law, is a doctrine full of danger and perill, becauſe it puts men out of their eſtate, in Chriſt, and bereaves them of their ſalvation in heaven. Therefore behold then the firſt ſin be the religion of the Papiſts, eſt they would flye from the ſlavery of Spaniards or Turkes.

Contrarywiſe, they that would provide well for themſelves and their poſterity, and place themſelves in a good eſtate, muſt take this courſe. They muſt conſider that there is a city of God in heaven, the guard and habitation whereof hee upon earth in the aſſemblies of the Church: that this city hath many mansions and habitations, and many liberties: that the law whereby this citie is ruled, is the word of God, ſpecially the doctrine of the Goſpell. In this city is all happineſſe, and out of it there is nothing but woe and miſery. Enter therefore into the ſuburbes of this City of God: as you profeſſe the Goſpell, ſo ſubject your minds and conſciences, and all your affections to it, and be obedient of it in the exercise of faith, repentance, new obedience. Thus ſhall you have a good eſtate in Chriſt, and a joyfull habitation in heaven.

13. *For brethren, ye have beene called to liberty: onely uſe not your liberty as an occaſion to the flaſh: but by love ſerve one another.*

The firſt part of the Epiſtle touching the faith of the Galatians is ended: and here begins the ſecond part touching good life, and it continues from this verſe to the 11. verſe of the ſixt chapter. In it *Paul* doth 2. things: firſt he propounds the ſumme of his doctrine, and then after makes a particular declaration of it. The ſumme of all is propounded in this 13. verſe, in which *Paul* firſt ſets downe the ground of all good duties, and then two maine rules of good life. The ground is in theſe words, *Brethren, ye have beene called to liberty.* And it muſt bee noted, that as theſe words are the foundation of that which follows, ſo are they alſo the reaſon of that which goes before, and therefore *Paul* ſaith, *for brethren, &c.* The two rules are in the words following: One in theſe, *Vſe not your liberty as an occaſion to the fleſh*: the other in theſe, *Do ſervice one to another by love.*

In the ground of all good duties, namely, the calling to liberty, 4 things are to be conſidered. 1. who calls. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by *Paul*.

To the firſt, who calls: I anſwer, God the Father in Chriſt by the Spirit, for he is abſolute Lord of all his creatures: and therefore he may call out of the kingdome of darkneſs into his owne kingdome, whom he will. And it is God alone that *calleth the things that are not, as though they were, Rom.* 4.17.

The ſecond is, who are called? *Anſw.* All they that any way anſwer the calling of God, for *Paul* ſaith indifferently of all the Galatians, that *they were called.* Now men anſwer the calling of God, ſome in profeſſion, ſome in heart, and ſome in both. And all theſe are

stiled to be called, yet with some difference. The calling of God is directed first of all and principally to the Elect: and then in the second place, it pertaines to them which are not elect, because they are mixed in society with the elect; And hence arise the distinction of the calling of God: somewhiles it operatyes because God signifies and worketh his will in the elect: sometimes again in respect of others it is onely significative, when God reveales his will to men, but spares to worke it for just causes known to himselfe.

The third point is, what is the calling to liberty? *Answ.* An action of God translating men from the kingdome of darknesse to his own kingdome. It hath two parts, Invitement & admission. Invitement is, when God offers remission of sins and life everlasting to them that beleeve, outwardly by the preaching of the Gospell, inwardly by the inspiration of heavenly desires. Admission is, when men are entred into the kingdome of grace. And it is either outward or inward. Outward admission is, when men are taken out of old *Adam*, and by faith ingrafted into Christ: for by this insition into Christ, men are made reall members of Gods kingdome.

The last question is, why *Paul* mentions the calling to liberty in this place? *Answ.* It is the ground of all comfort, by it *Paul* comforts the Corinthians, 1 *Cor.* 1. 19. Again, it is the ground of good life. Therefore *Peter* saith, *Be ye holy, as he that hath called you is holy*, 1 *Pet.* 1. 15. And *Paul*, *Walke worthy the calling wherewith he hath called you*, *Ephes.* 4. 1. If the calling of God doe not move us to amendment of life, nothing will doe it.

Wee in England have heard the calling of God more than forty yeares: and yet very few of us are moved to change and amend our lives. This shewes our Atheisme and unbeleefe: here is almost nothing but heaving, shoving, and sifting for the world. Some are held captives of their covetousnesse, some of their pride, some of their damnable and fleshly lusts: and all this shewes that few or none, so much as dreame of a calling to spirituall libertie.

The first rule followes: *Onely use not your liberty, as an occasion to the flesh.*

The sense. *Flesh*] hereby the Papists understand sensuality or carnall appetites: but hereby is meant the corruption of all the powers of the soule, even of reason and conscience. *Paul* saith, that *the wisedome or understanding of the flesh is enmity to God*, *Rom.* 8. 7. fleshlinesse therefore pertaines to the understanding. Againe, he saith of some, that *they are puffed up in the minde of the flesh*, *Col.* 2. 18. and he wills the Ephesians, *to be renewed in the spirit of their minds*, *Eph.* 4. 23.

The meaning then of the rule is this, use not the benefit of spirituall liberty as an occasion to the flesh to live according to the flesh. Here is considered three things, what is the abuse of liberty? where is this abuse to be found? and what is the right use thereof?

The first question is, what is the abuse of Christian liberty? *Answ.* To use it as an occasion of fleshly and carnall liberty: and that, is done three waies. The first is when men make more things indifferent than God ever made. Thus the Corinthians used fornication as a thing indifferent, 1 *Cor.* 6. To many in these dayes, drunkennesse and surfeiting is but a thing indifferent. Men use not to distinguish a thing indifferent, and the use of it: but they commonly thinke that if the thing be indifferent in it selfe, then also the use of it is indifferent. Thus all abuses of meat, drinke, apparell, all rioting and gaming, dicing and carding, &c. are executed by the names of things indifferent.

Secondly, our liberty is abused by an immoderate use of the gifts of God. The use of them is immoderate three weyes: first in respect of time, as when *Dives fared deliciously, and was arrayed in rich attire every day*. Thus many Gentlemen and others offend, when they turne recreation into an occupation. Secondly, the gifts of God are immoderately used, in respect of themselves; as when men exceed in eating & drinking, as the Prophet saith, *Deut.* 29. 19. *Adding drunkennes to thirst.*

Thirdly, in respect of the callings and conditions of men: for every man is to use the gifts of God according to his place and condition. They then offend, that being but meane persons, and living by trades, yet for their diet and apparell, are as great gentlemen and gentlewomen.

Thirdly, liberty is abused when the blessings of God are made instruments, and (as it were) flaggs and banners to display our riot, vanity, ostentation, pride; for this cause sundry things, whereof some are indifferent in themselves, are condemned, *Isay* 3. 16.

The second question is, Where is this abuse? *Answer.* Even among us in England. It is the fashion of men to take unto themselves a toleration of sinning, some upon the patience of God, others upon the doctrine of the gracious election of God, saying, that they will live as they list, because if they be elected to salvation, they shall certainly bee saved whatsoever they doe. And some there be that take occasion to continue in their sinnes, upon the mercy of God in the death and passion of Christ. A certaine dweller in this Towne of Cambridge made away himselfe. In his bosome was found a writing to this effect, that God did shew mercy on great, grievous, and desperate sinners: and therefore he said that he hoped for mercy though hee hanged himselfe. Of this minde are many ignorant persons, who persevering in their sinnes, yet perswade themselves of mercy: because they have heard that Christ dyed for mankinde. And thus the death of Christ is as it were a licence

licence or letters patents to commit sinne. Againe, great is the abuse of meate, drinke, and apparell. To *Elias* there came an Angell, and said, *Arise and eate*, 1 *King.* 19. 7. but to the men of our dayes, there had neede come an Angel and say, Cease to eate, cease to drinke, cease to game.

The third question is, what is the right use of Christian liberty? *Answ.* It stands in two things: first of all wee our selves must bee renewed and sanctified, *To the pure all things are pure*, *Tit.* 1. 15. The person must first please God, before the action can please him. The second is, that beside the lawfull use of the creatures, we must have a spirituall and holy use of them. The lawfull use of the creature I call the politicke use thereof, commonly allowed, and taken up among men. The spirituall use is whereby we receive and use the creature, as from the hand of God the Father in Christ according to his will and word. And the godly are not to separate the one use from the other, but are bound by vertue of the third commandement to take up an holy use of every gift of God. When *Noe* came out of the Arke, so soone as hee set foot upon the earth, he built an Altar, offered sacrifice, and called on the name of Gods not onely for this end to worship God, but also to sanctifie the earth, and all the creatures of God unto his use. The like did *Abraham* when he came into the land of Canaan. And to this end wee must observe 5. rules. The first, that the creatures of God must be sanctified by the word and prayer, 1 *Tim.* 4. The word must shew us, what we may doe: and prayer obtaines the doing of it. The 2. rule, wee must bee circumspect lest we sinne in the use of the creatures. In this respect *Job* sends for his children, after they had feasted together; and hee sanctifies them, *Job* 1. 5. The 3. rule: We must use the gifts of God with thanksgiving, *Rom.* 14. 6. Commonly in these dayes there is no feasting or rejoycing unleisse all memory of God be buried: for that is said to breed melancholy. The 4. rule, We must suffer our selves to be limited and moderated in the use of our liberty, partly by the law of the Magistrate, and partly by the law of charity, in the case of offence. I say in the use: because liberty it selfe is inwardly in the conscience: and the use of it is often in the outward action: and therefore under the order of humane law. The 5. rule: Our liberty must be used for right ends, as namely the glory of God, 1 *Cor.* 10. 31. the preservation of nature, and not the pampering of the flesh, *Rom.* 13. 13. the good of our neighbour.

Make conscience to observe this rule, and the rather, because the holy and spirituall use of Christian liberty, is a signe and token that thou art in the kingdome of God, and a true member thereof: as on the contrary, the abuse of Gods blessings shewes thee to be still in the kingdome of darknesse. When men sell things of great worth for a little value, and then afterwards give themselves to rioting and spending, we commonly say that they are thieves, and no right owners of the goods which they sold. The like may bee said of them that abuse spirituall liberty, that they are but usurpers, and no right owners of it.

Lastly, it must be observed, that this rule hath two branches. The first is, that wee must not minister to the flesh any occasion of sinning. The second is, that we must give no occasion of sinning by meanes of Christian liberty.

The second maine rule followes, *Serve one another by love.* For the right conceiving of it, I will propound three questions. The first is, why is this rule propounded in this place? *Ans.* It sets downe the end of all Apostolike doctrine, as *Paul* teacheth, 1 *Tim.* 1. 5. *The end of the commandement is love out of a pure heart, good conscience, faith unfained.* Here men commonly understand by the commandement, the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verse *Paul* sets downe a commandement or denunciation to *Timothy*, that he and the Pastours of Ephesus, teach no other doctrine but the doctrine of the Apostles: then in the 5. verse hee propounds the summe and substance or the end of the aforesaid commandement: in the 18. verse after a long *antepodatum* he injoynes *Timothy* to observe it carefully. So then the end of all sound doctrine is love out of a pure heart: and all our preaching must tend to this.

The second question is, what is the love of our neighbour, specified in this rule? *Ans. It is an affection renewed, whereby we are moved to wish well to our neighbour in the Lord.* I say, *an affection* to confute *Lombard*, who saith that love is not an habit in us, (as other vertues are,) but the holy Ghost. I say, it is an affection *renewed*, to confute the Papist, who teacheth, that we have the true love of God and our neighbour by nature, and that wee want nothing but the second act, or the exercise of love, which they say is from grace. Further, I adde, that love *inclines us to wish well to our neighbour*: for this is the formall and proper effect of love, and all this is done when we thinke well, speake and doe well, and that in respect not onely of the body, but also in respect of the soule of our neighbour. Lastly, I say, that love to our neighbour must be *in the Lord*. Because we are to love him in respect that hee is a creature of God, and beares his image: and not in respect of honour, profit, or pleasure, which we receive from him. Love for such ends, is selfe love.

The third question is, what is the use of love? *Ans.* It serves to make us serviceable to our neighbour. *Love seekes not her owne things*, 1 *Cor.* 13. Christ was servant to his enemies in bearing their sinnes upon the crosse. *Paul that was free from all, became a servant to all, to*

serving

mions some, 1 *Cor.* 9. 19. To Christ we are to doe service: and he hath put our neighbour in his stead, so as that which is done to our neighbour, shall be done to him: our neighbour therefore must bee served of us. And this is not against our liberty. For we are free inwardly in conscience, yet in the outward use of our liberty, we must bee servants to men.

The Vse. If we examine our lives by this rule, we shall finde that there is very little power of religion among men. There are six sorts of men that live in the breach of this rule. The first are usurers, who lend for advantage, when they should lend freely to them that are in need; these serve themselves and make a prey of all. The second sort are ingrossers, who gather in commodities to inrich themselves. The third sort are idle persons of what degree soever, that spend their time in eating, drinking, sleeping, gaming: such are but unprofitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are riotous persons that use to goe from alehouse to alehouse, from taverne to taverne, and misspend that whereby they should maintain their families, and be serviceable to their country. The fift sort are Tradesmen, who in their dealing use lying, dissembling, fraud, injustice. They seeke nothing but their private advantage. And this kinde of men abounds in the world. The last sort are drowsie and carnall Protestants, who onely seeke the things of this world, and never so much as give good example to servants or children, or any good counsell. Beside all this, it is the common fault of the world, for men to serve themselves, according to the common saying, *Every man for himselfe, and God for us all.* And the best men that are, if they examine themselves, shall finde that they faile many wayes, and come short in the duties of love to men with whom they live.

This being so, we are to acknowledge before God this maine offence of ours: and to intreat for the pardon of it for Christs sake. And ever hereafter to change our lives, and to reforme them according to this rule. And that is done on this manner. Every man hath or ought to have 2. callings, a generall, and a particular. The generall is, whereby we are called to be Christians. In this calling we are to doe good to all men, by teaching, admonishing, exhorting, and by example of good life. A particular calling is, whereby men are called to some estate of life in the family, Church, or common-wealth. And according to the severall conditions of particular callings, must every man in his place, doe the good he can. The Magistrate must use his office, first for the maintenance of the Gospell, and then for the execution of justice. The Minister must preach sound Religion in love of the soules of men. The Master of the family must cause his houshold to imbrace the Gospell, and frequent the exercises of religion. Lastly, every man that is in a trade or office, must apply himselfe to the uttermost of his power to doe all he can for the good of his country: and he must so deale that he may be helpfull to all with whom hee deales, and hurtfull to none. We are, or should be, *trees of righteousnesse*: our fruit must bee meat for others, and our leaves for medicines. Wee must be as candles that spend themselves to give light to others.

14. *For all the law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy selfe.*

Fulfilled] comprised, *Rom.* 13. 9. *One word*] One precept: for the Holy Ghost calls precepts, *words*. It may bee demanded, how the whole law should bee fulfilled in the love of our neighbour? *Answ.* The love of God, and the love of our neighbour are joyned together, as the cause and the effect: and the love of God is practised in the love of our neighbour. For God that is invisible, will be loved in the person of our neighbour, whom we see, and with whom wee converse. And the first commandement of the law, must be included in all the Commandements following, and thus the love of God is presupposed in every Commandement of the second Table: hee therefore that loves his neighbour, loves God also.

Thou shalt love] understand both the affections, and the duties of love. *Thy neighbour*] any one that is neare unto us in respect of mans nature. *Isay* 58. 7. though he bee our enemie, yet if by any occasion he be offered unto us of God, he is our neighbour.

As thy selfe] These words signifie not the measure of our love: as though wee should love our selves in the first place, and then our neighbour in the second place, for there are some cases in which we are to love our neighbour more than our selves. As for example, we are more to love the soule of our brother, than our temporall life: and a good subject is more to love the life of his Prince, than his owne life: here then the holy Ghost signifies, what must bee the manner of our love; the word [*as*] signifies not *quantity*, but *quality*: and that wee are as truly and earnestly with love to imbrace our neighbour, as our selves.

The scope. The words containe a reason of the second rule, which may bee framed thus: to serve our neighbour in duties of love is the keeping of the whole law: therefore this service must be carefully performed.

The use. Here wee see that the end of a mans life is to serve God in serving of man, for this is the summe of the whole law. Servants are commanded in serving their masters, to serve God, and to doe whatsoever they doe, as unto God, *Col.* 3. 23. And so every man in his place, in dealing with men must so deale, as if he were to deale with God himselfe.

selfe. Therefore most men prophane their lives, when they make the scope and drift thereof, to be the getting of riches and honours. And though they have great charges, that is no excuse for the principall end of our living, here is to performe service to men: and in this service to doe homage to God: for which homage God will give the honour and riches which he sees to be convenient for us.

Secondly, here we may observe what is true religion and godlinesse, namely, to love and serve God in serving of man. *He that saith he loves God, and hates his brother, is a lyar*, 1 *John* 4. 20. And hence is follower, that to live out of all societie of men, though it be in prayer and fasting, (after Monkish fashion) is no state of perfection, but meere superstition: for that is true and perfect love of God, that is shewed in duties of love, and in the edification of our neighbour. Againe, the hypocrisie of sundry Protestants is here discovered. If they come to the Church, and heare Sermons, and frequent the Lords Table, they thinke they may doe afterward what they will; and many such are frequenters of ravernes and alehouses, and are given to riot and licentiousnesse. But it is not enough for thee to be holy in the Church; thou must be a Saint in the Church, & a devill at home. True religion is that which shewes it selfe in thy private house, private dealings, and in the course of thine owne life: such as thou art in thy particular calling, such art thou in deed and truth, what showes soever thou makest before men.

15. *If ye bite and devoure one another, take heed that ye be not consumed one of another.*

The sense. *If ye bite*] Here *Paul* alludes to the fashion of wild beasts, as lyons, wolves, &c. And by *biting* wee are to understand all injuries in words, as railing, cursing, slandering, backbiting, &c. *Devoure*] Here *Paul* understands all injuries in deed, or violence, even to the shedding of blood. *Take heede lest*] Here *Paul* signifies, that contentions and dissentions breed the destruction and desolation of the Church.

The scope. These words are a second reason of a second rule drawne from the dangerous effect of the contrary, thus: Contentions breed the desolation of the Church: therefore doe service one to another by love.

The contents. In these words *Paul* delivers 3. things. The first is, that there were grievous contentions in the Church of Galatia. The like also were in the Church of Corinth, 1 *Cor.* 3. The cause of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissentions of the Churches in Iudea, *Acts* 15. 2. Observe then, that unity is not an infallible and an inseparable marke of the Church of God, Vnitie may be out of the Church, and dissention in the Church, as here we see. If may bee objected, that there is a peace in the Kingdome of God, and that there the wolfe and the lambe dwell together, *Isa.* 11. *Ans.* This is but in part verified in the kingdome of grace upon earth: and it is fully accomplished in the kingdome of glory in heaven. Againe, it may be alledged, that the Church is the company of them that truly content in one and the same faith. *Answ.* That is properly meant of the Catholike Church: but the case is otherwise in particular Churches, where true beleevers are mixed with hypocrites, whereupon arisseth much dissention. And of true beleevers, some are more carnall than spirituall, and that is another cause of dissention, 1 *Cor.* 3. 3.

The 2. point concernes the quality of these dissentions. When *Paul* saith, *If ye bite and devoure*, &c. he signifies that they were fierce and violent. And such commonly are dissentions for religion, as appeares by the persecution in Queene *Maries* dayes, the heat whereof nothing could slake, but mans blood. Againe, he signifies in this very words, that they were brutish and beastlike, more beseeming wolves, lyons, dogs, than men. This must teach us to detest railing, cursing, evill speaking, fighting, unlesse it be in the case of necessary defence, for by these actions we degenerate to the condition of beasts, and repell from us the worke of grace: for Christ of lyons, wolves, beares, hath made us his sheepe and lambs, *Isa.* 11.

The third point is touching the effect of contention, and that is the ruine & desolation of the Church. The division of the members among themselves, is the dissolution of the whole body. Differences in points of religion breed doubting; doubting hinders faith and invocation, & the free course of the Gospell: and where these be hindred, the Church goes to decay. And by reason of the dissentions that be in these last dayes, many live as Atheists, and will be of no religion.

By this we are to be admonished to study, and to use all meanes to maintaine Christian peace and concord, *Eph.* 4. 3. To this end we must remember one generall rule, *Rom.* 12. 18. *Have peace with all men.* And withall we must observe the cautions which *Paul* addes: one is, *if it may be* with good conscience, for there are some, with whom there is no peace, unlesse we sooth them in their vices, or deny our religion, either in whole, or in part. The second is, *If it lye in you*, for sometime men are accused, and must of necessity defend themselves. These two cautions observed, *peace must be had with all men.*

It may then bee demanded, why doe not the Protestants make a pacification with the Papists? *Answ.* Wee are content so to doe in respect of civill society, but not in respect of Religion. Wee have a commandement to the

the contrary, *Rev.* 18.4. *Come out of Babylon my people, and touch no unclean thing.* Where a pacification is made, both the parties must yeeld somewhat: but wee may not yeeld in any point of our religion, to the Papists. In an instrument of musicke, the strings out of time are set up, or set downe, to the rest: all the strings that are in time are not altered: even so the Papists are to come to us, we are not to turne to them: our Religion being the doctrine of the Prophets and Apostles.

Peace is threefold; *Church peace, Civill peace, Houshold peace.* All these are to be maintained. Touching *Church peace*, I give three Rules: The first is, that *for the ending of differences in religion, there must be conferences in a free or christian Councill; The spirits of the Prophets are subject to the Prophets*, 1 *Cor.* 14. 32. When there arose differences in the Churches of Judea, *The Apostles and Elders came together to inquire of the matter*, *Act.* 15.6. & this is a thing much to be desired in these dayes, specially in these Westerne parts of the world. It may be demanded, Why did not the Protestants joyne with the Papists at the Councill of Trent? *Answ.* From the first Session it was more than sixe yeares before any safe conduct was given to the Protestants: and at their appearing in the Councill, exception was taken against their letters, and they dismissed. And when they appeared the second time upon the new safe conduct, the Councill was the next day adjourned for 2. yeares. And when safe conduct was given the 3. time the Protestant Princes refused to send their Divines, because they had beene twice mocked. Moreover, the Councill was not a free Councill, because the Pope himselfe was both party, and Iudge.

The second rule, *There must be a Christian toleration one of another*, *Eph.* 4. 2. Here that we mistake not, I propound two questions. One is, in what must there be a toleration? *Answ.* A toleration presupposeth an errour or defect in our brother. An errour is either in judgement, or manners. An errour in judgement, is either in the foundation of religion, or beside the foundation, in lighter matters: if the errour be in the foundation, there is no toleration of it. If it be in some lesser matter, a toleration is to bee used according to the rule of the Apostle, *If yee be otherwise minded, God will reveale it*, *Phil.* 3.15 When others see not that which we see, we must not presently condemne them, but tolerate their ignorance, till God reveale his truth unto them. Againe, errours in manners be of two sorts; some without offence, as hastinesse, frowardnesse, vaine-gloriousnesse, &c. these we must tolerate, *Prov.* 19. 11. And others with open offence, and such admit no toleration, 1 *Cor.* 5. 11.

The second question is, to what end must we tolerate the infirmities and ignorances of our brethren? *Ans.* Toleration must tend to the good and edification of men, *Rom.* 15. 2. We must not so tolerate, as that we approve of the least vice, or betray the least part of Gods truth.

It may here be demanded, whether there may not be a toleration for Popery? *Answ.* No: The toleration of two Religions in one kingdome, is the overthrow of peace. Again, Popery is a religion both heretical and schismaticall. It may be said, that faith and conscience is free. Answer, though faith in the heart and conscience in it self be free in respect of mans authority: yet is not the publishing of faith, and the profession of conscience free in like sort, but it stands subject to the power of the Magistrate.

The third rule. *Every man in his place, specially Teachers, must set themselves to build the Church*, *Iude* v. 20. *Eph.* 4. 12. Indeed the truth is to be defended: but marke how: The truth must be confessed, when time and occasion serves, without opposition: this done, all contentions layd aside, wee must set our selves to build the Church. And the rather Ministers of Gods word in England must remember this: because while we are striving among our selves in sundry points of difference, the Papist our common enemy gets ground.

Touching *Civill peace*, it must bee remembred, that the peace and good estate of Ierusalem stood in this, that it was made the seat of Gods sanctuary, and the throne of Justice, *Psal.* 122. When the Arke was in the house of *Obed-Edom*, all things prospered with him: Now in the new Testament the preaching of the Gospell, invocation of Gods name, with the use of the Sacraments, come in the roome of the Sanctuary. *Civill peace* then is maintained, when men yeeld subjection to the Gospell of Christ, which brings peace to all that receive it.

Touching *Houshold peace*, I give two rules. One is, that *governours of families must urge and compell all under them to admit (at the least outwardly) the practice of religion in the exercises of faith, repentance, new obedience.* Thus did *Abraham*, *Gen.* 17 and *Ios.* cap. 24. They that doe not first of all consent in Christ, cannot consent among themselves. Secondly, it must be observed, that a family is the schoole of God, in which he will exercise our faith, invocation, love, patience, long suffering, &c. And there is more vertue to bee seene in the well ordering of a family, than in the pretended holinesse of Monkish cloisters.

Thus we see how we are to maintaine the unity of the spirit in the bond of peace. For the better inforcing of this duty, *Paul* (*Eph.* 4.4.) gives 7. reasons: One body, one spirit, one hope of eternall life, one Lord, one faith, one baptisme, one Father of all. It may bee said, we are at peace, what needs all this adoe? *Answ.* The peace of many is peace in drunkennesse, (called good fellowship) peace in prophanenesse and wickednesse. This is the devills

devils peace, where he beares the sway. The peace of which I now speake is, *in the Lord*, & in the true worship of God: of which reade *Isa.* 2. where men are said hand in hand to goe up to the mountaine of the Lord, that they may heare his will, and joyntly obey it.

16. *Then I say, walke in the spirit, and ye shall not fulfill the lusts of the flesh.*

The scope. Here *Paul* returnes to the first rule, verse 13. and shewes the way how it is to be observed, thus: *If ye walke in the spirit ye shall not fulfill the lusts of the flesh*: & when the lusts of the flesh are not fulfilled, there shall not occasion be given to the flesh, by the use of christian liberty,

The words containe two parts: a Rule, *walke in the spirit*: and the benefit that comes by the rule, *ye shall not fulfill the lusts of the flesh.*

In the rule I consider two things, what is the spirit, and what is walking. *The spirit is the gift of regeneration, lost by Adam, restored by Christ.* I say *it is a gift*: and this gift is tearmed by the name of *the spirit*: because the spirit worketh it immediately in us, from the Father and the Sonne. Againe I say, it is *a gift of regeneration*, to make a distinction betweene it, and civill vertue. For there is a gift of regeneration which mortifies corruption; and a gift of restraint which serves onely to keepe in corruption. Of this second kinde, are all civill vertues, in naturall and heathen men, & not of the first. *Ioseph* is chaste, and so was *Xenocrates*: *Iosephs* chastity is a part of regeneration, and proceedes from the spirit here mentioned, but the chastity of *Xenocrates* is not so, proceeding onely from the generall providence in God, and not from the spirit of sanctification. The like I say of all other civill vertues.

More plainly. The spirit is a Divine nature, quality, or condition, whereby wee are made conformable to Christ, in righteousnesse, and holinesse.

The spirit hath five properties. The first, that it is a rich and liberall grace of God. For it containes in it the seede of all vertues, and all necessary graces of God: because it comes in the roome of original sin, which containes in it, the seeds of all vices or sinnes.

The second is the largenesse of it, for this spirit is in all the powers of them that are regenerate, that is, in the minde, conscience, will, affections, and in the sensuall appetite, 1 *Thess.* 5.23. And he that is sanctified in one part, is sanctified in all. Hence it followes, that they which have plenty of illumination, without change of affection, and life, are indeed carnall, and not spirituall.

The third property is sincerity, for the grace of God is without falsehood or guile. *Psalme* 32. 2. hence ariseth the difference betweene the godly man, and an hypocrite: betweene the works of nature, and the works of grace. There are men that in distresse desire the assistance and favour of God: and they doe it without the Spirit of God: for they doe it deceitfully, desiring Gods favour not for it self, but in respect of some evill, from which they would be delivered; as the Mariners in *Ionas*, and *Pharaoh* did. Againe, there are men that repume for their sinnes without the Spirit of God: for there is much falsehood in their mourning: because they mourne for sinne in respect of the punishment thereof, and not in respect of the offence of God. Lastly, there are that pretend a love to God, and yet want the Spirit: for they love God in respect of his benefits: as *Saul* loved God for a Kingdome, such loves are mercenary, and a worke of nature, whereas the love which is from the Spirit, maketh us love God for himselfe.

The fourth property is excellency, for the spirit of grace in Christians is more excellent than the grace of creation, in two respects. First, in respect of the beginning thereof. For the spirit is from Christ the second *Adam*, both God and man: The grace of creation should have beene conveyed unto us from the first *Adam*, but a mere man, if he stood. Secondly, in respect of constancy, for God gave to *Adam* the will to persevere if hee would: he giveth further to beleevers, both the will to persevere, and the deed.

The fift property is livelinesse, whereby the spirit is effectuall in operation. *Eutha* saith that the spirit compelled him, and was in him as a vessell of new wine, which must have a vent, *Iob.* 32. 19. Of the operation of the spirit, I deliver three things. The first, that the spirit workes in, and by the word of God: which therefore is called *the Ministery of the spirit*, 2 *Corinth.* 3 6. The second, that the spirit worketh by certain degrees. The first degree, & the very first beginning of this divine operation, is, to make us feele in what great neede we stand of Christ, and to desire to bee reconciled and turned unto God. This is the first motion of the spirit in us; and they which want this, have nothing as yet of the grace of God in them. The third, that the whole work of the spirit may be reduced to three actions: The first is, to cast downe every thing in us, that exalts it self against God, 2 *Cor.* 10. as namely, to beare downe erroneous reason, and rebellious affection, and to pluck a man out of heart with his chiefe delights, and with his owne selfe. The second action is to kindle in our hearts a care and desire of reconciliation with God in Christ: hence the spirit is called *the spirit of grace and supplication*, *Zach.* 12. The third action is, to write the Law in our hearts, and that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the spirit. *Walking in the spirit* is, to order our lives according to the directions and motion of the spirit. For, as the spirit renewes our nature within, so it makes us to change and renew our actions, in three

respects. First, it makes us put a further beginning to our actions, than nature can afford, causing us to doe them in faith, whereby wee beleeve, that our persons please God in Christ, that our worke to be done pleaseth God, that the defect of the worke is pardoned. Secondly, the Spirit makes us doe our actions in a new maner, namely, in obedience to the written word. Thirdly, it makes us put a new end to our actions, that is, to intend & desire to honour God in the things that wee doe. For example. A man is wronged by his neighbour: and nature tells him that *hee must requite evill with evill*: yet he resolves to doe otherwise: for (saith he) God in Christ hath forgiven me many sinnes: therefore must I forgive my neighbour. And he remembreth that *vengeance is Gods*: and that he is taught *so to aske pardon, as he forgives others*. And hereupon hee sets himselfe to requite evill with goodnesse. This is to live in the spirit.

The Vse. By this rule we see that most of us faile in our duties. For many of us professing Christ, live not according to the lawes of nature, in our common dealings. Wee minde earthly things, and therefore wee are carnall. It is a principle with many, that if wee keepe the Church, observe the Kings lawes (which are indeed to be observed) and avoide open and grosse sinnes, we doe al that God requires at our hands. Hereupon to walke in the spirit, is thought to bee a worke of precisenesse, more than needs. And they which deeme it to be a worke of precisenesse, walke not in the spirit: and indeed they which have received the greatest measure of the spirit, must say with *Paul* that they are *carnall, sold under sinne*, *Rom.*7.14.

Secondly, this rule teacheth us, that we must become spirituall men, such as make conscience of every sinne, and doe things lawfull in spirituall manner, in faith and obedience, and not as carnall men doe them carnally. It may be said, that Ministers of the word must bee spirituall men. I answer, if thou, whatsoever thou art, be not spirituall, thou hast no part in Christ, *Rom.*8. And the rather, thou must be spirituall, because a naturall man may doe the outward duties of religion in a carnall sort.

Thirdly, we must not judge any mans estate, before God, by any one, or some few actions, either good or bad: but by the walking, or by the course of his life, which, if it be carnall, it shewes the partie to be carnall: if it be spirituall, it shewes him to be spirituall.

The benefit that arisseth by the keeping of the rule followes, in these words, *Yee shall not fulfill the lusts of the flesh.*

Flesh] the corruption of nature, the roote of all sinnes.

Lusts] inordinate motions of the minde, will, and affections. Thus largely is lust taken in the tenth Commandement, which condemneth the first motions to evill.

Fulfill] fulfilling is not a simple doing of

A evill, but the accomplishing of lust with love, pleasure, and full consent of will: as also perseverance in evill, by adding sinne to sinne.

A question. How farre doth the childe of God proceed in the lust of the flesh? *Answ.* He is assaulted by the lusts of the flesh: but he doth not accomplish them. More plainely: there are five degrees of lust, *Suggestion, delight, consent, the act, perseverance in the act. Suggestion*, and *delight*, whereby the minde is drawne away, are incident to the childe of God. *Consent* is not ordinarily: and if at any time the childe of God consent to the lusts of his flesh, it is but in part, against his purpose, because he is overcarried. Likewise the *act* or *execution of lust*, is not ordinarily and usually in the childe of God: if at any time he fall, he may say with *Paul, I doe that which I hate*. Lastly, perseverance in evill doth not befall the childe of God: because upon his fall he recovers himselfe by new repentance. In this sense Saint *John* saith, *He that is borne of God sinneth not*, 1 *John* 3.9.

B The Vse. Hence it followes, that the lust of the flesh is in the childe of God to the death: and consequently they doe not fulfill the law, neither can they be justified thereby, as Popish doctrine is.

Secondly, our duty is, not to accomplish the lusts of the flesh, but to resist them to the uttermost, *Rom.*13.14.

Thirdly, here is comfort for the servants of God. Some man may say, I am vexed and turmoiled with wicked thoughts and desires, so as I feare I am not Gods childe. I answer again, for all this despaire not. For, if thou hate and detest the lusts, that are in thee: if thou resist them, and wage battell against them: if being overtaken at any time, thou recover thy selfe by new repentance, they shall never be laid to thy charge to condemnation, *Rom.*8.1. It is here made a prerogative of Gods child, when the lusts of the flesh are in him, not to accomplish them, or to live in subjection to them.

C 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrary one to another, so that yee cannot doe the things which ye would.*

D These words are a reason of the former verse, thus: If ye walke in the spirit, yee shall not fulfil the lusts of the flesh, for the flesh and spirit being contrary, mutually resist & withstand one another, so as yee can neither doe the good, nor the evill which ye would.

Paul here sets forth a spirituall combate, of which sixe things are to be considered. The first is concerning the parties by whom the combate is made; namely, *the flesh, & the spirit. The flesh* signifies the corruption of the whole nature of man: and *the spirit* is the gift of regeneration, (as hath beene shewed.) It may be demanded, how these twaine being but qualities can be said to fight together? *Ans.* The flesh and the spirit are mixed together in the whole

whole man regenerate, and in all the powers of the soule of man. Fire and water are said to be mixed in compound bodies: light and darknes are mixed in the ayre at the dawning of the day. In a vessell of lukewarme water, heat and cold are mixed together: we cannot say, that the water is in one part hot, and in another cold, but the whole quantity of water is hot in part, and cold in part. Even so the man regenerate, is not in one part flesh, and in another part spirit, but the whole minde is partly flesh, and partly spirit; and so are the will and affections throughout, partly spirituall, and partly carnall. Now upon this mixture it comes to passe, that the powers of the soule are carried and disposed divers wayes: and hereupon followes the combate.

The second point concernes the meanes whereby this combate is made: and that is a twofold Concupiscence, expressed in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The lust of the flesh shewes it selfe in two actions. The first is, to desile and represse the good motions of the spirit. In this respect *Paul* saith, *when I would doe good, evill is present*: and *the law of the flesh rebels against the law of the minde*, *Rom.*7.21.23 Hereupon the flesh is fitly resembled by the disease called *Ephialtes* or *the mare*, in which men in their slumber, think they feele a thing as heavy as a mountaine lying on their brests, which they can no way remove. The second action of the flesh, is, to bring forth, and to fill the mind with wicked cogitations, and rebellious inclinations. In this respect concupiscence is said to tempt, intice, and draw away the minde of man, *James* 1.14. Againe, the lust of the spirit hath two other actions. The first is, to curbe and restraine the flesh. Thus S. *John* saith, that the *seed of grace keepes the regenerate that they cannot sinne*, 1 *Joh.* 3 9. The second action of the Spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus *David* saith, that *his reines did teach him in the night season*, *Psal.*16. And the Prophet *Isay* saith, *Thine eare shall heare a voyce, saying, here is the way, walke in it, when thou turnest to the right hand or to the left*, cap. 30. v. 21. And this voyce, (no doubt) is not onely the voyce of such as be teachers, but also the inward voyce of the Spirit of God in us. And thus by the concurrence of these contrary actions in one and the same man, is the combate made.

The third point is, concerning the cause of this combate; in these words [*and these are contrary one to another.*] The contrarietie of the flesh and spirit, makes the combate. And the contrariety is very great, for the spirit is the gift of righteousnes: and the flesh stands in a double opposition to it; for the first of all, the want of righteousnesse, and secondly, a proneness to all unrighteousnesse: that is to say, not a single, but a double privation or want of the grace or gift of God. Hence I ga-

A ther that man hath no freedome of will in good duties, before his conversion, because he is then wholly flesh, and wants the Spirit of God: and the flesh is flat contrary to the Spirit: and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followeth, that there are no such works, whereby a man may prepare himselfe to his own justification, for though the mind be enlightned with a generall faith, yet man before he be justified, is nothing but flesh: and flesh being in nature opposite to the spirit, can make no preparation for the spirit, no more than darknesse can make preparation for the entrance of light.

B The fourth point is, concerning the persons in whom this combate is to bee found. And they are beleevers, (not unbeleevers or wicked men:) such as the Galatians were, to whom this combate is said to belong. It may bee alledged, that naturall men have a combate in them. For they can say, *I see and approve that which is good, but I doe that which is naught.* *Answ.* This combate is between the naturall conscience, and rebellious affection, and it is incident to all men that have in them any conscience, or light of reason. But the combate of the flesh and the spirit, is of another kind, for in it the minde is carried against it selfe, the will against it selfe, and the affections against themselves: by reason they are partly spirituall, and partly carnall. Secondly, not all beleevers have this combate in them, but onely such as be of yeares: for infants, though they have the seede of grace in them, yet doe they want the act or exercise thereof, and therefore they feele not this combate, because it stands in action. Thirdly, this combate is in the godly for the time of this life onely, because in death the flesh is abolished, and consequently the combat it selfe.

C The first point is, in what things doth this combate shew it selfe? *Ans.* In all the actions of men regenerate, which *Paul* signifies, when he saith, *ye cannot doe the things which ye would.* For example; in prayer, sometime we feele fervent desires, and sometime againe deadnesse of spirit; sometimes faith, sometimes doubting. This combate is in all the actions of the godly, specially in good actions. Thus much *Paul* teacheth, when he saith, *I finde by the law of God, that when I would do good, evill is present*, *Rom.*7.21. And, *I doe not the good which I would but the evill which I would not, that doe I*, v.19. And that we mistake not, it must be remembred, that *Paul* speakes all this of himselfe, as being regenerate; that he speaks it not of this or that action, but of the course of his life, in which he willed and indeavoured to doe that which was good, and acceptable to God. And that appeares by the very words, which hee saith, *to will is present with me.* And, *I would doe good, but I doe it not.* Marke further, while *Paul* wils & indeavors to do that which is good, if he faile & do amisse, he may well say, *It is not I*

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that doe it, but the flesh that dwels in me. And ungodly men for the covering of their wickednes, if they say (as they doe) that *it is their flesh that sinneth, and not they*, they abuse the holy doctrine, and example of *Paul*.

The last point, concernes the effect of the combate, which is to hinder the godly, that they cannot doe that which they would, and that three wayes. First, it makes them that they cannot sinne, that is, live in practise of any one sin, 1 *John* 3.9. Secondly, if at any time they fall, it stayes and keepes them, that they sinne not with full consent of will. For they say when they sin, *The evill which I hate, that doe I.* Thirdly, though in the ordinary course of their lives they doe that which is good, yet by reason of this combate, they faile in the doing of it, *Rom.* 7. 18. *To will is present with me, but I finde no meanes to fulfill or accomplish that which is good.* Even as a sick man that is in recovery, for his affection, thinks he is able to walke a mile or twaine, and yet by reason of faintnesse and weaknesse he is scarce able to walke once or twice about his chamber: So the regenerate man, for affection, inclines to the best things; and yet by reason of the flesh, failes in the doing of them.

Thus much of the combate, the use followes. Hence I gather, that concupiscence or lust after baptisme, in the regenerate, is a sinne. For the lust of the spirit, is the thing that God requireth and approveth: now the lust of the flesh is directly contrary to it, as a defect or privation thereof: and therefore the lust of the flesh is properly a sin, whether consent of will goe with it, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly evill, for such as the cause is, such is the effect: now the mind and will of man, are the cause of his workes, and the minde is, partly carnall, and partly spirituall: so also is the will: and therefore the workes that proceed from them, are partly spirituall, and in part carnall. Vpon this ground it followes, that all the workes of regenerate men, are sinfull, and in the rigour of justice deserve damnation. *Objection.* Sinne is the transgression of the law: good workes are no transgression of the law: therefore good workes are no sinnes. I answer to the *minor*. The transgression of the law is two fold: One, which is directly gainst the law, both for matter, and manner: the second is, when that is done which the law requires, but not in that manner it should be done. And thus good workes become sinfull. The duty which the law requires, is done, but it is not done perfectly as it ought to be done, by reason of the flesh. Secondly, it is alleadged, that good workes are from the Spirit of God: and that nothing proceeding from the Spirit of God is sinne. *Answ.* Things proceeding from the Spirit of God alone, or from the Spirit immediately are no sinnes: now good workes proceed not onely from the spirit, but also from the minde and will of man, as instruments of the spirit. And when an effect proceedes from sundry causes that are subordinate, it takes unto it the nature of the second cause; hereupō workes are partly spirituall, and partly carnall, as the minde and will of the doer is. Thirdly, it is alleadged, that good workes please God; & that things pleasing God, are no sinnes. *Ans.* They please God; because the doer is in Christ, and so pleaseth God. Againe, they please not God before, or without pardon: for they are accepted, because God approves his owne worke in us, and pardons the defect thereof. Lastly, some object on this manner: No sinnes are to be done: good workes are sinnes: therefore not to be done. *Ans.* They are not simply sinnes, but onely by accident. For as God commands them they are good; and as godly men doe them, they are good in part. Now the reason holds onely thus; that which is sin, so farre forth as it is a sin, or if it be simply a sinne, is not to bee done. Now then upon this doctrine it followes, that there is no justification by works, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it followes, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the flesh. This mixture the godly feele in themselves, to the great griefe of their hearts. When they would beleeve, their mindes are oppressed with unbelife. They see more ignorance in themselves, then light of knowledge. There are a number amongst us, that say, they know as much as all the world can teach them, that they doe perfectly believe in Christ, and ever did, that they love God with all their hearts, and did never so much as doubt of the mercy of God. But these men are voide of the grace of God; they are like empty barrels that make a great sound: they never knew what is meant by the combate of the flesh and spirit.

Fourthly, we are hereto be admonished, in all duties of religion to use industry, & paines, by willing, striving, and indeavouring to the uttermost, to doe that which we ought to do. We must use *asking, seeking, knocking. Mat.* 7. 7. We must with *Paul* use *wrestling in our prayers to God. Rom.* 15. 30. They that would have knowledge in the booke of God, must doe more then heare a Sermon: they must strive against their ignorance, and blindnesse, and laboriously exercise their senses in the discerning of good and evill. They that would beleeve, must strive against their naturall unbelife, and endeavour to beleeve. *Blessed* (saith *Salomon, Prov.* 28.) *is the man that feares himselfe*, or *imures himselfe to feare. Paul* saith of himselfe, that *he laboured and tooke paines to keepe a good conscience, Act.* 24. 16.

Lastly, by reason of this combate, wee are put in minde to use sobriety, and watchfulnesse over our owne corruptions, with much and

and instant prayer, lest we fall into temptation, *Mat.* 26. 41. Wee should practise these more then wee doe: for beside the enemies without, we have an enemy within that seeks our perdition.

18. *And if yee be lead by the spirit, ye are not under the law.*

In the 13. verse *Paul* propounds a maine rule of good life, *Give no occasion to the flesh*; and for the better keeping of this, hee gives a second rule, vers. 16. *Walke in the spirit.* Of this second rule he gives two reasons. The first is taken from the contrariety of the flesh and the spirit v. 17. The second is in these words: *They that walke according to the spirit, are freed from the curse of the law.*

In these words, *Paul* sets down three things. The first is the office of the spirit, which is first of all, to regenerate & renew all the powers of the soule; and secondly, to guide and conduct them that are regenerate, *Psal.* 143. 10. In this guidance or conduction, there are foure actions of the spirit. The first is, *Preservation*, whereby the holy Ghost maintaines the gifts of regeneration in them that are regenerate. The second is, *Cooperation*, whereby the will of God, as the first cause, works together with the regenerate will of man, as the second cause. And without this cooperation mans will brings forth no good action; no more then the tree which is apt to bring forth fruite, yeelds fruit indeed, till it have the presence and cooperation of the Sunne, & that in the season of the yeare. The third, is *Direction*, whereby Gods spirit ordereth and establisheth the minde, will, and affections in good duties, 2 *Thes.* 3. 5. The last, is *Excitation*, whereby the spirit stirres and still moves the will and minde, after they are regenerate: because for the time of this life, the grace of God is hindered and oppressed by the flesh. Hereupon after regeneration, there must still be new *inclining. Psal.* 119. 36. new *drawing Cant.* 1. 3. new *working* of the will and the deed, *Phil.* 2. 13.

Hence it followes, that beside the antecedent, and first grace, there is necessary a subsequent, or second grace. For we doe not that good which we can doe, unlesse God by a second grace make vs doe it, as he made us able to doe it by the first grace.

The second thing is, the office of all true beleevers: and that is, to resigne themselves in subiection to the worke of Gods Spirit: Now Gods Spirit works in and by the word of God. And hereupon this subjection hath two parts. The first is, to make trialL, inquiry, & examinatiō, what is the good will of God, in every thing *Rom.* 12. 2. Thus did *David, Psal.* 119. 49. *I am thine, save me, for I seeke thy commandements.* The second part is, to deny our selves, and to conforme our mindes, consciences, wills, affections, in all things, to the foresaid will of God, *Rom.* 12. verse 2. Let all such as desire to be spirituall, remember and make conscience to practise this.

The third is the priviledge of beleevers, in the last words, *Ye are not under the law.* Vnderstand this, in respect of the curse and condemnation of the law, for otherwise, we are al under the law, as the rule of good life. The priviledge then is, that God doth not impute the defects of obedience to such as truly beleeve and repent, but he accepts their imperfect obedience, as perfect and absolute. This serves to comfort them that grieve, because they feele the want of sanctification in themselves. For if they can, and doe will that which is good, & endeavor themselves in the course of their lives according to their will, let them not feare over much, when their obedience is defective: because they are not under the rigour of the law: & therefore God accepts the will and endeavour to obey, for obedience. And the consideration of Gods mercifull acceptation, must stirre us up to an earnest care and conscience of all good duties.

19. *Moreover, the workes of the flesh are manifest, which are adultery, fornication, uncleanes, wantonnesse.*

20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.*

21. *Envy, murthers, drunkennesse, gluttony, and such like: whereof I tell you before (as I also have told you before) that they which doe such things, shall not inherit the kingdome of God.*

Paul before delivered this rule in generall termes, *Give no occasion to the flesh*, and *fulfill not the lust of the flesh.* Now hee proceeds further in way of declaration, to make a Catalogue or rehearsall of the particular workes of the flesh, which were in use, and knowne to the Galatians. And this hee doth for weighty cause. For wee are full of blindnesse, and see not our corruption: and we are full of hypocrisie: and therefore ready to esteeme ourselves spirituall, when wee are carnall. And therefore this Catalogue serves fitly as a table or glasse to discover the corruption of mans heart, by the fruits thereof.

After *Pauls* example every man shall doe well to make a Catalogue of the sinnes of his whole life. By this meanes shall wee better know our selves, and take a manifest view of our sinfull condition.

In this Catalogue I consider three things: the condition of the workes of the flesh: the kindes of them: and the punishment thereof. The condition is, that the workes of the flesh are said to be *manifest*, not onely to God, but even to men that have the light of reason, and natural conscience. Hence it follows, that there is a matter sufficient for the condemnation of them that never knew the Gospell. For though the flesh it selfe be secret and hidden, yet the workes of the flesh are manifest to the naturall man. And this must further admonish us, never to hide or excuse our sinnes, but freely to confesse them before God, and before men also, when need requires.

Whether we confesse them or no, they are manifest, and the ingenuous confessing or uncovering of them, is the way to cover them, *Psal.* 32. 1. 4.

Touching the kinds of sorts of the workes of the flesh, they are in number seventeene: I may reduce them to foure heads. The first sort are against chastity, the second against religion, the third against charity, the last against temperance.

The workes of the flesh against chastitie, are foure: and they are placed in the first ranke for just cause: for by them, men are brought to reprobate minded, *Rom* 1. 28. and to bee without sense or feeling, *Eph.* 4. 19. and the body which should be the temple of the holy Ghost, is made a stable and a stie for the devill.

Adultery] it is the incontinency of persons married, or of persons whereof one at the least is married, or betrothed. I say betrothed: because one and the same punishment is designed to married and betrothed persons: and therefore the sinne is like in both.

Deut. 22. 22, 23, 24.

If adultery, which is the breach of wedlocke, be a worke of the flesh, then damnable is the decree of Pope *Syricius*, that mariage it selfe was the pollution of the flesh. It may be objected, that young widowes by marying *have damnation, and breake the faith of baptisme*, 1 *Tim.* 5. 12. *Answ.* They are not said to breake the faith of baptisme, because they may: but because they waxe wanton against Christ, and to mary: that is, cast off the reines of obedience, by committing fornication, and then for to cover their offence, they mary. This I take to be the right sense of that place.

Adultery is named in the first place, and that for speciall cause. For as it is a common, so it is also a great sinne. For it is the breach of the covenant of mariage, made in the presence of God, and unto God: and therefore it is called *the covenant of God, Prov.* 2. 17. It is the punishment of Idolatry, *Rom.* 1. 24. It is a sinne greater then theft, *Prov.* 6 30, 32. The committers of this sinne cut off themselves from humane societie, and become men of death, and women of death, according to Gods law. And it will never be well with humane society, till adulterers bee made felons, their lives taken from them, and their goods confiscate. Lastly, this sinne bringeth the ruine of the families of adulterous persons: and it sets a fire in them, that burnes to destruction.

Fornication] it is the incontinency of single persons. Marke how it is made a manifest worke of the flesh. Hence it followes, that *fornication* is no light matter, or a thing indifferent, as some have taught. It may be objected, that it is numbered among things indifferent, *Act.* 15. 29. for with strangled & blood, is joyned *fornication*. *Answer.* The Gentiles indeed esteemed it as a thing indifferent: and here upon it may be, it is joyned with things indifferent. But the judgement of the Church was otherwise: and this opinion of the Gentiles is confuted by *Paul*, 1 *Cor.* 6. Againe, it may be objected, that the Lord commanded the Prophet *Ose* to take unto him an harlot, *Ose* 1. 2. *Ans.* It was done in type or figure: and then the words of the Lord carry this sense, *Take unto thee a wife of fornication*, that is, prophesie and publish, that thou art like one that takes a wife of fornication. Againe, if the thing were done indeed, yet did not the Prophet take an harlot to live in fornication with her, but at Gods commandement, to live with her according to Gods ordinance, namely, in mariage.

Again, hence I gather, that there is no warrant for the toleration of fornication. For it is a foule and manifest worke of the flesh. Magistrates may *not doe evill, that good may come thereof, Rom.* 3. 8. Whosoever doth evill, must feare: because the Magistrate beares the sword to punish, *Rom.* 13. 4. And the commandement of God was, that *there must be no whore in Israel, Deut.* 23. Therefore the permissiō of the Stewes in Rome is without warrant; and the rather, because there the prohibition of mariage (in sundry orders of men) beares sway.

Vncleannesse] the incontinency against nature, as incest, the sinne of Sodome, and such like. Marke, where these sinnes were knowne, there they are named particularly by *Paul*, as among the Romanes, *Rom.* 1. 27, 28. and to the Corinthians, 1 *Cor.* 6. 9, 10. but where they are not knowne, as in Galatia, there they are onely mentioned generally, least by naming of them, he should after a sort teach them.

Wantonnesse] that is, the open profession and ostentation of incontinency: by unchaste words, wanton gestures, and wanton apparell. Hence it appeares, that wee are to detest all signes of incontinency: and that we are to be chast, not only in deed, but also in our words, gestures, and behaviours.

The punishment of these sinnes is in verse 21. in these words, *They which doe these things shall not inherit the kingdome of God.* And it must be remembred, that this threat or curse must be applyed to every one of these sinnes particularly.

The Vse. There are a number of men, that live secretly in these sinnes, adultery, fornication, &c. And because they professe Christian religion, and sometime come to the Church, and to the Lords table, they thinke all is well, and they suppose there is no danger. Thus *make they a covenant with hell and death, Isa.* 28. But they deceive themselves: for God is unchangeable, and all his threats shall bee accomplished. And no adulterer, no fornicator, no unclean person shall enter into the kingdome of God, whatsoever men suppose or dreame.

Secondly,

Secondly, by the consideration of this threat, we are admonished to flye adultery, fornication, wantonnesse, &c. They say, these are but tricks of youth. Belike then it is but a tricke to lose the kingdome of heaven. *Salomon* saith, *Blessed is the man that feareth, or cauteth himselfe to feare, Prov.* 28. 14. Now that shall be done, when wee terrifie our selves from these offences, by letting Gods judgements before us.

Lastly, some man may say, what shall they doe that are overtaken with these sinnes, if the doers thereof cannot enter into the kingdome of God? *Answ.* Their case is dangerous: and there is but one way to helpe them in the world, and that is to cease from adultery, fornication, uncleannesse, wanton nesse, and to doe the contrary, *Psal.* 34. 14. And this will doe the deed: for the promise of God is, *He that confesseth his sinnes, and forsaketh them, shall have mercy. Prov.* 28. 14. And this promise of God is not contrary to his threat. For so long as men are doers of these sinnes, or any one of them, they are out of Gods kingdome, and when they cease to be doers of them, and contrariwise exercise themselves in the workes of chastity, possessing their vessels, that is, their bodies, in sanctification and honour, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men, not as they have beene, but as they are.

In that these foure sinnes, *Adultery, fornication, &c. are manifest workes of the flesh*, we are taught three things. The first is, that we must stocke up the root of these sins, that is, mortifie the passion of concupiscence, *Col.* 3. 5. 1 *Thess.* 4. 5 which is nothing else but an inordinate inclination to these vices. And it is mortified in us, if we learne to feare God in his word, and in the commandement that forbids adultery. For the feare of God cleanseth both heart and life. *Joseph* tempted by his Mistris to folly, by this meanes eschewed the offence, saying, *Shall I doe this, and sinne against God?* Further, it must bee remembred, that without holinesse no man can see God, or have fellowship with him, *Heb.* 12. 14. And while the lust of concupiscence beares the sway, there is no holinesse: and therefore no fellowship with God.

The second rule is, that all occasions of these sinnes must bee cut off, two specially, *Idlenesse*, and the *pampering of the body*. For Idlenesse, consider *David*, who when he was out of civill wars, and free from banishment, at peace in his owne house, his wandring affection caried him to commit adultery. And the Israelites when they were stored and pampered with all the blessings of God, gave themselves to the committing of these offences, *Throm.* 5. 7. 1 *Cor.* 10. 7. and the people of Sodom and Gomorrha, *Ezek.* 16. 49.

1 Sam. 11.

The third rule is, that all signes of these vices must be avoided and detested, that is, any speech or action, that may signifie or give suspition of an incontinent disposition: as light talke, wanton behaviour, curious meate and excesse in trimming of the body, suspected company, or company that may in likelihood bee suspected. For it is Gods will, that not onely the vice it selfe, but also the appearance of every vice should be avoided, 1 *Thess.* 5. 22.

Idolatry] The 8 consort of sinnes follow, which are against godlinesse: and they are three, *Idolatry, Witchcraft, Heresie*. *Idolatry* is the worship of idoll gods. An idoll is taken two wayes. First idoll, a fiction, or a thing merely devised, is an Idoll: again, when we conceive a thing that is, otherwise than it is, it is an Idoll. So likewise Idolatry is twofold. One is, when something that is not God, is set up in the roome of God: and that is done three wayes. One is, when the godhead is ascribed to a creature, as when it was said to *Herod, The voice of a god, and not of man*. The second is, when any property of the godhead is ascribed to the creature. The third is, when the affections of our hearts are given to the creature. Thus covetousnesse is called Idolatry, *Col.* 3. 5. because it makes men put their affiance in riches.

Acts 12. 22.

The second kinde of *Idolatry*, is to worship the true God with devised worship, as namely with, in, and at images, set up to the honor of God. This *Idolatry* is forbidden in the second Commandement, as *Moses* hath expounded the Law, *Deut.* 4. 16. *Thou sawest no image in the day I appeared in Mount Sinai: therefore thou shalt make no image, namely of God.* It is alledged, that the commandement onely forbiddes the making of the images of false gods. I answer, and of the true God also. *Aaroni* calfe was an image of the true God, *Exo.* 32. 5. And it must be observed, that *Iehu* destroyed the Idols of Baal, 2 *Kings* 10. 26. and withall remained still in the sin of *Jeroboam*, v. 31. which was to worship the calfes in Dan and Bethel, which were images of Iehova. And for this he is discommended.

The use. By this we see that the Romish religion is a carnall religion, for it teacheth Idolatry foure wayes. First, it injoyneth men to give to the *Consecrated Host* the name and honour of God. And thus they set up unto themselves a breaden god made with mans hand. An Idol as abominable as ever was among the Gentiles. Secondly, it teacheth men to invocate Angels, and Saints departed: and thereby it gives unto them the searching of the heart, the hearing and helping of all men, at all times, and places, according to their severall necessities: and these things are the properties of the godhead: and therefore whether they call this invocation, *Latria*, or *Dontia*, it matters not: it is flat idolatrie, because the honour of God is given to the creature. Thirdly, it teacheth that wee may put confidence in workes, so it bee done in sobriety. Lastly, it adoreth God, in, at, and before images: and so it bindes the presence,

grace, and operation of God to them, without his word. Papists alledge for themselves, that they intend to worship none in images but the true God. I answer, it is nothing that they say. Not mans intention, but Gods will makes Gods worship. Let them shew Gods will, if they can. If they cannot, then they must know that it is but an Idoll god, which they worship. For there is no such God in nature that will bee worshipped in images, but an Idoll of their owne braines. They alledge againe, that God may as well be worshipped in Images, as a Prince in the chaire of Estate. I answer, the reason is not like. The worship of Images is religious, the reverence to the chaire of Estate, is meerly civill, and in civill respect, and according to the Princes will, and so is not the bowing to Images according to Gods will. Let them prove it if they can. That God was worshipped before the Arke, wee approve of it. For it was his word and will. Let us heare the like word for images of God and Christ, and then we are ready to revoke the charge of idolatry.

A

Againe, by this we see that many of us are very carnall. For though wee detest *outward idolatry*, yet the *inward idolatry* of the heart abounds among us. For looke where the heart is, there is the God. Now the hearts of men are upon the world, and upon the riches, and pleasures thereof. For them we take the most care, and in them we place our chiefe delight, whereas God in Christ should have all the affections of our hearts.

B

Witchcraft] The word φαρμακεία, properly signifies *poysoning*, but here it is fitly translated *witchcraft*: because all poysoning is comprehended under murther which followeth. And the Magitians of Ægypt, *Exodus* 7. are called φαρμακοὺς in the translation of the Seventy, as also the wise men, *Daniel* 2. Now if they had bin but poysoners, they had not bin fit for *Pharaohs* and *Nabuchadnezzars* turne, neither would they have desired their presence and helpe.

C

Witchcraft signifies all curious arts, wrought by the operation of the devill. For the better conceiving of it, I will consider two things: The *ground* thereof, and the *kindes* of witchcraft.

D

The *ground* is a league or compact with the Devill. It is twofold: an *expresse* or *open league*, and *secret league*. The *open league* is, when men invocate the Devill in expresse words, or otherwise make any manifest covenant with him. The *secret league* is, when men use meanes, which they know have no force, but by the operation of the Devill. And the very using of such meanes in earnest, is an implicit covenanting with the Devill. By true faith wee make a covenant with God; then a false faith, in the use of Satanicall ceremonies, makes a covenant with the devill. And without this, there is no practice of witchcraft.

There are three kindes of witchcraft. The first is, *Superstitious divination*, which serves to tell men their fortunes, or to reveale secrets by the flying of fowles, by the intrailes of beasts, by the observation of starres, by consulting with familiar spirits, and such like, *Deut.* 18. 11. The second is, *juggling*, which is to worke wonders, or feares, beyond the order of nature, as did the Magitians of Ægypt. The third, is *charming* or *inchanting*, which is by the pronouncing of words, to procure speedy hurt, or speedy helpe.

The use. By this we see that we are a carnall people. For in the time of distresse upon extremity, figure-casting, and charming, are overmuch used. And yet both of them are full of superstition, and folly. For the reveaking of things to come is Gods: and the stars are universall causes, working upon all things alike: and therefore it is not possible by them to foretell events that are contingent, or casuall. And words have no force in them, but to signifie. And therefore when they are applyed to cure diseases, they are abused to a wrong end, and their operation is from the devill. And for this cause they are to be avoided of Christian people. It may be said, how may we discerne of charmes, that we may the better avoyd them? *Answ.* Keepe this Rule in memory alwayes. Such observations, of whose force and efficacy there is no reason or cause either in the thing done, or in the institution of God, have their operation and efficacy, from some compact and society with the devill. As for example: scratching of the suspected Witch, is said to be a meane: to cure witchcraft: but indeed it is a charme, and a practice of witchcraft. For it hath no such force from the institution of God, because it is against the first Commandement: and no naturall reason can be rendred, why drawing of blood should cure witchcraft. The action therefore is a sacrifice to the Devill: and in way of recompence, the cure is done by him.

It may be said, What should we doe in distresse, if such helpes may not be used? *Answ.* We are to use approved & ordinary meanes: and for the rest, namely, the event, to leave it unto God, living by faith, and casting our care on God, and quieting our hearts in his will, whatsoever comes to passe. It is a want of faith thus *to make haste* for delivery before the appointed time. And whereas it is thought that some persons have the gift of God, by words presently to cure any disease, whereupon they are called *wise* or *cunning men* and *women*, it is false: it is no gift of God, but rather a curse, that leaves them to be deluded by the devill, who is the worker of these cures, when Satanicall and superstitious meanes, and that in a false faith, are used.

For the better conceiving of the sinne, it may be demanded what is a witch? *Answ. One that wittingly, and willingly, useth the assistance of*

of the devill himselfe for the revealing of secrets, for the working of some mischiefe, or for the effecting of some strange cure. I say *wittingly*, to put a difference betweene witches, and some superstitious persons, who use charming, and by it do many cures: perswading themselves, that the words which they use, have force in them, or that God hath given them a gift, to doe strange things. Such people in a naturall honesty, detest all knowne society with the devill; in that respect they are not the witches which the Scripture adjudgeth to death, yet are they at the next doore to them: and therfore they are to bee admonished by Magistrates and Ministers to relinquish their superstitious practices; and that upon a double ground. I. Nothing hath efficacy but by the ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new institution in the word. And the efficacy of things that comes by any other meanes, is by Satanicall operation. II. Charmes, inchantments, and spels whatsoever, have no force, unlesse we beleeve that they can doe us good. Now this faith is a false faith, and the service of the devill. For wee must beleeve nothing, doe nothing, without, or against the word of God. If these two rules be observed, not only charming, but all witchcraft shall be banished out of the world.

A

Againe, it may be demanded, what are the signes that serve to discover a witch? *Answ.* This discovery is very hard. For witches doe their feats in close manner, not onely by foule and open cursing, but also by faire speaking, and by praising of things. And hereupon we have a fashion in England, when we praise any thing, withall to blesse it, (as to say, *It is a goodly child, God save it,*) that our speech may not be suspected of witchcraft. Nevertheless there are five speciall things that serve to discover a witch. One is, the free confession of the accused or suspected witch. The second is, the confession of the associats of the witch. The third is, Invocation of the Devill. For that is to renounce baptisme, and to make a league with the Devill. The fourth is, Evidence, that the party hath entertained a familiar spirit, in the forme or likenesse of some visible creature. The fifth is, Evidence of any action or actions, that necessarily presupposse a league made with the devill. As for example: if the party shew a mans face in a glasse: though he professe angelicall holinesse, hee is in league with the Devill, by whose meanes the feat is wrought.

B

There are besides these, other signes, but they are either false, or uncertaine. A man is sicke, he suspects that hee is bewitched: hee takes it on his death that such a party hath bewitched him. All this is nothing but the suspition of one man, and therfore no proofe. Likewise the testimony of some wizzard, is but the testimony of one, and it is the devills testimony, and therefore not to bee received.

C

Againe, neighbours fall out, threatnings are used in anger: afterward, the party threatned, is either sicke, or he dyes; hereupon the party that used threatning words, is accused of witchcraft. And this is the common course. But great circumspection must bee used, for sicknesse and death may arise of many other causes. Lastly, markes in the bodies of men and women, are uncertaine signes of witches. All this I note the rather: because if a judgement befall a man in his family, presently (according to the common fashion) he saith he is hurt by evill tongues, & challengeth some one or other, of witchcraft: whereas his owne ignorance, unbeleefe, contempt of Gods word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods judgements upon him.

D

Heresies] The word heresie generally signifies any opinion, either good or bad. More specially, it signifies any errour in Religion. Thus Ecclesiasticall writers take it. For they condemne for Heretikes such as erred in small points holding the foundation, as *Vigilantius, Novatus, &c.* And the very opinion that there are *Antipodes*, was condemned for heresie, though it be a matter of small moment. Yet most properly, Heresie may bee thus defined: *It is an errour in the foundation of Christian Religion, taught and defended with obstinacy.* Thus *Paul* saith, *Tit.* 3. 11. that *an heretike is perverted*, that is, put before the foundation: and *condemned of himselfe* in his sinne, that is to say, he erres obstinately even against his owne conscience.

A

I say that heresie is *an errour in religion*, to put a difference betweene an errour in Divinity, and an errour in Philosophy, which is not teatmed heresie: and againe, to put difference betweene schisme, and heresie: for heresie is in doctrine, schisme, in manners, order, regiment. Againe, I say heresie is an errour, *in the foundation of Religion*, to distinguish it from errours that are in smaller points of Divinitie. Some teach that *Abraham* was borne the 70. of *Terah*, some the 130. of *Terah*: Both cannot be true: yet neither of them are heresie. Some teach that *Daniels* weekes beginne straight after the returne out of captivity: others teach that they must beginne 80. yeares after: both cannot be true: yet neither opinion is heresie. So there are sundry opinions touching *Ophir*, *Tarshish* (to which *Ionah* fled) and *Decapolis* in the Gospell: and all cannot be true: yet they are not heresies, because they concerne onely times, and places, and other circumstances of the Bible. Lastly, I say that heresie is *maintained with obstinacy*, to distinguish heresie, and a single error. For there are three things in heresie, *an errour* in the maine doctrine, *conviction* of the party touching his errour, and *obstinacy* after conviction.

B

The use. In that heresie, an errour in the minde or understanding, is made a worke of the flesh: hence it followes, that the word *flesh* signifies

signifies more than *sensuality*: namely, the corruption of the higher powers, even of the minde and conscience: though Papists teach otherwise.

Againe, if heresie bee a worke of the flesh, our duty is, to detest and eschew heresies: and that we may for ever preserve our selves from them, three rules must be observed.

I. We must propound unto our selves the right Principles of Religion. For as every Art hath his confessed principles, so hath Divinity: The head and chiefe Principle whereof, is this: *All Scripture of the Prophets and Apostles, is given by inspiration of God.* This is the foundation of all true faith: here is the highest stay and stoppe. This principle is the demonstration of all doctrines, and conclusions; and it hath no principle above it selfe, whereby it is to bee confirmed. As for humane reason, it is no principle of Religion. For it is imperfect and erroneous, and serves onely to make men without excuse. Indeed in the minde of man, there are certaine naturall conclusions that there is a God, and that he is to be worshipped, &c. but the certainty of these, is in the written word. Wee can by reason dispute of the creation of the world, but a full certainty we have not by reason, but by faith in the word, *Heb.*11.3. Againe, the Papist makes the authority of the Church a principle. For that is the first ground which they lay downe, that we must captivate our senses to the authority of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be said, that Scripture is the sense of the written word: and this sense must bee from the Church. *Answer.* Scripture it selfe is both *the glosse*, and *the text*. Scripture is the best interpreter of it selfe. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogy of faith, in the plainer places of Scripture, is the proper and infallible sense of Scripture. Thus fetching the senses of Scripture from it selfe, wee shall keepe our selves within the limits of Scripture, and in the matter of our salvation have certainty of faith, which we shall never have, if we listen to reason, tradition, and the authority of men.

II. Reade the Scriptures: and bee a doer of them in the exercises of invocation, faith, repentance, then shalt thou never be a heretike. It is Gods promise, *John* 7.17. *If ye will obey, ye shall know whether my doctrine be of God or no. Psal.*25. 14. *The secret of the Lord is revealed to them that feare him.* Marke them that make apostasie, and become Papists: they are such as never had a minde to love and obey the religion, in which they have beene baptized and brought up.

III. *Col.* 2.8. *Let no man spoile you through Philosophy. Paul* doth not condemne the Philosophy of the Gentiles, but he puts a caveat, that it be used with circumspection, as Merchants use the sea, to wit, in eschewing rocks, and sands, and pyrates. So Students may use the Philosophy of the Gentiles, but they must take heed, lest their minds be corrupted with the errours thereof, which are to be considered. Naturall Philosophy gives too much to nature, or to second causes; and too little to God. It puts downe principles flat against the word, as the eternity of the world, and the mortality of the soule. Morall Philosophy placeth happinesse in civill vertue out of Christ: it teacheth, that vertue is a meane or mediocrity of affection, whereas in true vertue there is not onely restraint or moderation of affections, but also the renovation of them by regeneration. It teacheth that urbanity in jesting and frumping, is a vertue; *Paul* saith no, *Eph.*5. 4. It teacheth that Magnanimity, whereby a man thinkes himselfe worthy of great honour, is a vertue: but it is contrary to Christian humility, *Psal.*13. 11. 2. Lastly, it teacheth that man hath a freedome of will in good actions: which doctrine applyed by the Schoolemen to matters of religion, is false and erroneous.

The third head of sinnes are such as are against *Charity*, and they are in number eight.

The first is *Emmity*: of it I consider three things. The first is, whether it be a sinne, or no? for somewhat may be objected to the contrary.

*Object. I. Psal.*139.21. *Doe not I hate them that hate thee? Answ. David* here speaks of the hatred, whereby he hated Gods enemies, not in respect of their persons, but in respect of their sinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be understood.

Object. II. Luke 14.26. *He that will be a disciple of Christ, must hate father, and mother, and his owne soule. Answer.* This hatred is not simply commanded, but onely in a certaine respect, namely, as father, and mother, and a mans owne soule, are in comparison opposed to God, and Christ, in regard of whom they are utterly to be despised.

*Object. III. Rom.*9 13. *God chose Iacob, and hated Esau*: and we must bee like unto God. *Ans.* We are to be like unto God in holinesse and the duties thereof, and not in the Soveraignty and Lordship over the creatures, whereby he either loves or hates them.

Object IV. It is the universall nature of all creatures to flee their contrary: therefore men may hate their enemies. *Answ.* Man and man are not contrary in nature, or naturall properties, but are all one flesh; the contrariety that is, is by reason of the corruption of nature.

The second point is, what is this *Emmity? Answ.* It is a perverse disposition of minde, whereby men remember injuries, discourtesies, and unkindnesses, and cary about them a purpose, and desire to doe like for like, when which time and place shall serve. Thus did *Esau* hate *Iacob*, *Gen.* 27. 41. and *Absalom* his brother *Amnon*, *2. Sam.* 13.

The third point, where is this *Emmity? Ans.* Every where among us. For we daily see person divided against person, family against family, and corporation against corporation. This shewes that wee are carnall: and that Gods kingdome takes no place among us as it should. For in it the lambe and the wolfe dwell quietly together, *Isa.*11. The remedy of this emmity is, that all be of one mind, desire, and affection, in the receiving and furthering of the Gospell of Christ, 1 *Cor.* 1.11. If in the maine point there bee a concord, in lesser matters the agreement will be easie.

Debate] It is a contention in words, whereby men strive, who shall shew most courage, who shall get the victory, and who shall carie away the last word, no respect had of equity, or truth. In this respect, *crying*, or *lifting up the voice*, in reasoning, is condemned, *Eph.*4.31.

Emulation] There is a good *emulation*, and that is when men strive to bee like to them that excell in vertue, or goe beyond them. And it is commanded by the Holy Ghost, 1 *Cor.*14.12. and it were to be wished that it were more common than it is. Beside this, there is a *carnall emulation*, whereby men that excell in any thing, grieve that any should be equall to them, or goe beyond them.

The use. If to grieve at anothers mans excellency, be a worke of the flesh, then it is our duty to reioyce in the excellency of others. Thus did *Moses when Eldad and Medad prophecied. Numb.*11.29. And *Iohn* the Baptist, *when Christ increased, and he decreased, Iohn* 3. 29.30. And *Paul* gave thankes as well for the graces bestowed on the Churches, as for gifts bestowed on himselfe.

Anger] Of it I consider three points. The first is, whether there bee any lawfull anger? *Answ.* Yea: Christ (in whom was no sin) was angry, *Marke* 3.5. When there is a just cause of anger, then is anger just. When there is a manifest offence of God, there is a just cause of anger: therefore anger is then just.

The second is, when is anger a sinne? *Ans.* When men are hasty to bee angry, *Eccles.* 7. 11. and are offended at every thing that goes against their mindes. Or againe, having a just cause to be angry, yet they keepe no measure in their anger.

The third point is, the Remedy. And that is here set downe. Hastinesse is a worke of the flesh, or of corrupt nature, and it barres men from the kingdome of heaven: and therefore it is to be avoided.

Contention] There are sundry kindes of lawfull contention, as contention with the enemy in just warre: contention at the barre with an adversary in a just cause: contention in disputation with an heretike: contention in Schoole disputation for exercise and trials sake.

Contention is carnall, and sinfull, in respect of matter, and manner. In matter, when men contend for things, for which they should not contend, as the Disciples for primacy, *Luke* 22. or when contention is without forgiving, forbearing, or suffering; and that in trifling matters, 1 *Cor.* 6.7. Contention likewise, is faulty, in respect of maner, when men wilfully defend their owne private causes, no regard had, whether they be right or wrong, true or false; and by this meanes they often oppugne truth, or justice, or both. Of this kinde are the warres of the Rebels in Ireland: the warres of the Spaniard in the Low-countries: and the suits of many quarrelsome and contentious persons among us.

The use. *Doe nothing by contention, Phil.* 2.2. And therefore wee must forgive, put up, as much as may be, and yeeld of our right.

Sedations] The originall word signifies such dissentions in which men separate one from another: and that is done two wayes, either by schisme in the Church, or by faction in the Common-wealth.

Quest. Why are not wee schismatikes in England, Scotland, Germany, considering wee have dissenting and separated our selves from the Church of Rome? *Answ.* We indeed have separated our selves, but they of the Church of Rome are schismatikes: because the cause of our separation is in them: namely, their idolatry, and their manifold heresies. The case is the like: A man threatens death to his wife: hereupon shee separates. Yet not she, but he makes the separation: because the cause of separation, and the fault, is in him. *Hypocrite.*

For the avoyding of schisme and sedition, remember two rules. I. So long as a Church, or people, doe not separate from Christ, wee may not separate from them. II. *Prov.*24.21. *Feare the King, and meddle not with them that varie*, that is, make alterations against the lawes of God, and the King. Indeed subjects may signifie what is good for the State, and what is amisse: but to make any alteration in the state, either civill, or ecclesiasticall, belongs to the supreme Magistrate.

Envy] It is a compound of carnall griefe and hatred. For it makes men grieve and repine at the good things of others, and to hate the good things themselves. Thus the High Priests of envy hated Christ, and all his most excellent sayings and doings, *Matth.* 27. 18. At this day, they which have any good things in them, are commonly condemned for hypocrites, and their Religion for hypocrisie. All this is but the censure of envy.

The use. That wee may depart from Envie, wee must love them that feare God: and love the gifts and graces of God wheresoever they be: even in our enemies.

Murtherers] *Objection. I.* A plant lives, a beast lives, and man lives: the cropping of a plant,

plant, and the killing of a beast, is no sinne: why is it then a sinne to kill a man? *Answer.* God hath given liberty for the two first, and hath restrained us in the latter: so goine, the life of a plant is but the vigour in the juice, and the life of a beast is but the vigour in the blood, *Gen.* 9. 4. but the life of man is in spirit and spirituall substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Object. II. The Magistrate kills without sinne. *Ans.* The killing which is in the name of God by publike revenge, is not murther. And *Paul* onely condemnes that killing, when men take the sword, and upon their owne wills slay and kill by private offence.

Object. III. *Sampson* is said to kill himselfe, *Judges* 16.30. and hee sinned not in so doing. *Answer.* *Sampson* was a Judge in Israel, and tooke publike revenge of his enemies: and in this revenge hee hazarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but onely to take revenge. Secondly, his example is speciall. For he was in his death a figure of Christ. The words, *Matth.* 2. *He shall be called a Nazarite*, are first spoken of *Sampson*, and then applyed to Christ, in whom was verified that which *Sampson* figured. For as *Sampson* conquered his enemies more in his death, than in his life: even so did Christ.

Object. IV. For the avoyding of some great danger, or some great sinne, as the denyall of Christ in persecution, men may make away themselves: so said the Donatists. *Ans.* Death is no remedy in this case, but faith in the promise of God: which is, that he will give an issue in every temptation, 1 *Cor.* 10.13.

The use. Seeing *murther* is a worke of the flesh: our duty is by all meanes to preserve both our owne and our neighbours lives. Life is a treasure. For by it we have time and liberty to glorifie God, to doe good to our neighbours, and to save our owne soules.

The sinnes of the fourth sort, are against *temperance*: and they are two; *drunkennesse*, *gluttony*. For the better conceiving of the nature of these sinnes, we are fi st of all to consider the right manner and measure of eating and drinking, of which I deliver two rules. I. We may use meat and drinke, not onely for necessity, but also for delight, *Psal.* 104. 15. II. That measure of meat and drinke, which in our experience makes us fit both in body and mind for the service of God, and for the duties of our callings, that measure (I say) is fit, convenient, and lawfull. This is a confessed principle in the light of nature.

Drunkennesse then is, when men drinke either in wine or strong drinke, beyond this measure: so as there followes an intoxication of the powers of the soule. And in the sinne there are two things: excessive drinking, and the distempering of the powers of the soule.

Gluttony is, when men in eating, goe beyond the measure before prescribed. This *gluttony is that, which now adayes is called revelling, rioting, swag-gering.* And it is fitly joyned with drunkennesse. *For there are men* that use to drinke exceedingly, and will not be drunke: and for all this, they are not free from blame: because they drinke out of measure. To be given to drinking, and to love to sit by the cup, when there is no drunkennes, is a sinne, 1 *Tim.* 3.3.

These sinnes are said to berise among us. The manner of many is, to meet together, and to fill themselves with wine or strong drinke, while their skinnes will hold. Afterward they give themselves to dicing, cardings, dancing, singing of ribauld songs: and thus they passe the day, the night, the weeke, the yeare.

But we must be put in mind, to detest and to fly these vices. Inducements to this duty are many.

I. Gods Commandement, *keepe not company with drunkards and glutteonous persons, Pro.* 23.20. *Be not drunke with wine, in which is excesse, Eph.* 5.18.

II. The punishment of drunkennesse, is plague, pestilence, famine, captivity, *Isa.* 5. 11, 12, 13.

III. The example of the bruit beast, that in eating and drinking, keepes measure, and takes no more than will suffice nature. The horse and the asse may bee Schoolmasters to many of us.

IV. If we carinot forsake a cup of wine, or beere, which is not needfull for us, we shal never be able to forsake wife and children, house and land, for Christs sake. If we have not the command of our selves in a trifle, we may never hope for it in waighty matters.

V. There are dangerous effects of drunkennesse. First, it destroyes the body. For it inflames the blood with an unnaturall heat: and this unnaturall heat ingenders unnaturall thirst, which ingenders immoderate drinking, whence comes dropsies, consumptions, all cold diseases, and death. Secondly, it hurts the minde: for the spirits of the heart and braine (being the immediate instruments of the soule) are by drinking distempered and inflamed: and hereupon arise wicked imaginations, and disordered affections. And thus the devill in the roome of Gods image, sets up his owne image, and makes the minde a shop of all wickednesse. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine still in them when they are sober: so as being sober they are drunke in affection.

In favour of drunkennesse, it is alledged, that *Noahs* drunkennesse is remembred in Scripture, but no where condemned. *Answer.* While *Moses* sets downe the foule effects that followed *Noahs* drunkennesse, he doth indeed condemne it. Secondly, his example is noted in Scripture: as a warning to all ages following

following. Thirdly, this sinne may be lessened, *though not excused, because hee had no* experience of wine.

Object. II. *Joseph* and his brethren, did drinke and *were drunke together, Gen.* 43. verse last. *Answ.* The meaning of the text is, that *they drank liberally*, or that *they dranke of* the best together. For the word (*shaker*) signifies not onely to be drunke in drinking, but also to drinke liberally, or to drinke of the best drinke, *Hag.* 1. 6.

Object. III. Learned Physitians, as *Rasis*, *Avicenna*, and others teach, that it is greatly for health, to bee drunke once or twice in a moneth. *Ans.* As learned as they, teach the contrary. And we may not doe any evill, or sinne against God, for any good to our selves.

Object. IV. It is said to bee neighbourhood and good fellowship. *Answ.* It is drunken fellowship. The right fellowship is in the doctrine of the Apostles, Prayer, Sacraments, and the workes of mercy.

Thus much of the workes of the flesh. Now followes the punishment of them, of which I consider three things. First, a Premonition, in these words, *whereof I tell you before, as I also have told you before.* Secondly, the designment of the punishment, in these words, *shall not inherit the kingdome of God.* Thirdly, the designment of the persons, in these words, *They which doe such things.*

In the premonition is set downe the office of all ministers: and that is, often to forewarne the people of the future judgements of God for their sinnes, *Mich.* 3.8. *Isa.* 58.1. And this may easily be done. For they may know the sinnes of men by experience, and the judgements of God due to every sinne, they may finde in the word of God.

Againe, all people are warned by this, often to mediate of the future judgements of God. Thus did *David, Psalme* 119 120. and *Paul*, who knowing the terrour of the Lord, was moved to doe this durie, 2 *Cor.* 5. 11. The old world never so much as dreamed of Gods judgements, before they came upon them, and so they perished. *Matth.* 24.39.

The punishment of these sinnes is, *not to inherit Gods kingdome.* Gods kingdome sometime signifies the regiment of God, whereby he rules all things, in heaven and earth. More specially, it signifies a state or condition in heaven, whereby God and Christ is all things to all the Elect, 1 *Cor.* 15.28. And thus it is taken in this place. And an entrance or beginning to this happy estate, is in this life, when men in their consciences and lives are ruled by Gods Word, and Spirit. It must here further be observed, that not to enjoy the kingdome of God, is to be in torment, in hell: because there are no more but two estates after this life: and therefore to bee out of heaven, is to be in hell.

The Vse. I. This must teach us above all things to seeke Gods kingdome, and to establish it in our hearts: and that we shall doe, if *we know the will of God, and yeeld subjection to it, in the duties of repentance, faith, new obedience.*

II. The kingdome of God comes by inheritance; therefore there is no merit of good workes,

The persons which are punished, are such as are doers, and practisers of the workes of the flesh. Marke the words, not such as have beene doers, but such as are doers. The word signifies a practise and a continued act of doing amisse.

The Vse. Here is the difference betweene the godly man, and the ungodly. The godly man fals into the workes of the flesh, and being admonished thereof, he repents and recovers himselfe, he doth not stand in the way of sinners, though sometime he enter into it, *Ps.* 1. 1. The ungodly man, when he fals, lies still in his sinne, and heapes sinne unto sinne, and makes a practice of evill.

I. *Warning.* They which are privie to themselves of any of the former workes of the flesh, must bewaile their offences, and utterly forsake them. For if we bee found doers of any one worke of the flesh, there is no hope of salvation.

II. *Warning.* They which have turned unto God from the workes of the flesh, must be constant, and take heed of going backe, lest they lose the kingdome of God.

22. *But the fruit of the Spirit is love joy, peace, long-suffering, gentlenesse, goodnesse, faith.*

23. *Meeknesse, temperance: against such there is no law.*

For the better observing, and the more easie understanding of the rule in the 16. vers. *Walke in the Spirit.* *Paul* here sets downe a Catalogue of the workes of the Spirit. In the Catalogue I consider three things, the propertie of the workes of the Spirit, in these words, *The fruit of the Spirit*: the kindes of workes, and they are nine: the benefit that comes by them, in these words, *Against such there is no law.*

The fruit of the Spirit. It is the propertie of the workes of Gods Spirit in us, to bee called *the fruits of the Spirit.* And by this, much is signified: namely, that the Church is the garden of God, *Cant.* 4.16. that teachers are planters and setters, 1 *Cor.* 3.9. that beleevers are trees of righteousnesse, *Isa.* 61.3. that the Spirit of God is the sappe and life of them: and good workes and vertues, are the fruits which they beare.

In that the workes of the Spirit, are called *fruits* thereof, hence it followes, that there are no true vertues, & good affections, without the grace of regeneration. The vertues of the heathen, how excellent so ever they seemed to be, were but shadowes of vertue, and served onely to restraine the outward man, and no other.

Againe, here wee see the efficacie of the

Spirit, which makes men fruitfull or bearing trees of righteousnesse, *Psal.*1.3. yea, trees that beare fruit in their old age, *Psal.*92.14. Here we have cause to cast downe our selves. For the most of us are barren trees, that beare no fruit, but the bad fruits of the flesh; and therefore we may justly feare the curse that God laid upon the fig-tree, *Luke* 13.7. and looke every day to be flocked up, *Matth.*3.16.

Against, good workes are made acceptable to God even by his grace, and therefore they are called *the fruits of the spirit*: and hence it is, that they are acceptable to God, *Rom.* 15.16. We that are by nature wild branches, must be taken out of old *Adam*, and set into Christ: and after our insition draw a new sap and life from Christ, namely his Spirit, and then our actions shall be fruits of the Spirit, and consequently acceptable to God.

Lastly, hence it followes, that free-will of it selfe is like a dead or rotten peece of wood, and that it beares no fruit, but as it is quiekened by the Spirit, *Iohn* 15.5.

Thus much of the property: now follow the kindes of the workes of the Spirit.

Love] It may be demanded, how it is a fruit of the Spirit? *Answ.* First, the Spirit God workes faith, then regeneration, then love, 1 *Tim.*1.5. Love followes faith, because wee must know first that wee are loved of God, before we can love God, 1 *Iohn* 4.19. And love followes regeneration: because till the will and affection bee changed, there is no place for love. The Papists then erre, who teach, that the first act of love, that is, the inclination to love God and man aright, is in nature: and that the second act, namely, the exercise of love is from the Spirit. Again, they erre in that they teach, that charity or love is the formall righteousnesse of a Christian. For it is a fruite that followes regeneration.

The love here mentioned, is either of God or of man. The love of God is an holy affection whereby wee love God in Christ for himselfe. There are three speciall signes, whereby it is discerned. I. A desire of fellowship with God, and Christ, and the holy Spirit; and therefore to be much and frequent in the use of the word and prayer; because in the word God speakes to us, and in prayer wee speake to him. II. To love the word of God above all earthly treasure: and to tread our owne wils under foot, and to desire that Gods will may be preferred in all things, 1 *Iohn.*2.5. There are many houses among us, where the cards and tables are walking, but the Bible is seldome or never seene. And this argues the want of love. III. The love of them that love God and Christ.

The love of our neighbour, is to love him simply, in, and for the Lord, and for no other by-respect. The signe of this love is, to love *not in word*, but *in deed*. And this is *to love in deed*, to shew love, and to doe good (when we are wronged and abused) to them that wrong us and abuse us.

Ioy] Ioy is twofold; joy of glory after this life, and the joy of grace in this life: and it stands in three things. The first is, to rejoyce in the true acknowledgement of God, that he is our God, and reconciled to us in Christ. The second is, to rejoyce in the worke of our regeneration. The third is, to rejoyce in the hope of eternall glory.

This joy of grace hath a double fruit. First, it moderates all our sorrowes, and makes us rejoyce in the midst of our afflictions, 1 *Thess.* 5.16. Secondly, it causeth men to rejoyce at the good of their neighbours, *Romanes* 12.15. And this joy is here meant specially. For joy is here opposed to envy and emulation.

This fruit shewes, that we are most of us bad trees. For the joyes of the world be for the most part in iniquity, and in the workes of the flesh. And it is our common sinne not to rejoyce, but to pine away with griefe, as *Cain* did, when wee see Gods blessing upon our brother.

Peace] It is a care and desire to maintaine concord, as much as may be, if it lye in us, *Rom.* 12.18. It is an excellent vertue. For the kingdome of God stands partly in peace, *Rom.*14.17. For the maintenance of peace, observe two rules. I. Neither take offence, nor give offence. *Abraham* chose rather to lose his right, than to offend *Lot*, *Genesis* 14. and so did Christ, *Matth* 17. 27. II. Seeke to edifie one another, either doe good, or take good, *Rom.*14 19.

Long suffering] is to moderate our anger, and desire of revenge, when manie and great wrongs are done by us. It is an excellent fruit, but it takes very hardly in these parts. For our manner is, *a word and a blow: a word and a stabbe: a word, and a writte.*

Set and sowe this plant in the furrowes of your hearts, and that the weed of revenge overgrow it not, use these remedies: I. Gods commandement forbids rash anger, *Iames* 1. 19. for it is a degree of murder. II. The example of God, who is slow to anger: and of Christ, who is mecke and lowly, *Matth.* 11. III. All wrongs done to us by men, come by Gods providence, to which wee are to subject our selves. IV. The goodnesse of God, who forgives more to us, than wee can forgive. V. There is danger of Gods anger. For unlesse we forgive, wee are not forgiven. And wee crave forgivenesse, as we forgive. VI. It is the duty of love to suffer and beare, 1 *Cor.*13. VII. It is a point of injustice, to revenge our selves, for then wee take to our selves the honour of God; and against all equity, wee are both the parties, and judge, and witnesse, and all. VIII. Weare often ignorant of the mindes of men, in their actions, and of the true circumstances thereof: and so may easily be deceived.

Object.I. Anger is a sudden affection; therefore it cannot be ruled. *Ans.* Meanes are to be used

used before-hand, when wee are quiet: then shall we better restraine it.

Object. II. It is hard for flesh and blood to doe this. *Answ.* Wee are more than flesh and blood, For we have the Spirit of God, else we are but hypocrites.

Gentlenesse] Gentlenesse is to give good speech, and to shew good countenances, even to them that wrong us, and abuse us, without any minde, or desire to revenge, *Rom.* 12.14. *Eph.*4.32.

The curtesie of the world, in the cap and the knee, and all the complements of humanitie, is commonly severed from good affection: and it is often the maske of enmity; and therefore it is but a worke of the flesh. Right curtesie is with an honest heart, to blesse when we are wronged.

Goodnesse] It is a vertue, whereby wee communicate to others, the good things that are in us, for their good and benefit. It is prescribed by *Paul* in other tearmes, when he saith, *Communicating to the necessities of the Saints*, *Rom.* 12.23.

Question I. What are wee to communicate? *Answer.* The gifts of our minde, our temporall goods, yea, our lives too, if need be, 1 *Iohn* 3.16.

Question II. Why are we so to doe? *Ans.* We are members all of one body; and wee are members one of another, *Eph.*4.25. And it is Gods pleasure, that men shall bee instruments of good mutually one to another.

Goodnesse respects either the bodie, or the minde. Goodnesse concerning the body, hath many actions: as to feede the hungry, to give drinke to the thirsty, to harbour the harbourlesse, to cloath the naked, to visit the sicke, and them that are in prison, *Matth.* 25.35.36. to bury the dead, 1 *Sam.* 25. Lastly, to lend freely and liberally to such as be decaied and impoverished, *Deut.* 15.verse 7.

Goodnesse concerning the soule, is to endeavour, partly by counsell, and partly by example, to gaine the soule of our neighbour to God: and it stands in foure actions: to admonish the unruly, to comfort the distressed, to beare with them that are weake, and to be patient towards all, 1 *Thess.*5.14.

Goodnesse is hard to bee found in these dayes among men. The common practice is according to the common proverbe, *Every man for himselfe, and God for us all.* The study of men is, how to gaine goods, honours, riches, for themselves, and for their children: and the common good is not aymed at. Good orders hardly take place, as namely, the order for the poore; and the reason is, the want of goodnesse in us. If any professe any shew of goodnesse more than the rest, they are sure to be despised and reproached at every hand: and this shewes that there is little goodnesse among men.

Faith] First, we are here to understand faith towards God, which is to beleeve the remission of our sinnes, and our reconciliation with God in Christ.

This faith is common to all among us: yet is it but a false, dead, and ceremoniall faith in many men. *Reason I.* Faith comes by the hearing of the word of God preached, *Rom.* 10.14. but this faith in many is conceived without preaching: for they say they beleeve their salvation by Christ, and withall they live in the perpetuall neglect or contempt of the publike ministery. II. True faith is joyned alwayes with the exercises of invocation, and repentance: yet in many among us, this faith is without any conversion or change of heart and life: & therefore is but a dead faith. III. True faith is mixed with contrary unbelieife, so as they that beleeve, feele in themselves a want of faith, and much unbelieife. But there are many among us that say, they perfectly beleeve, & that they never so much as doubted in all their lives. Now such a faith is a vaine persuasion. IV. Many that boast of their faith in Christ, want faith in the providence of God, touching food and raiment. And that is manifest, because they use any unlawfull meanes to help themselves: now if their faith faile them in a smaller point, it cannot be found in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is, to speake the truth from the heart: the other is, to bee faithfull and just in the keeping of our honest promise and word.

This faith is a rare vertue in these dayes. For the common fashion of them that live by bargaining, is, to use glosing, facing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle, that *there is no living in the world, unlesse we lie and dissemble.* They that deale with chapmen, shall hardly know what is truth, they have so many words, and so many shifts. In this respect Christians come short of the Turkes, who are said to bee equall, open, and plain-dealing men, without fraud or deceit.

Our care therefore must be to cherish, and maintaine among us, the vertue of faith and truth. *Reasons. I.* Gods commandement, *Put away lying, and let every man speake the truth to his neighbor*, *Eph.*4.15. II. By *truth* we are like to God, whose wayes are all truth; who hates a lying tongue, *Prov.*6.17. whose Spirit is the Spirit of truth. III Lyars beare the Image of the devill. He is the father of lyes, *Iohn* 8. 44. so oft then as thou liest, thou makest thy tongue the instrument of the devill. IV. Eternall punishment in the lake that burnes with fire and brimstone, *Rev.*22.15. Here marke, that lyars are entertained at the same table with murderers and theeves; and the lyar never goes unpunished, *Prov.*19.5. V. To speake the truth from the heart, is a marke of Gods childe, *Psal.*15.2. And hee whose faith

failes toward men, shall much more faile toward God.

Meekenesse] The same in effect with long suffering. The difference is, that meeknesse is more generall, & long-suffering is the highest degree of meeknesse.

Temperance] It is the moderation of lust and appetite, in the use of the gifts, and creatures of God. For the better practising of this vertue, remember these foure rules:

I. We must use moderation in meates and drinkes. This moderation is to eate and drink with perpetuall abstinence. And abstinence is to take lesse then that which nature desires, and not more. And that measure of meate and drinke, which serves to refresh nature, & to make us fit for the service of God and man, is allowed us of God, and no more.

II. Wee must use moderation in our apparell. And that is to apparell our selves according to our sex, according to the received fashion of our country, according to our ability. Here the common fault is, to bee out of all order: for none almost know any measure. Every meane person now adayes will bee a gentleman or gentlewoman.

III. Wee must use moderation in getting of goods: and that is, to rest content, if wee have food and raiment for our selves, and them that belong unto us, 1 *Tim.* 6.8. Here is our stint, we may not desire to be rich, vers. 9. The King himselfe must not multiply his gold and silver, *Deut.* 17.17 and yet hath he more neede of gold and silver, than any private man.

IV. There must be a moderation in the spending of our good; contrary to the fashion of many that spend their substance in feasting and company, and keepe their wives and children bare at home.

Against such there is no law] Here *Paul* sets downe the benefit that comes by the former vertues. The words carry this sense: Against such vertues, and against persons indued with such vertues, there is no law. And that for two causes. One, there is no law to condemne such. Secondly, there is no law to compell them to obey: because they freely obey God, as if there were no law.

Make then the condition of spirituall men. They are voluntary and free people, serving God freely, without constraint. So as if Christ would not give unto them life everlasting, yet would they love him, and desire the advancement of his kingdome. On the contrary, if there were no hell, and God would not punish adultery, drunkennes, blasphemy, &c. with eternall death, yet would a Christian man abstaine from these things: because he knowes that they displease Christ, and hee is governed with another spirit, to which they are contrary.

Also these words are a reason of verse 16. *There is no law against them that doe these things*, therefore *walke in the spirit*.

A 24. *For they that are Christs, have crucified the flesh, with affections and lusts.*

The scope. In these words *Paul* proves that which he said immediately before, namely, that there is no law against spirituall men. And of this hee gives a double reason. One is, spirituall men are Christs: therefore there is no law against them. The second is this, That is crucified in spirituall men, which the law condemneth, namely, the flesh, with the affections and lusts: therefore there is no law to condemne the spirituall man.

In the words I consider three points. The first is: What is a Christian? *Ans.* A Christian is one that is Christs, (saith *Paul*:) And he is Christs five wayes. I. By the right of creation. And so are all men. II. By right of redemption, 1 *Corinth.* 6.19. III. By the free gift and donation of God the Father, *John* 17.11. this donation is begun in the eternall election of God, and it is accomplished in our effectuall vocation. IV. By propagation. For all true beleevers spring out of the blood of Christ: and are of his bone, and of his flesh, as *Eve* was of the bone and flesh of *Adam*. V. By our donation in baptisme, in which we consecrate our selves to God and to Christ.

The Vse. This must teach us to resigne our selves to Christ, and to suffer him to raigne in our hearts, and to take the yoake of the Gospell upon us. But alas, it is far otherwise with many of us. For some live in the transgression of the very law of nature, so far are they from observing the Gospell. Others think it sufficient to follow the teaching of nature. If they worship God in some generall manner, if they live peaceably, and hurt no man, and mean well (as they say) then all is well: and the doing of further duties, is reputed curious precisenesse. And such persons usually reduce religion to the practice of nature. They will be saved by faith: but their faith is nothing else but fidelitie. They say they worship God, but this worship is nothing else, but their good meaning, and their good dealing. These men are content that Christ shall bee theirs: but they will not be Christs, and suffer him to have a Lordship over them.

II. If thou be Christs, then commend thy soule, and life, and all that thou hast into the hands of Christ. This was the practice of *David*, *Psal.* 22. of Christ upon the crosse: of *Paul* 2 *Tim.* 1.12. And this practice is the onely way to obtaine safetie and protection. For Christ no doubt will keepe his owne.

III. Comfort: if thou be Christs, hee will care for thee, and nothing shall be wanting unto thee, that is for thy good, *John* 17.24. *Rom.* 8.32. Therefore remember this lesson. Never grieve overmuch, never care overmuch, never feare overmuch in the things of this world. If thou wert a thing out of disposing and finding, it were somewhat: but there is one that cares for thee, namely Christ.

The

The second point to bee considered, is, what is the flesh? *Ans.* It is the corruption of the whole nature of man. For the right conceiving of this, wee must make a distinction of three things: Mans nature, the faculties of nature, and the corruption of both; which corruption hath two parts: the losse of the Image of God, and a proneness to all wickednesse. Moreover, this distinction must bee without separation of nature from faculties, or of corruption from either: so as wee may say truly, that the nature, and the powers of the soule of man are corrupted.

In the flesh are two things. *Affections*, and *Lusts*. By *affections*, understand inordinate affections, which shew themselves, and beare sway in carnall men, as anger in *Cain*, love of pleasures more than of God, in the men of the last times, 2 *Tim.* 3. 3. immoderate sorrow in *Ahab*, when he could not obtaine *Naboths* Vineyard, 1 *King.* 21.4.

Lusts are inordinate and insatiable desires after the things of this world, as riches, honours, pleasures, &c. of this sort are covetousnesse, gluttony, pride, the lust of the flesh, &c.

The Vse. By this we see what a carnall man is, namely, one that is carried away with some inordinate affection, or some inordinate lust. *Herod* did many good things at the advice and motion of *Iohn* Baptist, whom he reverenced: yet was hee a carnall man. For hee was possessed with an inordinate love of his brothers wife, *Iudas* a disciple of Christ, yet a carnall man, because hee was carried away with the inordinate lust of covetousnesse.

The third point is touching the office of a Christian man; and that is to crucifie the flesh, with the affections and lusts. For the better conceiving of this, Crucifying must be distinguished, it is either the action of Christ, or our action. Crucifying, which is the action of Christ, is threefold. The first is, upon the Crosse, where Christ stood in our roome, and bare the burden of our sinnes, and made an Expiation of them. In this respect we are said to be crucified with him, *Gal.* 2.19. The second is, in us: when Christ conveies the vertue of his death into the hearts of them that are joyned to him, for the causing and effecting of the death of sinne. The third is, in baptisme, whereby Christ seales the two former to them that beleeve, *Rom.* 6.3 6.

The crucifying, which is our action, is nothing else but the imitation of Christ crucified, on this manner. He was first attached: so must we bring our selves into the presence of God. He was arraigned: so must we set our selves at the barre of Gods judgment. He was accused: so must we indite & accuse our selves of our owne sins, at the barre of Gods judgement. He was condemned: and so must wee judge our selves, that we be not judged of the Lord. After judgement, wee must proceed to execution of the flesh: & that is, to use means

A to crucifie it: and they are three. The first is, by faith to apply to our selves Christ crucified: and that is to believe not only that Christ was crucified for us, but that wee also were crucified with him. Where this Faith is, sinne shall no more have dominio. The second is to beate down the flesh by the Word of the spirit: and that is done by a serious application of the commandements, and the threatnings of God to our severall affections and lusts. The third is, to flie the occasions of every sin; and to cut off the first beginnings of evill.

The Vse. This doctrine serves to condemne the drowsie Protestants of our time, who professe Christ without making any change in life and conversation. For they are Saints in B the Church, but in their common dealings they are worldlings.

II. Secondly, they are here reproved, that have many good gifts of God in them, and yet never proceed to a thorow reformation. For they use to cherish in themselves naughty affections, and damnable lusts. There is some one sweet sinne or other, that they cannot abide to crucifie.

III. They also are to be blamed that cannot abide to heare their owne particular sins, to be noted, and reproved. They are unmortified and unmortified persons. And the word of God is the sword of the spirit that serves to kill and destroy the flesh.

IV. In afflictions be content, and quiet. C For we ought to crucifie the affections, and lusts of the flesh: and because we faile in this duty, therefore God himselfe takes the worke in hand; and he will crucifie our corruption by his chastisements.

Further, of this duty of crucifying the flesh, there are three points to bee considered. I. The time when this action must begin; namely, in our baptisme or first conversion. Therefore *Paul* saith, they that are Christ, *have crucified, &c.* II. What must be crucified? *Ans.* The whole flesh, with every inordinate affection and lust. This makes against them that flie and detest some few sinnes, and run headlong into others. III. What is crucifying? *Ans.* In it are two things, the restraint D of the exercise of sinne, (which is in part in civill men,) and the killing of original corruption, in all the parts and branches thereof. And that is done when wee doe not onely mourne for our corruptions, but also hate and detest them in our selves.

25. *If we live in the Spirit, let us also walke in the Spirit.*

In these words is contained the last reason of the rule of good life before mentioned, in the 16. vers. For the understanding whereof, two things are to be considered, what it is to live in the Spirit? and what to walke in the Spirit? Touching the first. Life is two-fold: created, or uncreated. Uncreated life, is the life of God. Created is that which pertaines to the Creature. And this is either naturall, or spiri-

spirituall. Naturall life, is lead by naturall causes and meanes, as by meate, drinke, cloathing, breathing and such like Spirituall life, is by, and from the Spirit. Of this there bee two degrees. The first is, when the Spirit of God takes up his habitation in man, and with all governeth all the powers of his soule, by putting into the minde a new light of knowledge, into the will and affections, new motions, and inclinations, whereby they are made conformable to the will of God. The second degree of spirituall life is, when the spirit dwelleth in man, and governeth the powers of the soule, and further doth sustaine the body, immediately without naturall meanes, *1 Cor. 15. 44. It riseth againe a spirituall bodie*, that is, a bodie living in the second degree of spirituall life, not being sustained by meanes, but immediatly by the eternall sustentation of the spirit. The first of these degrees is in this life; the second after this life, in, and after the last judgement, when body and soule shall be reunited. And of the former, this place is to be understood.

To walke in the Spirit, is, first, to savour the things of the Spirit, *Romanes 8. 5, 7.* And that is, to minde, wish, like, desire, and affect them; or, in a word, to subject a mans selfe to the law of God, in all the powers and faculties of the soule. For the things revealed in the law, are the things of the spirit, which spirit must at no hand be severed from the word. Secondly, to walke in the path-way of righteousnesse, without offence either of God or man, *Psalme 143. 10.* Thirdly, to walke not straglingly, but orderly by rule, by line, and by measure. For so much the word [*walke*] importeth in the originall; as if *Paul* should have said, Let us, (whilest we live in this world) not only indeavour to doe some one, or some few good actions, but in the course of our lives and callings, order our selves according to the rule and line of the word of God.

The Vse. This text in the first place, cuts off the shift and excuses of sundry persons in these daies, who professe themselves to be the children of God, and yet for their lives are much to be blamed, because they leade them not according to the spirit, but according to the flesh. And these persons whatsoever they say, doe in deed and in truth, deceive themselves, and are quite destitute of Gods Spirit. For if they lived in the Spirit, they would also walke in the Spirit; It is not an idle spirit in any, but it will shew and manifest it selfe, in a holy and orderly conversation. You will say; If such persons have not the Spirit of God, what other Spirit have they? *Answ.* If their life bee naught, they have an uncleane spirit dwelling in them: and the god of this world hath blinded their eyes, and makes them that they cannot see the right way wherein they should walke, *1 Cor. 4. 4.*

Againe, wee learne from hence, a true and a pregnant signe, whereby to discerne, whether any man hath Gods Spirit in his heart or no? The life of a man will discover and proclaime to all the world, before God, men and Angels, what himselfe is. If a mã in the course of his life and calling be godly and vertuous, leading his life according to the will & word of God in an honest and carefull endeavour, though hee faile in some particulars: what ever the world thinkes of him, he is the man that is endued with the Spirit of God.

Lastly, this teacheth, what is the office of all Christian people, namely, *to walke in the Spirit*, that is, to frame & order the whole course and tenour of their lives, according to the line and square of Gods word and Spirit. A motive to which dutie, may bee that fearefull threat pronounced upon those that turne aside, and walke in their owne crooked wayes, *Psal. 125. 5.*

26. Let us not bee desirous of vaine glorie, provoking one another, envying one another.

The scope. From this 26. verse, to the 11. verse of the chapter following, S. *Paul* handles the second rule, which hee had propounded in the 13. verse of this chapter: *By love serve one another.* In the handling whereof, he first labours to take away the impediments of love: and then he sets downe the manner, how the rule is to be observed. This 26. verse is a rule, the end whereof, is to remove the impediments of love.

In this verse foure points are especially to be considered. First, what the desire of vaine-glory is? *Answ.* It is a branch of pride, which makes men to referre all they have, or can do to their owne private glory, and advancement. For better understanding whereof, consider a little the excuses that men have, for the defence or excuse of this sinne.

I. Excuse. Vain glory in effect is no more but the seeking of mens approbation, which may lawfully be done. *Ans.* To seeke the approbation of men, is no fault, so that it bee sought in a good manner. The right manner of seeking the praise of men, is this: A man must in this life passe through three judgements; the judgement of God, of his owne conscience, and of his neighbour: and the order of going through thẽ, is, in the first place, he must seeke for the judgement and approbation of God: in the next, his owne: and in the last, his neighbors. Now the vain-glorious man takes another course, first & principally aiming at the glory and good liking of man, having small or no regard of the two other.

II. Excuse. There is a good boasting, which *David* used, and that we may lawfully use, *Psal. 7. 8. Answ.* Boasting is either lawfull, or unlawfull. Lawfull boasting is in the Lord, when being urged and compelled, wee confesse the good things that are in us, to Gods glory. Of this read at large, *2 Cor. 11.* Vnlawfull is, when men ascribe the gifts that they have of God, unto themselves: or having gifts, do arrogate more unto themselves, than

than indeed they have: or in a word, doe so esteeme of their gifts, as if they had not received them from God. And this is a damnable boasting.

III. Excuse. Gods blessings we may seeke for: and what are glory and honour, but the blessings and gifts of God? *Answ.* There are two degrees of honour. The first is, the honour that every man hath in his place and calling. For every calling ordained by God, hath a glory annexed unto it: which being the gift of God, it may bee both sought for, and enjoyed. The other degree, is that which is above a mans place and calling, and that ought not to be sought for. Every person must content himselfe with the honour which is sorted unto his calling. Nevertheless, if God give greater honour, hee may accept it, but where God gives it not, there it must not bee desired. It remaineth therefore, that vaine glory is a branch of pride, wherein men principally referre all their studies, counsels, endeavours, and gifts, to the honouring and advancing of themselves.

The next point to be considered, is, why he admonisheth the Galatians of vain-glory? *Answer.* The Galatians were men of understanding and knowledge, and were adorned with many excellent gifts. Now, they that have received good gifts of God, many times are most vaine glorious, *2 Cor. 12. 7. Matth. 6. 5.* And whereas all other vices feed upon that which is evill, this vice of vaine-glory, feeds upon good things. For a man sometimes will be proud, even because he is not proud.

A third point to be considered, is, where vaine glory is to be found? *Ans.* It is no rare matter: for it is a common vice, and spreads it selfe farre and wide. Some there are, which never lift up heart nor hand unto God at home, and yet the same persons in the publike assemblies, will make as though they prayed with great devotion. And what is the reason hereof but this, that they are caried with a spirit of pride and arrogancy, seeking the commendation of men that behold them, rather than to approve their hearts and consciences unto God. Of another sort are those, that have beene old and ancient hearers of the word, who notwithstanding doe little, or not at all profit, either in knowledge, or in good life: and the cause is not in the Gospell, or in the dispensers of it, but in themselves: because they receive not the Gospell for it selfe, but for the praise and commendation of men, and for the credit and account they are in, by reason of Christian profession.

The last thing, is the remedie of pride and vain-glory; which is the rather to be thought upon, because it is a great impediment of Christian love. This remedy consists partly in *meditation*, and partly in *practice*.

Remedies in *meditation*, are these, 1. God resisteth all proud persons, and gives grace to the humble, *1 Pet. 5. 5.* the reason is, because the vaine-glorious man, seeking himselfe and not God, robs God of his honour. Thus the proud Pharisie exalting himselfe above the poore Publican, went away lesse justified, that is, not approved of God, as the Publican was. 2. It is the worke of the devill, to puffe up the minde with selfe-liking, and conceit, that thereby hee may worke mans perdition, *Gen. 3. 5.* But God worketh contrarily: for he therefore abaseth men, that hee might in his good time the more exalt them. 3. There is no religion in that heart, that is wholly bent to seeke the praise of men, *John 5. 44.* And the man that desires to be talked of, and admired by others, doth thereby in effect give notice unto all the world, that his heart is not found in the sight of God.

Remedies consisting in *practice*, are; first, an indeavour to acknowledge the great Majesty of God, and withall our owne basenesse and vilenesse before him. 2. We ought to ascribe all good things we have, or can doe, to God alone, and nothing to our selves. For in all that befall us, God is the principall agent, our selves are but tooles and instruments in his hand; by right therefore the commendation belongs unto him, and not to us. 3. In all actions and duties of religion, first wee must indeavour to approve our selves to God, and the next place is to be given to man, not contrariwise. 4. When we are reviled wee must rest content; when we are praised to our faces or otherwise, we must take heed. For then Satan stands at our right hand to puffe us up, and consequently to overthrow us. It is a true saying, that temptations on the right hand are farre more dangerous, than those on the left. In the fift place. *Pauls* reason to dissuade from this sinne, is taken from two evill fruits of it, *Contention*, and *Envy, provoking one another, envying one another.* Men that are ambitious, if they be crossed in their courses, grow contentious, if they prosper in the world, then are they envied by others. Reade for this purpose the history of *Samuel* and *Saul*, *1 Sam. 15.* Seeing then vaine-glory hath so bad fruits issuing from it, it must reach us to abhorre and detest it with all our hearts, and on the contrary to seeke by all meanes possible to preserve and maintaine love in the whole course of our lives.

The end of the fifth Chapter.

THE SVPPLEMENT, OR, CONTINVATION OF THE COMMENTARIE VPON THE SIXTH CHAPTER.

LONDON,
Printed in the Yeare, 1631.

TO THE RIGHT WORSHIPFVLL SIR BASSINGBVRNE GAVDY, Knight.

RIght Worshipfull, having beene licensed some yeare agoe (according to the ancient laudable custome of the Vniversity) to interpret S. Pauls *Epistles: and then earnestly intreated by M.* Perkins *his Executor, and other his friends (which had some interest in me) to supply that which was defective in his Commentary upon the* Galatians: *overcome at the last by their importunity, I undertooke the businesse, making triall of my simple faculty in this short Chapter, which I have here according to my poore talent, finished: Yet not daring to publish it to the view of the world, without premising somewhat in way of excuse for my boldnesse. For if* Hirtius, *or (as other thinke)* Oppius, *being importuned by his friend to continue the Commentaries which* Cæsar *left unfinished, durst not presume to make a supplie, without making first an Apology for himselfe, for attempting to take in hand so great a task, seeming therein to compare with him who was incomparable: Iust cause have I to excuse my selfe for this my bold attempt, in undertaking to equall him, who in the judgement of all (save such as esteeme of Writers by tale, and not by touch)* is so substantiall, concise, exact, methodicall, *that (as it is said of* Cæsar) he hath discouraged wise men from writing. *But seeing I doe not in the vaine confidence of mine owne sufficiency, or exactnesse of the worke, proclaime a challenge to all mens censures: nor yet take upon me (as* [a] *some have done in other Writers) so to carie the Author along, that the Reader shall not perceive but that he is still reading him, nor know where he endeth, or where I begin, (for that being impossible to attaine, were folly to attempt:) but onely to finish that which otherwise should have beene imperfect, to satisfie the request of my friends, and to helpe forward the Lords building, though not as a master builder with hewen stones, or polished Saphirs: yet as a server and underlabourer, as it were with a handfull of rubbish. I hope I shall obtaine (at least) this favourable construction, to be thought as farre from vanity herein, as my conscience doth witnesse with me I did it in simplicity, and without affectation of singularity. And if it were no presumption in* Gillebertus *to finish* Bernards *Sermons upon the Canticles, nor in* Clichtoveus *to supply* [b] *foure Bookes which were wanting in* Cyrills *Commentaries upon* Iohn, *nor in* Wolfius, Reuterus, *and other moderne writers, to continue the Commentaries of* Martyrs, Zanchius, *&c. but rather workes worthy of great commendation, and deserving well of the Church of God: I trust it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I shall seeme to any with the unskilfull limmer, to have joyned* humano capiti, cervicem equinam, *in that I exceed as much the other part in prolixity, as I come short of it in dexterity, I hope I shall the more easily obtaine pardon, considering it was my first draught, not having taken pensill in hand before: and seeing the worke I was to finish, was* caput Veneris, *the faire face of* Venus, *I chose rather (because*

Praef. l. 8. de bello Gall.

Sanos homines à scribendo deterruit. Cic. ad Brutum. Suet. in Caes. cap. 56.

a Michael de Montaign. in his Essayes.

b The 5, 6, 7, 8.

(because I could not hit of the just proportion which I aymed at) to exceed measure a little, than to be defective: thinking thereby to sute them the better, seeing beauty or faireness (to speake more properly) consists onely in greatnesse, as the Philosopher saith. Ethic lib. 4. c. 3. *And some perhaps may thinke that it falleth out well, in that I have given it more body, because it had lesse spirit. But what others thinke or say (for as in other things, so in this, lookers on will have their words) it skilleth not, so I may have the approbation of the godly and well affected Reader: especially your worshipfull patronage, to whom I humbly commend it, as the first fruits of my labours, a simple flower growing in a Schollers garden: desiring it may bee suffered to grow either in the shadow or sunneshine of your protection, that so of the godly it may be better accepted, and of the caterpiller the lesse touched; (those I meane which will correct the Verbe before they understand the Nowne, condemning that which they ought rather to commend, at least which they cannot amend.) Vouchsafe therefore Right Worshipfull, to receive this poore present, as a pledge of my unfained love, and humble duty: and a testimony of my thankfulnesse to God for his manifold graces, of prudence, justice, sobriety, meeknesse, humility, liberality, bestowed upon you, especially your love of his truth, and continuall meditation in his word: which was the thing that moved me (all by-respects set aside) to offer this Commentary to your view, and to have it graced with your countenance: that by this meanes I might the more stirre up and kindle (if it were possible) your love and liking of the word, by adding fewell to the fire, and oyle to the flame. It is recorded of* Theodosius *the second, that he writ the New Testament over with his owne hand: and of* Alphonsus *king of Spaine and Naples, that he read the Bible 14. times over with the ordinary glosse (the best helpe he had in those dayes.) And I doubt not but that you will peruse this exposition at your leisure, and still continue to reade the holy Scripture, as hitherto you have done, and so be unanswerable to that which is voiced of you, and to that extraordinary commendation which your faithfull Pastor hath often given of your diligence and dexterity in that behalfe. Now let me adde this one thing, that though there be not the like efficacy in a dead letter, that is, in a lively voice, yet the bare reading of the Scripture is of great and singular use, which may appeare by this, that it is so often commanded by precept, and so highly commended by the practice of the Saints: and so straitly forbidden, as by cruell* Antiochus. 1 Macchab. 1. o. *so by the Roman Antichrist. Neither dare I deny but that God hath & doth use it; not onely as a meanes of edification, but also of working the conversion of many of his servants; as* Augustine *confesseth of himselfe, that he was converted by reading that place in* Paul, Rom. 13. 14. Confess. l. 8. cap. 12. *converted (I say) not as an heretike onely which is reclaimed from his erroneous opinions, but as a lost sheepe which is reduced and brought home from the errour of his way. Notwithstanding, in reading the Scripture to goe alone is not so safe: a guide therefore is necessary, (as the Eunuch confesseth) which may be as the* Mercurialis statua, *to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I speak of reading onely) is a* Commentary, Acts 8. 31. *especially such a one as a sanctified spirit hath much breathed upon: seeing it is the best learning the* Theoricke *of him which is skilfull in the* Practicke. *The inward guide, is the spirit of Revelation, which dwelleth onely in an humble, docible, and obedient heart, which whosoever bringeth, hath a promise that he shall know the truth,* John 7. 17. *and understand the secrets of God,* Psal. 25. 14. *and without which the Scriptures are but as a* Riddle *or a* clasped Booke. *For the full and perfect knowledge of the word consisteth (as* Epiphanius *saith) in* understanding, *and* feeling, *that is, not in bare speculation onely swimming in the braine, but in a sensible saving knowledge sinking into the affections of the heart: and by this latter the comfortable meaning of the Scriptures is better understood, than by all the speculations of the most curious Skeptikes: as the sweetnesse of honey is better knowne in a moment by him that tasteth it, than by those that spend many houres in the contemplation and discourse of it.* Vel ἐμπειρίας. In Anchorat.

But I forget my selfe very much in taking upon me to reade a lecture to such an exercised Scholler in the booke of God. Therefore without further insinuation, either for pardon for my boldnesse, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and give you an inheritance among all them which are sanctified. From Emanuel *Colledge,* August 13. 1604.

A lover of your Worships vertues,
in all duty to command,
RODOLFE CUDWORTH.

CHAP. VI.

1. *Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.*

HE Apostle having finished the first part of *the Instruction*, touching the faith of the Galatians in the 12. verse of the 5. Chapter: in the 13. verse hee comes to the second part, touching good life, which continues to the 11. verse of the 6. Chapter, in which he first propounds the summe of his doctrine, v. 13. Secondly, he makes particular declaration thereof. In the summe of his doctrine, first, he sets downe the ground of all good duties, which is, *their calling to Christian liberty.* Secondly, two rules of good life. The first, that *we must not use our liberty as an occasion to the flesh*; which is illustrated & handled in particular, from the 16. v. to the 26. The second, that *we must serve one another in love*, which is amplified from the 26. to the 11. ver. of this Chapter. In handling whereof, he first removes the impediments of love, as vaineglory, envy, &c verse 26. Secondly, hee prescribes the manner, how it is to be observed, and practised, by sundry speciall rules: the first whereof is contained in this 1. ver. where we may observe these two generall points: First, the duty prescribed: Secondly, the reasons to urge the performance thereof. The duty is, the restoring of our brethren: where we are to consider foure things. First, the duty it selfe, *restore.* Secondly, the persons who are to be restored, *they that are overtaken by any offence.* Thirdly, the persons that must restore, *those that are spiritual.* Fourthly, the manner how, *in the spirit of meeknesse.*

For the first, the duty is set downe in the word *restore*, which in the Originall signifies to set a joynt, or bone that is broken; so as it may become as strong and sound as ever it was: so the word is used, *Matth.* 21. 16. ἀπαρτίζω.

By this we learne sundry things. First, that it is the nature of sinne to set all things out of order. It was the sinne of *Achan* that *troubled the Iewes, Ios.* 7. 25. It was the sinne of *Ahab* that *troubled Israel, 1 King.* 18. 18. the sinne of false Apostles that *troubled the Galatians, Gal.* 5. 10. Nay, it drives men beside themselves, as appeares in the example of the prodigall sonne, who repenting of his sinne, is said *to have come to himselfe, Luke* 15. 17. Small sinnes are like to slips and slidings, whereby men fall and hurt themselves, but great sins are like downfalls: for as they wound, lame, dis joynt, or breake some member of the body; so these doe wound and waste the conscience. Therefore as we are carefull for our bodies, to avoid downfalls, so ought we to be as carefull, nay a thousand times more carefull for our soules, to take heed of the downfall of sinne, or falling away from grace. And as we shunne an yee or slippery place, for feare of sliding and falling: so ought we to shunne the smallest sinnes, and the least occasions of sinne, for feare of making a breach in conscience. Secondly, I gather hence, that sinners are not to deferre their repentance: nor those that are to admonish, their reproofes: for sinning is the breaking of a bone, or disjoynting of a member: and reproofe, is the setting of it in order againe. Now the sooner a bone newly broken, or out of joynt, is set, the sooner it is restored to his right frame, and cured: So, the sooner a man after his fall is admonished, the sooner and more easily shall he be able to recover himselfe. Thirdly, this shewes, that it is a point of great skill, to bring a soule in order and frame againe. There is great dexterity required in setting a bone, and Chyrurgeons finde it a matter of great difficulty, to set a joynt: much more difficulty is there in the soule: and therfore as it is not for every horse-leach to meddle with setting of bones: no more is it for unskilfull workmen to temper with mens soules. This is one speciall reason why *Paul* saith, *They that are spiritual ought to restore them that are fallen.* Fourthly, hence we are taught, not to wonder though sinners be so loath to bee reproved, and account it so painfull a thing to bee restored, and thinke those offensive unto them, and scarce their friends, which labour to reclaime them: considering the same is to be seene in the body: for hee that hath a bone broken, or out of joynt, can hardly endure to have it touched, or pointed at. Lastly, in that Saint *Paul* commands those that are spiritual to restore them that are fallen, and prescribes not how often, but speakes indefinitely: we learne that as often, as our brother falleth, wee must restore him; for as wee are not to forgive our brother once or twice, or seven times, (which *Peter* thought

thought very much) but even *seventie times seventimes*, that is, as often as hee sinneth against us, *Matth.* 18. so wee may not restore our brother, twice, or thrice onely, but *twies, quories*; as often as hee shall sinne against us. *Matth.* 18. *If he sinne against thee, goe and tell him of his fault, &c.* Therefore it were to bee wished, that as men have a care to restore their decaied limmes, so they would restore their brethren being fallen into any sinne, even because they are fellow members of the same mysticall body.

The second thing to be considered, is the person to be restored, and that is, every one that is prevented and overtaken, either by the sleight of Sathan, or allurement of the world, or suggestions of his owne flesh: (so he sinne not against the holy Ghost, nor openly scorne religion and discipline) as *Peter*, who fell, being overtaken with overmuch feare, and *David* with overmuch pleasure. Hence we see the subtilty of Sathan, who is alwayes tripping at the heele, labouring to supplant us; as also the deceitfulnesse of sinne, preventing and overtaking us, before we bee aware. We are therefore to be circumspect and carefull, lest we be supplanted. The Apostle admonisheth us *to take heed lest we bee hardened through the deceitfulnesse of sin, Heb.* 3 13. and, *that we walke circumspectly, not as fooles, but as wise, Eph.* 5.15. that we *walke with a right foot, Gal.* 2 14. and, *make straight steps unto our feet, lest that which is halting be turned out of the way, Heb.* 12. 12. For as those that wrastle and trie masteries, looke warily to themselves lest they be supplanted by their adversaries: so ought we much more, considering, *we wrastle not against flesh and blood, but against principalities and powers, Eph* 6.12.

Against, whereas it is said, *if a man be overtaken by a sinne*, he teacheth, that no man is exempted from falling, or being overtaken and supplanted by sinne: for hee speakes indefinitely, *if a man*, as S. *Iohn* saith, *If any man sinne, we have an advocate, 1 Joh* 2.1. This makes against the *Catharists* or *Puritanes*, who avouch, they neither have sinne, nor can sinne: because they are trees of righteousnesse, and *a good tree cannot bring forth evill fruit.*

Further, hence I gather, that pardon and restitution is not to be denyed to them that fall, after their conversion, as though there were no place of repentance, or hope of salvation. For *Paul* would have such to be restored, as are overtaken with any sin, exceept they be incorrigible, and incurable. Therefore the *Novatians* doe erre, in teaching, that sinnes committed after a mans conversion, are unpardonable, considering there is hope in store, for great & hainous sinners. For though a man in persecution deny Christ, and renounce his religion, yet hee may be restored, and repent, as *Peter* did, *Luke* 22.32. (for that saying of Christ, *Whosoever shall deny me before men, him will I deny before my father which is in heaven, Matth.* 10.33. is meant, onely of a *totall* and *finall* denial.) Though a man bee a grievous Idolater, and a sorcerer, and given to witchcraft, yet he may be restored, and finde mercy, as *Manasses* did, 2 *Chron.* 33. Though a man be defiled and polluted with sinnes against nature, yet hee may bee cleansed and washed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers: *but yet were washed, sanctified, justified.* 1 *Cor.* 6.9, 11. It may be said, that *it is impossible, that they which once have beene inlightned, and tasted of the heavenly gift, &c. if they fall away, should bee renewed againe by repentance, Heb.* 6.4, 5, 6. *Answ.* That text is to be understood of a universall, totall, and finall apostasie. And that text. *Heb.* 10.26. *If we sinne willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for sinne*, is to be understood of a wilfull and malicious renouncing of the knowne truth, as the circumstance of the place, and collation of it with others, doe manifestly evince. Against if all sinne committed voluntarily and willingly were simply inexpiable, every mans case were damnable. And though the word ἑκουσίως signifie *willingly*, as *Aristotle* takes it, *Eth l.* 3. *cap.* 2. yet sometime it signifieth, *spitefully, & malicious ly*, as it is used by the Seventy, *Ex.* 21. 13, 14. *Obiect.* מזיד, or *delilah*, may be restored, not ἐκουσίως, or *peccata. Answ.* They are used indifferently one for the other, as might be shewed, if it were needfull. But it is a confessed truth, avouched by *Aristotle*, and others, upon this text. Lastly, when as the Apostle speaketh indefinitely; *If any man be overtaken, restore him* I gather, that the gifts and graces of God bestowed upon us, ought to bee used in restoring those that are fallen, without respect of persons: and herein spirituall men are debtors, to the wise, for foolish, as the Apostle saith of himselfe, *Rom.* 1.14.

The third thing to bee considered, is, the persons that are to restore their brethren, laid downe in these words, *Ye that are spirituall.*

Spirituall men are opposed to *carnall*, as 1 *Cor.* 3.1. *I could not speake unto you brethren, as unto spirituall men, but as unto carnall*: and *naturall* men. 1 *Cor.* 2.14, 15. *The naturall man perceiveth not the things of the spirit of God: but he that is spirituall discerneth all things.* Now carnall and naturall men, are of two sorts: either they are such as are altogether fleshly, destitute of grace and godlinesse, being in their pure (or rather corrupt) naturals, of whom S. *Paul* saith, *They that are of the flesh, savour the things of the flesh, Rom.* 8.5. and verse the 8. *They that are in the flesh cannot please God*, Or such as are regenerate, yet are weake, as being but babes in Christ; the flesh being farre stronger in them, than the spirit: such were most in the Church of Corinth: for *Paul* saith, *He could not speake unto them, as unto spirituall men, but as unto carnall*, 1 *Cor.* 3.1. *for yet ye are carnal: for when there is among you envying,* are

are ye not carnall? verse 4. So *Spirituall men*, opposed to carnall, are of two sorts: First, those that have received the spirit of regeneration, and doe begin to savour the things of the spirit, *Rom.* 8. Secondly, those that have received a greater portion of the Spirit, and a greater measure of spirituall graces, of whom *Paul* speakes, 1 *Cor.* 14. 37. *If any think himselfe to be a Prophet or spirituall* —. Of the latter, the words are to bee understood, and by them he meaneth those, whom hee called *perfect men, Phil.* 3.13. *Heb.* 5. 4. Now spirituall men are more fit to restore those that are fallen, than any other. First, because they are lesse tainted with sinne than others, and so may more freely reprove. Secondly, because they have more knowledge and love, both knowing how to restore, and willing to doe it with greater compassion, & fellow-feeling. He that must speake in season a word to the weary, must *have a tongue of the learned, Is.* 50.4 *When Peter is converted, he must strengthen his brethren, Luke* 22.32. Hence it follows, the more excellent gifts any man hath received, the more he is bound to bee serviceable unto others. For if spirituall men must restore them that are fallen, the more a man is indued with spirituall graces, the more he ought to restore. For the Apostle saith, *As every man hath received a gift, so let him minister it unto others*, 1 *Pet.* 4.10. This duty was practised by our Saviour Christ, *John* 13.12. And it meets with the sinne of many, who having received great gifts and graces of the Spirit, are so farre from restoring those that sinne against them, that they scorne and disdaine to speake unto them: for if they be at variance with any, the common saying is, *I am as good a man as hee, why should I goe to him? let him come to me, &c.* These men are farre unlike *Abraham*, who though he exceeded *Lot*, as well in outward gifts, as in inward graces; yet stood not upon his priviledge, but was the first man in making the league of unity, *Genesis* 13.8. Further, in that spirituall men must restore their brethren, wee learne that we have not the gifts of God bestowed upon us, for our selves alone, but for the good of others: the possession of them belongs to us, the use of them to others. Lastly, in that spirituall men, especially the holy men of God, and Ministers of his word, are the Lords Surgeons, to bind up the broken, and raise those that are fallen: as also his Physitians, to restore those that are in a spirituall consumption of grace; we ought to make great account of them, and *have them in singular love, for their worke sake*, 1 *Thes.* 5.13. For if we must honour the bodily Physitian (as *Syracides* saith) *Eccl.* 38.1. who cureth but the diseases of the body: how much more ought we to honour spirituall physitians, which cure the spirituall maladies of our soules?

The fourth and last point is, the manner how we must restore, laide downe in these words, *in the spirit of meeknesse.*

Meeknesse is the settling or quieting of the minde, freeing it from perturbation, especially in repressing the revengefull affection. *A meeke and quiet spirit* are joyned together, 1 *Pet.* 3.4. A notable example hereof we have in *Moses*, who being provoked, in stead of anger, shewed meeknesse. It further makes a man to yeeld of his right, and not to prosecute the matter in rigour and extremitie, and so it is opposed to *severity*; 1 *Cor.* 4.21. *Shall I come unto you with a rod, or in love, and the Spirit of meeknesse?* Hence arisseth another property; it bridleth the tongue, and the outward man either by silence, as Christ being provoked, *was dumbe, and opened not his mouth, Isa.* 53.7. *was silent, and answered not a word, Luke* 23.9. or by a soft and gentle answer, which *assuageth* wrath, *Proverbs* 15.1. There is great reason why men should restore their brethren in all meeknesse: for without it there is nothing but swelling and faction, but troubles, and tragedies. Against, as meeknesse is necessary for every Christian, *Colos.* 2. 21. *Titus* 3.2. so it is most necessary for him that would fruitfully and effectually reprove. Hence it is, that the Apostle commands us, to *instruct them in meeknesse, that are contrary minded*, 2 *Tim.* 2.25.

Motives to inforce this duty, are these.

First, the exhortation & example of Christ, *take ye followers of him*, 1 *Cor.* 11.1. who was *lowly & meeke, Matt.* 11.29. for he *was led as a sheepe to the slaughter, and like a Lambe dumbe before his shearer; so opened he not his mouth, Isa.* 53.7. *When he was reviled, he reviled not again; when he suffered, he threatened not*, 1 *Pet.* 2.23. as it may appeare by that meeke answer; *If I have evill spoken, beare witnesse of the evill: but if I have well spoken, why smitest thou me? John* 18.23. *Paul* hath no stronger argument to exhort the Corinthians, than *by the meeknesse and gentlenesse of Christ*, 2 *Cor.* 10.1.

Secondly, it is a vertue which God doth make great account of, 1 *Peter* 3.4. *A meeke and quiet spirit is before GOD, a thing much set by.*

Thirdly, God hath made excellent promises to them that are of a meeke and humble spirit, that *he will guide them in judgement, and teach them his waves, Psal.* 25.9. That *they shall be hid in the day of the Lords wrath, Zep.* 2 3 That *they shall inherit the earth, Mat.* 5.5.

Fourthly, consider the comfortable effects, and the good that comes thereby. A soft, meeke, and milde answer, *turneth away wrath, Prov.* 25.1. Meeke, and gentle behaviour *heapeth coales of fire upon our enemies head, Rom.* 12. 20. *A soft tongue breaketh the bones, Pro.* 25.15. See the example of *Gideon*, appeasing the Midianites, *Judges* 8.1, &c. and *Abigail* pacifying *David*, 1 *Sam.* 25.

Fifthly, without meeknesse, wee cannot savingly heare the word, either read, or preached, *Iam.* 1.21.

Arist. Rhet. ad Theod. lib. 2. c. 3

ἐν πνεύματι πραΰτητος· τὸ πραΰνειν, νῦν δὲ κατέχειν τὴν ἀδίκου πνεύματος. Oecumen.

It is further said, wee must restore *in the Spirit of meekenesse*. The word *spirit* is added, because it proceeds from the Spirit of God, who is both the worker and continuer thereof: as on the contrary, *the spirit of jealousie, Numbers* 5.14. *the spirit of errour*, 1 *John* 4.6. *the spirit of uncleanneſſe, Zach.*13.2. *the spirit of giddinesse, Isa.*19 14. *the spirit of slumber, Isa.* 29.19. are so termed, because they proceed from a wicked spirit. So quicke motions, sudden perturbations, strong affections, proceeding either from the Spirit of God, or of Satan, are rearmed by the name of *spirit*. Hence we learne, that the holy Ghost is author, not onely of *meekneſſe*, but of all sanctifying graces, and therefore is called *the spirit of wisdome & understanding, the spirit of counsell & strength, the spirit of knowledge, & of the feare of the Lord, Isa.*11.12. Secondly, this teacheth us, that all true vertues, are wrought only by the operation of Gods Spirit in us: for though there be diversities of gifts, yet it is the same spirit, 1 *Cor.* 12.4. and therefore the vertues of the Heathen are but glittering sinnes.

Thirdly, that when we see the gifts or graces of God in our selves or others, we returne all the praise and glory to God, from whom they proceede, ascribing nothing to our selves.

Fourthly, this shewes to whom wee must have recourse in our need, namely, not to the Virgine *Mary*, nor any Saint (who stand in as great need of the favour of God, as our selves) but to God alone, who is the fountaine of grace, *Ier.*2.13.

Lastly, in that the spirit is set before meekenesse, it shewes that the Spirit of God is present with his graces, to inspire them, to cherish and increase them. Therefore the commandment, *Quench not the spirit*, 1 *Thess.*5. 19. is to be obeyed, if wee will retaine the graces of God.

Thus much of the duty. The reasons used by the Apostle, to enforce this duty, follow to be considered, and they are two. The first is implyed in the word *Brethren*] which is of great force to persuade us to use moderation, lenity, and gentlenesse. *Abraham* could use no stronger argument to pacifie *Lot*, than this, *Let there be no strife betweene thee and me, for we are brethren, Gen.*13.8. *Moses* used it as a motive to accord two Ebrewes: *Sirs yee are brethren, why doe ye wrong one to another?* *Act.* 7.26. For it is a shame, that those whom nature hath so neatly conjoyned, should bee so farre disjoyned in affection. But the reason being taken from spirituall brethren, such as are not onely *brethren in the flesh*, but also *in the Lord*, having the same God for their Father, the same Church for their Mother, Christ for their elder brother, being begotten by the same immortall seede, washed by the laver of one new birth, conglutinate by the sinewes of the same faith, nourished by the milke of the same word; is so much the stronger, by how much grace is a straiter bond, than nature: therefore *Paul* would have us restore one another in the spirit of meekneſſe, because we are *brethren*. Nay, persons excommunicate, are not to be accounted as enemies, but to be admonished as brethren, 2. *Thessal.*3.15. The reason why men use no more mildenesse in their reproofes, is because they forget themselves to bee brethren, or consider not that they have to deale with their brethren; as *Ioseph's* brethren, who considering him as an enemy, said one to another, *Behold, this dreamer comes, come therefore let us kill him, Gen.*37.v.19,20. But when they consider him as their brother, they say, *Come, and let us sell him to the Ishmaelites, and let not our hands be upon him, for he is our brother, and our flesh*, v.27.

The second reason is in these words, *Considering thy selfe, least thou also be tempted*. And it is taken from the consideration of our owne estate, that wee are subject to fall into temptation, as well as others, and therefore wee ought to deale with them in all meekneſſe, as wee would bee dealt withall in the like case. The words are laid downe by way of admonition or advice, and they carry a double sense: either thus, *Considering thy selfe*, that is, looking to thy selfe: *least thou also be tempted*, that is, lest thou offend, and sin, in being too severe a censurer of thy brother, in reproving sinne with sinne. Or thus, *Consider thy selfe*: that is, thine owne frailty, how thou maist easily be overtaken with the same, the like, or a greater sinne, seeing thou mayest be taken in the Devils snare, and deceived with his pleasant baits, as well as he was: therefore deale as mildly with him, as thou wouldest others should deale mercifully with thee. Here *Paul* forbidderth us not to consider the actions of our brethren, for wee are to consider one another; First, that we may avoid the contagion of evill example: *Marke them diligently which cause division, and offences, and avoide them, Rom.* 16. 17. Secondly, that we may be able to reprove & censure them. *Consider the matter, consult, and give sentence, Judg.* 19.30. Thirdly, that wee may follow their good example, *looke on them which walke so, as ye have us for example*, Phil.3. 17. *Let us consider one another, to provoke unto love, and to good workes, Hebr.*10.24. But hee would have us especially to consider our selves, that by the consideration of our owne weakneſſe, wee might learne more mildnesse towards others in our reproofes: for seeing we stand in need of mercy, we ought to deale mercifully: and seeing God forgiveth us innumerable sinnes, wee ought to forgive seven times, yea, seventie times seven times: seeing he forgiveth us ten thousand talents, wee ought to forgive a hundred pence, *Mat.* 18.32,33. *Object.* The Pharisee considered himselfe, when as he said, *Lord, I thanke thee, that I am not as other men; theeve, adulterer, or like this*

this Publicane, Luke 18. 11. and yet he is reproved by our Saviour Christ. *Answ.* True it is, as for he onely considered his owne supposed vertues, which he should not have considered but forgotten, though they had bin true vertues indeed, according to Christs precept, *Matth.*6.3. *Let not thy left hand know what thy right hand doth*: and *Pauls* practice, *Philip.*3. 13. *I forget that which is behind*: and never so much as light by considered his owne sinnes, which *Paul* here wouldhave us to consider, and therefore he is reproved.

Paul would have us to consider our selves; because the serious consideration of our owne weakneſſe will move us to practise this duty of meekenesse: for as wee helpe up those that are fallen, relieve the distressed, pity the afflicted, bury the dead, &c. because we consider our selves in them: that their ease may be ours: So wee ought to restore those that are fallen, in all meekneſſe; because wee may fall, and bee overtaken as well as they: the rather, because God himselfe in correcting and reproving us, doth descend to our weakneſſe, *and considers that we are but flesh, and a winde that passeth, and cometh not again*, *Psalme* 78.39. and Christ became like unto us in all things, and was tempted in like sort (yet without sinne): that he might bee merciful, and a faithfull high Priest: and might bee touched with a sense of our infirmities, *Heb.*2.17,18. and 4.15. *Object.* Hee therefore that knows assuredly he cannot be overcome by temptation, is not to reprove in the spirit of meekneſſe. *Answ.* No man is sure, and therefore man can bee secure. Againe, though a man know he cannot totally nor finally fall away, yet seeing he doth finde by experience, that hee cannot overcome without much adoe, without much striving and wrastling, nay, oftentimes not without resisting unto blood, he ought to use more meekneſſe and mildnesse, considering with what difficulty he overcame: our Saviour Christ learned by experience, how hard a thing it was to overcome temptations, that he might have a fellow-feeling of our infirmities. Therefore spiritually men must remember, that they were onee carnall, even babes in Christ, those that are strong, must consider that they were onee weake: old men that are grave and stayed, must call to minde, that once they were in the heate of their youth, and what difficulties encountred them, and with what contention they passed the vanity of that age: and so they shall the better reprove others in the spirit of meekneſſe, if they looke themselves in the glasse of their example: this is, *Pauls* reason, why we should *shew all meekneſſe to all men, because wee our selves were in times past, unwise, disobedient, &c. Tit.*3.2,3.

Lastly, marke here how *Paul* changes the number 1 for having said, *To thee are spirituall, restore, &c.* in the plurall number, here hee saith, *considering thy selfe*, in the singular, and not *you*: 2 which hee doth not through rudenesse of speech; as some of the ancient Divines have thought: but with great judgement he useth a familiar Hebraisme, changing the number. First, to give the greater force, and to set the sharper edge upon his admonition. For that which is spoken to all, is spoken to none. Secondly, to shew how hard a thing it is for a man to consider himselfe, 1 it is naturall for men to spie motes in other mens eyes, and not to perceive beames in their owne, *Matth.*7.3. to looke outward at others, not inward at themselves. Like *Plutarchs Lamia*, or *Fayries*, which carried their eyes in their heads when they went abroad, but when they came home, put them up in a boxe. In doing good, and being beneficiall, wee must not so much consider our selves, *Phil.*2.v.4. but in judging and reproving, we ought to begin with our selves.

For the better understanding of the doctrine of brotherly correction, and Christian reproofe, I will handle these foure question. I. who are to be reproved? II. for what? III. by whom? III. in what manner.

I. Who are to be reproved.

Ans. All that are *brethren*: for so our Saviour Christ saith, *If thy brother sinne against thee, reprove him, Matth.* 18.16. And saint *Paul* saith, *Brethren, if any man, &c.* The name *Brethren*, is taken foure ways in Scripture, as *Ierome* hath well observed against *Helvidius*. I. for those that are brethren by nature, as *Iacob* and *Esau*; the twelve Patriarkes, *Andrew* and *Peter*, *Iames* and *John*. II. for those that are of affinitie. Thus the kinsmen of Christ are called his *Brethren*: which the Helvidians not observing, thought they had beene his naturall brethren, by the Virgine *Marie*: thus *Abraham* and *Lot* are called *brethren, Genesis* 13.8, 14. though *Lot* was but his brothers sonne, *Genes.* 14.12. Thus *Iacob*, the nephew of *Laban*, called himselfe *his brother*, *Gen.*29.12. and so *Laban* calleth him, *verse* 15. III. for men of the same country. Thus all the Iewes are called brethren one to another, *Deu.*17.15. *From among thy brethren shalt thou make a King over thee*: and *Deut.*23.19. *Thou shalt not give to usury to thy brother*: and *Roman.*9.1. *Paul* saith, *he could wish himselfe a anathema, or accursed for his brethren*, that is, the Iewes. IV. for those of the same religion. 1 *John* 3.16. *We must lay downe our liues for our brethren. Matth.*23.8. *One is your Doctour*, to wit, Christ *and all ye are brethren*, 1 *Cor.*5.11. *If any that is called a brother be a fornicator, with such a one eat not*. To these we may adde a fift acception: for all those that are confederate, or otherwise joyned together, by the bond of nature, humanity, society, or friendship. Thus *Abab* calls *Benhadab his brother*: that is, his friend, 1 *Kings*.20.32,33 thus *Shimeon* and *Levi* are called *brethren in wicked-*

Hieron. in hunc locum.

Gen.49.5.

wickedness, that is, consederate in sin. Thus all men are called *brethren* one to another, by reason of the bond of nature, *Gen. 9. 5. At the hand of a mans brother, will I require the life of man*: In all Countries those that associate themselves together in warre, after a speciall manner, are called *Sworne brethren*. Now wee must not restraine the word *Brethren*, to those that are brethren by nature, or by affinitie, or by countrey, neither enlarge it to all those that are brethren by the bond of nature: but onely to those that are brethren in the fourth exception, that is to say, *brethren in religion*, or *brethren in the Lord*, (though they be *false brethren*) if they bee brethren at least in outward profession: for reproofe being a part of *Ecclesiasticall discipline*, belongeth not to those that are out of the visible Church, as to Iewes, Turkes, Pagans; because our Saviour Christ saith, *If hee heare thee not, tell the Church: and if hee will not heare the Church, let him bee unto thee as a heathen man, and a Publican.* Which cannot bee understood of him that is a heathen or Pagan already. And *Paul* saith, 1 *Corinth.* 5. 11. *If any that is called a brother*, that is, a Christian, *be a fornicatour, &c.* and then hee addes in the next verse, *what have I to doe to judge them that are without?* that is, such as are no members of the Church, to whom *Ecclesiasticall Discipline* cancheth not; *Doe not ye judge them that are within?* that is, such as are of the visible Church, such as doe subject themselves to the censure and discipline of the Church. It belongeth therefore to those that are of the Church, at least in shew; but specially to those that are of the same particular Church, living under the same particular government. Albeit the case may so fall out, that those of another Church, professing the same religion with us, may be reproved and censured: yea, one Church may admonish another; for they being members one of another, are to procure the good one of another, as *Paul* teacheth by the similitude of *the head*, and *the members* of the same body, 1 *Cor.* 12. Therefore all that are in the bosome of the Church, even the mighty Princes and Potentates of the earth, are subject to reproofe, if they doe offend: thus *Nathan* the Prophet reproved *David*, 2 *Sam* 12. and *Azarias* the Priest, rebuked *Vzziah*, 2 *Chron.* 26 18. and *Paul* reproved *Peter* to his face, *Gal.* 2. 11. Therefore those men, yea, those Magistrates, or Monarchs, that cannot indure the least reproofe, and will not yeeld their neckes to Christ his yoke, and their backes to the rod of *Ecclesiasticall censure*, are greatly to be censured: for herein they contemne Gods ordinance. Let them consider, that they are not better than king *David*, who having sinned, patiently endured reproofe by *Nathan*. Let them remember how king *Vzziah* was stricken with leptosie for resisting God in the Ministery. And here the Popish sort come to be taxed, who

A exempt their clergy-men (as they call them) from all reproofes and Ecclesiasticall proceedings, in thrusting them into some one monastery or other, lest their exemplary punishment should bee a blemish or disparagement to their order and profession; whereas *Paul* would have the Ministers and Elders, yea, all superiours to be reproved as well as others, so it be done in meeker, & with due respect (as after I will shew.) Thus *Paul* bids the Colossians, that they should say to *Archippus, Take heed to thy Ministery, that thou hast received in the Lord, that thou fulfill it*, *Col.* 4. 17.

II. We are bound to reprove all that are in the church, to whom we owe duty of love, but we are to love our superiours as much, if not more than others: therefore we are bound to reprove them as well as others. III. There is greater reason wee should reprove them than others. 1. Because they being in higher place, are in greater danger of falling than others, and therefore have more neede of admonitions and reproofs. 2. Because they have many that will flatter them, but few or none that will, or dare reprove them.

It will be said, all are not to bee reproved which live in the Church, for some be scorners, who (as *Salomon* saith) must not bee reproved. And our Saviour Christ forbiddeth us, *to cast pearles before swine*, *Matth.* 7. 6. I answer, that onely open scorners, contemners, persecuters of the word, are to bee excepted: otherwise all wicked men are to be censured and rebuked. For 1. Christ speaketh of manifest contemners of religion, when he saith, that *they are like swine, which trample precious pearles under their feet*: and of persecuters, when he saith, that *like dogs they returne again, and all to rend them.* 2. Christ being here upon earth, did not hinder the Pharisees, Sadducees, Publicans, and harlots, from comming to his Sermons: much lesse would he debar them of this censure of the Church. 3. The woman of Syrophenissa (though called *a dogge*) *yet eateth of the crumme that fall from the childrens table*, *Mat.* 15. 27. 4. *Paul* did often admonish and rebuke the *Corinthians*, though they were carnall and fleshly minded: therefore all men, though never so publike and notorious offenders, if they bee not open scorners or persecuters of the known truth) are to be reproved.

Object. Prophane men which notoriously offend and scandalize the Church by their wicked lives, have no fellowship with Christ, but are to be accounted as dogges out of the Church.

I answer 1. They are not to bee counted dogges, which doe acknowledge their fault, the greatness of their sinne, and the merits of Christ: for such a dogge was the Canaanitish woman, who was a true believer. 2. This is agreeable to Saint *Pauls* practice, who did admonish those amongst the Corinthians, that were carnall, and did not at the very first

first excommunicate them, or yet suspend them: and so answerably he commandeth *Titus*, that he should rebuke the *Cretians sharpely*, or *precisely*, for their notable lying and idleneſſe, *Titus* 1. 12. 3. Christ denieth not pardon to them that fall by *recidivation*, but would have them forgiven, not onely till seven times, but till seventy times seven times; and *Paul* speakes indefinitely in this place, that we should *restore him that falleth by occasion into any offence*, not specifying how often we should forgive. 4. Wee must distinguish betwixt the Magistrates sword, and the keyes of the Church: notorious offenders, when they repent, are to be received into the bosome of the Church, as sonnes of the Church: yet for that, they may, nay, they ought to be punished by the Magistrate: as the good theefe, (albeit a member of Christ) yet justly punished for his offence.

II. For what faults men are justly to bee reproved?

1. Men are to be reproved for every knowne sinne: This is manifest from the end of reproofes, which is, the gaining of our brother, that he perish not in his sinne: but every sin is of this nature and qualitie, that it bringeth death, being not repented of: therefore for every sinne a man is to be reproved. Secondly, our Saviour doth not restraine this precept to priuate injuries, because in that case we are to follow another rule. *Resist not evill. Blesse and curse not. Doe good to them that hate you, &c.* Thirdly, it is extended to every sinne, because hee which sinneth against God, or the whole Church, sinneth also against thee, and every particular member of the Church. For every Christian ought, more to bee affected for the sins committed against God, or the body of the Church, than for those that are personally and directly intended or done against himselfe: therefore Christ speaketh not onely of sinnes, as they are priuate wrongs, injuries, or damages, but as they are dishonourable to the Majesty of God, scandalous to the Church, pernicious to him that committed them; not onely as they offend him against whom they are committed. It will bee objected, that Christs commandement is to bee understood of those that wrong us, when he saith, *If thy brother sinne against thee.* I answer, that phrase and forme of speech [*against thee*] is not meant onely of private wrongs offered us, (as I have said) but of any sinne committed against GOD, for in every knowne sinne, we are in a sort wronged: first, because wee ought to bee so zealous of the glory of God, that we ought to be more grieved when men sinne against GOD, than when they sinne against us: yea; we must make Gods quarrell, our owne quarrell. Secondly, because the which sinneth in our presence, doth, or at the least ought to offend us: as *Hezechiah* was offended when he heard the blasphemies of *Rabshekah*, 2 *Kings* 19. 21. and

A *David*, whose eyes powred out rivers of waters, because men kept not Gods Law; *Ps.* 119 *verse* 136. and *Lot*, who vexed his righteous soule, in seeing and hearing the abominations of the Sodomites, 2 *Pet.* 2. *verse* 8. For to expound these words [*against thee*] thou being privy to it, is far from the meaning of the Text; neither can the phrase be shewed in that sense.

Now that men are to bee reproved for knowne sinnes committed against God, of what nature, qualitie, and condition soever they bee, besides the former reasons, it is manifest, *Leviticus* 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and shalt not suffer sinne to rest upon him.* Therefore a man is to bee rebuked for every sinne. The Apostle, wheresoever hee

B speaketh of reproofes, never restraines it to one kinde, but extends it to all knowne sinnes; 1 *Corinth.* 5. he reproves the incestuous person for his incest, and excommunicateth him being impenitent. So in this place, *if a man be fallen by occasion into any offence*; hee saith not, this or that offence, but in generall, *into any offence*, whether in life or doctrine, by evill example, or otherwise, against the first or second Table. Yet this is so to bee understood, as that injuries and wrongs offered us, are not to bee excluded: for even for them also, are men to bee reproved. It is the purpose of our Saviour Christ, *Matth.* 18. to teach this verie point, for

C having taught, *Matth.* 18 *verse* 6 that none should offend or scandalize his brother; in the tenth verse, he shewes what is to be done; if any man did offend his brother by injuring or wronging him: to wit, that he is to reprove him. II. He maketh him that suffered the wrong a witnesse, not an accuser, when he saith, *if he heare thee not take yet with thee one or two; that by the mouth of two or three witnesses, every word may be confirmed*, *Mat.* 18. 16. Hee biddeth him take *one or two*, that so it may be confirmed *by the testimony*; not of one or two, but *of two or three*, therefore the party offended is one of the witnesses. III. If it were unlawfull to reprove men

D for injuries offered us, what course should hee take, that is secretly wronged, none being privy to the wrong but himselfe, and the partie offending? This men would be imboldened to sinne, seeing they could by no meanes bee controlled, and so men might frustrate the Commandement of Christ. Adde further, that he which is injured, is fitter to reprove him that offered the injury, than any other. I. Because the offence, both for substance and circumstance is better knowne unto him, than to any other. II. Because the reproofe (in all likelihood) will take the better place, when as the offender shall have coales of fire heaped upon his head, when he shall see, that the party wronged is desirous of his good, and ready

Mat. 18. 15.

to requite good for evill, in seeking his amendment, whereas he sought his hurt. And whereas it may seeme that it favoureth of revenge, to reprove those that wrong us, I answer, though many in reproving revenge themselves, yet the one may be done without the other; and the right use of a thing is not to be neglected, because of the abuse thereof.

Object. Authors of heresie, schismes, dissentions are to be avoided, *Rom.* 16. 17. therefore not bee reproved. *Answer.* Generall places of Scripture, are to bee expounded, according to particular limitation in other places: now that generall text, *Rom.* 16. 17. is restrained and limited, *Tit.* 3. 10. *Avoide an heretike after once or twice admonition.*

Object. Paul commands the Corinthians, that without any more adoe, they should proceede forthwith to publike censure of Excommunication against the incestuous person: and as it may seeme, without any former reproofe, 2 *Corinth.* 5. besides, hee commands that wee should not eare, that is, familiarly converse with notorious persons, of scandalous life, 1 *Corinth.* 5. 11. and that we should *withdraw our selves from every brother that walketh inordinately*, 2 *Thessalonians* 3. 6. *Answer. Pauls* practice is not contrary to Christs precept. Hee purposed indeed to excommunicate the incestuous person, if hee persisted in his sinne, yet marke how; *In the name, and by the power of our Lord Iesus Christ*, 1 *Cor.* 5. 4. in which words the forme of proceeding against him is limited, and that according to Christs institution, *Matth.* 18 *the name and power of Christ*, signifying the word and institution of Christ. 2. *Paul* doth plainly expound himselfe in other places, what his practice was, in that behalfe, as 2 *Cor.* 13. 1, 2. where he signifieth, that hee did not excommunicate uncleane persons, fornicatours, wantons, (mentioned chapter 12. 21.) before the third admonition; making his third comming unto them, in stead of three admonitions, or witnesses against them.

It will be said, that *Paul* threatneth when he commeth he will not spare *the rest*, 2 *Cor.* 13. 2. therefore it seemeth hee was resolved to excommunicate them, without any former proceeding against them. *Answer.* When *Paul* saith, *I write to them which have sinned, and to all others, that if I come againe, I will not spare.* By *all others*, hee meaneth not some which he purposed to excommunicate without former admonition, (for in writing this Epistle to them, he admonisheth them all to repent, left when he come he would use severitie) but those which lived securely in the open breach of the Law, to whom hee threatned to come with a rod, if they did not amend, 1 *Cor.* 4. 21. and whom he now againe admonisheth, threatning, that if hee come the third time, he will not spare. Besides this, *Paul* should be unconstant, and unlike himselfe, if he should admonish uncleane persons, fornicatours, wantons, and that three times before excommunication: and should at the first excommunicate certaine others, without any precedent admonition.

3. The* word there used, signifieth reproofe inward, as it is taken, *Luke* 17. *If thy brother sinne against thee, rebuke him*: therefore *the reproofe by many, or of many* mentioned 2 *Cor.* 2. 6. may signifie as well the grave, serious, and effectuall reproofe of the Church, by which the incestuous person was reclaimed from his sinne, and so prevented the thunderbolt of excommunication, as the reall ejection out of the Church: and those words, vers. 10. *If you forgive any thing*, may as well signifie receiving into favour and familiarity before excommunication, upon his repentance, as restitution after excommunication.

4. Be it granted, hee were indeed excommunicate, (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is silent in this point. Therefore the reason is not good; It is not recorded, therefore it was not practised.

5. Though the Apostle command wee should have no familiaritie with inordinate livers, 2 *Thes.* 3. 6. but that wee withdraw our selves from them, yet he adds withall, that if there were any amongst them, that would not obey his sayings, they should note him by a letter, verse 14 and he expresly commandeth, that they should *admonish the inordinate*, 1 *Thes.* 5. 14 for that was his practice, as it may appeare, 2 *Thess.* 3. *Those that are such*, that is, inordinate livers, *wee exhort and command by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.*

III. Who are to reprove.

It is a duty which concerneth all men; our Saviour Christ saith, *If thy brother sinne against thee, reprove him*: and the commandement is generall, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, but shalt rebuke him plainly.* Now all Christians are brethren, (as I have shewed) therefore all men are bound to reprove their brethren, as occasion shall serve: Secondly, all Christians are members of the same body, whereof Christ is the head, therefore they are to helpe and further one another, as members of the naturall body doe: and this is done by admonition, and reprehension: Thirdly, the bond of charity bineth all men to helpe their brethren in what they can for their good, and therefore (if need be) to reprove them. And albeit some may seeme to be unfit, or unworthy reprovers of others, being tainted with as great, or greater sinnes themselves, and so cannot cast out motes out of other mens eyes, they having beames in their owne; yet wee must know, that sinne frideth none from their duty: indeed none ought to reprove, either with scandall

* ἔλεγξις.

scandall to others, or with hurt and hinderance of him that is reproved; yet no man is exempted from this dutie. For every man ought to be cleare and blamelesse, specially of open crimes, that so hee may more freely and fruitfully reprove his neighbour; but though he bee not, yet hee remaineth still bound to the performance of this dutie. Our Savior saith not, that he which hath a beame in his eye, is therefore freed from pulling forth the mote out of his brothers eye; but, *first cast out the beame out of thine owne eye, and then thou shalt see to pull out the mote out of thy brothers eye.* They therefore are severely to be censured, nay, deeply to be condemned, who say with *Cain, Am I my brothers keeper?* as though it concerned them not a whit whether he sinke or swimme; as though every man were to looke to himselfe alone; for his owne behoofe and benefit, and not upon the things of his brethren, for their good? or as though God had not made every man a gardian to his brother? The dim candle light of corrupt nature condemneth these men, which teacheth, that he which may save, and doth not, doth in effect as much as kill or destroy. The duty therefore lieth upon all, but chiefly upon the Pastours and Ministers of the word, for they are to enquire into the lives of men, specially of those that are committed and commended to their charge, for which cause they are called the Lords overseers, or watchmen, *Ezechiel* 33. and 34. *And if they doe not strengthen the weake, heale the sicke, binde up the broken, bring againe that which was driven away, nor seeke that which was lost, &c. He will require his sheepe at their hands.* Ez. 34 v. 4. 10. *Paul* injoynes the Pastours of the Church of Ephesus, that *they should take heede to themselves, and to the flockes whereof the holy Ghost had made them overseers.* Act. 20. 28. and hee commandeth *Timothy*, that *he should be instant in season, and out to season; that he should improve, rebuke, exhort, with all long suffering, and doctrine*, 2 *Tim.* 4. 1. and *Titus*, that *hee rebuke and exhort with all authoritie.* *Tit.* 2. 15.

Further, it is to be observed, that though all men are bound to reprove their neighbours if they offend, yet in five cases they are not bound.

I. If a man bee ignorant of the offence. For a man that reproveth another, must bee certaine of the fault, otherwise hee doth purchase to himselfe a blot: and private persons are not to pry into other mens actions, that so they may have matter to reprove, *Proverb.* 24. 15. For we are bound to reprove, as wee are bound to give almes: now wee are not bound in giving almes to seeke some, to whom we may give; if wee give to those whom wee meete, that stand in need of our almes, we have done our duty. The like is in reproofes. And although reproofe be a debt which we owe to our neighbours, yet is it no debt due to any private person (for then wee were bound to search out the party, and discharge the debt) but it is a publike debt, which we owe to all: and therefore it is not necessary we should seek them out. If we discharge it to those we meet withall, it is sufficient. S. *Augustine* saith well, *Admonet Dominus non negligere invicem peccata nostra non quærendo quod reprehendas, sed videndo quid corrigas.*

II. If he have repented of his fact, he is not to be reproved, for the end of reproofe is to reclaime him, therefore if he be reclaimed already, there is no place left for reproofe: although the Magistrate may punish and correct him in regard of the common good.

III A man is not to reprove, if hee bee certaine his reproofe will doe no good: for when the end ceaseth, all things tending to the end doe likewise cease; therefore if there be no hope of amendment, (which is the end of reproofe) reproofe is to be omitted; specially if it bee so farre from bettering the party that it make him much worse. *Salomon* saith, *He which instructeth a scorner, getteth himselfe reproach, and hee that reproveth a wicked man, purchaseth to himselfe a blot, Proverbs* 9. 7. And then hee addes in the next verse, *Rebuke not a scorner, left he hate thee, rebuke a wise man, and he will love thee.* And verily it were a great folly, to spend labor in vain, in telling them of their faults, when our schooling will not better them, but incense them more and more: It were better to bee silent, or to separate from them, than to stire up hornets, or to thrust our hands into a wasps nest. It is well said of one, that he which shall bestow the seedes of wholesome admonitions on such cursed and unprofitable ground, shall reape nothing for his paines, but the thornes of mockes and reproaches.

It will bee said, the Iudge ceaseth not to punish malefactors, though they bee not bettered by the punishment; therefore seeing brotherly correction is commanded, it must not bee omitted, though the partie reproved be not bettered, but offended thereby, and made worse. I answer. The reason is nothing like, for the Iudge in punishing doth principally intend the good of the common wealth, which commeth by chastising, or by cutting off malefactours, though they themselves be nothing bettered: but the end of reproofe, is the amendment and good of him that is reproved: therefore a man may not be reproved, except it be for his private good, though the Magistrate may punish him, in regard of the common good.

IV. Reproofe may bee omitted, if it bee certaine that the party will either presently redresse his fault without reproofe: or that some others will admonish him thereof, whom it doth more neerely concerne. As the giving of almes may be omitted, if it be certaine that the partie that is in want will provide for himselfe, or that he will be sufficiently relieved by others.

Phil. 2. 5.

Gen. 4. 9.

De verb. Dom. serm. 16.

Musset.

V. If it may be done more conveniently and profitably another time, it may be omitted for the time. Except in these five cases, he that doth not reprove his brother, is guilty of his sinne, *Levit.* 5. 1.

VI. Point. *In what manner are men to bee reproved?*

The manner to be observed in reprouing I will lay downe in ten rules.

I. A man must so reprove his brother, as that it may be most for the advancement of Gods glory, best for the winning of him to God, and least to the defaming of him abroad to the world: and that it may appeare unto him, that hee doth it of love (aiming at nothing but his good) not of any malicious humour, nor sinister affection of revenge, or vaineglory, &c. and that this may be done, two things must bee practised. First, he that reproveth another, must pray that God would so guide his tongue, and move the others heart, that his reproofe may be profitable unto him: for without Gods blessing our admonitions are but words spoken in the winde, 1 *John* 5. 16. *If any see his brother sinne a sinne that is not unto death, let him pray, &c.* Secondly, we may not traduce him to others, either before or after our reproofe, 1 *Pet* 4. 8. This rule is generall; the rest following are more speciall.

II. Every reproofe must bee grounded upon a certaine knowledge of the fault committed. For wee may not goe upon private surmises and suppose, or flying reports and rumours blazed abroad: no nor upon vehement suspitions, or strong presumptions, *Deut.* 13. vers. 14. for in so doing we shall but offend the party, who knowes himselfe to be innocent of the crime objected, and purchase to ourselves a blot of indiscretion, in being zealous without knowledge. Therefore for secret sinnes, men are not to be reproved: *Secret* I call those that are knowne only to God, and the conscience of the doer: or onely to others, but not to us. This was practised by S. *Paul, Gal.* 2. 14. who reproved not *Peter*, till he was throughly informed of his offence: which condemnes the common practice of the multitude, who censure and reprove others, specially publike persons, as Magistrates and Ministers, upon false reports, or wicked surmises, when as no accusation may be admitted against such, under two or three witnesses, 1 *Timothy* 5. 20. Yet a man may reprove upon credible information, as *Paul* did the Corinthians for their contentions, grounding his reproofe upon the report of the house of *Cloe*, 1 *Cor.* 1. 11. which he beleeved to be true in part, 1 *Cor.* 11. 18. If the report be not certaine, we must onely reprove hypothetically, and not peremptorily.

III. In reproving others, wee must consider our selves, specially our owne weakness, and beginne the reproofe in our selves, if not for the same fault wee reprove in our neighbour, yet for as great as that (if not a greater) in another kinde: this manner of reproving is injoyned by S. *Paul*, when he saith, *considering thy selfe, lest thou also be tempted*: and a man is to consider himselfe in three respects: in regard of the *time past, present*, and *to come*: in regard of the *time past*, that he was as wicked, prophane, and graceleffe as another: yea that he was (as the Apostle speaketh) *darknesse, and the childe of wrath as well as others*: *Paul* shewes the force of this consideration, when he perswades men to be soft and gentle, shewing all meeknesse to all men: a reason taken from the consideration of our owne frailties and sinnes in time past: *For* (saith he) *we our selves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures: living in maliciousnesse and envy, hatefull, and hating one another*, *Titus* 3. 23. In regard of the *time present*, that he is but a fraile man, ready to fall every moment, that hee is not able of himselfe to thinke the least good thought, much lesse to resist the least temptation, and that whatsoever he is, he is out of himselfe, by grace in Christ, as *Paul* saith, *By the grace of God I am that I am* So that were it not for his preventing and cooperating grace, he would fall into as great enormities as other men. In regard of the *time to come*, *Consider thy selfe, lest thou also bee tempted*: remember *Peter*'s Item, 1 *Cor.* 10. 12. *Let him that thinketh hee standeth, take heed lest he fall*: for if thou hast not bin overtaken with the like sin, yet thou maist be hereafter: therefore as thou wouldest have others to bee compassionate towards thee, if thou were in the like case, so be thou to them. The not observance of this rule, is the cause that there are so many censorious *Catoes*, so many severe *Aristarchi* of other mens actions, so many that are sharpe sighted and Eagle eyde, in spying motes in other mens eyes; and as blind as moles or beetles, in discerning the great beames that are in their owne eyes.

IV. It is very requisite and expedient, that the reprover bee not tainted with the same, or the like fault which he reproveth in another, least it bee said unto him, *Physitian cure thy selfe, Luke* 4. 23. *In that thou judgest another, thou condemnest thy selfe, Rom.* 2. *vers.* 1. Therefore *David* saith not, Let the wicked smite me, or let him that is as deepe in fault as my selfe reprove me: but *Let the righteous smite me, for that is a benefit, and let him reprove me, that shall be as precious oile, that shall not bee wanting to my head, Psal.* 141. 5. For albeit in regard of the reproofe it selfe, it be not greatly materiall; yet it is not so expedient, nor so profitable in regard of the reprover: it becomes he seemeth unworthy to reprove another, who is to be reproved himselfe, being as deepe in fault as my selfe: because it will bee thought, that hee which maketh no conscience to redresse himselfe, will not be so ready to reclaime others, of love to their persons, or hatred

Aut sumus, aut fuimus, vel possumus esse quod hic est.

hatred of their sinnes, or zeale of Gods glory: but for pride, or businesse in other mens matters, or vanity, or some such sinister ends.

VV. All reproofes must so be ministred, as that the party reproved may bee brought to a true sight of his sinnes: as also to a lively sense and feeling thereof, and so to a compunction of heart, by reason of it, and of the wrath of God, which attendeth upon him for his sinne: For the performance of this rule, wee have the example of God himselfe, *Psalm.* 50. vers. 21. *I will reprove thee, and set thy sinnes in order before thee*: as also of the Prophet *Nathan*, who by the parable convicted *David*'s conscience, and so made him condemne himselfe, 2 *Sam.* 12. And the precept of Saint *Paul*, commanding *Timothy*, that he should so reprove, as that he convict the conscience of the sinner, when he saith, *Reprove, rebuke, exhort with all long suffering and Doctrine*: now this is done by shewing the true meaning of the law, and the curse of God annexed to every breach thereof, and so by unfolding the horrible greatnesse of sinne, to the conscience of him whom wee doe reprove. For reproofes which are not thus qualified, are but cold and perfunctory, such as was that of *Eli*, in reproving his lewd sonnes. *Why doe ye such things? for all this people I heare evill reports of you: doe no more, my sons, for it is no good report that I heare*, 1 *Sam.* 2. 23, 24. being a meanes rather to cherish sinne in them, than to reclaime them from it. These kindes of reproofes, not unfitly may bee compared to hot and hasty healing salves, which draw a faire skinne over a foule wound; which because it is not soundly cured from the bottome, but overly healed up, doth afterward apostemate or fistulate, and becommeth more dangerous and desperate than ever before.

VI. The vineger of sharpe reprehension must be allayed and tempered with the oyle of milde and gentle exhortation; we may not onely use the *corrasives of the law*, but withall we must apply the *cordials of the Gospel*: bitter pills of reproofe must bee sugred over with loving and affectionate perswasion, lest the patient abhorre the physicke: every man in this case is to follow the skilfull Chyrurgion, who doth not alway use section and ustion, in launcing the wound with sharpe instruments, but mollifying ointments, and mundifying waters, to cleanse and supple the wound and heale the sore. *Paul* saith, *That the servant of the Lord must be gentle toward all men, & that hee must instruct with meeknesse those that are contrary minded*, 2 *Tim* 2. 25, 26. and in this place he commands the Galatians that they should *restore their brethren with the spirit of meeknesse*. The word translated [*restore*] is very emphaticall: for it signifieth to set a bone that is broken, or any member of the body that is out of joynt: and therefore wee are to deale with a man that is fallen, and by his fall hath disjointed some member of the new man, as the Chyrurgion doth with an arme or a legge, that is broken, or out of joynt, to handle it tenderly and gently: so as it may be most for his good, and least for his paine. More particularly, this may bee done foure wayes.

1. When a man doth propound the reproofe in his owne person, as *Paul* did, 1 *Cor.* 4. 6. *Now these things, brethren, I have figuratively applyed unto mine owne selfe and Apollos, for your sakes, that ye might learne by us, that no man presume above that which is written*, &c.

2. When a man doth not directly reprove another in plaine termes, but closely shewes a mislike of the fact, and conceiteth a reproofe in an exhortation, and so lapperh it up pill (as it were) in sugar: as when a man sweares; not alwayes to say, thou, &c. but *you and my self shall serve betwixt us: what needs this vehemency betwixt us two? I will as some take your word as your oath*, &c.

3. When the reproofe is propounded in a parable: as *Nathan* dealt with *David*, 2 *Sam.* 12. And as our Saviour Christ by the parable of the two sonnes reproved the Pharisies, *Matth.* 12. 28.

4. When we reprove a man directly, (as at the length *Nathan* did *David*, *Thou art the man*, 2 *Samuel* 12. 7.) wee must so cary our selves, as that the party may see himselfe rather reproved by God, than by us: and not to proceed bluntly to worke, to rebuke and censure at the very first: but to use some preface beforehand; as, that we doe that which we doe in love of his person, for his good, wishing him well, both temporally, the reputation of his name, and eternally the salvation of his soule; and that wee consider our selves herein, how that we may easily bee overtaken as he was. These cautions observed, the inferiour may reprove his superiour, as 2 *King.* 5. 13.

VII. Every reproofe must be fitted to the quality and condition of him whom we reprove, and to the nature of the offence for which hee is reproved: wee shall fit the reproofe to the person reproved, if wee consider that a man may reprove another foure wayes. First, by *friendly admonition*: and thus one equall is to reprove another. Secondly, by reverent and *submisse exhortation*: thus the yonger must reprove the elder, the inferiour their superiours. It is Gods commandement that we should *not rebuke an Elder, but exhort him as a father*, 1 *Tim.* 5. 1. And thus Kings and great Potentates are to be reproved, they being *Patres patriæ*. That saying of the Philosopher, ἄνακτα ἄνδρα, hath a place in this case. Thirdly, by *sharpe reprehension*: thus Elders or Superiours are to reprove their inferiours, specially if the fact bee notorious, scandalous, or dangerous. *Paul* commandeth *Titus* that he should *rebuke the Cretians sharpely*: *sharpely that they might bee sound in faith*, *Titus* 2. 13. Fourthly, by *due chastisement and correction*

correction: thus the superiours must reprove their inferiours over whom they are set, as the father the childe, the master the servant, the Magistrate the subject, &c. and thus the inferiour cannot reprove his superiour; nor one equall another, though he doe it with never so great mildnesse.

Secondly, wee shall fit our reproofe to the offence committed, if in spirituall wisedome and discretion wee put a difference betwixt sinne and sinne, as the Apostle teacheth us, *Iud.v.22,23. Have compassion on some in putting difference: and other save with feare, pulling them out of the fire.* Sinnes committed of humane frailty, or through ignorance, must bee distinguished from those of malice, of pride, and presumption; both must be reproved, yet after a different manner: for the one must bee wonne with gentlenesse, the other with sharpnesse; the one with lenity, the other with severity: to the one we must come with the pleasant pipe of Christ, to the other with the lamentation of *Iohn* Baptist. To the one in the spirit of *Elias*; to the other in the spirit of *Moses*. When gentle admonition would take no place, Christ thundreth out threats against Corazin and Bethsaida. And *Paul* threatens severity, when lenity will doe no good, 2 *Cor.*13.

VIII. Every reproofe must bee administred in fit time, when we may doe the most good: therefore if in wisedome we shall foresee fitter opportunities to win our brother, we are to take that time, and to omit the present; not to tell him of his fault being drunk, or in the heate of his passion, but after when hee commeth to himselfe, as *Abigail* dealt with *Nabal.* 1 *Sam.*25. For the commandement of God touching reproofe, being affirmative, bindeth not to all times, but onely to that which in spirituall discretion wee shall judge the fittest, both to reclaime him, and save his credit. *Salomon* saith, *That a word spoken in due time, is like apples of gold, with pictures of silver, Prov.* 25.11. Now if this be true, of a word spoken in due time, it is much more true of a reproofe delivered in due season. *There is a time for al things, Ecclesiastes* 3 8. And surely if every thing that commeth to passe in the world have his set time, and opportunitie, reproofe must needes have his time and season.

IX. Secret sinnes, knowne onely to thee, or to a few, must bee reproved secretly betwixt thee and the party alone: they must not be divulged, but concealed in love, which covereth a multitude of sinnes. For if thou hast offended, or *if thy brother hath ought against thee, goe thy way, and bee reconciled to thy brother, Matth.*5.23,24. If he have trespassed against thee, or *thou hast ought against him, goe and tell him his fault, between him and thee alone, Matth.*18.15. And albeit *Salomon* say, *That open rebuke is better than secret love, Prov.*27.5. yet it makes nothing against this rule, for he

A understandeth not the reproofe which is uttered before witnesses, but that private reproofe which is given to his face, and not behinde his backe, betwixt them two alone. But open sinnes are to bee reproved openly, 1 *Tim.*5.20. *Them that sinne, rebuke openly, that the rest also may feare.* Which text of Scripture must rightly be conceived: for it is not a generall commandement given to all, (as some have thought, in alledging it to proove that they may lawfully reprove open swearers, and offenders, and that openly:) but it is a speciall commandement, given to the Pastours, or governours of the Church, that they should reprove those Elders, and so consequently all such as were convicted of any crime, by witnesses, and that before all men, that is, before the whole Church, and not before all men in every place, and assembly, B where they offend. For wee have no warrant in Scripture so to doe. Secondly, this open disgracefull rebuking of men, will rather harden them in their sinnes, than any way reclaime them from sinne. *Augustine* saith well, *Prapudore incipiet defendere peccatum suum, & quem vis correctionis, facis pejorem.* Thirdly, they might as well say, a man is to be reproved for every sinne, and that openly before all men; as for open sinnes, because *Paul* saith not, *Them that sinne openly, rebuke before all men*, but, *them that sinne, rebuke openly.* Fourthly, the words depend upon the former verse, where C it is said, *Receive not an accusation against an Elder, under two or three witnesse*, and then it followes, *Those that sinne, rebuke openly*: that is, those Elders that sinne, and have beene first privately admonished, and after that before witnesses. if they be accused by two or three witnesses; then reprove them openly before all men; that is, before the whole Church.

De verb. Dom. serm.16.

X. Wee must carefully observe the order set downe by our Saviour Christ, *Matth.*18. 15. First, we must try whether by private reproofe our brother will be reclaimed, or not; if hee bee, we must proceed no further, for then we have attained the maine end of all reproofes, *if he heare thee, thou hast wonne thy brother*: if not, we must take one or two, which may witnesse the fact, and that for sundry causes: the first is given by Saint *Hierome*, upon the place. That they may witnesse that to be a sinne, for which he is reproved, and that hee is worthily reproved for the same. The second is laid downe by S. *Augustine*, Epist. 109. to coivince the party offending, of the act committed, if hee should iterate the same againe. The third, by *Chrysostome, Hom.*6. in *Matth.* to witnesse that he which reproves, D hath discharged his duty, and done what in him lay to winne his brother. If he be reclaimed at the second reproofe before witnesses, wee must proceed no further, but rest there, as before: if not, wee must relate it to the Church: if he heare the Church, there is no further

further proceedings to bee used: if hee heare A not the Church, he is to be excommunicated and holden as a heathen. Offenders therefore are not to bee excommunicated at the verie first, but orderly to be proceeded against, and lovingly to be dealt withall, and patiently to bee endured, according as the Apostle commandeth, 2 *Tim.* 4. 2. *Reprove with all long-suffering.* It may be objected, that *Paul* bidde-deth *Titus* hee should: *Avoid an heretick after once or twice admonition, Tit.*3.10. Therefore we are not to proceed against offenders according to Christs commandement. *Ans.* That text makes nothing against this orderly proceeding commended unto us by our Saviour Christ. For first, this commandement is not given to all, but onely to the Pastours (as here to *Titus*) or Bishops, who representing the whole Church, are to give sentence of excommunication. Secondly, it is to be understood of publike admonition in the face of the Church, after that the partie hath beene privately dealt withal; and if after this admonition, he doe not recant his errors, and reforme himselfe, then is he to be rejected as an hereticke, that is, *autocatakritos, condemned of his owne selfe, Tit.*3.11.

Nevertheless, there bee certaine cases, in which we are not bound to follow this order or manner of proceeding in our reproofes, and they are principally three.

I. When the sinne committed tendeth to the hurt of the Church, or common-wealth, and there be danger in delay; as also danger to the partie that is privie to it, and doth not detect it; and small hope of hindering of it: (as when a man doth plot treason, or intermedleth in treasonable practices;) in this case the party offending is not first privately to bee reproved, but publikely to bee detected, and so to be dealt withall of the Magistrate, according to the nature and quality of his offence: for the common good is to bee preferred before any one mans private good: *Better it is that one man perish, than that the band of unity should be broken.*

Melius est ut periclitetur, quam maleat.

II. When the fault is greater if it be committed, then the losse of his credit that committed it, though it be published. For example, if one intend to slay another, and lie in waite for him, in this case wee are not bound privately to admonish the party intending murther, or bloodshed, but to detect him to the Magistrate, for his life is to bee preferred before the mans credit that sought his life. When *Pauls* kinsman (to wit his sisters sonne) heard, that above 40. men, had conspired together, and bound themselves with an oath, that they would neither eare nor drinke, till they had killed *Paul*, he doth not goe and reprove them for this fact, but relates it to *Paul*: and *Paul* hearing of it, doth not counsell him to goe and reprove them first, and if they would not hearken to him, to take two or three witnesses, &c. but sent him straight, to the chiefe captaine, that hee might take order to prevent their bloody attempt.

Act.24.16,17.

III. When a man is assured private reproofe will doe no good, and that the party offending will not brooke it, nor take reproofe at his hand, he is not to follow that order and manner of reproofe: but to acquaint them with it, that can and will redresse it. Thus *Iosephus* (as it may seeme,) did not reprove his brethren, because he knew well they would not be bettered by him, (seeing they hated him) but *he brought unto his father their evill sayings, Gen.*38.2. Albeit others say, that their sinne was publike, and therefore needed no private admonition, and others, that he did admonish them secretly, before hee did relate it to his father, (although it bee not expressly set downe in the text) Howsoever this example bee understood, the rule is certaine, that private reproofe is to bee omitted, when it will either doe hurt, or no good. B

2. *Beare ye one anothers burdens, and so fulfill the law of Christ.*

In this verse the Apostle propounds another rule, touching brotherly love, and it dependeth upon the former, as an answer to a secret objection, which might be made upon the former doctrines in the 1. verse, in this manner: Thou enjoyneth us wee should restore our brother, if he fall by occasion into any sinne, in the spirit of meekness: but there are some infirmities in our brethren which cannot be amended or redressed by brotherly correction, what is to bee done in such a case? The Apostle answereth, such infirmities must be borne, and tolerated, in these words, *Beare ye one anothers burdens:* and this rule is enforced by an argument taken from the excellency thereof, in that the practising of it, is the keeping and fulfilling of the whole law, in these words, *And so fulfill the law of Christ.* C

First, for the rule: The Apostle calleth slippes, infirmities, and sinnes, by the name of *burdens*, taking his metaphor from travellers, who use to ease one another, by carrying one anothers burden, either wholly or in part: that so they may more cheerefully, and speedily goe on their journey. Mens burdens are of two sorts: either such, as every man is to beare by himselfe alone, without shifting them off his owne shoulder, and laying them upon other men (of which we are to intreat, when we come to the fift verse.) Or such as may bee borne of others, as well as of our selves: of these the Apostle speaketh in this place, when he saith, *Beare ye one anothers burdens*: and there are foure sorts of them: First, those whereof our brethren may either bee wholly disburdened, or in part eased; such is the heavy burden of poverty, sicknesse, nakednesse, hunger, thirst, banishment, imprisonment, &c. Secondly, the outward and bodily wants, that are in sundry persons, as blindnesse, deafenesse, maimednesse, lamenesse, D

nesse, &c. Thirdly, personall or actuall sinnes, of men, as anger, hatred, jealousie, envy, &c. Lastly, outward frailties in the actions of mens lives, (which are not felt oftentimes of those that are subject to them, but are heavie burdens to others, with whom they converse) as curiousnesse, nicenesse, slownesse, selfe-conceitednesse, frowardnesse, hastinesse, and such like. The two first sorts are to bee borne three wayes. First, by having a holy sympathy, and fellow-feeling of them, *in weeping with those that weepe*: and in *remembring those that are in bonds, as though wee more bound with them, those that are in affliction, as if we were also afflicted in the body*, Heb.13.3. This was *Pauls* practice. 2 *Cor.*11.29. *Who is weake, and I am not weake? who is offended, and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle, *Beare with the weake*, 1 *Thess.* 5. 14. Thirdly, by putting under our shoulders, and bearing part of the burden with them, in helping and easing of them in their necessities *Rom.*12.v.13. *Distributing unto the necessities of the Saints*. The two latter sorts (being principally meant in this place) are not to be borne by dissembling of them, or yeelding to them, much lesse by bolstering men up in them, or by partaking with them; For albeit the adulterer and unkeane person would gladly make Christ a baud, the theefe would make him his receiver: and many there are who would be content to shift off their sins, in whole, or in part, and lay them upon the shoulders of others: yet in Gods cause and quarrell, in matters of faith wee are not to yeeld a haires bredth; *Moses* told *Pharaoh*, that he would *not leave so much as a hoofe behinde him*, *Exod.* 10. 26. And *Paul would not give place to Peter, and them that were with him not not for a moment, that the truth of the Gospell might continue with them*, *Gal.*2.5. They must therefore be borne by disburdening them of them, by gentle and milde admonition; or if they cannot be redressed, by bearing and tolerating of them, in passing by them, as though wee did not perceive them: for as *Salomon* saith, *It is the glory of man to passe by infirmities*: or lastly, by praying for them. For if we shall breake the bond of brotherly love, and Christian societie, by reason of these, or such like infirmities, which wee see to bee in our brethren; we walke not in love, in that we beare not their *burdens*, as the Apostle commandeth in this place, and *Eph.*4 2. *Support one another, through love*. And surely, this is a most necessary precept, of great use and consequence in the life of man: for except wee beare and tolerate the frailties of men, in passing by them in such sort, as I have said, it is impossible we should lead a quiet or comfortable life in any societie. We must seeke for a new world, or leaving the fellowship of men, betake our selves to some solitary desert, as sundry *Eremites*, and *Anchorites* have done,

Rom.14.1. and 15.1.

Pro.19.11.

A because they could not (by reason of their froward & wayward natures) digest the manifold inconveniences which they saw to bee amongst men in publike societies. This duty therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, especially of those that are strong men in Christ: for as in architecture, all stones are not fit to be laide in every place of the building; but some below, as the fundamentall and chiefe corner-stones, to beare up the weigh and burden of the building; others above in the wall, that so the whole building may be firme and compact in it selfe: So in the Church, which is the house of God, (where all beleevers are lively stones, built upon Christ Iesus the chiefe corner stone, bearing up the whole burden, even all the infirmities of the Church:) those that are strong must suppeare the infirmities of the weake, that so the whole building being compact and knit together, may grow up to a holy temple in the Lord. For otherwise the whole frame of the building must needs bee dissolved, and come to a ruine. It is a common proverbe amongst the Italians, that *Hard with hard never makes a good wall*: By which is signified, that as stones cobbled up one upon another without morter to combine them, make but a tottering wall that may easily be shaken; but if there be morter betwixt them, yeelding to the hardnesse of the stones, it makes the whole like a solide continued body, strong and stable; able to endure the shocke of the ramme, or the shot of the cannon: So, that societie, where all are as stiffe as stones, which wil not yeeld a haire one unto another, one being as fast, as froward, as hastie as another, cannot bee firme and durable. But where men are of a soft, a yeelding, and relenting nature, giving place to the stiffenesse of others, and yeelding to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one doth beare the infirmities of another. Doest thou therefore see thy brother to be overtaken with some sinne, or to be over-curious, very froward, too selfe-conceited, abounding in his owne sense, exceeding hastie, &c. beare this infirmity now; and so hee (perhaps) may beare with thee in the like case, another time: or beare thou with his curiousnesse, hee will beare with thy dulnes: beare with his sicklinesse, he will beare with thy frowardnes: beare with his hastines, he will beare with thy selfe-conceitednes. For it is to bee observed, that the Apostle saith not, that those onely which are strong, should beare the failties of the weake, but that both strong and weake should beare one anothers burdens, it being a mutuall and reciprocall duty imposed upon all, because there is none so strong, but one time or other hee may slip, and fall, and so may stand in need to bee supported even of the weake: the paltie man being

1 Pet.2.5.

Duro con duro non fabricatur.

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sicke, had his burden (to wit, his bed) borne, but being restored, could helpe to beare another mans burden: *so if thou beare another mans burden that is weak, when he is strong, he will be ready to beare thine, if need require*. God commands, that if wee finde our neighbours beast lying under his burden, we must lift him up; how much more ought we to help our brethren, lying under the burden of sinne? Therefore the strong are to suppeare the weak, and the weake must (upon occasion) suppeare the strong: as in the arch of a building, one stone doth beare mutually; though not equally, the burden of the rest: or as harts swimming over a great water, doe ease one another, in laying their heads one upon the backe of another, the foremost that hath none to suppeare him, chaging his place, and resting his head upon the hindermost. Thus in a family, the husband must beare with the nicenes, and frowardnes of his wife: the wife with the fastnesse, or hastinesse of her husband. Those Magistrates, and Ministers, which are too cold and backward in good things, must beare with the over great heare, and forwardnesse of their fellow-Magistrates, or fellow-ministers: and those must beare with them againe, seeing both aime at the same end, the edification of the Church, and good of the Common-wealth. Thus in Gods providence *Luther* and *Melanchthon* were happily joyned together, and did beare with one another, *Luther* with his softnesse, *Melanchthon* with his hastinesse; hee with his boldnesse, he with his timerousnesse: *Melanchthon* did well temper the heare and zeale of *Luther* with his mildnesse, being as oyle to his vinegar; and *Luther* on the other side, did warme his coldnesse, being as fire to his frozennesse. Thus the Apostle commanderh that *wee should beare with the infirmities of those that are weake*, and not sufficiently catechized in the doctrine of our spiritualll liberty purchased unto us by Christ, *and not to please our selves* too much, *but rather to please our neighbour in that which is good to edification*, *Rom.* 15. 1, 2. For amongst other properties of love reckoned up by *S. Paul*, 1 *Cor.* 13. this is not the least, that *it suffereth all things*, v.7. that is, all such things as may be borne & suffered with good conscience, for the good of our brother. For looke as a lover doth suffer all things in regard of his love, in three respects: First, in undergoing any labour, that may be for her good, as *Hercules* did for the love of *Omphale*. Secondly, in bearing patiently all hard measure that is offered him for her sake, as *Iacob* did for the love of *Rachel*. Thirdly, in enduring any thing that is imposed upon him: and putting up what wrong soever is done unto him by her, as *Sampson* did for the love of *Dalilah*. So Christian charity causeth us to suffer all things. First, *pro fratribus*, to endure any labour, cost, or travell, for their good. Secondly, *propter*

August.ser. 21. de verb. Apost. Beda in hunc locum ex Aug.

A *fratres*, to beare all afflictions for their sakes as *Paul* saith hee did for the Church, 2 *Tim.* 2.10. Thirdly, *a fratribus*, to beare wrongs, and put up injuries at their hands, as he did, being shamefully intreated at *Philippi*, stoned, scourged, &c. This must bee considered of us all, but especially of such as will give a man as good as he bringeth, who are but a word, and a blow: a lie, and a stabbe: a word and a writ: such as cannot beare coales, (as they say) nor brooke any little wrong, nor indure any small frailty in their brethren. These men must remember, that *in bearing coales*, that is, in suffering and forbearing, *they heape up coales of fire upon their heads* (as *Paul* speaketh, *Rom.* 12. 20.) as also that God doth beare with them in greater matters, even when they wound him with their oathes, *Leviticus* 24.11. and give him the lie through unbelieve, 1 *John* 5.10. as hee bare the manners of the Israelites in the wildernesse. That Christ, whose example we are to follow, *hath borne our infirmities*, *Esa.*53. *and doth ease them that travell, and are heavy laden*, *Matth.* 11. 28. and therefore wee, treading in his steps, *must forbeare one another, and forgive one another, if a man have a quarrell against another, even as Christ forgave us*, *Colos.*3.13. Thus, if when wee see any sin in our brother, we reclaime him from it, by reproofes, exhortations, admonitions, we are Gods instruments, to *save a soule from death, and so doe cover a multitude of sinnes*, even before God, *Iam.*5. 20. And if when wee perceive common frailties in our brethren, we shall not stand too much upon our right, but shall yeeld unto them in bearing, forbearing, and forgiving, wee *shall cover a multitude of sinnes*, 1 *Pet.*4.8.

ὑποπιάζειν. Act.23.18.

Thus much touching the rule, now I proceede to the reason, whereby the Apostle urgeth the practice of this precept, in these words, *And so fulfill the Law of Christ*. The reason standeth thus: That which is the fulfilling of the Law of Christ, must bee practised of us: but the bearing of one anothers burdens, is the fulfilling of the Law of Christ: therefore wee ought to beare one anothers burdens. For the clearing of this text, fundry things are to be considered.

I. It may be demanded, what the Apostle understandeth by *the Law of Christ*? *Ans.* Nothing else but the doctine, precept, or commandement of Christ; enjoyning the love of our brethren. *John* 13. 34. 35. *A new commandement give I unto you, that yee love one another, as I have loved you, &c.* And it is all one, as if he had said, beare yee one anothers burdens, and so fulfill the commandement of Christ, who hath after a speciall manner commanded the love of your brethren. Now the Apostle rather useth the word *Law*, than *Commandement*, because he would make a clearer *antithesis* betwixt the *Law of Christ*, and the *law of Moses*, so vehemently urged by the false apostles; as if hee should have

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said,

nesse, &c. Thirdly, personall or actuall sinnes, of men, as anger, hatred, jealousie, envy, &c. Lastly, outward frailties in the actions of mens lives, (which are not sole offenciues of those that are subject to them, but are heavie burdens to others, with whom they converse) as curiousnesse, nicenesse, slownesse, selfe-conceitednesse, frowardnesse, hastinesse, and such like. The two first sorts are to bee borne three wayes. First, by having a holy sympathy, and fellow-feeling of them, *in weeping with those that weep*: and in *remembring those that are in bonds, as though wee were bound with them, those that are in affliction, as if we were also afflicted in the body*, Heb.13.3. This was *Pauls* practice. 2 *Cor.*11.29. *Who is weake, and I am not weake? who is offended, and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle, *Beare with the weake*, 1 *Thess.* 5. 14. Thirdly, by putting under our shoulders, and bearing part of the burden with them; in helping and easing of them in their necessities *Rom.*12.v.13. *Distributing unto the necessities of the Saints*. The two latter sorts (being principally meant in this place) are not to be borne by dissembling of them, or yeelding to them, much lesse by bolstering men up in them, or by partaking with them; For albeit the adulterer and unclean person would gladly make Christ a baud, the theefe would make him his receiver: and many there are who would be content to shift off their sins, in whole, or in part, and lay them upon the shoulders of others: yet in Gods cause and quarrell, in matters of faith wee are not to yeeld a haires bredth, *Moses* told *Pharaoh*, that he would *not leave so much as a hoofe behinde him*, *Exod.* 10. 26. And *Paul would not give place to Peter, and them that were with him not not for a moment, that the truth of the Gospell might continue with them*, *Gal.*2.5. They must therefore be borne by disburdening them of them, by gentle and milde admonition; or if they cannot be redressed, by bearing and tolerating of them, in passing by them, as though wee did not perceive them: for as *Salomon* saith, *It is the glory of man to passe by infirmities*: or lastly, by praying for them. For if we shall breake the bond of brotherly love, and Christian societie, by reason of these, or such like infirmities, which wee see to bee in our brethren; we walke not in love, in that we beare not their *burdens*, as the Apostle commandeth in this place, and *Eph.*4 2. *Support one another, through love*. And surely, this is a most necessary precept, of great use and consequence in the life of man: for except wee beare and tolerate the frailties of men, in passing by them in such sort, as I have said, it is impossible we should lead a quiet or comfortable life in any societie. We must seeke for a new world, or leaving the fellowship of men, betake our selves to some solitary desert, as sundry *Eremites*, and *Anchorites* have done,

Rom.14.1. and 15.1.

Pro.19.11.

because they could not (by reason of their froward & wayward natures) digest the manifold inconveniences which they saw to bee amongst men in publike societies. This duty therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, especially of those that are strong men in Christ: for as in architecture, all stones are not fit to be laide in every place of the building, but some below, as the fundamentall and chiefe corner stones, to beare up the weigh and burden of the building; others above in the wall, that so the whole building may be firme and compact in it selfe: So in the Church, which is the house of God, (where all beleevers are lively stones, built upon Christ Iesus the chiefe corner stone, bearing up the whole burden, even all the infirmities of the Church:) those that are strong must suppeare the infirmities of the weake, that so the whole building being compact and knit together, may grow up to a holy temple in the Lord. For otherwise the whole frame of the building must needs bee dissolved, and come to a ruine. It is a common proverbe amongst the Italians, that *Hard with hard never makes a good wall*: By which is signified, that as stones cobbled up one upon another without morter to combine them, make but a tottering wall that may easily be shaken; but if there be morter betwixt them, yeelding to the hardnesse of the stones, it makes the whole like a solide continued body, strong and stable; able to endure the shocke of the ramme, or the shot of the cannon: So, that societie, where all are as stiffe as stones, which will not yeeld a haire one unto another, one being as fast, as froward, as hastie as another, cannot bee firme and durable. But where men are of a soft, a yeelding, and relenting nature, giving place to the stiffenesse of others, and yeelding to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one doth beare the infirmities of another. Doest thou therefore see thy brother to be overtaken with some sinne, or to be over-curious, very froward, too selfe-conceited, abounding in his owne sense, exceeding hastie, &c. beare this infirmity now; and so hee (perhaps) may beare with thee in the like case, another time: or beare thou with his curiousnesse, hee will beare with thy dulnes: beare with his sicklinesse, he will beare with thy frowardnes: beare with his hastines, he will beare with thy selfe-conceitednes. For it is to bee observed, that the Apostle saith not, that those onely which are strong, should beare the failties of the weake, but that both strong and weake should beare one anethers burdens, it being a mutuall and reciprocall duty imposed upon all, because there is none so strong, but one time or other hee may slip, and fall, and so may stand in need to bee supported even of the weake: the palsie man being

1 Pet.2.5.

Duro con duro non fabricatur.

Cap.6. *the Epistle to the Galatians.* 361

ing sicke, had his burden (to wit, his bed) borne, but being restored, could helpe to beare another mans burden: so if thou beare another mans burden that is weak, when he is strong, he will be ready to beare thine, if need require. God commands, that if wee finde our neighbours beast lying under his burden, we must lift him up; how much more ought we to help our brethren, lying under the burden of sinne? Therefore the strong are to support the weak, and the weake must (upon occasion) support the strong: as in the arch of a building, one stone doth beare mutually, though not equally, the burden of the rest: or as harts swimming over a great water, doe ease one another, in laying their heads one upon the backe of another, the foremost that hath none to support him, chaging his place, and resting his head upon the hindermost. Thus in a family, the husband must beare with the nicenes, and frowardnes of his wife: the wife with the fastnesse, or hastinesse of her husband. Those Magistrates, and Ministers, which are too cold and backward in good things, must beare with the over great heate, and forwardnesse of their fellow-Magistrates, or fellow-ministers: and those must beare with them againe, seeing both aime at the same end, the edification of the Church, and good of the Common-wealth. Thus in Gods providence *Luther* and *Melanchthon* were happily joyned together, and did beare with one another, *Luther* with his sostnesse, *Melanchthon* with his hastinesse; hee with his boldnesse, he with his timerousnesse: *Melanchthon* did well temper the heate and zeale of *Luther* with his mildnesse, being as oyle to his vinegers; and *Luther* on the other side, did warme his coldnesse, being as fire to his frozennesse. Thus the Apostle commandeth that *wee should beare with the infirmities of those that are weake*, and not sufficiently catechized in the doctrine of our spiritual liberty purchased unto us by Christ, *and not to please our selves* too much, *but rather to please our neighbour in that which is good to edification*, *Rom.* 15. 1. 2. For amongst other properties of love reckoned up by *S. Paul*, 1 *Cor.* 13, this is not the least, that *it suffereth all things*, v.7. that is, all such things as may be borne & suffered with good conscience, for the good of our brother. For looke as a lover doth suffer all things in regard of his love, in three respects: First, in undergoing any labour, that may be for her good, as *Hercules* did for the love of *Omphale*. Secondly, in bearing patiently all hard measure that is offered him for her sake, as *Iacob* did for the love of *Rachel*. Thirdly, in enduring any thing that is imposed upon him: and putting up what wrong soever is done unto him by her, as *Sampson* did for the love of *Dalilah*. So Christian charity causeth us to suffer all things. First, *pro fratribus*, to endure any labour, cost, or travell, for their good. Secondly, *propter fratres*, to beare all afflictions for their sakes as *Paul* saith hee did for the Church, 2 *Tim.* 2.10. Thirdly, *a fratribus*, to beare wrongs, and put up injuries at their hands, as he did, being shamefully intreated at *Philippi*, stoned, scourged, &c. This must bee considered of us all, but especially of such as will give a man as good as he bringeth, who are but a word, and a blow: a lie, and a stabbe: a word and a writ: such as cannot beare coales, (as they say) nor brooke any little wrong, nor indure any small frailty in their brethren. These men must remember, that *in bearing coales*, that is, in suffering and forbearing, *they heape up coales of fire upon their heads* (as *Paul* speaketh, *Rom.* 12. 20.) as also that God doth beare with them in greater matters, even when they wound him with their oathes, *Leviticus* 24.11. and give him the lie through unbelieve, 1 *Iohn* 5.10. as hee bare the manners of the Israelites in the wildernesse. That Christ, whose example we are to follow, *hath borne our infirmities*, *Esa.*53. *and doth ease them that travell, and are heavy laden*, *Matth.* 11. 28. and therefore wee, treading in his steps, *must forbeare one another, and forgive one another, if a man have a quarrell against another, even as Christ forgave us*, *Colos.*3. 13. Thus, if when wee see any sin in our brother, we reclaime him from it, by reproofes, exhortations, admonitions, we are Gods instruments, to *save a soule from death, and so doe cover a multitude of sinnes*, even before God, *Iam.*5. 20. And if when wee perceive common frailties in our brethren, we shall not stand too much upon our right, but shall yeeld unto them in bearing, forbearing, and forgiving, wee *shall cover a multitude of sinnes*, 1 *Pet.*4.8.

Augustf. ser. 21. de verb. Apost. Beda in hunc locum ex Aug.

ἐπιτιθέμενον. Act. 13.18.

Thus much touching the rule, now I proceede to the reason, whereby the Apostle urgeth the practice of this precept, in these words, *And so fulfill the Law of Christ*. The reason standeth thus: That which is the fulfilling of the Law of Christ, must bee practised of us: but the bearing of one anothers burdens, is the fulfilling of the Law of Christ: therefore wee ought to beare one anothers burdens. For the clearing of this text, sundry things are to be considered.

I. It may be demanded, what the Apostle understandeth by *the Law of Christ?* *Ans.* Nothing else but the doctrine, precept, or commandement of Christ; enjoyning the love of our brethren. *Iohn* 13. 34. 35. *A new commandment give I unto you, that yee love one another, as I have loved you, &c.* And it is all one, as if he had said, beare yee one anothers burdens, and so fulfill the commandement of Christ, who hath after a speciall manner commanded the love of your brethren. Now the Apostle rather useth the word *Law*, than *Commandement*, because he would make a clearer *antithesis* betwixt the *Law of Christ*, and the *law of Moses*, so vehemently urged by the false apostles; as if hee should have

said, You Galatians are taught to observe the Law of *Moses*, circumcision, dayes, and times, moneths, and yeares. Well, if yee will needs be observing of Lawes, here is a Law for you to observe, beare with the frailties one of another, and so you shall fulfill the most excellent Law that ever was, the Law of Christ, which is necessary to be kept, whereas the keeping of the Ceremoniall law, is but in vaine.

11. Quest. Why doth *Paul* call the love of our brethren, the Law of Christ, rather than the law of nature, or the Law of God, or the law of *Moses*? seeing it was written in the minde of man in the creation, was given by God himselfe in Mount Sinai, was written by *Moses*, the reliques whereof are yet remaining in the minde of man? *Answ.* It is so called, because it is a new commandement given by Christ himselfe, after a speciall manner. But it is hereupon further demanded, why this commandement of loving our brethren, should bee called a new commandement? To which some answer, that it is so called, only because it shewes a new manner of loving our brethren, after the example of Christ, *as he hath loved us*. Now this manner of loving our brethren (as *Chrysostome* expounds it) is this: that as Christ loved us freely, not moved by any profit that should redound unto himselfe thereby: so we should freely love one another, not for any benefit received or expected. But as *Cyril* of *Alexand.* upon *John*, expounds it, it stands in this, that as Christ loved us more than himselfe, so wee should love our brethren more than our selves. But this cannot bee the meaning. For *S. John* in his 1. Epist. 2. and Epist. 2. repeating this new commandement, saith onely, *This is a new commandement, that ye love one another*, and never addes, *as Christ loved us*: the which he should have done, if these words [*as I have loved you*] be an essentiall part of the new commandement, which he enjoyneth us to observe.

Besides, our Saviour himselfe saith, a little after, *By this shall all men know, that you are my Disciples, if ye love one another*, not adding, *as I have loved you*: therefore the new commandement is laid downe in these words, *Love one another*, not respecting those that follow, as a modification or limitation, *as I have loved you*. Besides, this exposition takes it for granted, that the morall law, *Love thy neighbour as thy selfe*, is a certaine rule, by which we are to square our love, *viz.* that wee must begin at our selves, and looke how much wee love our selves, so much wee ought to love our neighbour, and no more, and that therefore Christ should give a new commandement of greater perfection, than that in the law, to wit, that we love one another, as he loved us, that is, more than our selves. But this is a flatte mistaking of the Scripture: for the commandement, *Love thy neighbour as thy selfe*, is no exact rule whereby wee are to try and examine our love, (as the Popish doctors, and some others teach.) For then *Paul* and divers of the Saints of GOD, should have done workes of supererogation, more than the law requires, in loving their neighbours more than themselves, *Rom.* 5. 1. And if it were a rule, it were but a leaden and false rule: for we are in some cases bound to love our neighbour more than our selves, especially if he be a greater instrument of Gods glory, in procuring the good of the Church or common wealth: as to love our godly King more than our selves, and prefere his safety and life before our owne, as the Israelites did *Davids*: *Thou art worth ten thousands of us*, 2 *Samuel* 18. 3. for *ως*, is a note of similitude, and not of equality, signifying, that as wee love our selves heartily, and earnestly, and inwardly, wishing all good to our selves: wish the like sincerity of affection we should love our brethren. So that Christ hath added nothing to the law, in commanding to love one another, as he loved us. Others say: it is called a new commandement, because it ought to be kept with as great a care and diligence, as though it were new, and had been now first given: for new lawes (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected: and men do (as it were) antiquate them, accounting them as though they were not.

Others, by a new commandement, understand another divers, or different commandement, for Christ in the beginning of the Chapter, had given them a commandement, to flie pride, to bee humble, to live at peace, and concord one with another: and then he saith, *But I give you a new commandement*, a commandement differing from the former, *that ye love one another*.

The word *New*, is often taken in Scripture in this sense, as, *Ex.* 1. 18. *There arose up a new king, which knew not Joseph*: that is, (as the 70 interpreters, and Saint *Luke*, *Act* 7. 18. translate it) *another king*, *Marke* 16. 17. *They shall speake with new tongues*, that is, *other*, *divers*, or *different* languages, from their usuall tongue: for the meaning is not, that they invented a new language, which was never spoken before, but that they spake in a language divers from that which they used before: for so it is said, *Act.* 2. 4. *They began to speake with other tongues*: Thus our Saviour Christ telleth his Apostles, *that hee will not drinke any more of the fruit of the vine, till he drinke it new with them in the kingdome of God*, *Matth.* 26. 29. Where by *new wine*, hee meaneth not the liquor or jeyce of the Grape, to preserve animall life, but another different drinke, wherewith he would entertaine all that were invited, and came unto his table. But these expositions are not so fit.

I take it therefore to bee called *a new commandement*, either in respect of Christ, or of us: In respect of Christ two wayes: 1. Because he renued it, not onely by freeing it from the false glosses and interpretations of the Scribes and Pharisees, the Iewish Rabbins: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did ever so perfectly observe and keepe the law, as hee did. Therefore in regard of the new manner of fulfilling it, it is called *a new commandement*. 2. Because he abrogating the ceremoniall law, and many judicials, onely renewed the precept of the morall law, in commanding it as his law to the Church, *Iob.* 15. *This is my commandement, that ye love one another*: as if he should say, Though I have abrogated the ceremoniall law, and antiquated the judicial, yet this commandement shall never bee abrogated: and this I commend unto you againe and againe, as my commandement, which above all others, I would have you carefully to observe, as that whereby ye shall bee knowne to bee my Disciples. In regard of us it is called a *new Commandement*, and that in two respects: 1. Because it being defaced, and almost cleane blotted out of the minde of man by originall sinne, is renewed again in the hearts of beleevers, by the powerfull operation of the Spirit of God, both in their mindes and affections: In their mindes, because they are daily enlightned with the true knowledge thereof, in being taught whom they ought to love, *viz.* not onely their friends, but even their enemies; with what kind of love, to wit, with a fervent love; not in word or tongue onely but in deed and truth: and that with free, sincere, and constant love: in their wils and affections: in that they are perswaded by the inward working of the Spirit, to love: and are inclined thereto, being renewed by grace. 2. Because it doth after a peculiar manner belong unto us, who are under the new Testament, in the kingdome of grace, seeing that this commandement onely is renewed by Christ, as his owne proper commandement, many others being abrogated: as also because it is daily written by the Spirit of Christ, after a new manner in the hearts of new converts: so that they have not onely a new, that is a true knowledge thereof: but also a new, that is, a true sense and feeling of the power of it in their hearts: in that they are become new creatures in Christ Iesus. For in him *all old things passe away, and all things become new*, 2 *Corinthians* 4. For to them, the law is no killing letter, written in tables of stone: but a quickning spirit; as being written in the fleshly table of their hearts. This seemeth to be the true, full, and proper meaning of these places, for thus Saint *John* 1 Epist. 2. 8. doth expound it, when he saith, that *it is true in him, and in you*, in the sense before specified: both in regard of Christ, and the beleevers in Christ.

III. Question. Seeing the commandement of loving our brethren, is called the law of Christ, and a new commandement, is not the Gospell a new Law? *Answer.* In no wise: for albeit the Law and the Gospell agree in sundry things, as first, in the Author, GOD being the Authour of them both, of the Gospell, *Romanes* 1. 1. of the Law, *Romanes* 7. 22. Secondly, in that both of them were preached, knowne and understood in both Testaments: the Law being written in the heart of man in the creation: the Gospell preached to our first Parents in Paradise, immediately after the fall, and repeated againe and againe to the Patriarkes and Prophets, from time to time. Thirdly, in the generall matter and end of them both, in that both the Law and the Gospell require righteousnesse in him that would come to life eternall. Fourthly, in this that they confirme and establish one another, in that the Law commanding justice, and justifying none, shewes that a man is justified by the free gift and grace of God, and that Christ is the end of the Law, to every one that beleeveth. In that the Gospell justifieth not by workes, but by faith, and yet so, as that we doe not by our faith abrogate the law, or make it of none effect, but rather establish it, and that in two respects: 1. Because by faith wee apprehend the righteousnesse of Christ, and so in him (who hath fulfilled the law for us) wee fulfill it, and so establish it. 2. Because having our hearts purified by faith, we live no more according to the flesh, but according to the spirit, and so by inchoate obedience we fulfill the law.

Lastly, in the end, in that both the law and the Gospell tend directly to the manifestation of the glory of God.

Yet they differ in five things. First, in the manner of revealing: the law before was perfectly knowne by nature, and since the fall in part, *Rom.* 2. 15. The Gospell is not knowne by nature, neither was it ever written in mans heart, before, or after the fall, as *Paul* saith, 1 *Corinth.* 2. 9. *Those things which the eye hath not seene, nor the eare heard, nor the heart of man conceived; we they which God hath prepared for them that love him*; Therefore the Gospell is called *a mystery*, *Rom.* 16. v. 25, 26. First, because the doctrine of the Gospell was made knowne to men and Angels by the revelation of God, *Ephes.* 3. 5. & 9. Secondly, because there is required a speciall revelation, and worke of Gods Spirit, before a man can yeeld assent unto it. Therfore *Paul* saith, *We have not received the spirit of the world; but the Spirit of God, that we might know the things that are given to us of God*, 2 *Corinthians* 2. 11. Secondly, in the subject or doctrine in itselfe, and that in two respects: First, the law preacheth nothing but absolute justice, to the transgressours thereof: the Gospell sheweth how justice is qualified with mercie:

from all things, from which yee could not be absolved by the law of Moses, by him every one that beleeveth is justified, Act. 13. vers. 39. Secondly, the law teacheth what manner of men we ought to be, and what we ought to doe, that we may come to eternall life, but shewes not how we may become such indeed; the Gospell teacheth, that by faith in Christ we may be such as the law requires, *God hath made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him,* 2 *Cor.* 5.21.

Thirdly, in the object. *The Law is given to the unjust and lawlesse, ungodly and prophane,* 1 *Tim.* 1.9.10. that it may shew them their sinnes, and the punishment thereby deserved, and so may accuse and condemne them: the Gospell is to be published and dispensed only to the penitent, which are contrite and broken in heart, and mourne for their sins, *Matt.* 11. *Esa.* 57. *Luke* 4.

IV. The law promiseth eternall life upon condition of work: *Do this and live: If thou wilt enter into life, keepe the commandements.* The Gospell promiseth eternall life freely without any condition of workes, *Rom.* 4.5. *To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted to him for righteousnesse, Rom.* 3.21.22. *The righteousnes of God is made manifest without the law, by the faith of Iesus Christ, unto all and upon all that beleeve.*

V. In the effects. The law is no instrumentall cause of faith, repentance, or any saving grace, it is *the minister of death,* 2 *Cor.* 3.9. *causing wrath, Rom.* 3.17. But the Gospell causeth life: it is *the grace of God which bringeth salvation, Titus* 2.11. for this cause *Paul* calleth the Law *a dead,* or *killing letter*: the Gospell *a quickening spirit,* 2 *Cor.* 1.

Fourthly, it may bee demanded whether any man bee able to fulfill the law, considering that *Paul* biddeth us beare one anothers burdens, *and so fulfill the law of Christ. Answer.* No meere man can perfectly fulfill the Law in this life, this conclusion Saint *Paul* proveth in sundry of his Epistles, specially by these arguments:

First, by the great and generall depravation of nature, which remaineth in part even in the regenerate, staying their best actions, and making them like a menstruous cloath: confessing withall, that his best works are not answerable to the law, by reason of the remainders of originall corruption, *Roman.* 7. Now perfect fulfilling of the Law, cannot stand with corruption of nature, and transgression of life. For a corrupt fountaine cannot send forth sweet waters: neither can a corrupt tree beare good fruit. S. *Iames* saith, *He that offendeth in one, is guilty of all*: and the Scripture pronounceth him accursed, *that abideth not in all things written in the booke of the Law, to doe them.* Popish Doctours answer, first, that original corruptions (which they call the fewell of sinne) and the first motions to evill, preventing all consent of will, are indeed in the regenerate; but they are no sinnes properly. But it is false which they teach. For every transgression of the law, is a sinne, as S. *Iohn* defines it, 1 *Ioh.* 3.4. but these are transgressions of the tenth commandement; for it either forbiddeth these first motions, whether they be *primo primae*, or *secundo primae*, (as Schoolemen speake) or it forbiddeth nothing but the motions, which are with consent of will, which were forbidden in the former commandements, and so in effect there are but nine commandements, the tenth forbidding no speciall sinne.

Fomes peccati.

Again, *Paul* teacheth, that these motions preventing all consent of will, are formally opposed to the law, *I see another law in my members, rebelling against the law of my minde.* Secondly, they answer, that *Paul, Romanes* 7. speakes not of himselfe, but in the person of the unregenerate, according to the opinion of Saint *Augustine. Answer. Augustine* indeed was once of that judgement, but hee after retracted that opinion, (as it is manifest out of his booke of *Retractations*, and the first booke against *Iulian* the *Pelagian*) and that for these reasons: First, because *Paul* saith, *To will is present with me: and I doe not the good I would*: and, *I delight in the law of God concerning the inward man*: all which are proper to the regenerate, and cannot be affirmed of the wicked. Secondly, because hee makes mention of *the inward man*, which is all one with the new man, or the new creature; which agree onely to the regenerate. Thirdly, because he saith, *he is led captive to sinne,* ver. 23. whereas the wicked are not drawne to sinne by force, against their wils, but runne riot of their owne accord into all wickednesse, as the horse rusheth into the battell, *Ierem.* 8.6. Lastly, in that he cries out in a sense and sorrow for his sinnes, *O miserable man that I am, who shall deliver mee from this body of death?* ver. 24. which cannot be the voyce of the unregenerate, for they feele not the burden of their sinne, nor desire to bee eased of it, but take delight and pleasure in it. His second reason is this: such as our knowledge is, such is our love of God and man: but our knowledge is onely in part: therefore our love is but in part: and so consequently our obedience is but in part, and therefore there is no perfect fulfilling of the law. The advocates of the Romish Church answer, that our knowledge, love, and obedience, are perfect for the condition and estate of this life, as we are *viatores*, which is sufficient: though they be not perfect for the condition of the life to come, when wee shall bee *comprehensores*, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: One for the estate of this life, which is to love God above all things, and our neighbour as our selves. The other after this life, and that is to love GOD with all

Rom. 7.23.

all the soule, with all the powers and faculties of the soule, with all the strength and vigour of all these powers.

And this distinction they make to bee the ground of their opinion, touching the fulfilling of the law, and justification by workes, &c. But it is a sandie foundation, and therefore that which is buile upon it, cannot stand. For besides that, it is a fond and frivolous distinction forged by the Schoolemen, without warrant of Scripture, or consent of Antiquity; it is manifestly false. For there is one onely rule of righteousnesse, and not two; one onely generall sentence of the law, more unchangeable than the lawes of the *Medes* and *Persians*, even as unchangeable as God himselfe; which is, that, *He which continueth not in all things written in the law, to do them, is accursed.* So that hee which loves not God with all his soule, minde, and might, with all his *valde suo*, that is, with all the faculties of his soule, and all the powers of these faculties, and that in this life, is accursed. And it is absurd which they teach, that a man is not bound for the tearme of this life, thus to love God, but onely in the life to come. For looke what man could doe by creation, in the state of innocency, the same & so much the Law requires at his hands in the state of apostasie. But *Adam* by creation could love God with all his soule, with all the faculties of his soule, and all the powers of these faculties: therefore the same perfect, absolute, and intire obedience is now required at his hands. For the sentence of the law, *Cursed is he that continueth not in all things, &c.* is not onely given to men glorified, but to those that are in the state of grace. And Saint *Paul* doth so apply this sentence to men even in this life, that hee pronounceth all that are of the workes of the law, to be under the curse. Againe, if this were so, the Iewes had no cause to feare the severity and strictnesse of the law, as they did, when they said, *If we heare the voyce of the Lord any more, we shall dye*; considering they were able to keepe and fulfill it, according to this Popish opinion. Neither would God have promised them a Messias or Mediatour to redeeme them from the curse of the law: but would rather have comforted them in that their so great feare and astonishment, by giving them to understand, that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Exod. 20. 19.
Deut. 18.16.

Besides, the patheticall exclamation of *Paul, O miserable man that I am, &c. Rom.* 7. 24. and that saying of *Peter*, in calling the Law *a yoake*, which neither we nor our fathers were able to beare, *Act.* 15. should be childish, and ridiculous, if *that which is impossible in the law* (as *Paul* speakes, *Rom.* 8.3.) did not appertaine unto us.

Deut. 18.18.

The third argument. If a man could fulfill the Law, he should not stand in neede of a Mediatour. *For if righteousnesse be by the law, Christ dyed in vaine, Galat.* 2.21. It is answered that Christ dyed in vaine, if men by the strength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and so his death is not in vaine: for by vertue of the obedience of Christ, wee are inabled to fulfill the Law. But this were to make Christ no Saviour, but onely an instrument whereby we fulfill the law, and are our owne Saviours: whereas the Scripture saith, that *he is made unto us righteousnesse,* 1 *Cor.* 1.30. not that we are made righteousnesse by him. That *we are made the righteousnesse of him,* 2 *Cor.* 5.21. not *by him*, as an instrument. That *we are compleate in him, Col.* 2.10. and not compleate of our selves, by him.

Lastly, the Scripture shutteth up all men under sinne, even the most sanctified, *Prov.* 20.9. *Iohn* 1.9. *Iob* confesseth he cannot answer one of a thousand, *Iob.* 9.3. and *David* saith, *If thou, Lord, shalt marke what is done amisse, who can abide it? Psalm.* 130.3. and *Paul* saith of himselfe, that *he found no meanes to performe that which is good, Rom.* 7.18. Hee saith further, that *it is impossible* to be kept, by reason of originall corruption, *Rom.* 8.3. It is answered, that all these places and examples must be understood of veniall sinnes, which make men sinners indeed, yet are not *against*, but *besides the law*; and therefore though a man commit them, yet hee may fulfill the law for all that. *Answer.* The common received opinion in Schooles, that some sinnes are mortall, others veniall, of their owne nature, is a witlesse distinction. For if all sinnes deserve death, as *Paul* teacheth, *Rom.* 6.23. either veniall sinnes are no sinnes, or they must needes deserve death. *Moses* saith, that *he that abideth not in all things written in this law, is accursed, Deut.* 27.29. where the words, *this Law*, may not be restrained onely to the Catalogue of great and hainous sinnes, which are there reckoned up, but extended to all sinnes, as *Paul* applyes it, *Galat.* 3.10. pronouncing him accursed, *that continueth not in all things, written in the law, not this law.* So that every sinne, even the least sinne in thought, makes a man subject to the curse, and so in rigour of divine justice, deserves eternall death. And it is but a poore shift, to say that some sinnes are *against the law*, as all mortall sinnes, and others *besides the law*, as veniall. For the doing of that which GOD forbiddeth, is a sinne, not *beside*, but *against the law*. But idle words, jesting, and gibing, &c. (which the Popish Doctours account veniall sinnes) are expressly forbidden in the word: *Mat.* 12.36. *Of every idle word that men shall speake, they shall give an account at the day of judgement.* And *Paul* forbids *all foolish talking and jesting*, as things uncomely, *Ephes.* 5.4. Therefore they are not *beside*, but *flat against the law.* Secondly, they answer, that these places and the like, are to be understood of severall workes and actions of the Saints, whereof

some were good, as *Davids* sparing of *Saul*, &c. some evill, as his adultery, murther, and numbring of the people: and not of the same particular workes. *Answer.* It is false. For *Paul* speaking of the same individuall worke, saith, that it is partly good, and partly evill. *I finde when I would doe good, that evill is present with me, Rom.* 7.21. *In my minde I serve the law of God, in my body the law of sinne*, ver. 25. And the Prophet saith, that *all our righteousnesse is as a menstruous cloath, Isa.* 64 4. Therefore every good worke is stained with sinne.

Thus much shall suffice to shew, that it is impossible for any man in the time of this life to fulfill the law: The reasons alledged to the contrary, are sufficiently answered before, *Pag.*164.&c. To which place I referre the reader.

It may further be said, if we cannot perfectly fulfill the law, why doth *Paul* command us to beare one anothers burdens, and *so to fulfill the law of Christ?*

Ans. The law is said to bee fulfilled three wayes. First, by *personall obedience*, and thus Christ onely fulfilled it. Secondly, by *imputed obedience*, thus the regenerate fulfill it in Christ, hee being *their righteousnesse, 1 Cor.* 1.30. and they *compleate in him, Colos.* 2.10. Thirdly, by *inchoate obedience*. Thus *Zachary* and *Elizabeth* are said to have walked in all the commandements of the Lord, without reproofe, *Luke* 1.6. And thus all the faithfull fulfill the law, in labouring to obey God in all his commandements; according to the measure of grace received: and thus wee are said to fulfill the law in this place, God accepting the will for the deed. Wee are further to consider, that *fulfilling of the law* is sometime opposed to the transgression of the law, as *Iam.* 2.10. in which sense, no man ever did, or can fulfill it, except Christ God and man, who for this cause is said to be *the end of the law for righteousnesse, to every one that believeth, Romanes* 10. 4. Sometime it is opposed to hypocrisie and dissimulation, as 1 *John* 2. 4.5. and thus all the Saints fulfill it, in that they indeavour to mortifie their corruptions, and in all things to approve their hearts, and lives to God, in keeping faith and good conscience. In which sense *Paul* here biddeth us to fulfill the law of Christ, in performing duties of love, and bearing one anothers burdens. It will be said, If the law can no otherwise bee fulfilled, than by *inchoate obedience*, to what end serveth it? *Answer.* It hath a three-fold use even since the fall. First, it serves to restraine the outward man, by keeping men in order, through feare of punishment, of which use *Paul* speakes, when he saith, that *the law is not given to a righteous man, but to the lawlesse and disobedient, &c.* 1 *Timothie* 1.9. Secondly, to arrowse the drowsie consciences: and this it doth many wayes: 1. By revealing sinne, *for by the law commeth the knowledge of sinne, Rom.* 3. 20. 2. By revealing the wrath and anger of God for sinne, for *the law causeth wrath, Rom.* 4. 15. 3. By convicting the conscience; *When the commandement came, sinne revived, Rom.* 7.9. 4. By arraigning and condemning us for sin; for *the law is the minister of death, Corinthians.* 3.7. and so putting us out of all heart in our selves, it causeth us to flie to the throne of grace, and so is *our Schoolemaster* to bring us *to Christ, Galat.* 3. 24. Thirdly, it serves as a rule of good life: *David* saith, that *the word of God* (specially the law) *is a lanterne to his feet, and a light to his paths, Psalm.* 119.105. So that though a regenerate man bee not under the law, in regard of justification, or accusation, or coaction, or condemnation: yet he is under it, in regard of direction and instruction, for it shewes what is good, what is evill, what we ought to doe, and what to leave undone. Lastly, whereas *Paul* saith, *Beare ye one anothers burden, and so fulfill the law of Christ*: the word *SO* hath great Emphasis; for it implies the manner, how the Galatians and all men are to fulfill the law, not by observing circumcision, daies, or times, moneths, or yeares, as the false apostles taught: but by bearing and tolerating the infirmities of their brethren. It may not unfitly bee applyed to the religious order of Franciscans, Dominicans, Cathusians, &c. Let them not thinke that they keepe the law, by abstaining from flesh, by whipping themselves, by single life, counterfeit fasts, voluntary poverty, regular obedience, &c. But let them comfort the afflicted, releeve the distressed, beare with the weake, support one another in love, and *SO* they shal fulfill the law of Christ.

3. *For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.*

In this verse the Apostle removes an impediment, which hindereth most from performing the former duty, of bearing other mens burdens, and that is a vaine conceit and imagination they have of their own excellency, farre above their brethren: in thinking themselves too good to doe any duty or service unto them, to bee their packhorses to beare their burdens. This vaine imagination and swelling conceit (which puffeth up the most) the Apostle laboureth to purge in this place, when he saith, *He that seemeth to himselfe, &c* where, by the way, wee may observe the method of the Apostle, first, to give rules of direction; after to remove impediments which may hinder our obedience. 2. We see here the force of the word, which *searcheth the secrets of the heart, Hebrew.* 4.12. *in that it casteth down the imagination, and every high thing that is exalted against the knowledge of God: and bringeth into captivity every thought to the obedience of Christ, 2 Corinthians* 10.4. In the words wee may observe these foure things: I. That men are nothing of themselves. II. That though they be nothing, yet they

they seeme to themselves to bee somewhat, and that of themselves. III. That in so doing they deceive themselves. IV. The remedies against the overweening of our selves.

For the first: it may be demanded how it can be truly said, that men are of themselves meare nothing? Is he nothing that is created after the Image of God, in holinesse, and righteousnesse? Are Princes and Potentates nothing, that are called gods in Scripture? Are they nothing that prophesie, and worke miracles? *Ans. Paul* speaketh not of the gifts of God, bestowed upon men; but of the men themselves: and of them, not as they were in the state of innocency before the fall, but as they are now in the state of corruption and apostasie; or in the state of grace, as they are considered of, in, and by themselves. Thus even spirituall men, are nothing of themselves: (for of them especially the Apostle speaketh, as it may appeare out of the first verse.)

For first, all are by nature the children of wrath, and firebrands of hell. 2. the gifts of God bestowed upon us, whether of nature or of grace, are not ours, but Gods, the giver of them. Therefore no man may arrogate more unto himselfe, than an other in regard of them, seeing all of us are but stewards, and the things wee have are but talents, left us to imploy to our masters advantage. *If thou hast received them*, (saith *Paul*) *why boastest thou thy selfe, as though thou hadst not received them:* 3. Be it that a man be in Christ, and sanctified, yet he hath no greater right to the merits of Christ, nor greater part in them, than hee which is lesse sanctified: for though sanctification hath degrees, and a certaine latitude, yet justification hath none. So that a man is in truth nothing of himselfe. 1. Because hee hath his beginning and being of nothing, and tendeth of his own nature to corruption, & nothing. 2. In that he is nor that which he imagineth himselfe to be. 3. Though he have some gifts and graces of God, yet hee is nothing, because he is farre short of that which he ought to be, 1 *Cor.* 8.2. Vpon these considerations *Abraham* acknowledgeth himselfe to be but *dust and ashes, Gen.* 18 27. *David* comparing himselfe with the magnificence of *Saul* saith, *What am I, or what is my fathers house?* 1 *Samuel* 18.18. Nay, whether we consider man absolutely in himselfe, or relatively in respect of other creatures, as those glorious bodies, the Sunne, Moone, Starres, we may say with the Prophet *David, Lord, what is man, that thou art mindfull of him, or the sonne of man, that thou regardest him?* *Psal.* 8.4.

Paul confesseth himself to be nothing in, of, or by himselfe, but *by the grace of God* (saith he) *I am that I am*, 1 *Cor.* 15.10. And againe, *I was nothing inferiour to the very chiefe Apostles although I am nothing*, 2 *Cor.* 12.11. The Apostle affirmeth of every man, *which thinketh hee knoweth ought, that he knoweth nothing* (or he ought to know, 1 *Cor.* 8.2. and of many, that they are puffed up, and know nothing, 1 *Tim.* 6.4. For a swelling conceit, and emptinesse usually goe together.

The second generall thing to bee observed in the words, in this; That it is naturall for men to thinke too wel of themselves, to magnifie themselves above others in their conceits, and in a manner to deifie themselves; and to nullifie others in comparison of themselves: and this overweening of a mans selfe, is a branch of pride. For a man looking upon himselfe through the spectacles of selfe-love, doth thinke every small gift of God, which he seeth to be in himselfe, to bee farre greater than in truth it is: imagining meere shadowes, to bee substances; or molehills to bee as bigge as mountaines. For as a man that is in love, doth thinke the blemishes and deformities of his Love, to be ornaments, which make her more beautifull: So those which with *Narcissus* are in love with themselves, and dote upon their owne gifts, judge the vices which they seeme be in themselves, to bee vertues. *Simon Magus* though a wicked wretch, a limme of the devill, a sorcerer, &c. yet had this conceit of himselfe, and gave it out also, that *he was some great man, Act.* 8.9. to wit, *the great power of God*, verse 10. The Church of *Laodicea* thought *she was rich, and increased with goods, and had needs of nothing: whereas she was wretched, and miserable, and poore, and blinde, and naked, Apoc.* 3.16. And so the scarlet strumpet thought her selfe a Queene, and that she was out of all danger or downfall: when she was already fallen. *Apoc.* 18.27. Yea this corruption is so naturall, that even the regenerate themselves, who, are in part sanctified, are tainted therewith: and generally they that have received greater gifts of knowledge, of sanctification, &c. are most ready to overweene their owne gifts, except God give them grace to resist this temptation: for *knowledge puffeth up*, 1 *Cor.* 8. 1. The Apostles themselves contended *which of them should seeme to bee the greatest. Luke* 22.24. Yea, in all ages there have beene some in the Church overweening themselves; as in Christs time the Iustitiarie Pharisees: after them, the *Catharists*, or *Puritanes*, who both proudly and odiously called themselves by that name, thinking themselves without sinne: the *Donatists*, that they were a Church without spot or wrinkle: the *Iovinianists*, that a man cannot sinne after the laver of regeneration? The *Pelagians*, that the life of a just man in this world hath no sinne in it at all: and of later times the *Semi-Pelagian* heretike, who will be something of himselfe, and will have some stroke in his first conversion, and will concurre with Christ in the worke of Iustification. It will be said, Papists ascribe all the praise to God. *Answer.* So did the Pharisee, *Luke* 18. vers. 11.

and yet a wicked Iusticiary for all that. Now all this ariseth from sundry causes: the first is, the bitter root of pride, that was in our first parents, when as they affected a higher place, in desiring (through discontentment of their owne estate) to deifie themselves, and become equall to the highest Majesty, in knowing good and evill.

The second is, the overmuch considering the good things we have; as when the Pharisie considered that hee gave tithe of all that hee possessed, that he fasted twise a weeke, that he was not thus and thus, as other men, *Luke* 18.

The third is, the comparing of our selves with the infirmities that wee see to bee in others: the Pharisie was puffed up, by comparing himselfe with extortioners, unjust men, adulterers, and with the Publican.

The fourth is, the false flattering, and applause of men, which sooth us up in our humours, in perswading us to be that which in truth we are not, as the people flattered *Herod*, when they gave a shout, and said, *The voice of God, and not of man, Act.* 12.22.

The third point is, that they which thus overweene their gifts, in thinking themselves somewhat when they are nothing, doe notably deceive themselves: as those that thinke they have the substance, when they have but the shadow, or those that dreame they are Kings or Princes, being in truth but base persons: or to use the Prophets similitude, *Esa.* 29.8. *Like as an hungry man dreameth, and behold he eateth, and when he awaketh his soule is empty: or like as a thirsty man dreameth, and lo hee is drinking, and when he awaketh behold he is faint, and his soule longeth.* Men are deceived two waies, either by others, or by themselves: by others, as by flatterers, they are deceived occasionally; by themselves casually, or properly. For he that doth judge himselfe to be that which indeed he is not, hee may haply please himselfe, but he doth but please himselfe in an errour: for in truth hee deceiveth himselfe in his imagination: the Apostle *Iames* saith, *If any man seeme* (specially to himselfe) *to be religious, and yet refraineth not his tongue, he deceiveth his owne heart, his religion is vaine, Iam.* 1.26. So likewise they that are only hearers of the word (and therefore thinke that all is well enough with them) though they be not doers thereof) *deceive their owne selves, Iam.* 1.22. And verily this corruption is so great, that as men can bee content to be deluded by flatterers and clawbackes, which please them in their itching humours: so they willingly suffer themselves to bee deceived, even by themselves, to the end that they may appeare to others to be that which in truth they are not: that so they may advance and magnifie themselves in the account of the world. For as *Alexander* the great, being in India, caused his souldiers to make and leave behind them bits and horseshooes, of an extraordinary greatnesse, huge speares, massie shields, big helmets, long swords, and other furniture for horse and man, fitting rather Hippocentaurs, or Giants, than men of ordinary stature; and all to the end it might be said in future time, that *Alexander was a mighty Monarch indeed*: So many there be, who (setting the faire side outward) make goodly glorious shewes in the eyes of men: and so would have others to thinke of them according, (farre above their desert) that posterity might judge them to be that which indeed they are not: and so with *Alexander* in deceiving others, they wittingly deceive themselves. Which spirituall guile of deceiving our selves in matters touching our salvation, is most dangerous, when men delude themselves, in perswading themselves falsely, that they know sufficient, that God is to be loved above all, our neighbors as our selves, (which is as much as all the Preachers in the earth can say:) that they beleeve; when in stead of faith there is nothing but damnable pride, and presumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocrisie. Besides the danger, consider the indignity of it: men can abide nothing lesse, than to be deceived and circumvented by others, and yet behold, they are deluders and deceivers of themselves: and that which doth more aggravate the indignity of it, in such things as ought to be best knowne and most familiar unto them, wherein it is a shame they should be deceived, viz. in the knowledge of themselves, and that which is yet more, in a matter of greatest moment, in the salvation of their soules. What marvell therefore is it that men should be deceived by the seducer of all seducers, the devill, who are so easily deceived of themselves, or rather willing to deceive themselves.

Plutarch. in Alexand.

Further observe, that proud conceited persons, such as have an overweening of themselves and their gifts, and of all men thinke foule scorne to bee deceived, even they are easilieſt deceived, yea and that of themselves: for so the Apostle saith, *Hee that thinketh hee is somewhat, &c. deceiveth himselfe in his imagination.*

Againe, mark hence, that no men, be their gifts never so rare, their callings never so high, their places never so great, are too good to beare other mens burdens, for they that thinke themselves to be somewhat, some great men: that is, too good to put under their shoulders to beare the frailties and infirmities of their brethren, doe nothing here in but deceive themselves. Princes and Potentates of the earth are prophesied by *Esay*, chap. 49. vers. 23. to be nursing fathers and nursing mothers unto the Church, not onely by nourishing and defending it, (as the nurse her childe) but also by bearing with the frailties and wants which are therein.

Lastly (consider that this selfe conceitednesse

nesse, and overweening of a mans selfe, is the very bane and poyson of love; for it maketh proud men thinke themselves too good to become packe horses or drudges to beare other mens burdens, to become serviceable unto them in any duty of love, or to tolerate their frailties, or to yeeld of their right, or to suffer injuries at their hands, or to put up any little indignity, without stomacke and discontent: because they imagine themselves every way better than their brethren, & therefore ought to be tolerated, but not so bound to tolerate and beare with others: So that where selfe-love is, there is no true brotherly love. It was well said of the Poet, *Non bene conveniunt, &c. majestas & amor.* It may be said may not he that is privy to his owne vertues, in conscience of his owne worth, judge himselfe to be somewhat, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, than they that have lesse?

Ans. He may. For humility is not sottish: the master in humility cannot thinke his scholler more learned than himselfe, except hee shall thinke against his conscience. For that saying, *Phil.* 2.3. *Let every man thinke better of another than of himselfe*, must bee restrained onely to equalls, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apostle in that place speaketh not of the gifts and graces bestowed upon men, but of the persons themselves, and of them, not so much as they are in the account of men, as in the account of God. For he saith not, *Let every man think another more learned, wise, discreet, sober, than himselfe*, (for so he may thinke against his conscience) but, *Let every man think another* (that is, any other that is his brother in the Lord) *better than himselfe*, to wit, before God. And this every man may do with good conscience; for albeit another shall outwardly seeme more ignorant, negligent, backward in matters of Religion than himselfe, yet for any thing hee knoweth, hee may be higher in the favour of God, than he. And therefore though a man erre in thinking of another, better than of himselfe, yet he shall not do any thing against his conscience. Thus the *Publican* accounted the proud *Pharisie* better than himselfe. For he held him as just, himselfe not worthy to looke up to heavens yet herein he sinned not, nay he is commended for it, though he erred in his judgement of the *Pharisie*. And so if the *Pharisie* had reputed the *Publican* better than himselfe, that is, higher in Gods favour than himselfe, he had not sinned, nor done against his conscience. For though hee might judge himselfe more just than the *Publican*, in regard of his life past, yet for his present estate before God hee could not. Though *David* knew in the particular quarrell betwixt *Saul* and him, that *Saul* was unjust, and he innocent, yet if he should have thought better of *Saul* in generall, than of himselfe, hee should but have done his duty.

The fourth and last point containeth the remedies of this evill, which are the rather to be considered, because it is a great sinne, one of those seven which the Lord doth most of all detest, *Prov.* 6. 17. a dangerous sinne, having a heavy woe attending upon it, *Woe to them that are prudent in their owne eyes, Isa.* 5.21 a sinne almost incurable, *Seest thou a man that is wise in his owne eyes? there is more hope of a fools than of him*, therefore the remedies are more carefully to bee knowne, and applyed. The remedies are specially five. Prov. 26.12.

The first is, to looke our selves in the glasse of the law, which will shew what we are without flattery or partiality: and by it wee shall see nothing in our selves but the ugly shape of Satan, cleane defacing the image of God, and that in us there dwelleth no good thing (as *Paul* saith of himselfe, *Rom.* 7.18.) that there is nothing but vanity in our minds, rebellion in our wills, confused staxy in all our affections, transgression in our lives. The viewing of our hearts and lives in the Law, and the considering of our wretched estate, in that we are under the fearfull curse, which is a thunderbolt annexed to every breach thereof, will drive us out of all conceit of our selves, from our selfe-love, and selfe-liking: nay it will make us goe out of our selves, not onely *to deny our selves*, as Christ commands, but even to *abhorre our selves, repenting in dust and ashes*, as *Iob* did, chap. 42. 6. causing us to become flat nothing in our selves, that wee may be something in Christ, as *Paul* saith: *Let no man deceive himselfe: If any man among you seeme to bee wise in this world, let him bee a foole, that he may be wise.* 1 Cor. 3.18.

Secondly, when we feele our selves to bee tickled with the itching humour of selfe-love, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our owne evils, sins, blemishes, imperfections (for there is no man but hath one or other) a soveraigne remedy against it, and so (as it were) drive away one poyson with another. As to call to minde some great deformity that is in our bodies, some great infirmity that is in our minde, some crosse or misery in our outward estate, some vile and abominable sinne which we have committed, and the horrible punishment to the which wee are lyable by reason thereof; and no doubt but the serious consideration of these, or any of these, will be availeable to nippe pride in the bud, and kill the serpent in the shell: and in so doing we shall with the Peacocke, now and then cast our eyes downeward to our feet, the foulest and uglyest things we have: and not alway stand in admiration of our gay feathers and glorious traine.

Thirdly, we must consider that the things for which we looke so high, and swell so in our

our owne conceits, are not our owne, but lent us for a time. *For what is there, that thou hast not received?* whether in gifts of body, or graces of minde? Nay, whether thou speake of soule, or body it selfe: *and if thou hast received it, why boastest thou thy selfe as though thou hadst not received it?* what vanity is it for a man to be proud of another mans garment? or for a woman to boast of her borrowed hayre? The wicked persecutors of the Church are reproved for *sacrificing to their nets, and burning incense to their yarne, Hab.1. 16.* Further, we must consider we have not onely received them, but that we have so received them, as that they are not our owne, with which wee may doe what we list, but talents lent us for a time, & left with us to imploy, over which we are but Stewards and Bayliffes, not Lords or masters; and that we must bee countable for the smallest gift, even the least farthing, how we have got it, kept it, bestowed it: the time will come when it shall be said unto thee, *Give an account of thy stewardship, Luke 16.2.* Therefore we ought not so much to bee puffed up with the greatnesse of our talents, as to bee humbled with the consideration of the strict reckning that God will require at our hands, seeing that *of him, to whom much is committed, much shall be required.*

A *test him?* So when we compare our selves with others that are as farre above us, as the heavens are above the earth, whose gifts and graces doe as farre excell ours, as the bright sunshine the dimme candlelight: wee cannot chuse but be abashed, and confounded in our selves, acknowledging that there is no such cause why wee should so magnifie our selves above others, and nullifie others in comparison of our selves.

4. *But let every man prove his owne worke, and then shall he have rejoycing in himselfe onely, and not in another.*

Here the Apostle layeth downe another remedy against selfe-love and overweening of our selves; and it is the fift and the last of which I purpose to entreat, and it stands in proving and examining of a mans owne worke by it selfe, without comparing it with another mans worke, and withall in the approving of it unto God. *Let every man approve his owne worke.* And hee gives two reasons, why every man ought to approve his owne workes unto God, and to consider them absolutely in themselves, and not relatively in respect of others: the first reason is in this verse, *then shall he have rejoycing in himselfe onely, and not in another:* the second in the next verse, *For every man shall beare his owne burden.*

B Touching the remedy. *Let every man prove his owne worke.* The word translated * *prove*, signifieth also to *approve*; as *Rom. 14. ver. 22. Blessed is he that condemneth not himselfe in the thing that he approveth. 1 Cor.16.3. Whosoever ye shall approve or allow of by letters.* And so the word is vsed in English, when we say such a one is *to prove a will*, that is, approve it.

C The word in this place (I take it) may be understood in both senses, *to prove our workes*, and to *approve them.* How we are to prove our workes by taking triall and examination of them, I have already shewed in the former verse. But we are further *to approve them to God*, according to *Pauls* commandement: *studie to shew thy selfe approved unto God, 2 Tim. 2.15.* and his practice, in covering alway *to be acceptable unto him, 2 Cor.5.9.* This approving of our workes is a soveraigne remedy against overweening of our selves: for he that alwayes stands upon his tryall, and Gods approbation, cannot be puffed up with selfe-love of himselfe, or selfe-liking of his owne workes: but rather humbled with the consideration of Gods absolute justice, and his owne imperfections, and so stirred up with greater diligence to worke out his salvation with feare and trembling.

D Now wee shall approve our workes unto God, if we observe these three things. First, that all our actions (specially in the worship & service of God) be grounded upon the will and word of God; and not upon will-worship, or humane inventions: otherwise it will bee said, *Who required these things at your hands?*

Secondly,

Phil.2.10.

Phil.3.5.

* Δοκιμάζω. Δοκιμάζω δὲ δοκιμασία.

Cap.6. the Epistle to the Galatians. 371

Secondly, that we performe all our actions sincerely and uprightly, as in the presence of God, with an honest heart, and a good conscience: as *Abimelech* protested of himselfe, *Gen.20.5.* and *Hezekiah, Isay 38. 3.* and *Paul Act.23.1.*

Thirdly, that they alway tend to a good end, as the glory of God: *Whether ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God, 1 Cor. 10. 30.* and the good of our brethren, *Let all things be done to edification, 1 Cor. 14.26.*

It may here be demanded, whether we may not approve our selves and our actions to men? To which I answer that we may, and ought. For theough we may not bee men-pleasers, that is, such as frame and temper our actions and our speeches, so, as they may alway be pleasing to the corrupt humours and wicked affections of men, (for then we were not the servants of God,) *Gal.1.10.* Yet wee are to please them in that which is good to edification, *Romanes 15. 2 Cor. 10. 33.* And Christ commandeth that *our light should so shine before men, that they may see our good works.* And *Paul* biddeth us to *procure honest things in the sight of all men.* And *whatsoever things are true, and honest, and just, and pure, whatsoever appertaine to love, and are of good report, wee must thinke on them, and practise them, Phil.4.8.* Yet wee must seeke for the approbation of men, with these cautions.

Matth.5.16.

Rom.12.17.

B *First*, we must so seeke for the approbation of men, as that we doe not seeke it, nor rest in it alone, but withall seeke to be approved of God. *For he that praiseth himselfe*, (and so consequently, he that is praised of others) *is not approved, but he whom the Lord praiseth, 2 Cor.10.18. How can ye believe* (saith our Saviour Christ) *which receive honour one of another, and seeke not the honour that cometh of God alone, John 5.44.*

Secondly, wee must seeke for the approbation of God in the first place; and in the second place, to be approved of men, as Christ did: for he *grew in favour* first *with God*, and after *with men, Luke 2. 52.* and the Elders, *who by faith obtained a good report, Heb. 11.2.* reade *Rom.14 18.*

Thirdly, we must never looke for the approbation of the multitude, or acclamation of the most: for that cannot be done without ambition and vaine glory, in seeking popular applause, *Woe be to you, when all men speake well of you, Luke 6.vers. 26.* Thus Christ saith, *He sought not praise of men.* For those that are addicted to popular applause, and are over curious of their credit, immoderately seeking to get and keepe a good name with all sores of men, while they seeke for fame, they lose a good name, in seeking fame from the wicked, which is but a shadow, and losing a good name in the opinion of the godly, which is the substance.

John 5.41.

Fourthly, we must so farre seeke for the approbation of the wicked, that we minister no not the least occasion of offence unto them, *2 Cor.10.32. Give not offence, neither to the Jew, nor to the Gentile:* but to convict their consciences, and to stop their mouths by our godly and unblameable conversation, which may be a preparative for them against the day of their visitation. *1 Pet.2.12. Have your conversation honest among the Gentiles, that they which speake evill of you, as of evill doers, may by your good works which they shall see, glorifie God in the day of his visitation.*

Fifthly, in doing our duties, we must not respect the judgment of the world, neither fearing the faces, nor the censures of men. This was *Pauls* practice. *1 Cor.4.3. I passe very little to be judged of you, or of mans judgement:* we must goe *through good report, and evill report, 2 Corinth. 6.8.*

Lastly, wee must seeke to be approved of men, not so much in regard of our selves, as that by this meanes Gods glory may be more and more advanced: for, *our light must so shine before men, that they may see our good works, and glorifie our Father which is in heaven, Matth. 5.16.* If we observe these sixe cautions, wee may with good conscience seek to get a good name, which will bee unto us as a pretious ointment, refreshing us with the comfort of a godly life: *Prov.22.1. Eccl.7.3.*

Thus much of the remedy. The reason followeth: *And then shall he have whereof to rejoice in himselfe, and not in another.* The words translated *rejoyce* signifie to glory; which is more than to rejoyce. There is a double ground of glorying: one, out of a mans selfe; another in himselfe. Out of himself, in God alone: *Let not the wise man glory in his wisdome, nor the strong man in his strength, nor the rich man in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, Jer.9.23,24. 1 Cor.1.31.* In himselfe, in the comfortable testimony of a good conscience. *Our glorying is this, testimony of our conscience, that in simplicity, and godly pureness we have had our conversation in the world, 2 Cor. 1.12.* The one is, glorying before God, the other before men. The one of justification, the other, of holy conversation for time past, and constant resolution for time to come. The one in the testimony of our conscience, the other in the testimony of Gods Spirit, witnessing to our spirits, that we are the sonnes of God, *Rom. 8.16.* The first is not meant in this place, but onely the second *For no flesh can glory in his presence, 1 Cor.1.29.*

καυχᾶσθαι ἔχειν.

2 Cor.1.12.

It will bee said, This glorying in a mans selfe, is vaine glory, and a branch of pride. *Answ.* It differs from vaine glory: first, in the foundation: for vaine glory hath for his ground our owne vertues and gifts, considered as comming from our selves, and not from God: whereas this true glorying is grounded upon them, as they are fruits of regeneration, proceeding from our justification by

Christ.

Christ, and reconciliation with God. Secondly, in the end: Vaine glory tendeth to the advancing of our selves, in an opinion of our proper justice and desert. This true glorying ayneth at the glory of God alone.

Objection. Paul reproves those that consider their owne gifts onely, never comparing themselves with others, 2 *Cor.* 10. 12. *They understand not that they measure themselves with themselves, and compare themselves with themselves.* Therefore it seemes that a man, by comparing himselfe with others, may have whereof to rejoyce. *Answer.* He reproves the false apostles in that place for glorying in the gifts which they had, and the number of Proselytes which they had wonne, never comparing themselves with himselfe, or any other Apostle, which was the cause they were so puffed up with pride. For to compare ourselves with those that are eminently above us, is a notable meanes to abate pride: as I have already shewed. Whereas the measuring of our selves by our selves, with our inferiours, is the onely way to increase it. And this is it which the Apostle reproves in this place.

Further, we may rejoyce or glory in the testimony of a good conscience, if we observe these rules.

I. In our best desires, endeavours, actions, wee must labour to feele our owne defects: that wee doe not the good we should, nor in that manner we ought.

II. We must labour to have even our best works (our almes, prayers, &c.) covered with the righteousnesse of Christ: for it is the sweet odour of his sacrifice that doth perfume all our actions, that they may bee acceptable to God, being *offered with the praiers of the Saints upon the golden altar, Rev.* 8. 3.

III. Wee must acknowledge all the good things we have, the will and the worke, the purpose and the power, to proceed from God alone, *Phil* 2. 13. *Iam.* 1. 17.

IV. We must rejoyce in them, not as causes, but as fruits of justification: so that if the question be, whether we be justified by them or not? we must renounce them, tread them under our feet, and account them as dung, as *Paul* did, *Phil.* 3. 8.

Hence we learne sundry things.

I. That if we would have a light heart, and passe our time merrily with comfort and content, we must looke to approve our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who judge those that make conscience of sinne, and lead a more strict life than the common sort, endeavouring with *Paul* to have always a cleare conscience toward God and toward men, of all others to lead a most melancholike, sad, and uncomfortable life. For the truth is, this is the onely true joy, all other joy is but counterfeit in comparison: it is radicall, proceeding from the heart: the other but superficiall, from the teeth outward: it comforts a man in the middest of afflictions; whereas a man may have the other, and yet in the middest of mirth his heart will be sorrowfull: this is permanent and during, the other transitory and fading. It is like the joy in harvest, *Psalme* 4. v. 7. and which they have which divide a spoile, *Esa.* 9. 3. therfore *Salomon* saith, it is *a continuall feast, Prover.* 15. 15. and *Peter* calls it *joy unspeakable and glorious,* 1 *Pet.* 1. 8.

Act. 24. 16.

III. This shewes that there is much false joy in the world, consisting wholy in honors, profits, pleasures: none of which have their ground in a mans selfe: and therefore being our of a mans selfe, they are not true and durable, but false and vanishing joyes. Now those which have no comfort but out of themselves, are of foure sorts. First, such as rejoyce and glory in the opinion that the world hath of them, and not in the testimony of their owne conscience. Secondly, such as rejoyce not in their reconciliation with God, but in their blamelesse conversation, in that they have not beene open offenders, or men of scandalous life, *Luke* 18. 11. Thirdly, such as rejoyce in the vertues of their ancestours, as the Iewes bragged they were the seed of *Abraham, John* 8. 33. which vaine glorying of other mens vertues, *John Baptist* reproveth, when he saith, *Thinke not to say with your selves, we have Abraham for our father, &c. Matth.* 3. 9. Fourthly, such as rejoyce and thinke themselves in a good case, because they see others worse than themselves: this is right the Pharisies joy, *O God I thanke thee, I am not thus and thus, or like this Publican, Luk,* 18. 11. This is it which the Apostle directly aymeth at in this place: when men thinke themselves just, because others are more wretched than themselves: and pure, because others are more defiled. Whereas other mens hainous sinnes shall not justifie us and our lesser sinnes, save onely as Ierusalem justified her sisters Sodom and Samaria, *Ezek.* 16. 51. But so a man may be justified, and yet condemned.

5. *For every one shall beare his owne burden.*

Here *Paul* layes downe a second reason of his assertion, in the former verse, why every man ought to prove his owne worke, rather than to be curious in searching into the lives, and scanning the actions of other men, because *every man shall beare his owne burden,* which is all one with that, *Gal.* 5. 10. *To beare a mans owne judgement:* and that *Roman.* 24. 12 *To give an account to God for himselfe.* It is a proverbiall speech, the meaning whereof is expressed by the like, *Ier.* 31. 30. *Every man that eateth the sower grape, his teeth shall be set on edge.* And by that which is common amongst us, *Every vessell shall stand upon its owne bottome,* that is, every man shall beare the punishment of his owne sinne. For as the Indian is not therefore white, because the Morian is more blacke, or as the sand-blinde is not therefore sharpe

sharp-sighted, because some other is stone blinde. So no man is therefore acquit of his sinnes, because others are greater sinners: or exempt from punishment, because others shall undergoe a deeper condemnation. Therfore considering that every man must beare the guilt and punishment of his owne sinne, he ought more narrowly to looke to himselfe, than to others; and to be a more severe censurer of himselfe, than of another.

For the better understanding of the words, sundry questions are to bee discussed.

First, it may bee demanded, how every man should beare his owne burden, seeing wee are commanded to beare one anothers burdens? *Answer.* There are two sorts of burdens. The first is, of giving an account to God: thus every man shall beare his owne burden, *for every man must give an account for himselfe unto God, Romanes* 14. 12. The second is, of bearing one anothers infirmities, of which *Paul* speakes, verse 2. In this sense a man is not to beare his owne burden: but every man his brothers. For the Apostle (to crosse the opinion of those which thought a man was polluted with other mens sinnes,) saith, *Every man shall beare his own burden.* And to meete with the carelessnesse of others, who respect themselves alone, never minding the good of their brethren: he saith, *Beare ye one anothers burdens.*

Onus et alienis reddende: onus infirmitatis participande. Aug. contra script. Pelil. lib. 3. Beda & Lumb. in hunc locum. Hugo de S. Victor. in Gal. quæst. 58.

II. Object. By bearing of our owne burdens, is understood, giving an account for our selves unto God. Now every man is not to give account for himselfe alone, but for those also that are committed to his charge, as the father for his childe, the master for his servant, the magistrate for the subject, the sheepheard for the sheepe, *Ezech.* 34. *His blood will I require at thy hand Hebrewes* 13. 17. *They watch over your soules, as they that must give account. Answer* Governours and superiors are not to give account for the sins of those that are committed unto them: but for the sinnes which themselves commit, in not looking unto them, not admonishing them, not restraining them, not taking condigne punishment of them for their offences. This is plainly taught, *Ezekiel* 33. 8, 9. *If thou doest not admonish the wicked of his way, hee shall dye for his iniquitie, but his blood will I require at thy hand. Nevertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall dye for his iniquity, but thou hast delivered thy soule.*

III. Object. Infants which have not sinned after the manner of the transgression of *Adam*, doe beare the burden of *Adams* sinne; therefore all doe not beare their owne burden. *Answer.* First, the words are properly to bee understood of personall or actuall sinnes, which are proper to every man in particular, and not of original sinne, or the sinne of our nature, which is common to all mankinde, being propagated together with nature. Secondly, I answer, that *Adams* sinne was our sinne: and therefore seeing infants partake with him in the sinne, it is just with God they should partake with him in the punishment, and so beare their owne burden. For albeit the transgression of *Adam* was his actuall and personall sinne: yet it is ours by imputation and propagation of nature together with corruption. For as *Levi* was in the loynes of *Abraham*, when *Melchizedech* met him, and payed tythes in *Abraham, Hebrewes* 7. verse 9. 10. so all mankinde was in the loines of *Adam* when he sinned, as the branches are in the roote, or in the seed. And therfore when he sinned, we also sinned, as the Apostle saith, *In whom all sinned, Romanes* 5. 12. For so the words are in the originall, and not as it is commonly translated, *for as much as all men have sinned.*

In seminali principio.

ἐφ' ὦ πάντες ἥμαρτον.

IV. Object. In the second commandement, the Lord threatneth to visit the sinnes of the fathers upon the children to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents doe not beare their whole and intire burden, but their children for them. *Answer.* The clause in the second commandement of visiting the sinnes of the fathers upon the children, doth not contradict that of *Ezechiel* 18. 19.

The sonne shall not beare the iniquity of the father, neither shall the father beare the iniquitie of the sonne; the same soule that sinneth, that shall dye. For they are reconciled, verse 14. 17. *If he* (that is, a wicked man) *beget a sonne that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth the like — he shall not dye in the iniquity of his father, but shall surely live.* Therefore the threatning in the second commandement, is not to bee understood absolutely, as though God would alway plague the children for the fathers sinne, but conditionally, if they persist and continue in their sinnes, walking in their wayes, & treading in their steps. And the same answer is given in the second commandement, that God will not visit the sinne of the fathers upon the children, save *upon those that hate him.* It may be said, The sinnes of the parents are not vindicated upon the children, because the punishment inflicted upon their posterity, is not felt of the parents. *Ans.* First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a corrasive and a torment to parents, to know that their children shall be severely punished and afflicted. Thirdly, the punishment of posterity hath a relation to the parent, seeing GOD hath threatned hee will punish the children which walke in the wicked wayes of their fore-fathers, that so he may testifie how extreamely hee abhorreth both their sinne, and the sinne of their progenitors. Fourthly, the parents sinne is often

a cause of the children's sinne, seeing that God in his last judgement, curseth a wicked mans posteritie, by leaving them to themselves to blindnesse of minde, and hardnesse of heart, that so they may fulfill the measure of their fathers, as our Saviour Christ speaketh, *Mat.* 23.32. and by their owne sinnes, may justly pull upon them condigne punishment. Lastly, God doth more manifest his wrath against the sinne of the parent by punishing the childe.

Object. V. Numb. 25.4. The chiefest of the Israelites were hanged up before the Lord, for the fornication and Idolatry of the people: therefore they did not beare the burden of their owne sinne. *Answer.* They were punished for their owne sinne, for they consented to worship the Idoll, and commit folly with the daughters of *Moab*: or rather were principall ring-leaders, and first actors in this Comick-tragedy, as may appeare by the practice of *Zimri*, Prince of the family of the *Simeonites*, verse 6. in bringing *Cosbi* a *Midianitish* woman, into his tent, in the sight of *Moses* and the whole congregation. Therefore because they did not hinder them from committing this fact, as they might, being in the place of government, but did partake with them in their sinne, they are first punished, and that more severely: for a thousand of them were hanged up the same day, vers. 4. the rest of the people, to the number of 23000. were slaine by the sword, at the commandement of God: verse 5. to which *Paul* had an eye, when he said, that *there fell in one day* 23000. 1 *Corinth.* 10.8. meaning of the common sort, excluding those that were hanged up: for in all there were 24. thousand, *Numbers* 25.9. Thus the contrariety which seems to be betwixt those two places, may be better accorded, than to say (as some doe) that the pen men or scribes faild in copying out the bookes. O. (as others) that it was ἐμπεπυρισμένον in *Paul*: or as others, that *Paul* is not cõtrary to *Moses*, seeing that if there were 24. thousand, (as *Moses* saith) here were 23. thousand: for there is no reason why the Apostle should use the lesse number rather than the greater, (except that which I have said) considering the greater is as round a number as the lesse.

Object. VI. David sinned in numbring the people, and they were punished for his sinne: *Achan* sinned & the people fell slaine before the men of *Ai*: therefore every man doth not beare his owne entire burden. The like may be said of the children of the Sodomites, and of the first borne of the *Egyptians*, who bare the burden of their parents sinne. *Answ.* The people were punished for their owne sinne: & so was *David*, albeit not in his owne, but in their persons: for God punished him in his kinde, in destroying the people with that fearfull plague, in whose great multitude hee had glorified so much. Indeed their punishment was occasioned by his sinne: but caused by their owne: for no man, though never so holy, is without sinne, and therefore none but deserve punishment: nay, *it is Gods mercy that we are not consumed, Lam.* 3.22.

And albeit all the infants perished in the Deluge, and in the overthrow of Sodome and Gomorrha, which could neither imitate, nor approve the actions of their fore-fathers: yet their death was deserved. For though infants be truly called *innocents*, in regard of actuall sinne: yet they are not *innocents* in regard of originall: for from the wombe they carry a wolvish nature, which prepares them to the spoile, though they never did hurte. The Scorpion hath his sting within him, though he doe not alway strike; and though a Serpent may bee handled whilest the colde hath benummed him; yet when hee is warmed, he will hisse out his venemous poison. Mans practice doth cleare God of unjustice in this behalfe, in killing the young cubbes, as well as the old foxes; the wolves whelpes, as well as the damme. Albeit if wee speake of their finall estate, and come to particulars, wee are to leave secret judgements to God. The example of *Achan* is more difficult, seeing that for his sinne, 36. of the people were slaine, *Iosuah* 7.5. and his whole familie rooted out, verse 25. who were not consenting to his fact, nor guilty of his sinne. Yet something may be probably said in this case. First, that they were guilty of this his sinne in part, in not punishing theft so severely as they ought to have done, which was a means to embolden *Achan* to steale the execrable thing. Secondly, that private good must yeeld to the publike; as the life of every particular person, to the generall good of the whole Common wealth: thus souldiers in the warres, redeeme the publike peace by the losse of their owne lives: now the manifestation of the glory, of the wisedome, power, and justice of God, is the publike good of the whole Church: therefore mens private good, even their lives, must give place to it: especially considering he never inflicts temporall punishment for the publike good of his Elect, whom hee corrects in judgement, not in ire. Thirdly, howsoever *Achan* did beare the burden of his owne sinne; this judgement might bee inflicted upon them for their good: for temporall punishment, yea, death it selfe, is sometimes inflicted for the good of those that are punished, as we see in the children of the Sodomites, many whereof (no doubt) were taken away in mercy, lest malice should have changed and corrupted their mindes: and sometime for the terror of others, to bee a warning-peece to make them take heede; and sometime for both: as it may bee it was in this particular. Fourthly, sinne committed by a particular man, that is a member of the politike body, doth after a sort belong to the whole body: thus

thus the Lord saith, that *blood defileth the land, which cannot bee cleansed of the blood that was shed therein, but by the blood of him that shed it, Numbers* 35.33. And thus *Achan* sinne, though not knowne to the people, made the whole army guilty before God, till hee was put to death, *Iosh.* 7.11, 12. Lastly, if the rashing of an army, for the offence of some few, have beene thought lawfull and just: why should the death of 36. men seeme unjust for the sinne of *Achan*, especially considering it was to make the people more provident to prevent, and take heed of the like evill? If these reasons satisfie not, yet let us rest in this, that Gods judgements are often secret, but always just. See *Aug. lib quæst. in Iosu q.* 8. and *Calvin in 7 cap. Iosu.*

Object. VII. If every man must beare his owne burden, *David* shall as well beare the burden of his murthering *Vriah* by the sword of the children of *Ammon*, as *Saul* the murthering of himselfe with his owne sword: *Peter* his denying Christ, as *Iudas* his betraying him, &c. *Ans.* By the sentence of the Law, every one is to beare his owne burthen, and to satisfie for his owne sinne, in his owne person: but the Gospell, (the second part of Gods word) makes an exception: which is, that they which have their sinnes set upon Christs reckoning, shall not give account for them against: and those that have the burden of them laide upon his shoulders, (who hath borne our sinne in his body upon the crosse, 1 *Pet.* 2.23.) shall not beare the burden of them themselves at the last judgement. Therefore true beleevers, which have Christ their surety, satisfying the rigour of Gods justice for them, shall not answer or satisfie for them themselves: for they are freed by him from a threefold burden. First, from the burden of ceremonies, (and so consequently of humane lawes and ordinances) which were *a yoke* (as *Peter* saith) *which neither we, nor our fathers were able to beare, Acts* 15. Secondly, from the burden of miseries, and crosses which befall men in this life. He doth ease us of this burden, by his word and Spirit, either in removing them away, *Psalm.* 81.7. or in giving strength and patience to beare them, 2 *Cor.* 12.9. or in mitigating and proportionating them to our strength, 1 *Cor.* 10.13. Thirdly, from the burden of sinne, as well originall, as actuall, in being made *sinne*, that is, accounted a sinner, and made a sacrifice for sinne, for us: as also by easing them that are heavy laden, in pacifying the perplexed conscience, *Mat.* 11.28. It will bee said, if Christ beare the burden of our sinnes, every man shall not beare his owne burden. *Ans.* Both be true, & may well stand together: for *Legally*, every man is to beare his own burden, the law requiring personall obedience, or satisfaction, or both. *Evangelically*, Christ our surety doth beare the burden of them, and satisfie Gods justice for them, 1 *Pet.* 2.23.

Decimatio exercitus.

1 Cor. 5.

Vse. Hence we learne, first, that no man can pay a ransome for his brother, or redeeme his soule from death, or satisfie the justice of God for his sinne, seeing that every man by the tenour of the Law, is to beare his owne burden: and by the Gospell none can be our surety but Christ.

Secondly, here we see the nature of sinne, that it is a burden to the soule: for it is heavier than the gravell of the earth, and the sand of the sea. It is a burden to the wicked angels: for it waighed them from the highest heaven, and made them fall like thunderbolts into the lowest hell. To man: for as *David* saith, it is a *grievous burden, too heavy for him to beare, Psal.* 38.4. To God: for the hypocriticall and ceremoniall service of the Iewes, was such *a burden unto him that hee was weary to beare it, Isa.* 1.14. *Behold, I am pressed under you, as a cart is pressed that is full of sheaves, Amos* 2.13. To the creatures, who groane under this burden, being by mans sinne, subject to vanity and corruption, *Rom.* 8.20, 21. Hence it followeth then, that those which feele not the waight and burden of their sinnes, are dead being alive, as *Paul* speakes in another case, 1 *Tim.* 5.6.

Thirdly, wee are not to wonder that sinne, being so heavy a burden, should bee made so light a matter, by carnall men: for it is a spirituall burden, and therefore no marvell though it be not felt of them that are all flesh, and no spirit.

Fourthly, this shewes that the more a man doth feele the burden of his sinnes, the greater measure of grace and spirituall life hee hath: and the lesse he feeleth it, the more he is to suspect himselfe, that the graces of God doe want and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth feele the burden of his owne corruptions, the more grace he hath.

Fifth, by this wee see, that the greatest part of the world are dead in their sinnes, in that they have no sense nor feeling of this heavy burden. There is indeed great crying out of the stone in the reynes, because it is felt to be a great torment to the body: but there is little or no complaining of the stone in the heart, because men want spirituall life and sense to discerne it. All men can take pitty upon a beast, if hee lye under his burden, and will bee ready to helpe him up again. But al have not the like sight and sense of the spirituall burden of sinne, nor sympathy of the misery of their brethren, groaning under it.

Sixth, whereas *Paul* saith, *Every man must beare his own burden*, he meeteth with the prophanenesse and Atheisme of our time, when men make a mocke at the day of judgement, and the strict account that every man is to give for himselfe. The Iewes were wont to jeast at the threatnings of God, denounced

by the Prophets, and to call the visions of the Prophets, *onus Iehove, the burden of the Lord*, in a merriment, using it as a by-word, *Ieremy* 23.34. 36, 38. Thereby signifying that the threats of God were but vaine bugs, or scarre-crowes, which might perhaps terrifie children, but could not harm them. The like prophanenesse, infidelitie, atheisme, hath crept into the mindes of many, who otherwise professe the Gospel, which they testifie by their speeches, in saying they are sure sin is nothing so ougly, hell is not halfe so hot, nor the devill halfe so blacke, as preachers say they are: or if they be, they are sure they shall not goe laden alone, with the burden of their sinnes, but shall have company, and shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burden of sin is intolerable, that it will eternally presse them downe to the gulfe of hell, and that they shall never bee able to bee rid or eased of it.

Seventhly, we are here admonished to take heed of every sinne, for there is no sinne so small but hath his waight, and such a waight, as will presse downe to the bottomlesse pit, *Rom.6.* 23. And though some bee greater than others, and sinke a man deeper into condemnation, yet many small sinnes will as easily condemne, as a few great. Like as sands, though but small in quantity, yet being many in number, will as soone sinke the ship, as if it were laden with the greatest burden.

Eightly, seeing the guilt and punishment of sinne, is so heavy a burden, we are to ease and disburden our selves thereof. And that we may doe this, wee must labour to feele the intolerable waight of it pressing and oppressing the conscience. Therefore as those, who in their sleepe are troubled with the *Ephialtes* or *Mare*, feeling (as it were) a great mountaine lying upon them, and pressing them downe, would give all the world the waight might be removed: So wee feeling the waight and burden of our sinnes, are to labour to be disburdened and eased thereof: and this we shall doe by our repentance towards God, and faith in Christ, *Matth.* 11.28. *Come unto me all yee that are weary and laden, and I will ease you.*

Verse 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods.

In these words the Apostle layeth downe another rule, touching the maintenance of the ministery, and competency of allowance, for the Ministers of the word: for it seemeth that the Ministery among the Galatians, was at that time much neglected, at least not so respected as it ought.

In handling of the rule, I will first shew the meaning of the words: secondly, the reasons of the rule: thirdly, the objections against it: lastly, the doctrine and uses, that are to be gathered from it.

A *The meaning.*

Let him that is taught] The word translated *taught*, signifieth him that is catechized or taught familiarly, by word of mouth, or lively voyce, as when children are taught the first principles of religion. But here it hath a larger signification (as *Oecumenius* hath well observed) for him that is any way taught and instructed, whether it be in the first principles, and rudiments, or in points of greater difficulty, whether plainly and familiarly, (as catechizers use to doe:) or more profoundly, for the instruction of the learned. κατηχούμενος. κατηχούμενος ἐστι, διδασκόμενος.

B *Taught in the word*] What needs this addition (may some say) is there any catechizing without the word? *Answer.* The Apostle addeth *in the word*, to shew that hee meaneth not so much the doctrine of Christian religion, contained in the Scriptures, as the doctrine of the Gospell, which by an *exochē*, or peculiar excellency, is called *the word. Acts* 16.6. *They were forbidden of the holy Ghost to preach the word in Asia*: which is expounded verse 10. to bee the preaching of the Gospell: Thus it is used, *Act.* 14.25. *When they had preached the word in Perga. The sower soweth the word.* And so in sundry other places. And it is further called *the word of the kingdome, Matth.* 13. 19. because it teacheth what is the kingdome of grace and glory: & because it being beleeved, or (as the Apostle speakes, C *Heb.* 4. 2.) *being mingled with faith in our hearts*, doth make us free denizens of the kingdome of grace in this life; and doth advance us to the kingdome of glory, in the life to come. Secondly, it is called *the word of God*, because he is the Author of it, and no creature, man, or Angell, 1 *Thessal.* 3.13. Thirdly, *the word of salvation, Act.* 13.26. because it shewes the way, and meanes of attaining salvation. Lastly, *the word of life*; *Act.* 5.20. because it doth not onely shew the narrow way, that leadeth to *eternall life*; but it is in it selfe *a lively word, and mighty in operation, Hebrewes* 4. 12. For as the powerfull word of God in the beginning, did give being to things that were not; so the Gospell (being the power of God to salvation to every one that beleeveth) doth D make new creatures, by the immortall seed of the word.

Make him that taught him] q.d. catechized him, yet as before it must bee taken generally for any kinde of teaching or instruction; for so the word is used elsewhere in Scripture; as *Luke* 1. 4. *Act.* 18.25. *Romanes* 2.18. 1 *Cor.* 14.19. so that this text gives us no just occasion to speake of the originall, manner, use, and profit of catechizing.

Partaker of his goods] By *goods* hee* understandeth food, raiment, lodging, bookes, and other necessaries, without the which, a Minister of the word cannot follow his calling: for *Paul* calleth these, *goods*, according to the common opinion, which so judgeth of

* κοινωνὸς τῶν ἀγαθῶν. Oecumen.

of them. *Luke* 12.19. *Soule, thou hast much goods laid up for many yeares. Luke* 16.25. *Sonne, remember that thou in thy life time receivedst thy good things.*

Make them partaker] That is, communicate, affoord, give unto them these temporall things, seeing they give you spirituall.

Of all his goods] Not in giving all away, but imparting to their teachers what they stand in need of: accounting nothing too deare for them. The Papists upon this ground take tythe of all, as the Priests did in the Levitticall law: whereas *Paul* speakes nothing of tythes.

There are foure principall duties, which the people are to performe to their Pastour, three of them are recorded elsewhere in scripture. The first is, to heare them as Embassadours sent of GOD, with reverence. The 1 Thes.3.13. second is, to obey them, and submit themselves unto them in the Lord. The third, to Heb.13.17. love and honour them for their workes sake. The fourth, the Apostle speakes of in this 1 Thes.5.13. place, to give them not onely countenance, but also maintenance.

The reasons of this rule are many and waighty.

Wee are bound (even by the bond of nature) to maintaine our parents, if they bee in want; because they maintained us, and gave unto us our being: *Paul* saith, *It is an honest thing, and acceptable before God, for Children to recompence their Parents and Progenitors*, 1 *Timothy* 5.4. Now if this bee so, men are bound by the same right to maintaine their spiritualall fathers in Christ, that have begotten them anew, by the preaching of the word: as *Paul* saith, *I bee travelled in paine of the Galatians, till Christ was formed in them, Gal.* 4. and that *he begat Onesimus in his bonds, Philem.* verse 10. And 1 *Corinth.* 4.15. *In Christ Iesus I have begotten you through the Gospell.* Hence *Paul* commendeth the Galatians, *Gal.* 4. 15. for that, if it had beene possible, they would have plucked out their eyes, and have given them him. And surely we owe unto our spirituall parents, and fathers in Christ, not onely this temporall trash, but even our selves, as *Paul* saith to *Philemon*, verse 19. *Albeit I doe not say unto thee that thou owest unto me, even thine owne selfe.*

II. It is a law of nations, and a conclusion grounded upon common equity, that those that watch, labour, and spend themselves, as a candle to give light to others, and that for the common good of all, should bee maintained of the common stocke by all. And the Lord chargeth all the twelve tribes, even all Israel, *Deut.* 12.19. *Beware that thou forsakest not the Levite, so long as thou livest on the earth.*

III. Every trade, calling, and condition, of life, is able to maintaine them that live therein (as experience shewes:) therefore we may not thinke, that the Ministery, being A the highest calling, should be so bare, or barren, as that it cannot competently maintaine them that attend thereon.

IV. The Ministers are the Lords souldiers, his Captaines, and Standard-bearers, and therefore are not to goe a warfar at their owne cost: the Lords labourers in his vineyard, and therefore are worthy of their 1 Cor.9.7. wages, and ought to eate of the fruit of the vineyard: the Lords shepheards, set over the flocke of Christ, to feed his sheepe, & therefore ought to eate of the milke of the flocke. And seeing it was forbidden that no man should muzzle the mouth of the oxe, that treadeth Deut.25.4. out the corne: shall we think that God would have those that thresh in his floore, and separate the wheate from the chaffe, the precious from the vile, to be muzzeled, or not to live upon their labours? *for they are worthy double* B *honour*, that is, all honour, reverence, helpe, and furtherance, *which labour in the word and doctrine*, 1 *Tim.* 5. 17. 1 Cor 9.7,10.

V. The Ministers are to give themselves wholly *to reading, exhortation, doctrine, and to continue therein*, 2 *Tim.* 4. 13, 15, 16. they are wholly to devote themselves to the building of the Church, and to the fighting of the Lords battels; and therefore *not to bee entangled with the cares of this life*, 2 *Tim.* 2 4. therefore they are to have their pay, and their allowance, that so they may attend upon their callings without distraction.

C IV. It is the ordinance of God (as *Paul* saith, 1 *Cor.* 9. 14. that they which preach the Gospell, should live of the Gospell: therefore those that doe not their indeavour, and enlarge not their liberality to uphold and maintaine the Ministery in good estate, they withstand (as much as in them lyeth) the ordinance of God: besides they waste & make havocke of the Church of God, and are guilty of the blood of all that perish for want of instruction.

I adde further, it is the will of God, that the Ministers which labour in the word and doctrine, should be plentifully and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purses, as the Pope, and church of Rome have D done into their coffers, of whom it is truely verified, *Religio peperit divitias, sed filia devoravit matrem.*) which I prove from the Levitticall law: for the whole Land of promise, being no bigger in compasse than Wales, or the fourth part of England: yet yeelded unto the Levites, at the appointment of God, besides the share which they had out of the sacrifices, besides tenths, first fruits, &c. 48 Cities, with their suburbes.

It may here be demanded, whether the Ministers of the word are now to be maintained by common contribution, and liberality of the people, or not?

Answ. We must consider, that if the Ministers bee sufficiently provided for, by set

stipends, as by some foundation, or by the revenewes of the Church, men are not bound to contribute unto them, and make them partakers of all their goods; although in regard of thankfulnesse, *they owe unto them even themselves*, as *Paul* telleth *Philemon*; but onely such as have not else wherewith to maintaine themselves. And wee must consider the reason why *Paul* commandeth all that are instructed in the word, to make them that instructed them partakers of their goods, to wit, because in *Pauls* time, and long after, the Church was not endowed with lands or goods, whereby the Ministery might bee upholden, neither had it publike Christian Magistrates, but was under cruell tyrants in persecution: and therefore those that were taught in the word, were to maintaine their teachers by liberall contribution, otherwise they might starve: but now the Church being greatly inriched, they may without contribution be sufficiently maintained of the Church goods.

And that it is much more convenient for the Ministers to bee maintained by set stipends, arising from goods proper to the Church, than by voluntary contribution, it may apparе by this, in that it cuts off sundry inconveniences, which in voluntary contributions either cannot bee, or are hardly avoyded. First, flattery, and suspition of flattery, in being thought to have some persons in admiration, because of advantage. Secondly, the poorer sort are no way disgraced by this means, as they should bee in contributions, except they did give ratably as the rest. Thirdly, dissembling and deceit, in making as though they received little, when as they have much, is cut off in a set stipend. Fourthly, the evill disposed would not so easily cast off their Minister, and seeke a new that would teach for lesse; or would give nothing at all, if they were touched to the quicke, and galled for their sinnes. Fifthly, ostentation in some in giving much, and disdaining those that give lesse. Sixtly, suspition of covetousnesse and filthy lucre in the Ministers in seeming to take of those to whom they ought to give. Seventhly, disgrace of the Ministery, in gathering themselves, or sending others to gather the peoples liberality from doore to doore. Lastly, a set stipend comes nearer the order appointed by God, in maintaining the Priesthood under the Levitiall law.

In the next place, I will answer the commō objections that are made to the contrary, by such as think it is as easie a matter to say service in the Church, and to doe service in the house: to stand at the altar of God, as to follow their masters Plough; to preach in the Pulpit, as to talke in the Taverne.

I. Objection. 2. *Thessal.* 3.10. *They which will not worke, must not eate.* But Ministers never plough, nor sowe, nor hedge, nor ditch, nor use any painfull labour: for of all men they have the easiest lives: their greatest paines is to reade over a few bookes, or to speake a few words once or twice a weeke. Therefore they are not to bee maintained. *Answer.* There is a twofold labour, one of the body, another of the minde: now albeit the Ministers doe not weary themselves in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the body: they are more painfull, they spend the spirits more, they consume naturall moisture, and bring olde age sooner. The holy Ghost calleth the Ministery, *the worke of the ministery*, *Ephes.* 4. 12. nay, *a worthy worke*, 1 *Tim.* 3.1. therefore *Paul* saith, that *those Elders are worthy double honour, that labour in the word and doctrine*, 1 *Tim.* 5.17. & he exhorts the Thessalonians, that they would know them that *labour* among them; and that they have them in singular love, for their *workes* sake, 1 *Thess.* 5. 12, 13. Hence it is that the Scripture doth usually compare the worke of the ministery, to the most toylsome labour that may bee, as to the worke of the husbandman, to setting, to plowing, to sowing, to reaping, to the labour in the vineyard: and the Minister to a builder: to a shepheard that watcheth his flocke; to a soudier that fights in the warres, &c. Againe, we may not judge of the painfulnesse of the calling, by the outward appearance: for so a man would thinke a King had the easiest life of all: when as the truth is, the toyle which he takes, & the care wherewith he is possessed, doe exceed all other cares: if a man knew the travaile that is required to the weilding of a sceptre, and the paine that is taken in wearing of a heavy crowne, he would hardly stoope downe to take the one into his hands, or to set the other upon his head. The master builder doth not hew the stones, nor worke the morter, nor carry the rubbish, nor any such like drudgery: but onely standeth by, and directeth the workemen; and yet his labour is double to any of theirs. The master of a Ship (a man would thinke) were idle, and did nothing: he stands not to the tackling, he stirreth not the Pumpe, hee driveth not the Oares, hee soundeth not the deepe, he rideth not the ropes: but onely sitteth still at the sterne, and looketh to the Pole-star, and guideth the compasse; yet his labour passeth all the rest, were it not for him, the ship would runne her selfe under the water, or strike upon the Rocks, or split upon the sands, or fall foule with another (as Marriners speake.) Even so for all the world fareth it with the Ministers of the word: they seeme to sit still, to be at ease, to do nothing, and yet their labour is double and treble to other mens bodily labour, except they be unfaithfull, and doe the worke of the Lord negligently.

II. Object. Paul laboured with his hands in making of Tents, *Act.* 18.13. that he might not

not be chargeable to any, *Act.* 20. vers. 34. 2 *Thess.* 3.8. Therefore Preachers are to maintaine themselves by their handy labour, and not bee chargeable to the Church. *Ans. Pauls* example proveth not, that the Minister ought to live by the labour of his hands: for first, himselfe received a contribution of the Philippians, when he was absent from them, *Phil.* 4. 16. *When I was in Thessalonica yee sent once, and afterward again for my necessity.* Therefore if *Paul* received exhibition from other Churches, where he did not labour, it is lawfull for the Ministers to receive of those whom they doe instruct. Secondly, consider the reasons why *Paul* would not take wages of the Church of Corinth, and some others. I. Lest hee should bee a burden unto them, 2 *Thess.* 3.8. *We wrought with labour and travell, day and night, because we would not bee chargeable to any of you.* 2 *Cor.* 11.9 *In all things I keep and will keepe my selfe, that I should not bee grievous unto you.* II. That he might give a president or example to others to treade in his steppes, 2 *Thess.* 3.9. *Not but that we had authoritie, but that we might make our selves an example to them to follow us.* III. That he might manifest what his end was in teaching the Gospell, not to seeke himselfe, but the salvation of his hearers. 2 *Cor.* 11. 14. *I seeke not yours, but you.* And v. 19. *We doe all things for your edification.* *Phil.* 4. 17. *Not that I desire a gift, but the fruit which may further your reckoning.* IV. That he might confound the false apostles, which taught not freely, but received wages for their labour, whereas he received none: or lest they should slander him and his ministery, if he should receive wages, that he did it for filthy lucre. 2 *Cor.* 11. 12. *But what I do, that will I do, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoyce.* Therefore *Pauls* example is altogether impertinent, and proves nothing. For 1. he himselfe tooke wages: 2. when as hee refused it, it was upon speciall consideration: 3. he did not onely permit, but also command that the Ministers should be maintained.

III. Object. Matth. 10.8. *Freely yee have received, freely give*: therefore as it was unlawfull for the Apostles to take any reward for their labour, so is it for Preachers at this day. *Answ. I.* This Text is specially to be understood of the extraordinary gift of working miracles, which Christ having freely bestowed upon them, he would have them to use freely, not seeking thereby to inrich themselves by exacting or taking any thing, or to win reputation and glory among men. II. If we understand it of the whole Ministery, as well of preaching, as of working miracles, it is to be taken as a precept forbidding onely filthy lucre, that they should not make merchandize of the word of God, setting it to sale, in preaching the word with purpose to benefit themselves, to feed their bellies, or to get a name and reputation in the world, which is forbidden in other places, as 1 *Tim.* 3.3. *Tit.* 1.7. but for the glory of God, the discharge of their duties, and the salvation of their hearers. Great reason there is of this precept. 1. Because the graces of God exhibited unto us in the preaching of the word, are so precious, that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the Wiseman saith: therefore *Peter* said to *Simon Magus*, *Thy money perish with thee, because thou thinkest that the gift of God may bee obtained by money.* *Act.* 8.20. 2. Because it is not in mans power to sell them, seeing he is not Lord over them, but steward and dispenser of them, 1 *Cor.* 4. vers. 1. 3. Because that which God hath given freely, ought not to be sold basely: seeing by that meanes that is made saleable, which God would have free, which kind of merchandize is used in the Church of Rome at this day, in their Indulgences, wherein they sell pardons for remission of sinnes, and set even heaven it selfe to sale, for a small summe of money. III. This Text must to be expounded, as that it crosse not other precepts in this commission, and that Christ bee not contrary to himselfe; which he should be, if it were unlawfull for preachers to take any thing for their paines: for in the 10. verse he saith, *The workeman is worthy of his meate*: therefore he may receive it: and vers. 11. hee enjoynes them to enquire in every Towne where they came, who is worthy, *and there abide.* Therefore they were not utterly barred from taking all necessaries, for they might take their lodging, their food, their rayment, with this they were to be content, and more than this they might not take, though it were offered them, or forced upon them. Thus *Elizeus* refused the gift offered him by *Naaman*, for curing his leprosie, lest Gods gifts should be made a gaine, or lest that which was given to set forth Gods glory immediately, should bee an occasion of satisfying mens greedy desires.

IV. Object. Matth. 10.9. The Apostles are forbidden by Christ to possesse gold, or silver, &c. *Ans.* We may not precisely urge the letter of the text, for so we shall make the Apostles practice contrary to Christs precept: and so he should condemne himselfe; for he had his bagge, which *Judas* bare. He had besides his upper garment, *John* 13.4. and coat without seame, *John* 19.23. *Luk.* 22.36. *Peter* had sandalls, *Act.* 12. *Paul* had a cloake, 2 *Tim.* 4. Yea Christ afterward saith unto them, *But now he that hath a bag let him take it, and likewise a scrip, &c.* II. It was a temporary precept, given them in commission onely for that present; and their going without gold, silver, a scrip, two coats, shooes, a staffe, signifies, that they should goe in hast, committing themselves wholly to the providence of God,

God, not caring for provision or victualls, which is signified by a scrip, by silver & gold: nor of change of rayment, signified by two coats: nor of defending themselves against violence, by the staffe.

Vse. Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in Scripture *teachers and hearers*. The ground of this distinction, is taken from the good pleasure of God, who hath ordained that man should be taught by man, partly because of mans weaknesse, who could not endure the glory and majesty of God, speaking unto him: partly, that nothing might bee ascribed to the excellency of the instrument, in the conversion of men, but that God might have all the glory of it, as the Apostle speakes, 2 *Cor.* 4.7. *We have this treasure in earthen vessels, that the excellency of that power might be of God, and not of man.* There is set downe, *Deut.* 5.23. &c. a notable ground for the institution of the holy Ministery by man, in stead of Gods lively voice from heaven. And it was one of the ends which God had in giving his law in so great majesty, to teach us, that it is for our good that hee doth not instruct us with his owne lively voyce from heaven, and speake unto us in his owne person: and that therefore we should be content, nay desirous rather to bee taught by man. For when the people desired that they might not heare the voyce of the Lord any more, but that *Moses* might speak unto them, the Lord answered, *They have done well to say so, I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speake unto them all that I command him*, *Deut.* 18. 17. 18. This ceasseth the curiosity of those, who not contenting themselves with the word of God delivered by the ministry of man, desire that God would speak unto them with his own mouth from heaven. For the Israelites found it by experience, that it was a fearfull thing, full of horrour and astonishment to heare the voice of God, therefore they desire *they may heare it no more, lest they die*, *Deut* 18 16. But the Anabaptists object, that under the New Testament, *all shall be taught of God*, *John* 6. 45. and *they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord.* Therefore the publike ministery is now needlesse. *Answ.* The words must not be understood simply, but comparatively, and synecdochically. Comparatively, that there shall be far greater knowledge under the new Testament, than was under the Old, *Ier.* 31 9. The Apostle saith not, that there shall bee no teaching at all, (for Christ hath given some to bee Prophets, others Pastors and Teachers, for the worke of the ministery, and the edification of the body of Christ, *Eph.* 4. 11, 12.) But that there shall be no need of this kinde of teaching, to catechize them in the first rudiments, as to teach them what God is. Sy-

Ier. 31. 34. Heb. 8. 11.

A needochically, not of perfect and absolute knowledge, for we all *know but in part*, 2 *Cor.* 13. 12. but of initiate or inchoate knowledge, which shal be consummate in the life to come.

Further, upon this distinction it followeth, that hearers are not to intermeddle with the publike duties of the ministery; for every man is to abide in the calling wherein God hath placed him, and therein to live contented, 1 *Corin.* 7. For no man may take unto himselfe this honour, but he that is called, as was *Aaron*, *Hebrewes* 5.4. For albeit it be true which *Ambrose* writeth, that in the beginning of the preaching of the Gospell, and founding of the Church of the New Testament, all Christians did teach and baptize indifferently: yet afterward, when the Churches B were founded, it was not lawfull, neither is it now. And though there be neither *male nor female in Christ, but we are all one in him*, *Gal.* 3. 28. namely, in receiving of the Gospell: yet in dispensing of it, there is great difference: it being unlawfull for a woman to preach, or publikely to teach; *I permit not a woman to teach*, 1 *Tim.* 2. 12. *Let women keepe silence in the Churches, for it is not permitted unto them to speake*, 1 *Cor.* 14 34. *Apoc.* 2. 20. This condemneth the fantasticall opinion of the Anabaptists, that all men may speake publikely without any difference, according to the instinct of the Spirit, and measure of his gifts.

In comment. in 4. ad Ephes.

1 Tim. 1. 3. μὴ ἑτεροδιδασκαλεῖν. Nec aliud, ut Beza; nec alia, ut Vulg. edit.

C Against, when *Paul* saith, *He that is taught in the word, &c. him that taught him in the word, &c.* He shewes what the duty of the Minister is, that lookes to live by his ministery, namely, not to feed his auditory with Philosophy, or fables, or lying Legends: not to preach poeticall fictions, Thalmudicall dreams, Schoolemens quiddities, Popish decrees, or humane constitutions, or to tickle the itching eares of his auditory with the fine ringing sentences of the Fathers (for what is the chaffe to the wheate?) but hee must preach *the word of God*: for there is no word nor writing in the world besides, that hath a promise to be the power of God to salvation, *Rom.* 1. able to make men wise to salvation, 2 *Tim.* 3.15. to give an inheritance amongst them that are sanctified, *Act.* 20. To be lively and mighty in operation, sharper than any two edged sword, entring through, even to the dividing asunder of the soule and spirit, the joynts, and the marrow, and to be a discerner of the thoughts & intents of the heart, *Hebr.* 4 12. and that can make the man of God absolute to every good worke, 2 *Tim.* 3. 17. but onely this word given by divine inspiration. Is being not onely the seed by which wee are begotten and borne anew, but the food by which we are nourished: both milke for the babe, that is, a novice in religion, & strong meate for him that is of yeares: and therefore being perfect nourishment, the bread of life for him that is hungry, and the water of life for him that is thirsty, what needs there any more?

more? Besides no word nor writing hath the property of fire save onely the word of God, to dispell the darknesse of ignorance, by enlightening the minde with the saving knowledge of the truth, and to heat, yea to inflame the affection with a zeale of Gods glory, by burning up the corruption of nature. Againe, Divinity is the Mistris, all liberall Arts, tongues, histories, &c. are but handmaids to attend upon her: now when the Mistris is speaking, it is good manners for the maid to hold her peace. To this word alone the Prophets were tyed by their commission: *What I shall command thee, that shalt thou say.* And the Apostles, *You shall teach what I have commanded you.* Christ himselfe taught nothing but that which he had heard and received of his Father, *John* 8. 28. *Paul* delivers nothing but that which he received of Christ, 1 *Cor.* 11. 23. and taught nothing but that which *Moses* and the Prophets had written, *Act.* 26. 22. *Paul* commands *Timothy* to charge the Pastors of *Ephesus, that they teach no divers doctrine*, either for matter or manner, for substance or circumstance. Yet here wee must take heed of extremities, for in some cases it is lawfull in preaching to use Philosophy, the testimony of prophane writers, and quotations of Fathers.

I. When we have to deale with heathen men (who will not be so easily moved with the authority of the Scriptures) we may convict them by the testimony of their owne writers, as *Paul* did the Athenians, Epicures, and Stoikes, by the testimony of *Aratus*, *Act.* 17.28. and the Grecians, by the testimony of *Epimenides*, *Tit.* 1. 12.

II. In preaching to a mixt congregation, where some are infected with Popery, or some other heresie, and will not receive the doctrine delivered, nor yeeld unto the truth, except it have the consent of the Fathers of the Church.

III. In handling of some controversall point of Divinity, shewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitive Church, especially in speaking to the weake, who have not as yet left their old superstition wherein they were nuzzled.

IV. To cut off the calumniations of the malicious adversaries, who must needs have their mouthes stopped by some other meanes than by the Scriptures.

V. In the necessary unfolding of the meaning of certaine places of Scripture, which without Philosophy cannot bee conceived. In such a case we may use humanity, in descending to the reach and capacity of the auditory, and so teach heavenly things by earthly things, as our Saviour Christ taught regeneration by the similitude of the winde, *Joh.* 3. Yet all these must be used, first, sparingly; secondly, when there is just cause; thirdly, without ostentation; fourthly, deli-

A vering nothing to the people, the ground whereof is not in the word.

This shewes, that the maine scope of the ministery, is to preach the word purely, and to apply it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all hucster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drosse, in preventing it with aguish and sottish conceits, in wresting it with allegories, tropologies, and anagogies, and in wringing the Text they make it bleed, and so (as an ancient Writer saith) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milke they drinke nothing but blood. This teacheth the hearers likewise to rest contented with the bare word, without hungring after new doctrines, as the Athenians after newes, or being drawne away from the simplicity that is in Christ, by the subtilty of seducers; or by devices and quiddities of mans braine. Let those therefore which loath Manna, and long for Quailes, remember that if God give them their desire, hee will also give them their desert. Let them take heed lest hee punish them with a famine, not of bread, nor a thirst of water, but of hearing the word, *Amos* 8. v. 11. And let those that have *itching eares*, in heaping up to themselves a multitude of teachers, take heed also that they have not *tingling eares*, when they shall heare of the judgements of God for the contempt of his word.

Volosian. epist. ad Nicol. 1. Scripturarum mammillas dum diuius presserunt, sanguinem profusse libauerunt.

2 Tim. 4. 3.

1 Sam. 3. 11.

Further, whereas *Paul* saith, *He that teacheth is to be maintained*: it is a good *Item* for all idle drones that will not labour, and all dumbe dogges that cannot barke, they may not expect the maintenance which is due unto the Ministers: for it is generally true of all men, and much more true of the Minister, that *he which will not labour, must not eate.* And great reason it is that hee which looketh for his hire, should doe his worke: he that would live of the sacrifice, must minister at the Altar: hee that lookes to be fed with corporall bread, should breake unto his hearers the bread of life: hee that would reape carnall things, should sow spirituall things; hee that would not have his mouth muzled, should thresh out the corne: he that would drinke of the wine, should plant the grape: he that lookes for milke, should feede the flocke: that is, he that will live of the Gospell, should teach the Gospell. It is a maxime not onely of the Canon law, but grounded upon the law of nature, that *beneficium postulat officium, a benefit requireth a duty*; or more plainly, *a benefit requireth an office*, and diligence in the office. They therefore that care not so much for the feeding of themselves, and feare not so much the losse of the flocke, as the losse of the fleece; doe not onely violate the law of God, but even the law of nations, and the law of nature.

2 Thess. 3. 10.

1 Cor. 5.

Againe,

Againe, hence I gather, that those that labour in the word and doctrine, may lawfully take wages, albeit they have sufficient of their owne to maintaine themselves: it is the very equity of this text. For if they that are instructed in the word, are to make those that instructed them partakers of their goods: then it is lawfull for them which instruct and teach, to receive something in recompence of their labour, seeing that *the labourer is worthy of his wages*. Yet this one caveat must bee remembred, that if receiving of wages bee a hinderance to the Gospell (as it would have beene in *Paul*) it is not lawfull: for wee may not so use our liberty, as that we thereby hinder the free course of the Gospell.

We may here further perceive the great want of devotion which is in most men of these daies. For as the cry of the poore in the streets, and at our doores, is an argument that there is no mercy, no bowels of pitie and compassion: So, in that there are so many needy poore wandring Levites, which would gladly serve for a morsell of bread, or a sute of rayment, it is a pregnant proofe there is very small devotion in men for the maintenance of religion; especially in those which are so strait laced, and short sleeved, in bestowing any thing for the good of the Ministery; and yet in keeping of hounds and hawkes, and worse matters, in maintaining players, jesters, fooles, and such like, are very lavish and profuse, to their great cost. This hath been the practice of the world, and the contemptible estare of the Ministery in former times. Foure hundred false Prophets were richly provided for at *Iezabels* table, 1 *King* 18. 19. whereas the true Prophets of God in the meane time were faine to hide their heads, having scarce bread and water, and that not without danger. Well, her practice shall condemne a number of professors; nay, our forefathers zeale and forwardnesse, (notwithstanding they lived in blindnesse) shall condemne our coldnesse in this behalfe: what speake I of our forefathers? even the stones in the ruinated Abbyes, and other religious houses, shall rise up in judgement against us: for those places could maintaine thirty or fortie idle bellies, which did nothing but nuzzle men in superstitious idolatry: whereas now the same place will not competently maintaine one or two to instruct them in the way to eternall life. And no marvell: for we take from the Church as fast as they gave to it. In old time they were wont to say, *What shall wee give the man of God?* 1 *Sam.* 9. but now with the sacrilegious church-robbers, they say, *Come, and let us take the houses of God in possession*, *Psal.* 83. 12. The Iewes were exceeding forward and liberall in their contribution to the Tabernacle; some brought gold, others silver, silke, pretious stones; the meaner sort, rams-skinnes, goats-haire, &c. so that more than enough was offered by them, in such sort that *Moses* was forced to cause a proclamation to bee made to stay the people from offering, *Exod.* 36. 5, 6. This their example in being so forward to contribute to the materiall Temple, shall condemne our backwardnesse in conferring so little to the Ministers, who are the living Temples of God, and to the ministery which is in the place of the altar: for looke by how much God hath diminished the cost of the Altar, and the charges of the ceremoniall worship under the Old Testament, by so much more doth he require the Ministerie to be maintained, and spirituall worship furthered in the New.

Lastly, if they that doe not put to their helping hand to uphold the Ministerie, are to be condemned, what condemnation trow we then belongs to sacrilegious persons, that rob the Church of her renenues, and devoure holy things.

7. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reape.*

Here the Apostle preventeth sundry secret objections against the former precept, verse 6. For the Galatians might plead for themselves in this manner. Whereas thou enjoyneſt us to make those which instructed us in the word, partakers of all our goods: alas, wee cannot doe it. It is an unreasonable thing thou exactest of us: for, as for some of us, we have a great family and charge to looke unto, wife and children to provide for: and for them we must provide, otherwise *we deny the faith, and are worse than infidels*, 1 *Tim.* 5. 8. others are poore and needy, fitter a great deale to receive, than to give: and those that can give, are not so to give, *that others may be eased and they themselves pinched*, 2 *Cor.* 8. 13. And as for the Ministers themselves, many of them are covetous and insatiable, and therefore it is evill spent that is bestowed upon them: some of them need not, and therefore we need not to give: and why doe not those that are needy, follow *Pauls* example, who laboured with his hands, and got his living by making of Tents, because hee would not be chargeable unto any? or why doe they not lead a single life (as in former times they did) that so they may bee lesse burdensome to the Church, and more beneficiall to their brethren? Besides all this, God hath promised he will bee the portion and inheritance of the Levites, and therefore wee need not bee so hastie to share with them in all our goods.

To these and all other vaine and frivolous excuses of the same kinde, made by worldlings of corrupted mindes, the Apostle answereth in these words, *Be not deceived, God is not mocked*; as if he should say, I know right well, you are very cunning in seeking out shifts, and pretending reasons to excuse your faults, and to exempt your selves from the performance of the former duty, and so to cover the cursed covetousnesse of your hearts with colourable

colourable excuses: But, be not deceived brethren, they are but figge leaves, ye doe but dance in a netre, you cannot bleare the all-seeing eyes of God: howsoever these reasons may perswade you, and goe for currant with men, yet they are but counterfeit in Gods estimate, (with whom you have to deale) who is not mocked, nor can be deceived, neither will be deluded with such vaine excuses: therefore take heed lest in going about to deceive them, you deceive your selves: for looke how you deale with them, God will deale with you: and with what measure you mete unto them, the same he will measure to you again; *for as you sow, so shall you reape*. So that in these words the Apostle doth summarily comprise these three things. First, a dissuasion from this their vaine reasoning, and wicked practice, laid downe by way of prevention, *Be not deceived*. Secondly, a reason of the dehortation, shewing that these their excuses are but frivolous and vaine, *God is not mocked*. Thirdly, a confirmation or proofe of his former reason, *for whatsoever a man soweth, that shall he reape*. The dissuasion is laid downe in these words, *Bee not deceived*. The like phrase of speech we have in sundry other places, as in that advertisement which *Hezekiah* giveth the Levites, 2 *Chron.* 29. 11. *Now my sonnes be not deceived*: And *Paul* the Corinthians, 1 *Cor.* 6. 9. *Be not deceived, neither fornicators, &c.* 1 *Cor.* 15. 33. *Be not deceived, evill speeches corrupt good manners*. Now men erre and are deceived sundry wayes, both in divine and humane things, (which appertaine not to this place.) Touching the deceit here mentioned, we are to know that a man may be deceived, and that by himselfe two wayes. First, through ignorance, in judging that to be no sinne, which is a sinne, as when a man is perswaded that God is to bee worshipped in an image: that when he persecutes the Saints of God, hee doth God good service. Secondly, when men are so wickedly wilfull, that they wittingly deceive themselves, in thinking they can deceive God himselfe, and so cunningly handle the matter, that hee shall not know their words, nor see their workes, nor understand their thoughts: that whether they doe good or evill, give to the Ministery, or not; live according to the flesh, or according to the spirit, it is all one, seeing he considereth it not, and so promise to themselves impunity, though they sinne willingly, as *Eve* did in putting a peradventure, where Gods threat was peremptory. Both these sorts of deceit are here understood, specially the latter.

Vid. 2, 17.

Vse. Hence we may observe the deceitfulnesse of sinne, which maketh men thinke all is well with them, and that there is no danger &c. when the case is farre otherwise. This shewes that the *heart of man is deceitfull above measure*, (as the Prophet saith) *who can finde it out?* or who can sound the depth of the deceit of his owne heart? or who knowes the infinite windings & turnings which are in this intricate Labyrinth: Now this commeth to passe, partly by reason of originall corruption, which the Apostle saith is deceitfull, *Heb.* 3. 13. *Take heed lest any of you bee hardned through the deceitfulnesse of sinne*: partly, by reason of long custome in sinne, whereby the heart is inured to deceit, *Psal.* 32. 2. *Blessed is the man — in whose spirit there is no guile*. For from this double ground it commeth to passe, that men are so witty in defrauding the Ministers of their due, in cutting them short of their allowance, in embezeling and purloining from them what they can: and so ingenious in inventing probable reasons, and plausible arguments, to deceive themselves withall, in accounting all to be gained that is thus gotten. This teacheth us first of all, to pray instantly that God would open our eyes that we may see our hidden corruptions, and that hee would anoint them with the eye-salve of the Spirit, that wee may clearly see, and rightly discerne of things that differ, considering that sinne doth often apparell it selfe with the cloake of vertue. Secondly, we are to suspect our selves of our secret sinnes, and to aggravate our knowne sinnes by all circumstances, seeing wee may so easily deceive our selves, in flattering our selves to bee cleare of this or that sinne: or at least not to be so grievous sinners as in truth we are. Thirdly, that it is the duty of the Ministers to warne the people to take heed that they bee not deceived, as *Paul* doth, *Eph.* 5. 6. *Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience*.

Againe hence I gather, that in the prime of the Church, in the Apostles dayes, when the Church of the New Testament was but in founding, the Ministery was in contempt: and (as it may appeare out of other places) the Ministers were not onely neglected, or contemned, but reviled, persecuted, accounted as the filth of the world, and the off-scouring of all things, 2 *Cor.* 4. 13. or where they were better intreated, they were but abused, scorned, reputed braine-sicke fellowes, as the Prophet was, 2 *King.* 9. 11. and *Paul*, *Acts* 29. 24. This hath beene, and is the account which the world maketh of the Ministers of God, which must bee so farre from discouraging us, that it should minister rather matter of joy unto us, in that wee are conformable by this meanes to Christ our head, who was not onely neglected of all, not having where to rest his head, *Luk.* 9. 58. but laughed to scorne, accounted a por-companion, a drunkard, and a glutton, a sorcerer, one that had a devill, and was mad, *John* 10. 20. For *if we suffer with him, wee shall bee glorified with him*, *Rom.* 8. 17.

Thus much of the dehortation: the reason followes to bee considered in the second place.

place, in these words, *God is not mocked*, where the Apostle shewes that their excuses are but vaine, because God is not mocked, nor will be deluded with such pretences.

First, here the Apostles dealing is worthy to bee observed, in that, reproving them which neglected their duty to the Ministers of the word, he bringeth in God himselfe taking the matter into his owne hand, making the Ministers quarrell his owne quarrell: and this he doth, to the end we might see whom we have to deale withall, and whom we doe abuse, when wee abuse the Ministers of the word; to wit, that we abuse not man, but God. For albeit it bee true of all and every sinne, which *David* confesseth of his owne particular murther and adultery, that it is *against God, yea against him alone*, *Psalm* 51.4 yet in these and such like cases which tend to the vndermining of his Church, and the decay of his religion and worship, hee taketh himselfe more directly aimed at, and more neerly touched. When the Israelites refused to have *Samuel* and his sonnes to rule over them, the Lord saith, *They have not cast thee away, but they have cast me away, that I should not reigne over them*, 1 *Samuel* 8. 7. When the Levites were defrauded of their due, the Lord by his Prophet telleth the people, *Ye have spoyled me in tithes and offerings*, *Mal.* 3 8. So in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance that was due to their teachers, he telleth them, that it was a sin tending against God, who is not, nor will not, nor cannot be mocked: for what wrong soever is done to the messenger that is sent, the same is done to his Lord that sent him: and whatsoever disgrace or indignity is offered an Embassador, the same redounds to the Prince, whose Embassadour he is. This ought to bee a Caveat unto us, to take heed how wee contemne or neglect the Ministers of God, seeing whatsoever wrong is done them, Christ takes it as done to himselfe, *Matt.* 25.45. *Act.* 9.4. This lets us see the hainous sinnes of many that professe the Gospell, specially in this kinde, who, now at this day (if ever) are ingenious in defrauding, and eloquent in declaiming against the Ministers of the word: in laughing them to scorne, as they did our Saviour Christ, *Marke* 5. 40. and abusing them in termes and taunts, calling them bald Priests, as young children called *Elisaeus bald-pate*, (no doubt following the example of their parents, of whom they learned it,) *ascend thou balde pate, ascend thou balde pate*, 2 *King.* 2.23. that they are *too full of the spirit*, as they derided the Apostles, in saying, *They were full of new wine*, *Act.* 2.13. in making them their table-talke, making songs of them, as the diunkards did of *David*, and *Ieremy*. In scourging them with the whippe of the tongue, as the Stoicks called *Paul* a babler, *Act.* 17.18. and *Festus*, a madde man, *Act.* 26. Now in that they thus scornfully abuse his Ministers, and so indignely, and disdainfully intreat his messengers and Embassadours; what doe they else but abuse Christ Iesus himself, & through their sides, wound and crucifie him againe? When *Senacherib*, King of Assur, revised Ierusalem and *Hezekiah* the King, what sayes the Lord? *O Virgin daughter of Sion, hee hath despised thee, and laughed thee to scorn: O daughter of Ierusalem, hee hath shaken his head at thee. Whom hast thou raised on, and blasphemed? and against whom hast thou exalted thy voyce, and lifted up thine eyes on high? even against the holy One of Israel*, *Esay* 37.22.23.

The use. Hence we learne, that God hath an exact knowledge of all our actions, and cannot be deluded, *Prov.* 15.11. Hell and destruction are before him, how much more, &c. *Psal.* 11. verse 4. His eyes consider, his eyelids try the children of men, *Psal.* 139. 2. He knowes our thoughts *long before they bee*, *Heb.* 4. 12. All things are naked and bare in his sight. Reason it selfe shewes, that hee which made the eye, cannot but see, hee that made the heart and minde, cannot but understand the frame and motion thereof, *Psal.* 94. v. 9, 10, &c.

II. This shewes the madnesse of those which say, God heareth not, seeth not, understandeth not; or which say in their hearts, How should he heare? is there knowledge in the most High? or can hee see through the thicke cloud?

III. Hence we are taught in our prayers, to powre forth our hearts before the Lord, without concealing so much as the least sin, seeing we may easily delude men, & deceive our selves, but God we cannot deceive.

IV. It ought to be a bridle to us to curbe and keepe in our corruptions, considering his eyes pierce the darknesse, the most secret and hidden places, yea even the secret closets and cabinets of our hearts.

Thus much of the reason: I proceed to the confirmation or proofe of his reason, in these words, *For whatsoever a man soweth, that shall he also reape* Where the Apostle proves, that God will not be mocked with vaine excuses, seeing he will render to every man according to his workes, which is signified by this allegoricall speech of *sowing* and *reaping*, so often vsed in Scripture, as 1 *Corinthians* 9. verse 11. 2 *Cor.* 9.6. in which places, labour and cost in doing good, and being beneficiall, specially to the Ministers of the word, is compared to *seed*; the workers to *seedsmen*; the Ministers to whom this benefit is conferred, to *the tilled ground*: the gaine that accrewes unto them thereby, to the *harvest*; wherewith God will reward them, and that according to their workes, in the generall day of retribution. This metaphor of *sowing*, doth elsewhere signifie all the morall actions of a mans life, whether they be good or evill: Of good actions, *Salomon* saith, *He that soweth righteousnes, hath*

hath a sure recompence, *Proverbs* 11.18. Of evill actions, he saith, *He that soweth iniquity, shall reape affliction*, *Prov.* 22.8. But here *Paul* restraines it, to those good workes of liberality, which are performed in the maintenance of the Ministery. And he calleth that which is bestowed upon the Ministers of the word, *seed*, which being sowne, doth recompence the cost, thirty, sixty, & an hundredfold: that so they might not thinke their labour lost, nor their cost bestowed in vaine, seeing they were to receive that which they laid forth with advantage.

But here it may bee said, this proverbiall sentence is not alwaies true: for sometime *men sow much, and gather but little*, *Deuter.* 28.38. *Agg.* 1.6. nay sometime *they sow, and reape not*, *Mich.* 6.15. Againe, experience shewes, that that which is sowne, may degenerate into another kinde. *Answ.* It is not necessary that proverbiall sentences should bee true at all times, and in every particular: if they be true for the most part, or in that for which they are brought, it is sufficient, as that, *Matt.* 13. 57. *A Prophet is not accepted in his owne country*, is for the most part true, though not alwayes. So, whatsoever a man soweth, the same commonly, and usually, he doth reape.

But it will be said, how can a man reape that which he soweth, seeing that Christ affirmeth it to bee *a true saying, that one soweth, and another reapeth?* *John* 4.37. *Ans.* In that one soweth, and another reapeth, it is not to be imputed to nature, but to the speciall providence of God: the words are to bee understood of the Prophets, who were the seedsmen, in sowing the seeds of the Gospell: and of the Apostles, who were the reapers, whose plaine and powerfull preaching of the Gospell, did as farre exceede that of the Prophets, as the harvest doth the seede time. Thus the time under the Law, is resembled to childehood and infancy, that under the Gospell, to mans estate, *Gal.* 4.1. &c. Againe, it may be said the husbandman *soweth not the body that shall be*, 1 *Corinthians* 15. 37. Therefore hee reapeth not that which he sowed. *Answer.* Hee reapeth not the same *individuall*, but yet the same *specificall* body. It may further bee doubted of the truth of that which is signified by this proverbiall sentence, namely, whether every man shall receive according to his workes, for so every man should bee condemned. To which I answer, that it is not universally true, for *if the righteous commit iniquity, all his righteousnesse shall bee no more remembred*: and, *if a wicked man turne from his sinne, none of his sinnes that he hath committed shall be mentioned unto him*, *Ezec.* 33. 13. 16. It must therefore be restrained thus: Hee that doth wickedly, and persevereth therein to the end: He that doth well, and continueth in well doing, shall receive according to his workes; the seeds of his former sinnes, shall not grow up to the harvest of condemnation. For it is the priviledge, yea, the happinesse of a righteous man so to have his sinnes covered with the robes of Christ his righteousnes, as that they shall never be uncovered to his shame, *Psal.* 32. *Esa.* 43. 25. Againe, it may hence be proved, that sanctification in death is perfect, originall corruption being utterly abolished: & therfore though the book of a regenerate mans conscience be opened at the day of judgement, yet nothing shall bee found in it, but his good workes, which follow him till the resurrection, *Apoc.* 14. 13. Besides this, in the last sentence pronounced by our Saviour Christ, *Mat.* 25. only their good workes are mentioned, *Come ye blessed of my father, inherit the kingdome prepared for you, for I was hungry and ye fed me, &c.* their sins and imperfections, not so much as once named, but concealed and passed over.

II. Objection. It may be said, that neither the good nor the bad doe reape that which they have sowne: the godly for the seedes of good workes, reape nothing but affliction: the wicked for the cursed seeds of a damnable life, comfort and contentation. To which I answer, that it is not true if wee restraine it to the rearme of this life, for so all men reape not as they have sowne. But it is undoubtedly true of the life to come: for the justice of God requires that all should be rewarded according to their workes, *Romanes* 2. Hence therefore wee may gather, that seeing men must reape as they sowe, and yet doe not reape, nor receive their reward in this life: that there is another life after this, in which God will give to every one as his workes shall be, and therefore there shall be a judgement. And because the body was partaker with the soule either in doing good or evill, it is just likewise it should be partaker either of misery or felicity: and therefore there shall bee a resurrection.

III. Objection The whore of *Babylon* must bee rewarded double. *Apoc.* 18. 6. *In the cup that she hath filled to you, fill her the double.* And the Saints pray thus to God, *Render to our neighbours sevenfold into their bosome*, *Psalme* 79.11. Therefore it seemeth that some men shall not be judged according to their works, because they are punished above their desers. *Answ.* She is rewarded double, yet not above, but according to hee deserts, *give her double according to her workes*, v. 6. the meaning is not: that she should bee punished twice as much as shee had deserved, (for it is the Law of God that the malefactour should bee beaten with a certaine number of stripes, not *above*, but, *according to his trespasse*, *Deut.* 25.2.) but that shee should bee tormented twice as much as shee had tormented others. Against, these phrases and formes of speech, of *rewarded double*, or *sevenfold*, signifie, that God will pay wicked men home to the full (a definite number being put for an indefinite) as *Gen.* 4.15. *Doubtles, whosoever slaieth Cain, shall be*

punished sevenfold. The meaning is not, that the murtherer of *Cain* should bee punished sevenfold more than hee was punished for killing his brother *Abel*, (for it should not have beene so great a sinne for a man to have killed him, as it was for him to kill his brother) but that he should be most severely and grievously punished.

IV. Objection. Infants have no workes wherby they may be judged, seeing they doe neither good nor evill, as the Scripture speaketh of *Iacob* and *Esau*, *Romanes* 9.11. therefore all shall not bee judged according to workes. *Ans.* These phrases of Scripture, *As a man sowes, so shall he reape: every one shall receive according to his workes, &c.* are not to bee extended to all, but must bee restrained to such as have workes, and knowledge to discerne betwixt good and evill, which, infants have not. For besides that they are destitute of workes, they also want the use of reason: and therefore they shall not be judged by the booke of conscience, but by the booke of life. For to say as *Hugo de S. Vict.* doth upon the Romanes, *quæst.* 59. that they shall bee condemned for the sinnes which their parents committed in their conception and nativity, as though they themselves had actually committed them, is contrary to that, *Ezech.* 18.20. *The sonne shall not beare the iniquities of the father.*

V. Object. But how shall they be pronounced just, who being come to yeares of discretion, yet have no good workes, as *Lazarus*, & the theefe upō the crosse, who living lewdly all his life long, was converted at the last gasp? *Answer.* That *Lazarus* had no good workes, whereby he might be declared just, it cannot be prooved: the contrary rather may bee gathered out of Scripture: and that the good theefe had no good workes, it is flat against the text, *Luk.* 23.40, 41. where hee maketh a notable confession of Christ, and rebuketh his fellow, labouring to bring him to the faith, which was a memorable fact of Christian charity. Secondly, though it were granted that they had no good workes in action; yet they were full of good workes in affection, & by these they were to be judged, God accepting in his children the will for the deed: *Lazarus* by reason of his extreame poverty, and the theefe by reason of the shortnesse of time which hee had to live in the world, could not be plentifull in good works, thereby to give sufficient testimony of their unfained faith: yet God accepteth a man according to that which hee hath, and not according to that which he hath not, accepting the will for the deed, as hee accepted the willingnes of *Abraham* to sacrifice his sonne, as though hee had sacrificed him indeed, *Gen.* 22.

VI. Object. God doth not proportionate the reward to the worke, because he doth reward workes which are finite and temporall, with infinite and eternall punishment. *Answ.* Sinne being considered in respect of the *act*, as it is *a transient action*, is finite. But in a threefold cōsideration, it is infinite. First, in respect of the object against whom it is committed: for being the offence of an infinite Majesty, it doth deserve infinite punishment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfeiteth the broad seale of England, or the Princes privy seale, ought to die as a traitour, because this disgrace tendeth to the person of the Prince: much more ought he that violates the Law of God, die the first and second death, seeing the breach thereof doth not only tend to the defacing of his owne Image in us, but to the person of God himselfe, who in every sin is contemned, & dishonoured. Secondly, sinne is infinite in respect of the subject. For seeing that the soule is immortall, and that the guilt of sin & the blot together, do stain the soule, as the crimsin or skarlet die, the silke or the wooll, and can no more be severed from the soule, than spots from the Leopard: it remaineth, that sinne is infinite in durance, and so deserveth eternall punishment. Thirdly, it is infinite in respect of the minde, desire, and intent of the sinner, whose desire is still to walke on in his sins, and except God should cut off the line of his life, never to give over sinning, but to runne on *in infinitum*, committing of sinne even with greedinesse.

Thus having the meaning of the words, let us come to the doctrine and use. There be two principall reasons which hinder men from being beneficiall and liberall to the Ministery. The first is, because they thinke all is lost that is bestowed that way. The second is, because they are afraid lest themselves should want. To both which the Apostle makes answer in this place, comparing our beneficence in the upholding, maintaining, countenancing of the Ministery, to *seed*, to teach us that as the husbandman doth sow his corne in the ground; never fearing the losse thereof, but hoping for a greater increase: not doubting his owne want, but assuring himselfe of greater plentie: So wee in sowing the seedes of good workes, must never dreame of losse, or cost, considering the more we sowe, the more we shall reape: wee must never feare want, seeing wee shall receive an hundredfolde, *Marke* 10. 30. If men could bee perswaded of this, that the time of this life is the seed-time; that the last judgement is the harvest; and that as certainly, as the husbandman which sowes his seed, looke for increase, so we for our good works, a recompence to the full; O how fruitfull should wee bee, how plentifull, how full of good workes? But the cursed roote of infidelity, which is in every man by nature, doth drie up the sappe of all Gods graces in us, and make us either bad, or barren trees, either to bring forth sower fruits of sinne, or

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no fruit at all, but to become unprofitable both to our selves and others. For the reason why men are so cold in their liberalitie, so fruitlesse, so unprofitable, is, because they doe not beleeve the promises of God, that hee is true of his word, that whatsoever they give to the poore, or the Ministers of his word, *they lend unto the Lord, and whatsoever they bestow, the Lord will restore to them again*, *Pro.* 19. 17. For if they were as well perswaded of a recompence as the last day, as the husbandman is of a harvest, they would be more frequent in acts of charity, and more plentifull in good workes; than commonly they be.

Further, let it bee observed, than though these words be but generally expounded in the verse following; where the Apostle saith, *He that soweth to the flesh, shall of the flesh reape corruption: he that soweth to the spirit, shall of the spirit reape life everlasting*: yet are they more particularly and distinctly set downe elsewhere in Scripture: as 2 *Cor.* 9.6. *He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape liberally*: that is, the harvest shall not onely bee answerable to the seed, and the reward to the worke; but greater or lesse according to the quantity, and qualitie of the worke. *For every man shall receive his reward according to his proper labour*, 1 *Corinth.* 3.8. For the more the husbandman sowes, the more he doth usually reape, (except God blowe upon it) according to the land, as he did the Israelites, who sowed much, & gathered but little) and the less he sowes, the lesse shall his croppe bee. Even so, the more plentifull we are in sowing the seeds of good workes, all the more we shall reape: and the more sparing we are, the lesse shall our harvest bee. Hence I gather: First that there are severall degrees of punishments in hell, according to the greatnesse and smalnesse of sinnes: for some sinnes are but as motes, others as beames, *Matthew* 7.4. some as gnats, others as camels, *Matth.* 23.24. and therefore some shall be beaten with many stripes, some with few, and it shall bee easier for them of Sodom and Gomorrha at the day of judgement, than for those of Capernaum. Secondly, that there are sundry degrees of glory and felicity in heaven, proportionall to mens workes: for all men doe not sowe alike, nor all are their workes equall, but have sundry degrees of goodnesse in them, and therefore there are answerable degrees of glory, wherewith they are to be crowned. This truth is taught elsewhere more plainly, as *Dan.* 12.3. *They that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres for ever and ever.* Therefore as there is a greater brightnesse in the starres, than in the firmament, so there shall be a greater glory in one than in another, 1 *Cor.* 15. *Every man shall receive his reward according to his proper labour*: therefore seeing mens labours are not alike, their reward shall not be like. This is further confirmed by the parable of the talents, *Luke* 19. where the master of the servants doth proportionate his wages to their workes, making him that had gained with his talent five talents, ruler over five cities, him that had gained tenne, ruler over ten. And whereas it may bee said, that all the labourers in the vineyard received an equall reward, namely a penny; as wel as those that wrought but an houre, or those that beare the burden and heate of the day: I answer, it is true of *essentiall* glory, all the Elect shall have equall glory: but it is not true of *accidentall* glory, therein all shall not be equall. Take sundry vessels of divers bignes, & cast them into the sea, all will be filled with water, though some receive a greater quantity, others a lesse: so all shall have fulnesse of glory; that is, the same *essentiall* glory: though in respect of *accidentall* glory some shall have more, and some lesse. Secondly, the scope of the parable is not to shew the equalitie of glory in the world to come; but that they which are first called, ought not to insue over their brethren, which are not as yet called, seeing they may be preferred before them, or (at the least) made equall with them. It remaines therefore for a conclusion, that there shal be degrees of glory in heaven, as there are degrees of torments in hell, and that as mens labors differ in goodnes, so their rewards shal be different in greatnesse. Now mens labours differ in goodnesse three wayes; in the *kinde*, in the *quantity*, and in the *quality*. In the *kinde*; in that some are more noble in their kinde, some more base; as to cure the maladies of the soule, is a more excellent work in it kind, than to cure the diseases of the body: & therefore it hath a greater degree of glory promised. *They that turne many to righteousnesse, shall shine as the starres for evermore.* In the *quality*, or manes, in that some are done with greater love, some with lesse, some with greater zeale, some with lesse: some with greater care and conscience to discharge our duties, some with lesse: now, those that are performed with greater love, zeale, care, and conscience, shall receive a greater reward: those that are done with lesse, a lesse: for so is the promise, *Every man shall receive his wages according to his own labour*, 1 *Corinth.* 3.8. In the *quantity*, in that some labour but an houre, others bear the burden and heate of the day, and so according to the greatnesse and smalnesse of their sins, they shall have a greater or lesser reward. He that had so carefully imployed his talent that hee had gained with it ten others, was made ruler over ten cities: and he that had taken lesse pains, and gained but five, was made ruler but over five; that is, had his reward yet a lesse reward, fit for his worke.

Further, as God doth reward the good works of his servants according to the *kinde*, the *quantity*, and *quality*: so he rewarded sinnes not only according to their degree (as

we have heard) but also in the same manner, according to the nature and quality of the sinne. 2 *Thess.* 1. 16. *It is a just thing with God to recompence tribulation to them that trouble you.* Th is hee threatneth, that *to the froward he will shew himselfe froward*, *Psal.* 18. 26. And, *He that sheddeth mans blood, by man shall his blood be shed*, *Genesis* 9. 6. And, *All that take the sword, shall perish by the sword*, *Matthew* 26. 52. And, *He that stoppeth his eares at the cry of the poore, shall cry unto the Lord, and hee will not heare him*, *Proverbs* 21. 13. And, *Judgement merciless shall be to him that sheweth no mercy.* And, *Woe bee to thee that spoilest, and wast not spoiled, and doest wickedly, and they did not wickedly against thee: for when thou shalt cease to spoile, thou shalt be spoiled: and when thou shalt make an end of doing wickedly, they shall doe wickedly against thee. For with what judgement men judge, they shall be judged, and, with what measure they meate, it shall be measured to them againe.* Neither doth God barely threaten this, but hee doth it in deeds, in handling sinners in their kinde, *Genes.* 2. 17. *Because thou hast eaten of the tree, cursed is the earth for thy sake, in sorrow shalt thou eate of it all the dayes of thy life.* Thus God punished the filthy Sodomites in their kinde, in that, for their burning lust he *rained upon them fire and brimstone from heaven*, *Genes.* 19. 24. *Nadab* and *Abihu* censing with *strange fire*, were consumed with *fire* from heaven, *Levit.* 10. 1, 2. The like may bee said of *Adonibezek*; for as hee caused seventy Kings having their thumbs of their hands, and of their feet cut off, to gather crummes under his table, so the Lord rewarded him, *Judges* 1. 7. *Agag*, sword made women childless, so his mother was made childless among other women, he being hewen in pieces before the Lord, in *Gilgal*, 1 *Samuel* 15. 33. Thus God punished the adultery and murther of *David*; for as he defiled another mans wife, so his owne sonne *Absolon defiled his wives in the sight of all Israel*, *Samuel* 16. 22. and his murther in slaying *Urias*, by the sword of the children of *Ammon*, in that *the sword did never depart from his house*, 2 *Samuel* 12. 10. Because the *Gracians* accounted preaching foolishnesse, it pleased God, (as a fit and just punishment of this their sinne) *by the foolishnesse of preaching to save them that believe*, 1 *Corinth.* 1. 21. Thus as *Chrisostome* hath observed, the rich glutton was met with in his kinde; for whereas he would not give *Lazarus a crumme of bread*, to slacke his hunger, God would not give him *a drop of water* to coole his thirst, *Luke* 16. and therefore hee saith, *Hymne non seminavit misericordiam, venie astat ei gibet messuit.* Thus he punished spiritual fornication with bodily pollution, because the Israelites went a whoring from God, therefore their *daughters became harlots, and their spouses whores*, *Hosea* 4. 13. And this is verified in the Church of Rome at this day; for as he gave up the heathen to reprobate minds, by reason of their idolatry; so hath he given them up, as we may see in their unclean cloysters, their Sodomiticall stews, their beastly brothelhouses, and the like. So they that delight in looking at *the redness of the wine*, shall have *redde eyes*; as a punishment of their sinne, *Prov.* 23. 30. Thus God punished the pride of the women of Ierusalem, *for in stead of a sweete savour, there was a stinke; in stead of a girdle, a rent; in stead of dressing of the hair, baldnesse; in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty*, *Esa.* 3. 24. And thus the Lord shut up every wombe of the house of *Abimelech*, because of *Sara Abrahams* wife, *Gen.* 20. 18. Thus the wise man saith, *Because the Israelites worshipped serpents, which had not the use of reason, and vile beasts, the Lord sent a multitude of unreasonable beasts among them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall hee be punished.* And this manner of punishing sinners in their kinde, *Iob* acknowledgeth to be most just, when he saith, *If mine heart have been deceived by a woman, or if I have laid wait at the doore of my neighbour: let me grind unto another man, and let other men bend down upon her.* *Iob* 31. 9, 10.

Vse. First, here wee see the justice of God in awarding the last sentence; nay, his bounty and severitie: his bounty, in recompencing men above their desert; his severitie, in punishing sinners according to their desert. For as hee will give to any a piece of silver, promised to *Dives*, a drop of water to cool his tongue, *Luke* 16. 24. so he will not give any thing in mercy, that will recompence a cup of cold water, *Matth.* 10. 42. This is grievous in judgement without partiality, signified by *the white throne*, *Revel.* 20. 11. and it serves as a patterne and example for all Iudges and Magistrates to follow, in laying judgment to the rule, and righteousnesse to the ballance, *Isai.* 28. 17. that is, *In hearing their causes indifferently, and determining equally, examining them (as it were) by line, & square, as the Mason or Carpenter doth his worke.* The Greeians placed Iustice between *Lex* and *Liberta*, thereby signifying that there should not onely be courage in execution, but also indifference in determining. The Egyptians expresse the same by the *hieroglyphicall figure*, of a man without hands, without eyes, through whereby is meant, a judge, without hands, no hands to receive bribes, no eyes to behold the person of the poore, or respect the person of the rich. And before the whole nation, were commonly seen, a man with a man holding a ballance in one hand, and a sword in the other, signifying by the ballance, just judgement, by the sword, execution of judgement; for as the ballance pareth no difference between Gold and Lead, but gives them equall measure, so ought men to have no respect of persons, weighing the gold

gold for the excellency of the metall, because it is gold, nor a lesse to the lead for the basenesse of it, because it is lead. So they were wont an even hand to weigh the poore mans cause as well as the rich. But it is most notably set out by *the throne of the house of David*, mentioned, *Psalm.* 122. 5. which was placed in the gate of the City towards the Sun-rising: *in the gate*, to signifie, that all which came in and out by the gate of the City might indifferently be heard, the poore as well as the rich, and might have accesse and regresse, too and from the judgement seate. *Towards the rising of the Sunne*; in token that their judgement should be as cleare from corruption, as the Sunne is cleare in his chiefest brightnesse.

Secondly, this confutes the common opinion of the Schoole-men, who as they truly affirme that God rewardeth his Elect, *supra meritum*, above their desert; so they erroneously teach, that hee punisheth the reprobate, *citra condignum*, lesse than they have deserved. For God powreth upon the wicked after this life, the full viols of his wrath, punishing them in the rigour of his justice, without all mercy, not onely according to their workes in regard of the nature and quality, but in respect of the measure and quantity.

Lastly, this doctrine seriously considered and thought upon, that we shall drinke such as we brew, reape such as we sowe, and that men shall have degrees of felicity, or misery, answerable to their workes, answerable to the kinde of their worke, to the quantity and quality thereof, will make us more carefull to avoide sinne, and to be more plentifull in good workes: then if wich the Papist, wee should teach justification by workes.

Againe, in that every one shall reape as hee soweth, that is, shall bee rewarded not according to the fruit and successe of his labour, but according to his labour: bee it more or lesse, better or worse: it serves (first of all) to comfort the Ministers of the word, which are set over a blinde ignorant people, who are alway learning, and never come to the knowledge of the truth: they must not bee discouraged, though after long teaching, there bee little profiting, but rather a coldnesse, a backwardnesse, & declining in all sorts & degrees. They must remember, that if their Gospell being delivered with such simplicity, with such assiduity, with such evidence & demonstration of the spirit, bee hid, *it is hid to them that perish, In whom the god of this world hath blinded the minds of the infidels, that the glorious Gospell of Christ should not shine unto them*, 2 *Cor.* 4. 3, 4. Besides, let them consider, that though they seeme to labour in vaine, & to spend their strength in vaine, and that their words take no more effect, then if they were spoken in the winde; *yet, that their judgement is with the Lord, and their worke with their God*, *Isa.* 49. 4. remembring that God will give to every man according to his worke, according to the kinde, the quantity, the quality thereof, and due according to the fruit or successe of his worke.

It may serve also as a cordiall to every man that is painfull and faithfull in his calling, though never so base and servile, as to a sheepheard which watcheth his flocke, or a poore drudge that attends upon his masters businesse: he is to comfort himselfe with this, that though hee see no great good chae comes by his labour and travell, yet if he be obedient to him that is his master according to the flesh, in all things; not with eie-service, as men-pleasers, but in singlenesse of heart, serving God, and whatsoever he doth, doing it heartily as to the Lord, and not to men: let him know, and assure himselfe, that *of the Lord he shall receive the reward of inheritance*, *Col.* 2. 22, 23, 24. And the promse is more generall, *Ephes.* 6. 5. *Know ye, that whatsoever good thing any doth, the same shall he receive of the Lord, whether hee be bond or free.*

It serveth further, as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the godly lye in contempt and misery; for the time shall come, when every one shall reape even as he hath sowne. When God will punish the sinnes of the reprobate with eternall torment according to their deserts; and crowne the good workes of his servants with an eternall waight of glory, above their desert: for piety shall not alway goe unrewarded, neither shall impiety alway goe unpunished: for as the Psalmist saith, *Psalme* 10. 18. *The patient abiding of the righteous shall not perish for ever.* And againe, *Psal* 58. 11. *Doubtlesse there is a reward for the righteous, doubtlesse there is a God that judgeth the earth.*

Againe, this condemneth the damnable opinion of the Atheists, who thinke all things come to passe by nature or fortune; and that doomes day is but a dreame: and that sticke not to say, *Mal.* 3. 24. *It is in vaine to serve God, and what profit is it that wee have kept his commandements, and that we have walked humbly before the Lord of hosts?* as though good workes should never be rewarded, nor sinne punished: albeit the Lord hath said, *Behold I come quickly, and my reward is with me, to give to every one as his workes shall be.*

Besides, it meets with the practice of those men which sow nothing but cockle, and yet expect a croppe of wheate, and nothing but darnell, and yet looke to reape a barly harvest; that is, such as sow nothing but the cursed seeds of a damnable life, and yet looke to reape the harvest of eternall life: for as a man soweth, so shall he reape: such as he soweth, such shall hee drinke: *Every one shall eate the fruit of his owne wayes, and be filled with his owne devises*, *Prov.* 1. 31.

It doth further detect the folly of those which fraught the shippe of their soule, with nothing

Iames 2. 13.
Esay 33. 1.
Matth. 7. 2.
Wisd. 11. 13.
Rom. 11. 21.
Epist. 3. ad Cyriac. *Micas radentes de mensa non dedit, quid mirum si aquam non accepit?*

nothing but faith, resting (in carnall presumption) upon a vaine opinion of faith, and never caring for good workes: against whom Saint *Iames* writeth, chapter 2. verse 14. *What availeth it, though a man say hee hath faith, when he hath no workes? can the faith save him?* v.20. *Wilt thou understand, O thou vain man, that faith which is without workes, is dead?* Wee must therefore sow the seeds of good workes in this life, if after this life we looke to reape the harvest of eternall life: and give all diligence by good workes to make our calling and election sure, that as it is sure in it selfe in Gods unchangeable decree, 2 *Tim.*2.19. so we may make it sure to us, 2 *Pet.*1.10. and so lay up in store a good foundation against the time to come, that we may obtaine eternall life, 1 *Tim.*6.19.

Lastly, it crosseth the wicked conceit and imagination of those men, that sing a *requiem* to their soules, in promising to themselves an impunity for sinne, and an immunity from all the judgements of God, notwithstanding they goe on in their bad practises: and all because God doth not presently take vengeance on them for their sinnes. For they doe not consider that their sinnes are as seedes, which must have a time to grow in, before they come to maturity; but being once ripe and full-eared, let them assure themselves God will cut them downe with the sickle of his judgements, as we reade, *Genesis* 15. 16. They remember not what the Lord saith by *Ieremy*, *Ier.*2.24. that he will not weary himselfe with following after these wilde asses, used to the wilderness, which snuffe up the winde by occasion at their pleasure, and none can turne them backe, *but will seeke for them, but finde them in their moneths*, that is, when their iniquity shall be at the full, the Lord will meet with them.

8. *For he that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.*

Here Saint *Paul* specifieth that in particular, which before he had delivered in generall, *viz.* what hee meant by *sowing*, and *reaping*. And this he doth by a distribution, or enumeration of the kindes of sowing and reaping: shewing that there are two sorts of seeds which men sowe in this life; good and evill. Two kindes of sowers, spirituall men, and carnall men. Two sorts of ground, in which this seede is sowne; the flesh, and the spirit. Two sorts of harvests, which men are to reape according to the seed; corruption, and life: as *Paul* saith, *If ye live after the flesh, ye shall dye: but if ye mortifie the deeds of the body by the spirit, ye shall live*, *Rom.* 8.13. These two sorts of harvests being answerable to the seed: corruption and death being the harvest of the seed sowne to the flesh: life and immortality of that to the spirit.

Tacianus the heretike, and author of the sect of the *Encratites*, doth gather from this and the like places, that mariage is in it selfe simply evill, because it is a sowing to the flesh. To him wee may adjoyne the Popes holinesse *Syricius*, who reasoneth after the same manner, to prove that Priests ought not to mary, because (saith hee) *they that are in the flesh, cannot please God*, *Romanes* 8. 8. where hee condemneth all mariages as uncleane, both in the Clergy, and the Laity, *Distinct.* 82. (Vnderstanding, as though *Paul* should speake properly of *seed*, and of the *flesh*.) But worthily was *Tacianus* his opinion confuted, and hee condemned for an heretike: for the Apostle speaketh not of the workes of nature, but of corrupt nature, which overturneth the divine order which God set in nature, in the creation. Besides, the Apostolike writer saith, *Heb.* 13.3. that *mariage is honourable among all men*: (not the first onely, but also the second, third, &c. and among Clergy-men, as well as others:) and therefore the mariage bed being *undefiled*, that is, being used in holy maner, is no sowing to the flesh, but to the spirit, as Popish (a) Doctours are enforced to confesse. Lastly, *Paul* saith not, *He that soweth to the flesh, shall of the flesh reape corruption*: but, *hee that soweth to his flesh, &c.* Now no man (except hee bee worse than a bruit beast) doth abuse himselfe by sowing to his owne flesh (as *Ierome* saith upon this place.) Others, by sowing to the flesh and spirit, understand the following after the fruits of the flesh, and of the spirit, mentioned in the former chapter, *verse* 19. 22. But this exposition cannot stand in this place; because the illative particle [*for*] in the beginning of the verse, sheweth evidently, that these words depend upon the former, as an exegesis or exposition thereof, where *Paul* spake not generally of all, but particularly of those workes which serve directly to uphold the Ministery.

By sowing to the flesh therefore the Apostle meaneth nothing else, but to live in the flesh, to walke in it, to take pleasure in it, to follow the desires of it, and to fulfill the lusts thereof. More plainly: it is wilfully to give and addict a mans selfe to the pleasures, profits, honours, and preferments of this life, and to spend himselfe, his strength, and wit, in compassing of them, having little or no respect of the life to come, how he may compasse the rich purchase of the kingdome of heaven: which, who so doth, shall reape nothing at the harvest but corruption: that is, shall have for his reward, eternall death, understanding by corruption, the corruption of good qualities, not of the substance. On the contrary, to sow to the spirit, is to live in the spirit, and to walke according to the spirit, and to mortifie the deeds of the flesh by the spirit, and to doe those things, which otherwise we would never doe, if we were not moved and led by the spirit, as to bestow a mans goods, his labour and travell, his strength

(a) Catharin. in comm. in hunc locum.

strength, his wit, and all, in those things that may further true religion and pietie, with relation to eternall life: which, whosoever doth, shall reape life everlasting, as a just recompence of his worke, according to the merciful promise of God.

Catharinus ver. 10. Rhemens. in vers. 9. Bellar. de Iustif. lib. 5. cap. 3.

Here sundry objections are to bee answered, for the clearing of this text. First, the Papists reason thus: Workes are seeds: but seeds are the proper cause of the fruit: therefore good workes are the proper cause of eternall life, and not faith onely. So that as there is a hidden vertue in the seed, to bring forth fruit; so is there a dignity in good workes to merit eternall life. *Answ.* First, as in a parable, so in a similitude, whatsoever is beside the scope and drift thereof, (as this their dispute is) proveth nothing. The scope of the similitude is this, that as he which soweth wheat, shall reape wheat; so hee that soweth to the spirit, shall of the spirit reape life everlasting: and as he that soweth tares shall reape nothing but tares: so hee that soweth to the flesh, the cursed seeds of a wicked life, shall of the flesh reape nothing but corruption: and as hee that soweth plentifully either of these, shall reape a plentifull harvest of either of them; so he that sowes the seed of a godly, or wicked life, in plentifull manner, shall reape a plentifull increase, either of misery, or felicity. When the Papists reason thus: Seeds are the cause of the fruit, and have in them a hidden vertue, whereby they grow, and bring forth fruit: therefore good workes are the proper cause of life, and have a dignitie and excellency in them, whereby they are worthy of eternall life: they misse of the drift and intent of the Apostle, and so conclude nothing. Besides, this their collection and discourse, is contrary to their owne doctrine. For they teach: that good workes are meritorious by merit *of condignity*: which may be understood 3. waies, either in regard of the dignity of the worke alone: or in regard of the promise of God alone, and his divine acceptation; or partly in regard of the dignity and excellency of the worke; partly in regard of the promise of God. Now albeit some of them hold, that good workes doe merit in respect onely of Gods promise, and merciful acceptation, *Scotus*, *Ariminensis*, *Durandus*, *Vega*, *Bunderius*, *Coster*, and the like; others in respect partly of their owne worthines, partly of Gods promise and acceptance, as *Bonaventure*, *Biel*, *Driedo*, *Clingius*, *Iansenius*, *Bellarmine*, &c. it being the common received opinion among the Schoolemen, (as *Bintfuldius* witnesseth:) yet none of them (excepting onely *Cajetan*) affirme that they are meritorious onely in *regard of the dignity of the worke*: which notwithstanding, the Rhemists and others, labour to prove out of this similitude, urging the analogy betwixt *seed* and *good workes*, contrary to the current and streame of their owne Doctors. Thirdly, I answer that good workes are seedes, yet faith is the root of these seeds: and in that good workes are made the seeds of eternall life, it is to be ascribed to Gods mercifull promise, not to the merit of the worke: for in that wee, or our workes, are worthy of the least blessing, it is more of Gods mercie, than our merit. Fourthly, the Apostle sheweth onely who they are that shall inherit eternall life; and the order how life is attained: but not the cause wherefore it is given. It will bee sayd, not onely the order, but the cause is set downe, as it may appeare by the Antithesis: for as sowing to the flesh is the cause of destruction, so sowing to the spirit, is the cause of eternall life. *Answer.* It is true in the one, but not in the other. For first, sinnes or workes of the flesh, are perfectly evill, as being absolute breaches of the Law, and deserve infinite punishment because they offend an infinite Majestie: whereas workes of the spirit are imperfectly good, having in them wants, and imperfections, (there being in every good worke a sinne of omission) comming short of that perfection that is required in the Law: they being good and perfect, as they proceed from the Spirit of God; imperfect and vicious, as they come from us. Even as water is pure, as it proceeds from the fountaine: but troubled, as it runneth through a filthy channell; or as the writing is imperfect and faulty, as it comes from the young learner: but perfect and absolute, as it proceedeth from the Scrivener which guideth his hand. So that if God (setting aside merci) should try them by the touch-stone of the Word, they would bee found to bee but counterfeit. And if hee should weigh them in the ballance of his justice, they would bee found too light. Secondly, there is a maine difference betwixt the workes of the flesh, and the workes of the spirit, in this very point; in that the workes of the flesh are our owne workes, and not the workes of God in us: and so wee deserve eternall death by reason of them, they being our owne wicked workes: whereas good workes proceed not from us properly, seeing *wee are not sufficient of our selves to thinke any* [*good*] *thing as of our selves*, 2 *Cor.* 3. vers. 5. but from the Spirit of God, who worketh in us both the will and the deed; and are his workes in us: therefore being not ours, wee can merit nothing by them at the hands of God. Thirdly, observe that it is not sayd, hee that soweth to the spirit, *shall of that which he hath sowne reape life everlasting*, but, *shall of the spirit reape life everlasting*. Where wee see the Apostle attributes nothing to our workes but to the grace of Gods Spirit. Lastly, *Rom.* 6. verse 23. the holy Ghost putteth manifest difference betweene the workes of the flesh, and of the spirit, in respect of merit, when hee saith, *The wages of sinne is death: but eternall*

eternall life is the gift of God. He saith not, that eternall life is the reward of good workes, but *the gift of God*: now in the reward of sin there is merit presupposed; in the gift of eternall life, nothing but grace and favour.

Object. II. God giveth eternall life according to the measure and proportion of the worke. v. 7. *As a man soweth, so shall he reape.* 2 *Cor.* 9. 9. *He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape liberally.* 1 *Cor.* 3. 8. *Every one shall receive his proper wages according to his owne labour.* Therefore in giving eternall life he hath no respect of the promise or compact, but of the dignity and efficacy of the worke. *Ans.* Fulnesse of glory, called by Schoolmen *essentiall glory*, is given onely for the merits of Christ in the riches of Gods mercy, without all respect of workes. *Accidentall glory* (when one hath a greater measure of glory, another a lesse, as when vessells of unequall quantity cast into the sea, are all filled, yet some have a greater measure of water, some a lesse) is given, not without respect of workes: yet so as that it is not given for works, but according to works: they being infallible testimonies of their unfained faith in the merits of Christ. If it be said, that eternall life is given as a reward, meritoriously deserved by good workes, because it is said, *Come ye blessed: for I was hungry, and ye gave me meat, Mat* 25. 34, 35. I answer, it is one thing to be just, another thing to be declared and knowne to be just. We are just by faith, but wee are knowne to be just by our workes: therefore men shall be judged at the last day, not by their faith, but by their works. For the last judgement serveth not to make men just that are unjust, which is done by faith, but to manifest them to the world what they are indeed, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is by his sappe, but by his fruit: neither are men knowne to be just by their faith, but by their workes. Indeed a tree is therefore good, because his sappe is good: but it is knowne to be good by his fruit. So, a man is just, because of his faith, but he is known to be just by his good workes: therefore seeing that the last judgement must proceed according to evidence that is upon record, (*for the bookes must be opened, and men must be judged of those things that are written in the books*) all must be judged by their workes, which are evident and apparant to the view of all men, and not by their faith, which is not exposed to the sight of any. And hence it is that the Scripture saith, we shall be judged *according to our workes*, but it is no where said, *for our good works.* Gregory saith, *God will give every one according to his workes: but it is one thing to give according to workes, another thing for workes.* For workes are no way the cause of reward; but onely the common measure, according to which God giveth a greater or lesser reward. Take this

A resemblance. A King promiseth unequall rewards to runners, (the lesse of which would equall the riches of a kingdome) upon condition, that hee which first commeth to the goale, shall have the greatest reward; the second the next, and so in order. They having finished their race, the King giveth them the reward according to their running. Who would hence but childishly inferre, that therefore they merited this reward by their running? And whereas they urge that text, *Mat.* 25. *Come ye blessed — for I was hungry, and ye fed me;* I answer, first, that the word [*for*] doth not alway signifie a cause, but any argument or reason taken from any Topicke place: as *Rom.* 3. 22, 23. *The righteousnesse of God is made manifest unto all, and upon all that believe. For*

B *there is no difference: for all have sinned, and are deprived of the glory of God.* Where, sinne is no cause of the righteousnesse of faith, but onely an antecedent, or adjunct, common to all men. So when we say, *This is the true mother the childe, for she will not have it divided.* There [*for*] doth not imply the cause, as though her refusing to have it divided, did make her the true mother of it: but onely the signe, that she was the true mother indeed. Secondly, be it granted that it implyeth the cause, yet not the meritorious cause: for good workes are said to bee causes of eternall life, not as meriting, procuring, or deserving any thing at the hands of God; but as they are the kings high way to eternall life, God having prepared good workes, that wee should walke in

C them. If a King promise his subject a treasure hid in the top of a steep and high mountaine, upon condition that he climbe and dig it out: his climbing & digging, is the efficiente cause of enjoying the treasure, but no meritorious cause of obtaining it: seeing it was freely given. If it be further said, that the word [*for*] doth here signifie the cause, as well as in the words following, *Go ye cursed for I was hungry and ye gave me no meat:* seeing our Saviour Christ speaketh after the same manner of the reward of the godly, and punishment of the wicked; I answer. The parity of the reason stands in this, that as by good workes wee come to eternall life, so by wicked workes,

D we runne headlong to perdition. The dissimilitude is this, that evill workes are not onely the way, but also the cause of death: good workes are the way, but not the cause, as *Bernard* saith, they are *via regni, non causa regnandi.*

Object. III. Here God promiseth eternall life to good workes: therefore good workes merit eternall life. *Ans.* There is a double covenant, *Legall* and *Euangelicall.* In the *legall covenant*, the promise of eternall life is made unto workes. *Doe this and live. If thou wilt enter into life, keepe the commandements.* But thus no man can merit, because none can fulfill the Law. In the *Euangelicall covenant*, the promise is not made to the worke, but to the worker,

Psal. 1. 3. Ier. 17. 8. Matth. 3. 10.

Apoc. 2. 12.

In Psal. 142. Reddendum cuique secundum opera, sed aliud est secundum, & aliud propter opera reddere.

worker; and to the worker, not for the merit of his workes, but for the merit of Christ, as *Apoc.* 2. 10. *Be faithfull unto the end, and I will give thee the crowne of life:* the promise is not made to fidelity, but to the faithfull person; whose fidelity is a signe that he is in Christ, *in whom all the promises of God are yea, and Amen*, that is, most certaine and infallible. Secondly, if any thing be due to workes, it is not of the merit of the worke, but of Gods mercifull promise. *Augustine* saith, *God made himselfe a debtor, not by owing any thing, but by promising.* Thirdly, no reward is due to workes of regeneration, upon compact and promise: first, because we are not under the covenant of workes, in which God doth covenant with us upon condition of our obedience: but under the covenant of grace, the tenour of which covenant runneth upon condition of the merits of Christ apprehended by faith. Secondly, though wee were under the legall covenant, yet wee merit not, because our workes are not answerable to the law. Lastly, whereas the pillars of the Romish Church teach, that the promise made upon condition of performing the worke, maketh the performer to merit, is very false. This is not sufficient to make a meritorious worke: it is further required, that the worke be answerable and correspondent in worth and value, to the reward; as if one shall promise a thousand crownes to him that will fetch a little water out of the next Well; it is debt indeed in the promiser, but no merit in the performer, because there is no proportion betweene the worke and the reward. [illegible]

Object. IV. Sowing to the flesh is a good worke, and reaping eternall life, the reward: but reward presupposeth merit: therefore sowing to the flesh doth merit eternall life. *Ans.* There is a double reward, one of *favour*, another of *debt*. *Rom.* 4. 4. *To him that worketh, the wages is not counted by favour, but by debt.* So saith *Ambrose*. *There is one reward of liberalitie and favour, another reward, which is the stipend of vertue, and recompence of our labour.* Therefore reward signifies generally any recompence, or any gift, that is bestowed upon another, whether it be more or lesse, whether answerable to the worke or not, whether upon compact or otherwise: for the Scripture maketh mention of reward, where there are no precedent workes, as *Gen.* 15. 1. *Feare not, Abraham, I am thine exceeding great reward*, that is, my full content and happinesse. *Psal.* 127. 3. *The fruit of the wombe is a reward*, that is, a blessing, and a free gift of God. In this sense (Gerard) eternall life is a reward. Yet it is no proper reward, but is called by a *catachresis*, which is, not an *improper*, but a *metaphor*, as it is *Bellarmine*, either ignorantly, or maliciously affirmeth. Here ease and simplicity, for in the phrase of the Scripture, eternall life is called a reward, in a generall signification, when it is used absolutely, and not relatively, to signi-

A fie the heele, or end of any thing; and so the Hebrew word which signifieth *a heele*, signifieth also *a reward*, because it is given when the worke is ended: And eternall life hath this resemblance with a reward, in that it is given at the end of a mans life, after that his travell and warfare is ended. Thus the Greek words which signifie *a reward* and *an end*, are vsed indifferently one for the other. 1 *Pet.* 1. 9. *Receiving the end of your faith, the salvation of your soules*; that is, (as *Beza* hath fitly translated it) *the reward of your faith*: for to translate *it the end of your faith*, cannot agree to the word *receiving*, for we receive not an *end*, but a *reward*. Thus reward signifies the free gift, or free remuneration, as when the master giveth his

B servant something, for his faithfull service, (though done upon duty) when as he oweth him not thankes, much lesse reward. *Luke* 17. 9. *Doth he thanke that servant, because hee did that which was commanded unto him? I trow not.* Thus God giveth us eternall life, not because he is bound in justice so to doe (for he oweth us neither reward, nor thankes for our labour, because *when we have done what we can, we have but done our duty*, v. 10.) but because his goodnesse and mercifull promise made thereupon, doth excite him thereunto. And yet eternall life is called a reward, because it doth as certainly follow good workes, as though it were due. And good workes are mentioned in the promise, because they are tokens that the worker is in Christ, for whose merit the promise shall be accomplished. And it is further called the reward or fruit of our faith, (as here the harvest) because, it is the way, and meanes of obtaining it.

I. Eternall life is called a reward of good workes, not *causally*, as procured by them, but *consequently*, as following them. For albeit it be given *propterea*, for the merit of Christ apprehended by faith; yet it is given *consequenter*, as a recompence of our labours: as an inheritance given to the heyres not for any duty or service, but because he is the heyre: yet by consequence it is given in recompence of his obedience. *Needlessly doth God rewarde other and worse, that we may be rewarded more in the life and state to come, of eternall life.* *Marke* 10.

C II. Reward doth not alway presuppose debt, but is often free; for whereas it is said, *Matth.* 5. 46. *If you love them that love you, what reward shall you have?* this is in *Luke* 6. 34. *What thanke shall ye have?* by which we see that reward doth not alway signifie one debt, but thankfull remembrance, and gracious acceptance.

III. *Colos.* 3. 24. Eternall life is called *the reward of the inheritance*, where by inheritance is not meant the inheritance, but the children, are the sonnes of God by adoption. *Bellarmine* answeres, that inheritance here is a reward, and an inheritance a reward, because it is given not for labours upon compact: as inheritance, because

Hebreb. Psal. 19. 11. *Acharith*, Prov. 23. 18.

[illegible]

[illegible]

Non ut merito, sed ut minister sui munus, sive consequutus.

[illegible]

because it is given to none, but those that are children. But the word *misthos* translated *reward*, signifieth a gift freely given without respect of desert, it being all one with *Nun*, as *Basil* teacheth upon the 7. *Psalme*.

V. The Scripture teacheth that God giveth rewards four ways. First, he giveth reward of due debt, in respect of merit; thus he giveth eternal life, as a reward due, not to our merits, but to the merits of Christ: for none can merit at the hands of God, but hee which is God. Secondly, he gives a reward, in respect of his free and merciful promise, and thus he rewards only beleevers. Thirdly, he giveth rewards to hypocrites, infidels, heathens, &c. being neither bound by his owne promise, nor by their merit, when they performe the outward works of the law, and lead a civill life conformable thereto; as when *Ahab* humbled himselfe before the Lord, 1 *Kong.* 21. And this God doth to the end hee may preserve humane society, and common honesty, and that he may restrise what hee approveth, and what he disliketh. Lastly, he giveth good successe in enterprises & attempts according to his owne decree, and the order of divine providence: which metaphorically is called a reward, *Ezech.* 29. v. 19, 20. because it hath a similitude therewith: as when wicked men through ignorance, doe that wickedly, which he hath justly decreed shal come to pass, suffering them to fill their houses with the spoile of the poore, which they have for their worke, as a man hath wages for his honest labour. Thus the spoile of *Sidon*, is called the hire or reward given to *Tiglath-Pelasser* for his Syrian warre, *Isa.* 7. 20 and thus the spoile of Egypt is said to bee wages given *Nebucodonosor*, for his service against *Tyrus*.

Further, let us here observe the different manner of speech which the Apostle useth, in speaking of the flesh & of the spirit. Of the former he saith, *He that soweth to his flesh, &c.* Of the latter, *He that soweth to the spirit*, not to his spirit, by which is signified that what good soever a man doth in being beneficiall to the Ministery, in furthering the Gospell, &c. he doth it not by any goodnes that is in himselfe, but by the Spirit of God, who in every good motion worketh in the will, and in every good action, the deed, *Phil.* 2. 13. Therefore no man ought to flatter himselfe in this respect, or to think highly of himselfe, as though hee had attained an extraordinarie measure of sinceritie, either for affecting, or effecting any thing that is good: [E] whatsoever good thing is in us, is the gift of God, as *Perseus* saith. On the contrary, what evill soever a man doth, hee doth it of himselfe. And being neither the author, nor the furtherer, nor the abetter thereof, [illegible] cannot [illegible]

Against we neede not to [illegible] that all the unregenerate persons are [illegible] because that before their conversion they doe nothing but those things that are pleasing to the flesh: so that dying in that estate, they can reape nothing but corruption: therefore it hence followeth that Philosophers, heathen, and all meere civill, and naturall men, being such as never sowed to the spirit, shall reape nothing but corruption, death, and condemnation, contrary to the opinion of some ancient, and moderne writers.

Further, observe here, that though there bee some that are *Neuters* in religion, like warme Gospellers, halting between two opinions, such as are neither fish nor flesh, yet in morall duties, there are no *Neuters*, nor *mediators*: for all men are ranged into one of these two ranks either they are sowers to the flesh, or to the spirit.

Phil. 3. 19.

Here also we see who are true worldlings indeed; to wit, *such as minde earthly things*, in spending themselves, their strength, and wits, upon the world, having all their care for it, and all their comfort in it; in the meane time, having little or no taste of the joyes of the world to come, because they make their Paradise here upon earth, and never looke for any heaven after this life: As also who are spirituall men, namely, such as walke in the spirit, who though they live in the world, in their houses of clay, yet are not of the world, because they set not their affections upon it, but have their conversation in heaven, where Christ sitteth at God right hand.

Thus serves first of all, to discover unto us our own estate, whether we be minde ed carnall, or spirituall: for if we sow to the flesh, that is, be always poring and digging in it, e earth with the mole, setting our affections upon it, not referring the blessings of God to his glory, and the furtherance of the Gospell, but to serve our owne corrupt desires: we are fleshly minded, (though we pretend this, and that, and protest never so much) and continuing in this estate, we can expect nothing but the harvest of death and condemnation. Where as on the contrary side, if we favour the things of the spirit, by setting our affections upon them, & seeking those things that are above, esteeming them, lifting up our hearts by secret groanes and ejaculations, for the enjoying of them, we are spirituall men, and shall undoubtedly in due time reape the harvest of eternall life.

Secondly, this bewraies the paucity of spirituall men, even where the Gospel is professed. And how the world swarmes with multitudes of carnall, and fleshly minded men. For as in former times [illegible] *they are, they drinke, they sow, they plant, they build, they buy, they sell, they marry, &c.* Luke 17. 27. that is, wholly addicted and devoted themselves to the earthly things: so in these latter dayes (which our Saviour Christ prophesied, Should be a Counterpaine of the former) the multitude generally in every place doe wholly employ and spend themselves, in thinking, in affecting, in talking, in seeking,

E Primasius in hunc locum. *Deus omne bonum quicunque bonus sum.*

in

in following of worldly things, seldome (God knowes) or never minding the kingdome of God, or the righteousnesse thereof, nor practising the Apostles rule, *So to use the world as though they used it not*, 1 *Cor* 7. 31.

Againe, here we see how the wisedome of God is counted folly, among worldly wise men: and how the wisedome of the world is foolishnesse before God. For if a man sow to the spirit, in not following blinde reason, nor corrupted affection, nor fashioning himselfe to the guise of the world, nor seeking his own good so much as the good of others, but denying himselfe, forsaking all (in his affection) for the Gospell of Christ, and contemning this temporall trash, in regard of the heavenly treasure; he is accounted in the world but *a foole*: whereas God accounts him truly wise: for he is the wise Merchant man, *who having found a pearle of great price, went and sold all that he had, and bought it*, *Matth.* 14. 46. For the lesse he layeth up for himselfe upon earth, the more hee treasureth up for himselfe in heaven: and though hee seeme to sow upon the waters, yet after many dayes he shall find it againe. Whereas they that mind nothing but the world, in sowing to the flesh, are reputed *wise* and *provident men*: when as God accounts them starke *fooles*: *Thou foole, this night shall they fetch away thy soule, and then whose shall those things bee which thou hast provided?* and then it followeth, *So is he that gatheth riches to himselfe, and not rich in God.* For the more they treasure up riches, the more they treasure up to themselves wrath against the day of wrath, *Rom.* 2. 5. and fat themselves against the day of slaughter, *Iam* 5. 5.

Luke 12. 10, 11

Lastly, wee are here warned to take heed of the devils sophistry. It is a notable policy, one of the cunningest stratagems the Devill hath, in good things commanded, to sever the meanes from the end: and in evill things forbidden, to sever the end from the meanes. Hee laboureth to sever the meanes from the end, by perswading a man that he may come to the end, though he never use the meanes, that hee may reape eternall life, though hee never sow the seeds of the spirit in this life. But we must know, that as he which runneth not at all, can never gaine the Garland: hee which laboureth not in the Vineyard, the labourers wages: he that never sowes, can never reape: so hee that runneth not in the race of Christianity, shall never attaine the Crowne of happinesse and felicity: hee that laboureth not in the Lords Vineyard, the recompence of reward: he that in this life soweth not to the spirit, shall never after this life reape life everlasting. For wee may not dreame of a good harvest, without a good seed time, of sowing nothing to reape something; or sowing tares to reape wheat. Against, he severeth the end from the meanes, by perswading men that they may use the means and never come to the end, that though they sow to the flesh, yet they shall not reape corruption. Thus he perswaded *Eve*, that though shee did eate of the forbidden fruit, yet she should not dye the death, nay, shee should not dye at all, but her eyes should be opened, and she should be as God himselfe, knowing good and evill. But we are to bee undoubtedly resolved of this, that God hath linked with an iron chaine, the pleasure of sinne, and the punishment thereof: that as he that followes a river, must needs at length come to the Sea: so hee that followes the course and streame of his sinnes, must needs come at the length to the gulfe of eternall destruction.

9. *Let us not therefore bee wearie of well-doing: for in due season wee shall reape, if wee faint not.*

In these words, the Apostle expounds the first generall rule appertaining to all sorts of men: and in it he ascendeth from the *hypothesis* to the *thesis*, that is, from the *particular*, to the *generall*, shewing that we ought not to faint in any good course, either in doing good to them that labour amongst us, and are over us in the Lord, and admonish us; nor yet in being beneficiall unto others. And this verse dependeth upon the former, (as the word *therfore* doth imply) by way of necessarie illation, and consequence: for seeing that they which continue in well doing, in sowing to the spirit, shall of the spirit reape life everlasting, vers. 8. therefore no man ought to bee weary of wel doing. It consisteth of two parts: of a rule, or precept, in the former part of the verse, *Let us not therefore be weary of well doing*: and a reason of the rule, or a motive to incite us to the performance thereof, in the latter part: *for in due season we shall reap, if we faint not.* In the rule, the Apostle speakes that plainely, which in the former verses he had delivered more obscurely: for here hee expounds himselfe, what he meant by *sowing to the spirit*, namely, *doing of good*, or (as it is in the next verse) *doing of good unto all*; which may also appeare by that which followeth, *we shall reape, if we faint not*; that is, wee shall reape the fruit of that which we have sowne to the spirit, if we faint not: therefore to sow to the spirit, is nothing else, but to doe good. Now by *well doing*, the Apostle meanes not onely the outward worke, whereby our neighbour is furthered, helped, relieved; but the doing of it also in a good manner, and to a good end; so, as it may be a good worke indeed, not onely profitable to our neighbours, and comfortable to our selves, but acceptable to God. This is a more necessary precept: for most men are soone weary of a good course, like to these Galatians, *who beganne in the spirit*, but being weary of that walke, turned aside, and *made an end in the flesh*, *Gal.* 3. 3. Like *Ephraim* and *Iudah*, *whose goodnesse was as a morning cloud, and as the morning dew which vanisheth away*, *Hos.* 6. 4. This wearitonnesse in well doing hath seized upon the most: even upon

all drowsie professours (which are the greatest part.) as may appeare by this, in that some, if they bee held but a quarter of an houre too long, or above their ordinary time, are extreamely weary of hearing the word. And as for duties of mercie and liberality, putting up injuries, & tolerating wrōgs; they are [illegible] an end as soone as they beginne. And as for prayer and thanksgiving, and other parts of the worship of God, most men say in their hearts with the old Iewes, *What profit is it that wee keepe his commandements, and that we walke humbly before the Lord of hosts?* *Malac.* 3. 14. Hence it is, that the holy Ghost is so frequent in stirring us up to the performance of all good duties, with alacrity and cheerfulnesse, and often in rowsing us from that drowsinesse and deadnesse, wherewith we are overwhelmed, *Luke* 18. 1. Our Saviour Christ propounds a parable to this end, to teach us, *That we ought alwaies to pray, and not to waxe faint*, *Eph* 3. 13. *I desire* (saith *Paul*) *that ye faint not at my tribulations*. 2 *Thess.* 3. 13. *And yo, brethren, bee not weary in well doing.* And so in this place, *Let us not therefore bee weary of well doing.*

Now the reasons which make men so wearie of well doing, are in generall these three. First, the strength of the flesh, which even in the regenerate is like the great giant *Goliah*, in comparison of poore *David*. Secondly, the weaknesse of the spirit, and spirituall graces. Thirdly, the outward occurrences, and impediments of this life. Inspeciall they be these. First, men by nature are wolves one to another, *Esay* 11. vers. 6. and so they continue till this wolvish nature bee mortified, and renewed by grace: and are so farre from helping, furthering, relieving, tolerating one another, or performing any other duties of love, that contrarily, they are ready to bite, and devoure one another, *Gal.* 5. verse 15. Secondly, oftentimes it commeth to passe, that other mens coldnesse doth coole our zeale, their backwardnesse slacketh our forwardnesse. Thirdly, many thinke it a disgrace and disparagement unto them, to stoope so low, as to become serviceable unto their inferiours. Fourthly, there are many things which discourage us from well doing: either the partie is unknown unto us, as *David* was to *Nabal* (for which cause hee would not relieve him in his necessity:) or else seemeth unworthie of our helpe, being such as through riot, harlots, lewd company, hath brought himselfe to miserie and beggery: or such as reward us evill for good, hatred for our good will: or such as are querulous, alwayes complaining, though never so well dealt withall: all which make men cold in the duties of love. Fifthly, some there bee which faine dangers, and cast perils, which hinder them from doing the good they should: *The slothfull person saith, a lyon is in the way, &c.* Lastly, the manifold occasions and affaires of this life,

1 Sam. 25. 10.

doe so distract the minde, as that a man is soone wearied, yea in the best things. Besides, many see no reason why they should spend themselves, in doing good unto others.

Now to all these obstacles, and pull-backs, wee are to oppose the Apostles precept, *Let us not bee weary of well doing.* For verily, if the consideration of these small occasions, and rubbes that lye in the way, daunt and dismay us, and so stoppe our course, we shall never be plentifull in good workes: wee may haply put our hand to the plow, but a thousand to one we shall looke backe againe: with *Lots* wife cast a long looke toward Sodome; and with the Israelites in our hearts turne again into Egypt. For as *hee that observeth the winde shall not sow, and as hee that regarideth the clouds, shall never reape, Eccles.* 11. vers. 4. So he that regardeth the ingratitude of some, the evill example of others, the manifold distractions and occurrences of this life; and shall cast perills in carnall wisedome, of this and that trouble, or inconvenience, that may ensue, shall never doe his duty as he ought.

Luke 9. 62.

Gen. 19. 19.

And assuredly, he that fainteth in a good course, and giveth it over before he come to the end, is like unto the slothfull husbandman, who having plowed and tilled, and in part sowed his ground, giveth over before he have finished it; and so, either the parching heat doth wither it, or the nipping cold doth kill it, or the fowles of the ayre devoure it.

Now most men are sicke of this disease, which shewes the greatnesse of our corruptions, and that the best Christians have a huge masse or lumpe of sinne in them, and but a sparke of grace; in that they are seldome or never weary in scraping together of riches, in following their pleasures, in pursuing honors, and hunting after preferments: and yet are quickly weary in duties of pietie, justice, and mercy. albeit they have an unspeakeable reward annexed unto them.

Well, whatsoever the corrupt practices of men be, let us learne our duty, to goe forward without wearinesse, nay to doe good with cheerfulnesse, as *Paul* saith of himselfe, *Phil.* 3. *Forgetting that which is behinde, and indeavouring himselfe to that which is before.* Let us consider that it is the property of a liberall mind, *To devise of liberall things, and to continue his liberality*, *Esa.* 32. vers. 8. Neither is this all, not to be weary, or to persist and continue, but we must proceed on from strength to strength, and *bring forth more fruit in our age. Psal.* 92. 14. as the Church of *Thyatyra*, whose workes were more at the last, than at the first, for which she is worthily praised by our Saviour Christ, *Revel.* 2. verse 19. It was the motto to *Charles* the fift, *Plus ultra*, and it ought to be every Christians motto to strive to perfection, and as the Apostle exhorts us, *To be stedfast,*

fast, immoveable, and not to make stay there, but to bee *abundant always in the worke of the Lord*, 1 *Corinthians* 15. 58. And that wee may doe this indeed, wee must set downe unto ourselves a certaine conclusion, that wee will not receive nor give backe, come what will come: and withall wee must labour to quicken our dull and drowsie spirits, to gird up the loynes of our minds, to strengthen our weake hands, and our feeble knees, by publike and private exercises of reading, prayer, meditation, conference, &c.

Thus much of the rule: now followeth the reason of the rule, or the motive to encourage us to the performance of this duty, *for in due season we shall reape, if we faint not*, as if hee should say more fully, (saith he) Let us be assured of this, that continuing and increasing in well doing, our labour is not lost, nor spent in vaine, 1 *Corinth.* 15. 58. for though wee imagine that wee labour in vaine, and spend our strength in vaine (as the Prophet speaketh) yet *our worke is with the Lord, and our labour with our God*, *Esay* 49. 4. And albeit wee may seeme to our selves and others to cast away our goods in being beneficiall unto some, and (as the Wise man speaketh) to sowe upon the waters: *yet after many dayes we shall finde them againe*, *Eccl.* 11. 1. In the motive there bee three things contained. First, the reason it selfe, which is a promise of reward, *we shall reape*. Secondly, the circūstance of time, when this harvest shall be reaped, wee shall reape *in due season*. Thirdly, the condition that is required on our parts that we may reape, *if we faint not*. Of these in order, and first of the reason or promise it selfe.

Whereas the Apostle (to the end we may not be weary of a good course) doth encourage us to proceed on, by setting before our eyes the promised reward, I gather, that we may encourage, animate, and excite our selves to the performance of all good duties by the consideration of the heavenly harvest which we are to reape, and the crowne of glory wee are to receive after this life: as the husbandman doth sowe, in hope that hee shall reape: and though seed-time bee painefull and chargeable unto him, yet hee giveth not over for all that, but comforteth himselfe with the expectation of the harvest, which will fully quit his cost, and recompence his labour. That this is a truth, it may appeare by sundry arguments: by *precept*, by *promise*, by *practice*, by *reason*. For *precept*. It is the commandement of Christ, we should *make us friends of unrighteous mammon*, or the riches of iniquity, *that when wee shall want, they may receive us into everlasting tabernacles*, *Luke* 16. 9.

For *promise*, besides this place (which is very pregnant to the purpose) *Paul* exhorts servants, *That whatsoever they doe, they would doe it heartily, as to the Lord, & not to men, knowing, that of the Lord they shall receive the reward of inheritance*, *Colos.* 3. 23. 24. And generally *what good thing soever a man doth, the same shall he receive of the Lord, whether he be bond or free*, *Eph.* 6. *He that forsaketh father and mother, &c. for Christ his sake, shall receive an hundred fold more in this life, and in the world to come life everlasting*, *Matth.* 19. 29. These and the like promises were to no purpose, if it were not lawful for us to looke to the reward, and if we might not by considering of it, incite and stirre up our selves to greater alacrity in the course of Christianitie, in making us more fervent, and frequent in the duties of pietie.

Thirdly, it may be proved by the *practice* of the Saints of God: *Abraham* was contented to forsake his native country at the command of God, and to dwell in a strange land, yea, and that in tents, *because he sought for a city, having a foundation, whose builder and maker is God*, *Hebrews* 11. v. 9, 10. *Moses* esteemed the rebuke of Christ greater riches, than the treasures of Egypt, *because he had respect unto the recompence of reward*, verse 26. Christ (whose example is without all exception, being *exemplum indeficiens*, as the Schoolemen speake) did sweeten the bitternesse of the crosse, with the consideration of the glory which a little after he was to enjoy: for so the Apostle saith, that *for the joy that was set before him, he endured the crosse, and despised the shame*, *Hebrewes* 12. 2. The Colossians are commended by the Apostle, for that they continued & increased in faith to God, and love to man, *for the hopes sake that was laid up for them in heaven*, *Colossians* 1. 5. And *Paul* shewes this to have beene the practice, and to bee the duty of all the Saints of God, *so to runne, that they may obtaine*, 1 *Corinthians* 9. 24.

Lastly, it may bee proved by *reason*. For first, that which is the end of our actions, ought to be considered of us, as a meanes to stirre us up to the attaining of this end: therefore seeing the end of our faith and hope is eternall life, *Romanes* 6. 22. *Ye have your fruit in holinesse, and the end everlasting life.* 1 *Pet.* 1. 9. *Receiving the reward of your faith, the salvation of your soules*: Therefore we may, nay, we ought to cast our eyes vpon it, and to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good onely, but also with respect of his wages: he that runneth a race, to attaine the garland: if the husbandman set and sowe, plant and plow, in hope to reape a harvest, and so receive some fruit of his labous: it is lawfull for Christians also to doe good in regard of eternall reward: for that is the Apostles reason, 1 *Corinth.* 9. 25. *They that crie masteries abstaine from all things: thus they may obtaine a corruptible crowne: but we for an uncorruptible.* It is Saint *James* his reason, *James* 5. verse 7, 8. as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill hee receive the former

and the latter raine; *So must we be patient, and settle our hearts, for the comming of the Lord draweth neere*, and he will recompence every man according to his workes. Thirdly, if it bee lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is) *Mat.* 10. 28. then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or lesse respecting it, than his owne private advantage: so that when the hope of his gaine is gone, he leaveth his charge, and flieth away: like the Popish Monkes, who were right hirelings indeed; for they minded nothing but their owne commodity, according to the old saying, *No penny, no Pater noster*. But to looke to the recompence of reward, in the second place after the glory of GOD, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God hath promised to give *to them which by continuance in well doing, seeke glory, and honour, and immortality, eternally life, Rom. 2. verse 7.*

By this that hath beene said, wee may see the impudency of the Rhemists, who in their marginall notes upon *Luke* 14. 1. *Hebr.* 11. 26. and *Apoc.* 3. 5. doe notably slander us and our doctrine, in averring that wee teach, that no man ought to doe good in respect of reward: the like may be said of *Cardinall Bellarmine, Binsfeldius*, and others. For this is our constant doctrine, that we may, and ought to stirre up our dulnesse to all chearefulnesse, in the discharge of our duty, by setting before our eyes the reward which is promised. Yet so, as that we ought not only, nor principally, to respect the reward: for the zeale of Gods glory, the care and conscience wee have to discharge our duty, ought rather to move us to be plentifull in good workes, (in lieu of thankfulnesse unto God for the riches of his mercy) than the greatnesse of the reward; seeing wee ought to doe our duty, though there were no heaven, no hell, no reward, no punishment, no devill to torment, no conscience to accuse; the very *love of God ought to constraine us*, 2 *Cor.* 5. 14. And here wee must with thankfulnesse acknowledge the endlesse love and mercy of God towards us, seeing that when hee might exact strict obedience without any promise of recompence for our labour: nay, when hee might shiver us in peeces with his iron scepter, yet as *Ahasuerosh* did to Queene *Esther*, he holdeth out his golden scepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne us by gifts, to incite us by rewards, to allure us by promises, in giving his word, that if we give, we may look to receive,

De Iustific. lib. 5. cap. 8.
De Iustific. & mer. Sec. 4. memb. 5. conclu. 25.

(though not for our merits, yet through his mercyes) if we bestow transitory goods, wee shall receive a durable substance: If a cup of cold water, Gods kingdome, *Matth* 10. 42.

The second generall point, is the circumstance of time, when we shall reaqe, to wit, *in due time*. This due time may be understood, in part, of this life: for godlines hath the promise of this life, as well as of the life to come, and the workes of mercy have beene even in this life recompenced to the full. The widow of *Zarepta* for entertaining the Prophet *Eliah*, was miraculously sustained in the dearth: *The meale in her barrell did not waste, and the oyle in her cruise did not diminish*, 1 *King.* 17. 16. And so the *Shumamite* for the like kindnesse shewed to the Prophet *Elizeus*, being barren, obtained a sonne: and when hee was dead, shee obtained him to life againe, 2 *King.* 4. as the widow of *Zarepta* did hers at the prayer of *Eliah*, 1 *King.* 17. 23. For as God doth alwayes give to his children in this life the first fruits of his Spirit: so hee doth often give them the first fruits of their labours, as a taste of their future felicity, and an earnest of that happines which after they shall fully enjoy. Our Saviour Christ saith, he will reward them an hundred fold in this life, *Matth.* 19. But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the soule entreth into happinesse: the second, at the day of judgement, when both soule and body (being re-united) shall bee put in full possession of eternall glory and felicity: for then they shall be rewarded according to their workes, not so much as a cup of cold water which they have given to relieve the Saints of God, but shall bee recompenced to the full, *Matth.* 10. 42.

Vse. Seeing God hath set downe a set and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having sowed his field, doth not looke for a croppe the next day, or weeke, or moneth: but patiently expecteth the harvest, that he may receive the precious seed of the earth. For he is too unreasonable, who having sowed in September, looketh for a crop in October: hee must waite for the moneth of August, till the harvest; and in the meane time indure storme and tempest, winde and weather, snow and raine, haile and frost. So we must sow our seed, and sow plentifully, still expecting the fruit of our labour with patience, till the greatest harvest come, the great day of retribution, in which God will separate the wheat from the chaffe, gathering the one into his garners, & burning up the other with unquencheable fire. *Mat.* 3. 12. Let us consider the example of God, who doth patiently expect, and (as I may say) waits our leisure when we will turne unto him, *that he might have mercy upon us*, *Es.* 30. 8. he waits at the doore of our hearts and

standeth

standerh knocking to bee let in, *Apocal.* 3. 20. nay, hee calleth unto us standing without, *Open unto me my sister, my love, my dove, my undefiled, for my head is full of dew, and my lockes with the droppes of the night*, Cant. 5. 2. *Woe unto thee Ierusalem, wilt thou never be made cleane? when will it once be?* Ierem. 13. 27. More particularly, Gods waiting and expecting is set downe in Scripture by sundry degrees. First, hee waiteth *all the day long. Isay.* 65. 2. *I have stretched out my hand all the day long to a disobedient and gainsaying people.* Secondly, forty dayes together, *Yet forty dayes, and Ninive shall be destroied*, Ionas 3. 4. Thirdly, *all the yeare long*, as the husbandman doth; *I looked for grapes, and loe wilde grapes, Esay.* 5. 4. Fourthly, hee expecteth our amendment *many yeares together, Luke* 13. 7. *Behold, these three yeares have I come and sought fruit on this figtree, and finde none.* Fiftly, the Lord suffered the manners of the Israelites forty yeares in the wilderness, *Psal.* 95. 10. *Act.* 13. 18. Sixtly, the long sufferance of God (as *Peter* saith, 1. Epist. 3. 20.) did patiently expect the conversion of the old world, all the while the Arke was in preparing, for the space of 120. yeares. Seventhly he expected the Canaanites, and Amorites for the space of *foure hundred yeares*, yea, he suffered all Gentiles to wander in their owne waies, and in the vanity of their minde almost for *three thousand yeares together, Acts* 14. 16. Now if God bee so patient in expecting our amendment from day to day, from yeare to yeare; wee ought to be patient in expecting the accomplishment of his promises day after day, and yeare after yeare, as we are commanded, *Habbac.* 2. 3. *Though the vision tarry, yet tarry for it, for it shall surely come, and shall not stay*: and though it be long before we reape any fruit of our labour, yet let us with patience expect it, for in due season we shall reape, if wee faint not. For, if God wait upon us, not for his owne good, but for ours: what a shame is it that we will not waite upon him, in tarrying his good leisure, for our owne good? The dumbe and senseless creatures may set us to schoole in this point, for they expect *with fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God, Rom.* 8. 19. 20. and as the word signifieth, they expect with a longing desire, even with *thrusting forth their heads*, as the poore prisoner that is condemned, doth, who ettsoones putteth forth his head out of the window, in a continuall earnest expectation of the gracious pardon of the Prince. It is our parts therefore to waite as *David* did, who saith of himselfe, *Psalme* 69. 3. *I am weary of my crying, my eyes faile mee whilest I waite for my God.* For if we give over our patient expecting, and faint in our minds, seeking to anticipate this DVE TIME, this period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Persians) a thou-

ἐκδεχόμενος, not ἐκδεχόμενος, as some would have it.

ἀπεκδεχόμενος.

sand to one but we runne for helpe, either to the witch of *Endor*, as *Saul* did, 2 *Sam.* 28. or to the wizzard of *Peshor*, as *Balack* did, *Numb.* 22. or to the sorcerer and figure-flinger of *Babel*, as *Nebuchadnezzar* did, *Ezech.* 21. 21. or if all these faile, (as commonly they doe) we either breake out into open blasphemy, as the King of Israel did, 2 *King.* 6. 33. *Behold, this evill commeth of the Lord, should I attend on the Lord any longer?* or in the depth of discontent, wee play the desperate part of *Razer*, and lay violent hands upon our selves, 2 *Macchab.* 40. 41.

The third thing to bee considered, is the condition required on our part, that wee may reape in due time; set downe in these words, *If we faint not.* The words in the originall are thus: wee shall reape in due time *not fainting*: which may be (and are of some) taken in a double sense: either as *a promise*, or as *a condition*. As *a promise*, thus, If we bee not weary of well-doing, wee shall reape in due season without all fainting and wearinesse, either to the body or mind; that is, wee shall reape with all joy and comfort, as it is, *Psal.* 126. 5. 9. *They that sow in teares, shall reape in joy: and they that went weeping, and carried precious seed, shall come againe with joy, and bring their sheaves with them.* As *a condition*, that if we continue constant in well doing to the end, without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit, *conditionally*, as it is well translated, *If we faint not.*

Wee are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and toyling, is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sincerity thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this spirituall fainting is two fold: the first is, the slaking & remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, *which left her first love, Apoc.* 2. 4. Yea, all the Saints of God have their *turbidi intervalla*, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that we cleane give over our course, of which *Paul* speakes, 2 *Cor.* 4. 16. *Therefore wee faint not, but though our outward man perishe, yet the inward man is renewed daily.* And the author to the Hebrewes, *We must consider Christ, who endured such speaking against of sinners, lest we should be wearied, and faint in our soules, Heb.* 12. 3. And againe, v. 4. *Despise not the chastening of the Lord, neither faint when thou art rebuked of him.* This fainting is meant in this place.

in ἐκδοξασμὸν. Occasionem in hunc locum, & alij.

and the latter raine, *So must we be patiene, and settle our hearts, for the comming of the Lord draweth neere*, and he will recompence every man according to his workes. Thirdly, if it bee lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is) *Mat.* 10. 28. then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or lesse respecting it, than his owne private advantage: so that when the hope of his gaine is gone, he leaveth his charge, and fleeth away: like the Popish Monkes, who were right hirelings indeed, for they minded nothing but their owne commodity, according to the old saying, *No penny, no Pater noster*. But to looke to the recompence of reward, in the second place after the glory of GOD, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God hath promised to give *to them which by continuance in well doing, seeke glory, and honour, and immortality, eternally life, Rom. 2. verse 7.*

By this that hath beene said, wee may see the impudency of the Rhemists, who in their marginall notes upon *Luke* 14. 1. *Hebr.* 11. 26. and *Apoc.* 3. 5. doe notably slander us and our doctrine, in averring that wee teach, that no man ought to doe good in respect of reward: the like may be said of *Cardinall Bellarmine, Binsfeldius*, and others. For this is our constant doctrine, that we may, and ought to stirre up our dulnesse to all cheerefulnesse, in the discharge of our duty, by setting before our eyes the reward which is promised. Yet so, as that we ought not only, nor principally, to respect the reward: for the zeale of Gods glory, the care and conscience wee have to discharge our duty, ought rather to move us to be plentifull in good workes, (in lieu of thankfulnesse unto God for the riches of his mercy) than the greatnesse of the reward; seeing wee ought to doe our duty, though there were no heaven, no hell, no reward, no punishment, no devill to torment, no conscience to accuse; the very *love of God ought to constraine us*, 2 *Cor.* 5. 14. And here wee must with thankfulnesse acknowledge the endlesse love and mercy of God towards us, seeing that when hee might exact strict obedience without any promise of recompence for our labour: nay, when hee might shiver us in peeces with his iron scepter, yet as *Ahasuerosse* did to Queene *Esther*, he holdeth out his golden scepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne us by gifts, to incite us by rewards, to allure us by promises, in giving his word, that if we give, we may look to receive, (though not for our merits, yet through his mercy) if we bestow transitory goods, wee shall receive a durable substance: If a cup of cold water, Gods kingdome, *Matth* 10. 42.

De Iustific. lib. 5. cap. 8. De Iustific. Chmer. Sec. 4. memb. 5. conch. 25.

The second generall point, is the circumstance of time, when we shall reape, 40 wit, *in due time*. This due time may be understood, in part, of this life: for godlines hath the promise of this life, as well as of the life to come, and the workes of mercy, have beene even in this life recompenced to the full. The widow of *Zarepta* for entertaining the Prophet *Eliah*, was miraculously sustained in the dearth: *The meale in her barrell did not waste, and the oyle in her cruise did not diminish*, 1 *Kings.* 17. 16. And so the *Shunamite* for the like kindnesse shewed to the Prophet *Elizeus*, being barren, obtained a sonne: and when hee was dead, shee obtained him to life againe, 2 *King.* 4. as the widow of *Zarepta* did hers at the prayer of *Eliah*, 1 *King.* 17. 23. For as God doth always give to his children in this life the first fruits of his Spirit: so hee doth often give them the first fruits of their labours, as a taste of their future felicity, and an earnest of that happines which after they shall fully enjoy. Our Saviour Christ saith, he will reward them an hundred fold in this life, *Matth.* 19. But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the soule entreth into happinesse: the second, at the day of judgement, when both soule and body (being re-united) shall bee put in full possession of eternall glory and felicity: for then they shall be rewarded according to their workes, not so much as a cup of cold water which they have given to relieve the Saints of God, but shall bee recompenced to the full, *Matth.* 10. 42.

Vse. Seeing God hath set downe a set and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having sowed his field, doth not looke for a croppe the next day, or weeke, or moneth: but patiently expecteth the harvest, that he may receive the precious seed of the earth. For he is too unreasonable, who having sowed in September, looketh for a crop in October: hee must waite for the moneth of August, till the harvest; and in the meane time indure storme and tempest, winde and weather, snow and raine, haile and frost. So we must sow our seed, and sow plentifully, still expecting the fruit of our labour with patience, till the greatest harvest come, the great day of retribution, in which God wil separate the wheat from the chaffe, gathering the one into his garners, & burning up the other with unquencheable fire, *Mat.* 3. 12. Let us consider the example of God, who doth patiently expect, and (as I may say) waits our leisure when we will turne unto him, *that he might have mercy upon us*, *Es.* 30. 8. he waits at the doore of our hearts and standeth

standeth knocking to bee let in, *Apocal.* 3. 20. nay, hee calleth unto us standing without, *Open unto me my sister, my love, my dove, my undefiled, for my head is full of dew, and my locks with the droppes of the night, Cant.* 5. 2. *Woe unto thee Ierusalem, wilt thou never be made cleane? when wilt it once be? Ierem.* 13. 27. More particularly, Gods waiting and expecting is set downe in Scripture by sundry degrees. First, hee waiteth *all the day long. Isay.* 65. 2. *I have stretched out my hand all the day long to a disobedient and gainsaying people.* Secondly, forty dayes together, *Yet forty dayes, and Ninive shall be destroied, Ionas* 3. 4. Thirdly, *all the yeare long*, as the husbandman doth; *I looked for grapes, and lo wilde grapes, Esay.* 5. 4. Fourthly, hee expecteth our amendment *many yeares together, Luke* 13. 7. *Behold, these three yeares have I come and sought fruit on this figtree, and finde none.* Fiftly, the Lord suffered the manners of the Israelites forty yeares in the wilderness, *Psal.* 95. 10. *Act.* 13. 18. Sixtly, the long sufferance of God (as *Peter* saith, 1. Epist. 3. 20.) did patiently expect the conversion of the old world, all the while the Arke was in preparing, for the space of 120. yeares. Seventhly he expected the Canaanites, and Amorites for the space of *foure hundred yeares*, yea, he suffered all Gentiles to wander in their owne waies, and in the vanity of their minde almost for *three thousand yeares together, Acts* 14. 16. Now if God bee so patient in expecting our amendment from day to day, from yeare to yeare; wee ought to be patient in expecting the accomplishment of his promises day after day, and yeare after yeare, as we are commanded, *Habbac.* 2. 3. *Though the vision tarry, yet tarry for it, for it shall surely come, and shall not stay*: and though it be long before we reape any fruit of our labour, yet let us with patience expect it, for in due season we shall reape, if wee faint not. For, if God wait upon us, not for his owne good, but for ours: what a shame is it that we will not waite upon him, in tarrying his good leisure, for our owne good? The dumbe and senseless creatures may set us to schoole in this point, for they expect *with fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God, Rom.* 8. 19. 20. and as the word signifieth, they expect with a longing desire, even with *thrusting forth their heads*, as the poore prisoner that is condemned, doth, who ersoones putteth forth his head out of the window, in a continuall earnest expectation of the gracious pardon of the Prince. It is our parts therefore to waite as *David* did, who saith of himselfe, *Psalme* 69. 3. *I am weary of my crying, my eyes faile mee whilest I waite for my God.* For if we give over our patient expecting, and faint in our minds, seeking to anticipate this DVE TIME, this period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Persians) a thousand to one but we runne for helpe, either to the witch of *Endor*, as *Saul* did, 2 *Sam.* 28. or to the wizzard of *Pethor*, as *Balack* did, *Numb.* 22. or to the sorcerer and figure-flinger of *Babel*, as *Nebuchadnezzar* did, *Ezech.* 21. 21. or if all these faile, (as commonly they doe) we either breake out into open blasphemy, as the King of Israel did, 2 *King.* 6. 33. *Behold, this evill commeth of the Lord, should I attend on the Lord any longer?* or in the depth of discontent, wee play the desperate parts of *Razar*, and lay violent hands upon our selves, 2 *Macchab.* 40. 41.

ὑπομένοντες, not ὑποτοπάζοντες, as some would have it.

ἀπεκδέχεται.

The third thing to bee considered, is the condition required on our part, that wee may reape in due time; set downe in these words, *If we faint not.* The words in the originall are thus: wee shall reape in due time *not fainting*: which may be (and are of * some) taken in a double sense: either as *a promise*, or as *a condition*. As *a promise*, thus, If we bee not weary of well-doing, wee shall reape in due season without all fainting and wearinesse, either to the body or mind; that is, wee shall reape with all joy and comfort, as it is, *Psal.* 126. 5, 9. *They that sow in teares, shall reape in joy: and they that went weeping, and carried precious seed, shall come againe with joy, and bring their sheaves with them.* As *a condition*, that if we continue constant in well doing to the end, without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit, *conditionally*, as it is well translated, *If we faint not.*

μὴ ἐκλυόμενοι. Occurrens in hunc locum, & alij.

Wee are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and toyling, is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sincerity thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this spirituall fainting is twofold: the first is, the slaking & remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, *which left her first love, Apoc.* 2. 4. Yea, all the Saints of God have their *turbida intervalla*, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that we cleane give over our course, of which *Paul* speakes, 2 *Cor.* 4. 16. *Therefore wee faint not, but though our outward man perish, yet the inward man is renewed daily.* And the author to the Hebrewes, *We must consider Christ, who endured such speaking against of sinners, lest we should be wearied, and faint in our soules*, Heb. 12. 3. And againe, v. 4. *Despise not the chastening of the Lord, neither faint when thou art rebuked of him.* This fainting is meant in this place.

Finis coronat opus. Of all vertues it is onely constancy is crowned. *Non cœpisse, sed perfecisse virtutis est.*

Whereas S. *Paul* saith we shall reape, *if we faint not*, he signifieth, that we must persevere and continue to the end, otherwise we cannot looke to reape the harvest of eternall happinesse. It is nothing but constancy and continuing in well doing, that doth crowne all our good workes. *Bee constant* (saith our Saviour Christ to the Church of Smyrna, *Apoc.* 2. 10.) *and I will give thee the crowne of life.* Ierome saith, it is the property of true vertue *not to begin well, but to end well.* *Paul* blameth these Galatians for beginning in the spirit and ending in the flesh: and Christ shewes what a shame it is to him that beginneth to build and cannot finish it: it is as good never a whit as never the better: nay, his condition is better that never began, *than that of Iudas*, whose end was worse than his beginning, *Levit.* 3. 9. the taile of the sacrifice was commanded to be offered upon the altar, by which was signified, that in every good worke we must not only begin, but cõtinue in it to the end, and sacrifice the end of it to God, as well as the beginning: otherwise wee lose our labour, and misse our reward: therefore S. *John* bids us *looke to our selves, that we lose not the things which we have done, but that we may receive a full reward*, 2 *John, vers.* 8. The labourers in the vineyard came at sundry times, some in the morning, others at the third, others at the sixt, and ninth, others at the twelfth houre of the day, yet none received the labourers wages, but those that continued in the worke to the end, *Matth.* 20. God is *Alpha* and *Omega*, and therefore requireth a good end, as well as a good beginning: and it is our duty not onely to obey the commandement of Christ, *venite ad me, come unto me, Matth.* 11. 28. but that also, *manete in me, abide in me, John* 15. 4 for hee onely that continueth to the end, shall be saved, *Matth.* 24. 13.

Further, whereas the Apostle saith, *we shall reape, if we faint not.* It may bee demanded, whether the Saints doe so faint at any time, that they finally fall away? To which demand I answer in a word, that they doe not, nay, they cannot totally and finally fall from grace. For first, if any thing should make them fall away, it is sinne; but they cannot sinne, because the seed of regeneration and grace remaineth in them, 1 *John* 3. 9. And though the Church sleepe, yet her heart waketh, *Cantic.* 5. *verse* 2. And if any thing make them faint, it is affliction and persecution, but these and all other crosses *worke together for the best unto them that love God, Romanes* 8. 28. And therefore these are no hinderances, but furtherances rather to their salvation. Secondly, they are built and founded upon the promise of God, *I will put my feare into their hearts, so that they shall not depart from me, Ier.* 32. *verse* 40. Therefore Christ doth *preserve them by his power*, prevent them by his grace, guard and guide them by his spirit, that they shall never fall away, and that none shall plucke them out of his hand, *Ioh.* 10. I adde further, that they are built upon the truth and fidelity of his promise, *God is faithfull, & will not suffer you to be tempted above that you be able, but wil give the issue with the temptation, that ye may be able to beare it*, 1 *Cor.* 10. 13. Thirdly, upon the prayer of Christ, who prayed that they might be *kept from evill, John* 17. 15. that they might *be one in the Trinity, as he is the Father, & the Father in him*, v. 21. that they *may be with him, and see his glory*, verse. 24. Now Christ was always heard in that which hee prayed for, *John* 11. 42.

Lastly, upon the life of Christ, which is communicated to all his living members, *Gal.* 2. v. 20. *When Christ which is their life shall appeare, then shall they also appeare with him in glory, Col.* 3. 4. *Quest.* If they cannot altogether faint and fall away, why doth the holy Ghost make a doubt of it, as though they might? *Ans.* It is the will of God to move us to perseverance, and to stirre up our dulnesse by such speeches: that we should not be wanting to our selves in the use of the meanes.

10. *While we have therefore time let us doe good unto all men, but especially to them which are of the houshold of faith.*

In these words the Apostle doth iterate the conclusion propounded in the sixt verse, as also in the ninth verse immediately going before; that we should doe the good we can, while we have time; and withall he doth illustrate it, both by *the object* to whom wee must doe good, and by *the circumstance of time*, how long we must continue therein. And herein he answereth a secret demand, which might be made upon the former rule; for whereas it might be thought, that the Gentiles which professe not the same religion with us, were to be neglected, or at least, not so respected, (as we read, *Act.* 6. vers. 1. the Grecians were neglected of the Ebrewes in their dayly ministery): he Apostle answereth, that wee must not restraine our bounty and goodnesse onely to those that are of the same religion with us, but enlarge it unto all, *We must doe good unto all men, but specially to them of the houshold of faith.*

In the words we may consider three things, First, the duty it selfe, *Let us do good.* Secondly, the object or persons to whom wee must doe good, which is said downe comparatively, *we must doe good to all, but specially to those that are of the houshold of faith.* Thirdly, the circumstance of time, when, and how long we are to doe good, *whilst we have time*; of these in order, and first of the duty.

This generall duty of doing good is recommended unto us by sundry arguments. The first may bee taken from the maine end and scope of a mans life in this world, which as *Paul* signifieth in this place, is nothing else *but to doe good*: and this doing of good standeth in three things: the first concerneth God, in praising, magnifying, and adoring his holy

holy name. *David* had an eye to this end, when he desired to live for no other end, but that he might praise God, *O let my soule live, and it shall praise thee.* The second concerneth our selves, in seeking the kingdome of God, and the right ownesse thereof, by making our calling and election sure by good works, 2 *Pet.* 1. 10. This end of a mans life *Salomon* intimateth, when hee saith, *Let us heare the end of all: feare God and keepe his commandements, for this is the whole duty of man, Eccles.* 12. *verse* 13. The third concerneth our brethren, in doing good unto them so far forth as possibly we can in the compasse of our calling: for it is the end of every mans calling in serving of men to serve God; and this is that which *Paul* urgeth in this place, *to be beneficiall unto all.*

The second may bee taken from the example of God himselfe. *We must doe good to them that hate us, that we may be the children of our heavenly Father, Matthew* 5. *vers.* 44, 45. For wee are more conformable unto GOD in doing good unto others (it being an essentiall property in God to doe good to every man, seeing that every creature doth drinke, or at least taste of the sweet cup of Gods goodnesse, *Psal.* 145. *verse* 9.) than in receiving good from them: for he receiveth nothing from us, as *David* saith, *My goodnesse reacheth not to thee, Psal.* 16. *verse* 2. To the example of God wee may adde the example of godly Kings. The chiefest praise and commendation of *Hezekiah* and *Iosiah*, is noted by their goodnesse: Concerning the rest of the acts of *Hezekiah* and his GOODNESSE, they are written — 2 *Chron.* 32. 32. Concerning the rest of the acts of *Iosiah*, and his *Goodnesse*, doing as it was written in the Law of the Lord, behold they are written — 2 *Chron.* 35. *verse* 26, 27. And this excellent name of *Goodnesse* or *Bountifulnesse*, was (as it may seeme) by the Law of nations ascribed to Princes and Potentates, in that it best beseemed them, as in name, so in the vertue itselfe, to expresse the divine nature of God, and therefore they were called εὐεργέται, that is, bountifull Benefactors, or gracious Lords, *Luke* 22. 25.

The third is drawne from testimony, divine, & humane. Our Saviour Christ saith, *It is a blessed thing to give, rather than to receive, Act.* 20. 35. that is, to doe good, rather than to receive good. (a) *Naazian.* saith, that a man resembleth God in no property so much as in doing good. And the heathen Orator *Demosthenes* could say, that (b) doing of good, and speaking the truth makes us most like to God himselfe.

But to consider this more particularly, *Godlinesse is threefold, Preserving, Vniting, Communicating*: in all which particulars we are to practice his duty. And first, for the *preserving godlinesse*: we must doe good not onely to our selves, but to others also, in labouring to keepe and preserve them from the contagion of sinne, from falling from grace, or backsliding from their holy profession, by all good meanes, as by good example, and by gracious speeches seasoned with salt, &c. as *Barnabas did, who comming to Antioch, and seeing the grace of God that was given them, was glad, and confirmed them thereby, exhorting them that with purpose of heart they should cleave unto the Lord, Act.* 11. 23. and for this cause (as Luke it) it is added, v. 23. *that he was a good man, and full of the holy Ghost, and faith.*

The *Vniting godlinesse*, is likewise to be practised, in seeking peace at unity, in reconciling those that are at variance, in making peace and amitie, where there is nothing but enmity and dissention: for, for this cause Christ calleth *peace makers, the children of God, Matth.* 5. 10. Because herein they as lively resemble the goodnesse of God their heavenly Father, as any sonne doth resemble any quality or property in his naturall father: for he maketh men to bee of one minde in one house, *Psal.* 67.

The *communicating goodnes* (being specially understood in this place) hath foure degrees. First, for *temporall things* wee must communicate to the necessities of the Saints, *Rom.* 12. *verse* 13. And for *spirituall blessings* wee must remember the saying of *Peter*, *Let every man as hath received a gift, so minister the same unto other; as good dispensers of the manifold grace of God*, 1 *Pet.* 4. 10.

Secondly, wee must bee plentifull in the workes of mercy, not contenting our selves with this, that we are beneficial to some in relieving them in their wants and necessities: but we must be rich in good workes. 1 *Tim.* 6. 18. *Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good workes; ready to distribute and to communicate.* We must be like *Tabitha* (or *Dorcas*) who (as shee had the poore with the garments which shee made at her owne proper cost and charges, *Act.* 9. 39 and for this cause the holy Ghost giveth this testimony of her, *That shee was rich or full of good workes and almes which shee did*, v. 36. like to the vertuous woman, *Prov.* 31. 20. who openeth the palme of her hands to the poore, and stretcheth out her hands to the needy: like *Iob*, of whom it is said, that the loynes of the poore blessed him, *Iob* 31. 20.

Thirdly, we must bee *ministers of godlinesse* (as the Scripture speaketh of God) that is, abundant in godlinesse, in communicating unto others abundantly those blessings which the Lord hath stored us withall: not onely in loving our brethren, for which the Thessalonians are commended, that their love in one towards another did abound, but in a liberall supplying of their wants, as *Paul* exhorts the *Corinthians*, that *as they did abound in faith and love, so they would abound in rich liberality*, 2 *Cor.* 8. 7. as good *Obadiah* did in feeding his

(a) Orat. 27. de pauperum amore, ἵνα κἀγὼ τοῦ θεοῦ γένωμαι καθ' ὅσον οἷόν τε ἀνθρώπῳ θνητῷ ὁ θεὸς ὢν θεός.

(b) τὸ εὐεργετεῖν καὶ ἀληθεύειν θειότατον ἀνθρώποις ἐστὶ θεοῖς.

Ll 3 living.

living, and venturing his life, in hiding an hundred of the Lords Prophets from the furious rage of wicked *Iesebel*, 2. *King*. 18. 13.

Lastly, we must be *exceeding*, or *superabundant* in goodnesse, in exceeding measure (if it may be) in doing good: like the poore widdow who had rather want her selfe, than bee altogether wanting in contribution to the treasure of the Lords Temple, and therefore though it was but two mites which shee cast into the *Corban*, yet Christ preferred it before all the rich mens offerings being put together, in that they gave of their *superfluity*, but she of her *penury* cast in all that shee had, even all her living, *Luk*. 21. 4. It is well said by *S. Ambrose*: *We must relieve the wants of other according as we are able, and sometimes even above our ability*: as *Paul* witnesseth of the *Corinthians* to their great commendation, *that to their power, and beyond their power they were willing*, 2. *Cor*. 3. 8.

Further, in doing good, we must observe these rules. I. We must doe good of that onely which is our owne: for we may not cut a large and liberall slive of another mans loafe, (as the common saying is) wee may not steale from one, to give to another: or deale unjustly with some, that we may be merciful to others: or rob *Peter*, to cloath *Paul*. The Lord abhorreth even burnt offering, if it be of that which is gotten of rapine and spoile, *Esa*. 61. 8. And hence it is that *David* would not offer burnt offering without cost, of that which was not his owne, 1 *Chron*. 21. 24.

Holocaustum de rapina.

II. We must doe good with chearfulnesse and alacity, *for God loveth a chearefull giver*, 2 *Corinth*. 9. *Ambrose* saith fitly and finely to this purpose, *Well-doing ought to proceed from well willing: for such as thine affection is, such is thy action*. Therefore if we give, we must doe it freely, otherwise it is no gift; for what more base than the gift therefore we may not play the huckesters in doing good, for that doth most blemish the excellency of the gift: for as *Lactantius* saith, *Dando beneficia, non faenerando*.

Offic. l. 1. c. 30. *Beneficium ex benevolentia mani festatur, affectus tuus nomen imponit operi tuo*. Instit. divin. l. 2. c. 12.

III. We must so doe good, as that we doe not disable our selves for ever doing good; but may continue in well doing, and as the Psalmist speaketh, *bring forth more fruit in our age*. *Salomon* commands that the streames of our wells should flow to others, yet so, *as that the fountaine be still our owne*. *Psa*. 112. 5. *A good man is merciful, and lendeth, and will guide his affaires with judgement*, that is, hee will so discreetly dispose & order all his actions, as that he will keepe himselfe within the compasse: so beginning to doe good, as that he may continue therein: for as the wise man saith, *In the house of the wise there is a precious treasure, and ornament, but a foolish man devoureth it*, *Prov*. 21. 20. All the disciples that were at Antioch sent succour to the brethren which were in Iudea, in the great famine that was in the time of *Claudius Cæsar*, yet *every man according to his ability*, *Act*. 11. 29. for according to *Pauls* rule, we must *not so give, that others be eased, and we our selves pinched*, 2 *Cor*. 8. 13.

Psal. 92. 14.

Prov. 5. 15.

IV. We must doe all the good wee can possibly within the compasse of our callings, and hinder all the evill. It will be said, God (whose example we are to follow) doth not all the good he can, neither doth he hinder all the evill. Therefore we are not bound to doe all the good, or prevent all the evill we can: answer. In this particular wee are not to imitate the example of God, and That for three causes. First, because we are subject to the law: *Thou shalt not doe evill that good may come of it*, *Rom*. 3. 8. Whereas God is not bound not subject to any law, but is above it, and hath power to dispense with it. Secondly, because he is able to draw good out of evill, light out of darknesse, which we cannot doe. Thirdly, because God is the *generall* good, *we particular*. Now there is great difference between these two, for it belongs to the nature of the *particular good*, to procure all the good that may be simply to every one: and to hinder all evill; whereas to the nature of the *generall* or *universall good*, three things appertaine. First, that all things should have good in some measure of goodnesse. Secondly, that some things should be better than others. Thirdly, that those things that are defective in goodnesse, that is, *evill*, should be ordained to the common good: as in a well ordered house, all the parts thereof are good in their kinde. Secondly, some better than others, as *Paul* saith, *In a great house there are vessels of gold and silver, of wood and stone, some for honour, and some for dishonour*, 2 *Tim*. 2. verse 20. Thirdly, those that are destitute of goodnesse, as *sinkes, drayns*, and other like places (serving for base, though necessary uses) are ordained to the common good of the whole house, which it cannot want. And therefore if the master builder (to prevent these particular evils) should leave them out of his building, hee should prejudice the common good of the whole house, which cannot bee without them.

Thus much of the first part, namely, the duty: Now I proceed to prosecute the second, which shewes first to whom wee must do good, and secondly the order to be observed therein. *We must doe good unto all, but specially to those which are of the houshold of faith*. Touching the first: It may seeme, that some among the Galatians were of the Pharisees mind, who thought they were bound to love their friends, but not their enemies: or of this perswasion, that they were not bound in conscience to doe good unto the heathen amongst whom they lived, as being professed enemies of Christ, & open persecutors of his Church. But *Paul* teacheth them and us another lesson; when he commands us *to do good unto all*, suitable to that of our Saviour Christ, *love your enemies, bless them that curse you, doe good*

good to them that hate you, pray for them that hurt you and persecute you, *Matth*. 5. 44. Let us consider the good Samaritans practice: Albeit there was mortall hatred betwixt the Iewes and the Samaritans, *John* 4. 9. yet hee seeing his sadly enemy wounded and halfe dead, had compassion upon him, powred wine and oyle into his sores, bound up his wounds, set him on his owne beast, brought him to an Inne, and made provision for him: the like ought we to doe, even to our enemies, as occasion shall serve, *Luke*. 10. 30. For if we must doe good to our enemies, both his Oxe or Asse going astray, in bringing him home againe, *Exod*. 23. 4. much more ought we to doe good to our enemy himselfe. For the more beneficial and communicative we shew our selves to bee, the greater goodnesse we shew to be in us: as the fountaine which powreth forth his streames unto all, and the candle which standeth upon a candlestick, shineth unto all, and not to it selfe being covered with a bushell.

Matth. 5. 45.

Matth. 7. 11.

The reasons why wee ought to doe good unto all, (even to our enemies) are principally foure. The first may bee taken from the grounds of love and beneficence, which are in all men, even the wicked themselves; now the grounds of love are specially three: the first is the image of God, which being in all men, yea even in prophane persons in part, ought to be the loadstone of love to draw our affection unto it. The second is communion and fellowship in the same nature, and therefore we ought to be beneficiall unto men, because they are men: and though we will not doe good *homini*, yet we must do it *humanitati*, as the Philosopher said. The third is participation in the death of Christ, in that all men have part in Christ as well as we (for any thing we know.) Secondly, God (whose example we are to follow, as hath beene said) is good and bountifull unto all, causing his Sun to shine as well upon the bad as the good; and his raine to fall as well upon the ground of the unjust, as of the just, being kind unto the unkind, and to the wicked. Thirdly, we must doe to others as we would they should doe to us. Therefore if wee being in distresse would be glad to receive good at the hand of a wicked man, we ought in the like case to do good unto him. Fourthly, our profession and the reward which we looke for, require this at our hands, for if we do good unto them only that doe good unto us, or if we be friendly to those only that are friendly to us, what singular thing doe we? for even the Publicans doe the like: and so having our reward here in this life, wee can expect none other after this life, *Matth*. 5. 47.

The second point, (which contained the order to be observed in doing good,) is laid downe in these words: *Let us do good to all, but specially to those that are of the houshold of faith*. By *houshold of faith*, wee are to understand those which by faith are of the same family with us, namely, of the same Catholike Church upon earth: *the house of God* being often put to signifie the Church of God, as 1 *Timoth*. 3. verse 15. The house of God is called *the Church of God, the ground and pillar of truth*, *Heb*. 3. verse 6. *Moses was faithfull in all Gods house*, that is, his Church: and thus this phrase is expounded, *Eph*. 2. 19. *Ye are no more strangers, but citizens with the Saints, and of the houshold of God*. So that by them of the *houshold of faith*, wee must understand onely the *faithfull*: Indeed among men, not onely children, but also men-servants, and maid-servants are counted to be of the family, but God accounts them onely to bee of his house, that are Saints by calling, and sonnes by faith: The rest are bastards and non sonnes, they are (it may be) in the house, but not of the house: for true saving faith doth characterize those that are of the *family of faith*; even as fanaticall dreames, fantasticall opinions, allegorizing of the literall sense of the Scripture, denying the resurrection of the flesh, doe characterize those that are of the *Family of love*.

Having the meaning, consider the duties, which is, to do good principally to the faithfull, the Saints and servants of God, that is, we must doe good unto them before others, and more than to others, which are not of the same family, as *David* saith, *My well-doing reacheth not to thee, but to the Saints which are in earth, and them that excell in vertue*, *Psalme* 16. 2, 3. For it is all one as if the Apostle should have said, As it is fit and convenient, that they that are of the same family should be helpfull and beneficiall one unto another, rather than to those that are of another family: so it is requisite that those which are members of the same body, stay, sonnes and daughters, brethren and sisters, having the same God for their Father, the same Church for their mother, Christ for their elder brother, begotten of the same immortall seede, nourished with the same milke of the word, and looking for the same blessed inheritance: should rather bee beneficiall one to another, than to those that are forrainers and strangers, no way linked unto them by the bond of faith.

Now the reasons why we ought especially to doe good to them of the houshold of faith, may bee these. First, because God loveth all his creatures, specially mankinde, most especially the faithfull, upon whom hee doth bestow the riches of his love, yea, himselfe also; for though God be *good unto all*, *Psalm*. 145. 9. yet in a speciall sort he is *good to Israel*, *to those that are of a pure heart*, *Psal*. 73. verse 1. *He is a Saviour of all men, specially of those that believe*, 1 *Tim*. 4. 10. Secondly, because what soever is done to one of Gods Saints, is done unto him, *Matt*. 25. 40. Thirdly, in respect of the excellency of their persons, in that they are

sonnes of God, heires of his kingdome, members of Christ, Temples of the holy Ghost, &c.

Further, in that all the faithfull are called a houshold and a family, this teacheth us, that as we have one bed and one board, one bread to feed upon, and one cuppe whereof all drinke: so we should have one minde and one heart, wee should cleave together, and hold together: for if they of the *family of love* joyne together, why should not we which are of the *family of faith* hold together? If those of the kingdome of darknes combine themselves together, as it is *Psal. 2. 2. The Kings of the earth band themselves, and the Princes are assembled together, against the Lord, and against his Christ. Act. 4. 27. Doubtlesse against thine holy Sonne Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel gathered themselves together. Psal. 83. 5, 6, 7, 8. They have consulted together in heart, and have made a league against thee: The tabernacle of Edom, and the Ismaelites, Moab, and the Agarims, Gebal, and Ammon, and Amalec, the Philistims, with the inhabitants of Tyrus: Assur is also joined with them: they have bin an arme to the children of Lot:* How much more therefore ought the children of light to company and consort together? But the children of this world are wiser in their generation than the children of light. Nay the bruit beasts may condemne us in this point: for cattell herd together, sheepe flocke together, fishes shole together, and (as the proverbe is) birds of a feather will flye together. What a shame is it therefore for us that are of the same family of faith, to fall out, making a rent in the coat, and a division in the body of Christ, by separating our selves one from another, in affection of heart, and practice of life?

Againe, this may minister comfort to all the faithfull, being under the crosse, to consider that they are of Gods family; and therefore need not doubt of the providence of God, but that he will provide things necessary for them: *For hee that provideth not for his owne, and specially for them of his family, hath denied the faith, and is worse than an infidell.*

1 Tim. 5. 8.

Lastly, in that the faithfull are called *a family*, it shewes that they are but few, even a handfull in comparison of the world, for what is a family to a country or a kingdome? Indeed I grant, if those of the family of faith be considered by themselves, they are many, *Matth. 8. 11. I say unto you, that many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven.* Nay, they are innumerable, *Apoc 7. 9. After these things I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloathed with long white robes, and palmes in their hands.* But being compared with infidels, which shall be condemned, they are but few. *Matth. 7. 13, 14. Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction, and many there be which goe in thereat: Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it. Many are called, but few chosen.* Here they are called, *a family, and a little flocke, Luke 12. verse 32. and a remnant, Rom. 9. 27.* Let the Papists therefore bragge of their universality and multitude; as much as they list, in the meane time let not us feare to joyne our selves to the little flocke of Christ, and with them to goe on in the strait way to eternall life.

The order which we are to observe in doing good to others, is elsewhere more distinctly set downe in Scripture, and it stands in these degrees. First and principally, a man must doe good to those *of his family*, as to his wife, children, servants. *1 Tim. 5. 8. If there bee any that provideth not for his owne, and especially for them of his houshold, he hath denyed the faith, and is worse than an infidell.* Secondly, after those of our family, we must doe good to our *parents and progenitors. 1 Tim. 5. 4. If any widow have children or nephewes, let them* (that is, those children or nephewes) *learne first to shew godlinesse toward their owne house, and to recompence their parents.* Marke, they must first doe good to their owne house, and then in the second place to their parents, that is, their fathers and mothers, if they be children; their grandfathers & grandmothers if they be nephewes. Thirdly, after the two former, wee must doe good to *our kindred. 1 Tim. 5. 8. If any provide not for his owne — hee hath denyed the faith, &c.* Where by *owne*, we are chiefly to understand, those poore widowes that are neere of blood, or kindred unto us; or generally all those that are of our kindred in the flesh, who are therefore called *ours*, because they doe more neerely concerne us, as being linked unto us by the bond of nature. They that are of our kindred are to be respected and releeved of us in the third place, if they be of the houshold of faith; otherwise, the Saints of God, which are neither kith nor kinne unto us, are to be preferred before them. Fourthly, of strangers and forrainers, we are to doe good to the *faithfull* before others. Fifthly, and lastly, we must bee beneficiall *to all*, whether friends or foes, of our kindred or strangers, of the house of God, or otherwise, as God in his providence shall offer them unto us: for so *Paul* saith, *We must doe good unto all men.* It will be said, we are to love all men alike (seeing we must love our neighbors as our selves) and therefore wee must doe good to all men alike, not respecting the faithfull more than others. I answer, our love of our brethren, is lesse or greater, either in respect of the *object*, in wishing a greater or a lesse good unto them: and thus we must love all men alike, in wishing to them eternall life: or in respect of *the intention of our love*, in having a greater

μάλιστα, not well translated *Namely.*

οἰκείους, not well translated *Kindred.*

greater desire of the good of some, than of other some: and thus we are not bound to love or to doe good to all alike. For as S. *Bernard* saith, *Meturi major affectus, indigentiis major effectus tribuendus.*

This doctrine invested with the former examples, may shame the base, servile, and beggerly liberality of the common sort of men, which professe the Gospell, whose hands are tyed in their purses, and their hearts locked to their chests, who are so extreamly miserable, that they neither doe good to others, nor yet to themselves. Secondly, it condemneth them which are so unnaturall, that they forget all their duty to their kindred and acquaintance in the flesh. Thirdly, those who will doe good to none, but to those that have done good to them: this is right the Pharisees righteousnesse, to love our friends, and hate our enemies: the goodnesse of the Publican, to lend to those of whom they looke for the like. Lastly, those who are so full of the poyson of malice and revenge, that being once incensed, they can never bee appeased, till they cry quittance with those that offend them.

The third thing to bee considered in the words, is the circumstance of time; *Wee must doe good to all, while we have time.*

Here sundry points are to be observed.

I. If we must do good while we have time, we must make a holy and profitable use of our time, (the rarest jewell, and greatest of all earthly treasures) because time will not alway last, and therefore we must take time while it is time, seeing time and tide will tarie for no man. Let us consider what a shame it is, that the children of this world should be wiser in their generation than we, who professe our selves to be children of light. The Mariner or sea-faring man, who observes winde and weather, taketh the opportunity of the time: the traveller or way-faring man takes day before him, and travelleth while it is light. The Smith striketh the iron while it is hot, for when it is cold, it is too late to strike. The Lawyer taketh his time, to wit, the Terme time, for the entertaining of his Clients, and following of his suits: for when the Terme is ended, his time is gone. Now it is alway Terme time with Christians, every present day, even this present time, is their Terme-time: therefore if we will not shew our selves more careless and negligent, nay, more absurdly foolish, or desperately madde than all men, wee must take the opportunity that is offered to do good, and use the precious time which God in mercy affordeth us, to his glory, our comfort, and the good of others. Time and opportunity of doing good, is hieroglyphically resembled by the head of a man that hath lockes of haire before, which a man may take hold of, but hath none behinde: whereby is signified, that when opportunitie is past, there is no possibility left to doe good.

Frontē capillatus, post est occasio calua.

Wee must not therefore let slippe any good occasion, but take hold of it at the first, when it is offered. Hence it is that the Apostle, *Heb. 3. 13.* biddeth us *exhort one another daily, while it is called to day.* And the Wiseman, *Pro. 3. 28. Say not to thy neighbour goe, and come againe: and to morrow will I give thee, if thou now have it.* For he may die, and so cannot come againe, or by thy delaying of him, may be discouraged from comming, or thou mayst bee hardned against him, or maist with the rich man in the Gospell, be suddenly taken away from thy riches, or thy riches taken from thee. Our Saviour biddeth us *walke in the light, while we have light, John 12. 35.*

II. If wee must doe good while we have time, wee must observe the Apostles golden rule, *Eph. 5. 16. Redeeme the time:* which is nothing else, but to to employ it, and use the benefit of it, as that wee suffer it not to slippe away from us without fruit or profit, either for sloth and idlenesse, or by reason of vaine and transitory pleasures, or other occasions of this life: but to gaine that time we formerly lost by negligence, with double diligence, yea to redeeme it with the losse of our ease, our pleasures, our profits. And we shall the better practice this duty, if we consider that time is *short, precious, irrevocable*: it is *short*, and therefore to be guided by diligence: it is *precious*, and therefore to be redeemed by an high estimate and account of it, in not being too lavish of it: in bestowing it upon our friends, not upon our enemies: in placing it as a jewell in our golden age, and wearing it in our new garments, the robes of Christ his righteousnesse, and not (as a pearle in a swines snout) in the rotten rags of sinne and wickednesse. Lastly, it is *irrevocable*, and therefore it is to bee redeemed by taking the opportunity thereof.

III. *Paul* commanding us to doe good while wee have time, would have us know times and seasons; to observe the shortnesse of time, to number our dayes, that we may apply our hearts to wisdome. The not knowing and observing of time, is a sin much inveighed against by our Saviour Christ: *Matth. 16. 3 O hypocrites, you can discerne the face of the skie, and can yee not* [a] *discerne the signes of the times? Luke 12. 56. Why* [b] *discerne yee not this time?* The Lord doth preferre the very bruit beasts before his people, because they know their appointed times and seasons, whereas his people knew not the time of mercy and grace which was offered unto them. *Even the storke in the ayre knoweth her appointed times, the turtle and the crane, and the swallow observeth the time of their comming, but my people knoweth not the judgement of the Lord, Ierem. 8. 7.* And Christ thus speaketh Ierusalem, that one stone should not be left upon another, *Because thou knewest not the time of thine visitation, Luke 19. 44.* And verily of all follies and ignorance, this is the greatest, not to know the day of our visitation.

a Καιροὺς τοῦ αἰῶνος.
b Καιρὸν τοῦτον.

tion, the acceptable time, the day of salvation, when God offereth mercy, by rising early, and calling us by the ministery of his word, and stretching our his hands all the day long, *Rom.*10.v.21. For if he stand at the doore of our hearts, and knocke by the sound of his word outwardly, by the motion of his Spirit inwardly, by his threatnings, by his promises, by his judgements, by his mercies, by his tolerance and long suffering, and yet for all that we will not open nor listen unto him, we shall stand with the five foolish virgins, and knocke at his mercy gate, and say, *Lord, Lord, open unto us*, when it will be too late, when heaven shal be shut against us, *Mat.*25.11,12. For, for this cause among others, they are called *foolish virgins*, because they considered not the time of the bridegroomes comming.

Here it will be said, observing of time is forbidden, *Gal.*4.10. *Ye observe dayes and times and moneths and yeares, I am afraid of you, lest I have spent on you labour in vaine. Answ.* There is a twofold observing of time, *good* and *evill*, *lawfull* and *unlawfull*. Unlawfull and superstitious, is either *Jewish* or *Heathenish*: the *Jewish* and superstitious observation of times, is, when Religion is placed in the keeping of them, in an opinion that they binde the conscience to the strict observing of them, as their Iubilies, Feasts of the Passeover, of Weekes, of Tabernacles, Calends, New Moones, &c. *Heathenish*, when times are observed in respect of good or bad successe: as when men make two[c] unlucky daies in every moneth, in regard of health: when they count leape-yeare ominous: as *Valentinian* did, who being newly created Emperour, would not come forth and shew himselfe the bissext of February. Not[d] to marrie in the moneth of May. To observe Planetary houres, and Climactericall yeares, the Horoscope or time of a mans birth, and the position of the heavens at that time. Both these kindes are forbidden *Paul* was afraid of the Galatians, first, because they observed *dayes, and moneths, and yeares*, that is, Iewish ceremonies, and beggarly rudiments. Secondly, because they observed *times*, and *seasons*, that is, heathenish superstitions mentioned before. And assuredly, besides the unlawfulnesse of this practice, it is also vaine even in the judgement of the heathen themselves. *Alexander* the Great commanded the Macedonian souldiers (which had not beene accustomed to fight in *June*, because it had beene ominous unto them) that they should call it *July*, and so got the victory over *Darius*. *Lucullus* being to fight with *Tygranes* upon an unlucky day, in which *Cepeo* was overcome of the Cimbrians, I will (said he) make it fortunate to the Romanes, and got the victory. And who knoweth not that the selfe same day hath bin fortunate or lucky to some (as they use to speake,) unfortunate and unlucky to others? The same day was *Crassus* slaine by the Parthians, and *Pacher* King of Parthia taken by *Venidius*. The same day was unto *Pompey* the day of his birth, and the day of his death. The same day was to *Fredericke* the second, his coronation day, and his funerall day.

c Egyptian dayes.

d Mense malum Maio nubere vulgus ait.

Δαυσίου.

μὲν τῶν ἀποφράδων.

The lawfull observing of time is two-fold. Humane, Divine. Humane is threefold, Naturall, Civill, Ecclesiasticall. Naturall, is the observing of the motion of the Sunne, the Moone, and the Starres, whose revolutions make times, and seasons, dayes, moneths, yeares: the observing of the foure quarters or seasons of the yeare, Spring, Summer, Autumne, Winter. The Eclipses of Sunne and Moone: the full Moon, the wane, the change. The time of cutting of timber, of planting, sowing, &c. in observing whereof, a great part of Astronomy, Philosophy, and Husbandry in imployed.

Civill is, when times are observed in regard of policy, or of the good of the common wealth, as Fayre times, Market times, Terme times, &c. the Spring, as fit time for Kings to goe forth to warre, 2 *Sam.*4.11. The keeping of Lent, fasting dayes, Ember weekes, are all in a civill respect, for the breed of cattell, the maintenance of navigation, and the plenty of all things.

Ecclesiasticall, when set times are observed in the Church for order sake, without superstition, or opinion of worship: as among the Iewes the feast of Purim, *Esth.*9.26. the feast of the Dedication, *John* 10.ver. 22. Amongst Christians, festivall dayes: as the feast of the Nativity, of Circumcision, of the Resurrection and Ascension of Christ: these and such like solemnities, appointed for our thanksgiving and humiliation, are not unlawfull, if they bee enjoyned by lawfull authority, and kept in good manner.

Divine is, when upon the consideration of the shortnesse and uncertainty of our lives, we prepare our selves against God shall call us, and *so number our dayes that we apply our hearts to wisedome, Psal.*90. Or, observing the day of Gods merciffull visitation, we take the opportunity, and use the meanes that is offered for our conversion and salvation. Or, observing the time of Gods visitation in judgement and indignation, we hide our selves under the covert of his wings. *Prov.*22.3.

IV. Hence we learne, that there is no possibility of doing good, or being beneficiall unto others after this life; for *Paul* biddeth us doe good *while we have time*, thereby insinuating, that after death all possibility of doing good is cleane cut off. The time allotted to do good, being included within the limits of this life; *The dead that die in the Lord rest from their labours, Rev.*14.13. Therefore no good workes are performed after this life. *Paul* being aged and ready to dye, the terme of his life being almost expired, saith, *I have finished my course*, 2 *Tim.*4. 7. which could not bee truly said, if hee were to performe any good workes

ὅσον τὸν καιρὸν τῶν ἐγκαινίων ὁ λαὸς ἐν τῷ ἱερῷ ἐποίησε ὀκτὼ ἡμέρας. Oecumen.

workes after his death. 2 *Cor.*5.10. *We must give account for all things we have done in the body*, that is, *in this life*. Where it is to be observed, that the Apostle speaking of all the works wherof we are to give account, doth confine them within the compasse of this life; therefore no workes can be done after this life beended. Let us heare the testimony of the ancient. *Cyprian* to *Demetr. Quando istinc excessum est nullus locus poenitentiae est, nullus satisfactionis effectus. Ieronm. Dum in praesenti saeculo sumus, sive orationibus, sive consiliis invicem possumus coadjuvare, cum autem ante Christi tribunal venerimus, non Iob, non Daniel, nec Noe rogare posse pro quoquam, sed unusquisque, portare onus suum.* And againe, *In hac vita, licet nobis quod volumus seminare: quando transferis, operandi tempus auferetur, &c.* Hence I gather two things, First, that the doctrine of Purgatorie is a meere fable, because there is no time after this life is ended, left to doe good, either to our selves or others, and therefore not to worke righteousnesse, to repent, or to satisfie the justice of God, which the Popish sort say is done in Purgatory. But what should I stand to batter the paper walls of Purgatorie, with the Canon of the Scripture, which were long ago e burnt to ashes by the fire of the word?

Secondly, seeing all opportunity, nay all possibility of doing good is confined in the compasse of this life, every man must follow the counsell of the wise man *Salomon: All that thy hand shall finde to doe, do it with all thy power; for there is neither worke, nor invention, nor knowledge, nor wisedome in the grave whither thou goest. Eccl.*9.10. *David* saith, *in the grave no man will or can praise God.* And this is the cause wherefore *Paul* doth so instantly urge all men to take the present opportunity, *Behold, now is the acceptal le time: behold, now is the day of salvation*, 2 *Cor.*6.2.

V. Hence we are taught to account every day, even this present day, as the day of death, or the day of judgment: for we must do all the good we can *while we have time*: now our time is the instant, or present time, for we are uncertaine whether wee shall live till to morrow or no, *Iames* 4.14. Therefore looke what we would doe at the houre of death, if wee were now at the last gaspe panting for breath, or if we did see Christ comming in the clouds to judgement: the very same thing we ought to do every day, with like zeale and fervency of spirit, to praise and magnifie the mercy and goodnesse of God, with like feare & trembling, to work out our own salvation, and to seeke reconciliation: with like love and sincerity of affection, to bee beneficiall unto our brethren, &c.

VI. This doctrine meeteth with all miserable minded men, who having great meanes and opportunitye of doing good, yet let slippe, or rather cut off all occasions that might induce them thereto, who in a brutish minde like to the swine, never doe good, nor profit any till their dying day. I speake not against the laudable customie of bequeathing goods to *godlynesse*, by a mans last will and testament, but against those that do little or no good all their life long, till the houre of death: Let these men consider, that as late repentance of malefactors a little before their death, is commonly but a ceremoniall repentance: so *the funerall beneficence* of those who give little or nothing in all their life, is usually no free, but a formall, and extorted gift: formall, in doing as others doe: extorted, in that it is given to stoppe the mouth of an accusing conscience. The *vitall beneficence* is that which God accounteth of, and by so much to be preferred before the other, by how much it doth more evidently declare a more lively faith in the providence of God, and a more unfeined love of our brethren. Againe, they give testimony that they trust not in uncertaine riches, but in the living God. Lastly, they have the benefit of poore mens prayers, (to whom they are beneficiall,) which otherwise they should want.

Who be men of good Wils, but bad deeds.

VII. The circumstance of time hath here the force of an argument, for it inforceth the exhortation much, that we should doe all the good wee can, and take the benefit of the opportunity, because time will not alway last: the holy Ghost in sundry places of Scripture, from the consideration of the shortnesse of our time, enforceth the duties of faith, repentance, new obedience, as 1 *Cor.*7.v.29.30, 31. *And this I say brethren, because the time is short, hereafter that both they that have wives, be as though they had none: and they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not, Heb.*3.7,8. *To day if ye will heare his voyce, harden not your hearts*: and v.13. *Exhort one another daily, while it is called to day.* The godly in all ages have practised this duty. *Peter* knowing that the time was at hand, that he was to lay downe his tabernacle, stirres up himselfe to greater diligence in his calling, and saith, *I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it downe as our Lord Iesus Christ hath shewed mee*, 2 *Pet.*1.12,13,14. The Church pray eth thus to God, *Teach us to number our dayes*; that is, so to consider the shortnesse, uncertainty, and vanity of our life, *That we may apply our hearts to wisedome, Psa.*90.12. but wicked mens practice is cleane contrary, for they take occasion upon the shortnesse of their time, to live as they list, to take their pleasures, and to follow the lust of their hearts: therefore they say. *Let us eat and drinke, for to morrow we shall die, Esa.*22.13 *Our life is short and tedious, and our time is as a shadow that passeth away* —— *Come therefore & let us enjoy the pleasures that are present, Wisd.*2.1, 5,6. And hence it is that some spend their time in eating and drinking, & going gorgeoully,

ously, and faring deliciously every day; others, in gaming, carding, dicing, rioting, revelling, and (as the termes is) in swaggering, wherein they follow their father the Devill, who is therefore more full of wrath, *Knowing that hee hath but a short time, Apoc.* 12.12. To these we may adde all such idle persons, as follow no vocation or trade of life, but day after day, and yeare after yeare, are still devising new pastimes (as they call them) to trifle the time away. These men hasten the judgements of God, and pull it upon them before God inflict it. It is a great judgement of God for a man to be in that case, that *in the morning hee shall say, would God it were evening, and in the evening, would God it were morning, Deut.* 28. 67. In this case is every idle loyterer, who through idlenesse is weary of himselfe, and grieved, the time passeth away so slowly: and to these *qui nihil agunt*, wee may joyne them *qui male agunt*, and those also *qui aliud agunt*, all which are condemned in this Text: and against them *Titus* the Heathen Emperour shall rise in judgement, and shall condemne them; because hee remembring on a time as he sate at supper that hee had trifled away the day in doing nothing, said, *Amici, hodie diem perdidi: Friends, I have lost this day.*

11. *Yee see how large a letter I have written unto you with mine owne hand.*

Here beginneth the Conclusion, being the third generall part of this Epistle, consisting of two parts: an *Insinuation*, in the 11.v. and a *Recapitulation*, in the verses following. Hee insinuateth himselfe into the mindes of the Galatians by a twofold argument. First, from the largenesse of his Epistle: *Ye see how large a letter I have written*: secondly, from the instrumentall cause, in that he writ *it with his owne hand*, where he gives authority to it, and a kinde of eminency above his other letters. And in both he commendeth his diligence, love, and care which he had of them.

The word translated *ye see*, is ambiguous, and may bee taken either as a commandement, *See how large a letter I have written*: or as an assertion, *Ye see*———. The like ambiguity is in the word εἴδετε, *Phil.* 2.15. & may be read either thus, *among st whom ye do shine*: or, *see that you shine as starres*. It is not materiall in whether acceptation it be taken, seeing the sense is all one.

The first argument to move the Galatians to attention, and acceptation of *Pauls* paines and good affection, is taken from the largenesse of his Epistle. The word in the Originall translated *large*, is strangely wrested by sundry interpreters, without cause: a *Hilary* referring it to the lostinesse of sentences: *Hyperius* to the profundity and depth of matter: *Jerome* to the greatnesse of the character: *Chrysostome* and *Theophylact*, to the badnesse of his hand, as not being able to write well: *Haimo* to the Hebrew character in which hee wrote: whereas the word doth not onely signifie *quality*, but as properly *quantity*, as *Hebr.* 7.4. *Consider how great this man was.* And the word that answereth unto it, signifieth as well quantity, as quality, *Col.* 2. 1. *I would ye knew what great fight I have*———. *Iames* 3.5. *Behold, how great a thing a little fire kindleth?* The plaine and simple meaning therefore of *Paul*, is this, that he never wrote so long an Epistle with his owne hand, unto any Church, as unto them. He writ indeed the Epistle to *Philemon* with his owne hand, but that was short in comparison of this. And hee wrote larger Epistles to other Churches; as to the Romanes, Corinthians, &c. but by his Scribes, not with his owne hand. Therefore seeing this is the longest and largest letter that ever *Paul* writ with his owne hand, it ought to be more regarded, and better accepted: So that as his paines were greater in writing, our diligence should bee greater in reading and observing the same.

This shewes *Pauls* great care of the Churches, not onely when hee was present, but when hee was absent. How painfull he was being among them, to winne them to the Gospell, how fearfull when he was absent from them, lest their mindes should be leavened by false teachers: how faithfull both present and absent.

And it may serve as a president to all Pastors having cure of soules, to use the like diligence and conscience, in their Ministerie; the being absent in body from their charge upon necessary occasions (as *Paul* was,) yet they would bee present in spirit with them: and present by their letters: that so they may testifie to all the world, that they have a greater care of the flocke than of the fleece.

It further teacheth us, that if the Minister being caried with discreet zeale for the good of the Church, goe further either in word, or writing, than hee intended, or is thought fit by some: (as it seemes *Paul* did in this place, for what needs this large letter (may some say) a shorter would have done as well) that wee are not to censure him, or limit and prescribe him. It had been a great fault in the Galathians, if they had found fault with *Paul* for this his large letter; and in the Disciples and Iews if they should have blamed his long Sermon, which continued at one time from morning to night, *Act.* 28. 23. at another time from the closing of the evening, til midnight, *Act.* 20. 7. And it is so in many hearers, who are too curious and strict in prescribing and limiting their teachers to the time, longer than which they cannot patiently indure. And in stinting them, in urging of this or that point, in saying, he missed his *Rhetoricke*, his *Epimone* was too long, hee was overseene in dwelling so long upon the point: it had beene better, a word and away, &c.

His second argument is taken from the instrumentall cause, that he *wrote it with his owne hand*. a *Haimo* saith, it is the opinion of the

a In hac Epistola, sicut traditum Doctores, obscura usque adhuc manum propriam manu scripsisti.

b Hic holographum manus, falsum dici non potest.

c In extrema subscribebat quidem, hic verò tantum ipse scripsit.

d Tatum (ut videtur) hanc scripsit Epistolam.

e Etsi dum minimè apprime scribens: compassus sum tamen vel mediocriter hanc ad eos Epistolam scribere.

f Epistolam istam scripsi ego propria manu: Non notarij manu sed mea.

g His verbis annex Epistolas subscribebat: excepta Galatarum quam ex integro manu propria perscripsit.——

h Intelligite quam non timeam, qui literas manu mea nuper scripsi.

the *Doctours*, that *Paul* wrote not this whole Epistle with his owne hand, but onely from hence to the end: which opinion is confuted by the very text; *You see how large a letter I HAVE written with mine owne hand*: speaking of the whole Epistle, in the time past: or if of any one part more than of another, of the former part, rather than of the latter. Secondly, his assertion is not true, for (if we except *Ierome*) none of the Ancients (as I take it) are of that opinion. Not (b) *Ambrose*, who saith, *Where the whole writing is his owne hand, there can bee no falshood.* Not (c) *Chrysostome*, who saith, *To the rest of his Epistles he did subscribe, but this whole Epistle hee writ himselfe.* Not *Primasius*, using the word *perscripsit*, that he writ it through with his owne hand. Not (d) *Theodoret*, affirming that *it seemes Paul writ the whole Epistle.* Not (e) *Theophilact*, who brings in *Paul* speaking to them in this manner; *I am enforced to write this Epistle unto you with mine owne hand.* Not *Oecumenius*, who calleth it ἰδιόχειρον ἐπιστολὴν, an Epistle written with his owne hand. Not (f) *Anselme*, who paraphrasing the text, saith, it is all one as if he had said; *This Epistle I writ with mine owne hand.* And a little before, *Not with the Scribes hand, but with mine owne hand*: (albeit *Anselme* cannot so prejudice his assertion, who lived long after him.) Not the Author of the Commentary upon the Epistles ascribed to *Ierome*, *Tom.* 8. for hee upon the 2 *Thessalonians* 3. *verse* 17. saith plainly, (g) *With these words he subscribes all his Epistles, excepting that to the Galatians, which hee writ from the beginning to the end with his owne hand.* And upon these words which we now intreate of, (h) *See how I am not afraid, which of late time have written with mine owne hand.* (Where by the way, we may observe, that *Ierome* is not the author of those Commentaries, being so contrary to himselfe.) This I confesse is a light matter, & not to be stood upon, were it not that some are too hasty to swallow whatsoever comes in their way, under the title of the *Doctours*. It must therefore be a *caveat* unto us, not to be too credulous in beleeving every one that shall avouch this or that to bee the opinion of the Fathers, no though it bee affirmed by a Father, especially by such a one as draweth neere the dregs, as *Haimo* doth.

It is certain then, that *Paul* writ this whole Epistle with his owne hand: the reasons are these: first, that it might appeare under his hãd, that he was no changeling, but the same man that hee was before, in that hee did not preach circumcision, or the observation of Iewish ceremonies, as the false apostles slandered him, *Gal* 5. 11. Secondly, that this his letter was not counterfeited by another, and sent in his name, as the false apostles might have objected, and the Galatians suspected. Thirdly, that he might testifie his sincere love towards them, & how he did (as it were) travaile in paine of them, till Christ were formed in them, shunning no labour, that migh further their salvation.

Wee may hence further observe a threefold difference of the bookes of Scripture in the new Testament. Some were neither written by an Apostle, nor subscribed: as the Gospell of *Marke*, and *Luke*. Some subscribed, but not written: as the Epistle to the Romanes, and others. Some both written, and subscribed: as this Epistle, and that to *Philemon*, verse 19. *I have written it with mine owne hand: I will recompence it*———. Now that *Paul* subscribed every Epistle with his owne hand, he himselfe witnesseth, 2 *Thess.* 3. 17. *The salutation of me Paul with mine own hand, which is a signe in every Epistle* (that it is mine, and not forged in my name by another:) *so I write; the grace of our Lord Iesus Christ be with you all.* In which place he warneth the Thessalonians against false teachers, and forged letters: for 2 *Thess.* 2. 2. he had besought them *they would not be troubled by spirit nor by word, nor by letter, as though it came from him*——— And here he shewes how they may know whether the Epistle be his, or not: if it have this signe, it is mine, else it is counterfeit: for this note or marke is to be found in all and every one of my Epistles. Now these words [*which is a signe in every Epistle*] cannot be meant (as some are of opinion) of the former words onely, *viz. the salutation of me Paul with mine owne hand*; First, because he saith it is a signe in every Epistle, whereas it is onely to be found, 1 *Cor.* 16. 21. *Galatians* 6. 11. *Colos.* 4. 18. 2 *Thessal.* 3. 17. *Philemon*, vers. 19. and not in any other of his Epistles. Secondly, the words, *so I write*, should be false; if they be referred only to the former words, because that manner of salutation is not to bee found in every Epistle, (as I have already shewed.) And except they bee referred to the words following, *The grace of our Lord Iesus Christ, &c.* they have either none, or a very hard construction. Thirdly, if *Pauls* salutation (which he affirmeth to bee a certaine note of his Epistle) bee understood of these words, *The grace of our Lord I. Christ, &c.* it agrees unto all, (as *Anselme* confesseth) whereas being meant of the former words onely, it doth not agree to all, but to a few; & yet *Paul* makes it a generall, infallible note, and signe of every Epistle. Beside, *Ambrose*, & *Primasius* in their Commentaries upon the place, as also the Author of the Commentary, which goeth under *Ieromes* name, affirme, the signe whereby we may know *Pauls* Epistles from counterfeit and forged Epistles, to consist in these words: *The grace of our Lord, &c. Christ.* & *Theodoret* likewise say, that *Paul calls the salutation, a benediction or blessing, which is in the end of the Epistle*: and a little after, *Hee weeteth, that he was accustomed to write these words, The grace of our Lord, &c. in stead of a blessing, or farewell unto them.* And *Haimo* (long after) expounds these words, *so I write, how?* (saith he) *even thus as it followeth, The grace of our*

Salutationem appellavit benedictionem quæ in fine sita est. Hinc ergo discimus, quod hoc Gratia Domini, &c. pro eo quod vale scribere consuetum erat.

Lord, &c. I grant it is probable that *Paul* writ his owne name in the end of every Epistle, whether in the Greeke tongue, and in the Hebrew characters (as *Haimo* affirmeth) I leave it as uncertaine, and that by the salutation or signe of his Epistles his name written with his owne hand, is in part to be understood: yet it is not onely nor principally meant. The certaine signe therefore of his Epistles is, beside the subscription of his owne name, the farewel that he gives them in these words, *The grace of our Lord Iesus Christ bee with you all*, or the like to the same effect: I say to the same effect, because these very formall words are not to be found in every of *Pauls* Epistles. Therefore *Cajetan* is far wide, who taketh the intire and formall salutation, as it is litterally set downe, 2 *Thessal.* 3. 17. to bee a note that the Epistle is his; so that if it want any one word, either the Epistle is not *Pauls*, or there is some defect in the text: for hereupon hee concludes, that the Epistle to the Colossians onely, hath something wanting in the farewell or salutation, because it is said, *Grace be with you*: and not *the grace of our Lord Iesus Christ be with you*, as it is in all his other Epistles. But first, it is an untruth, for they are not only wanting in the Epistle to the Colossians, but also in the 1. to *Timothy*, and in that to *Titus*, where it is onely said, *Grace be with thee, Grace be with you all.* Secondly, it is a flat mistaking of the text, for *Pauls* meaning was not in every Epistle to tie himselfe precisely to so many words and syllables, but to commend them to the grace of Christ: sometime making expresse mention of Christ, sometime concealing his name, yet so, as that it is alway understood, though not expressed.

Col. 4. 18.

1 Tim. 6. 21. Tit. 3. 15.

12. *As many as make a faire shew in the flesh, compell you to bee circumcised, onely because they would not suffer persecution for the crosse of Christ.*

From hence to the end is laid downe the second part of the conclusion, which I call a Recapitulation, wherin the Apostle doth very artificially (as Oratours are accustomed) repeat those things which he would have specially to be remembred, the maine points handled in the Epistle. First, that neither circumcision is necessary to justification, nor the ceremoniall law to salvation. Secondly, that the false apostles urging the observation of the law, as a thing necessary to salvation, sought not herein Gods glory, or the edification of their hearers, but their owne ease and freedome from the crosse, and persecution. Thirdly, that Christ crucified is the onely thing that justifies a sinner without the works of the law. Fourthly, that true religion standeth not in outward things, but in the renovation of the inward man.

In this verse and the next following, *Paul* describes the false apostles by five properties: three whereof are laid downe in this verse. The first is, that *they make a faire shew.* The second, that *they compell men to the observing of their devised religion.* The third, the end and scope they aime at, that they may alway bee in the sun-shine, living at ease, and having the world at will; *onely because they would not suffer persecution for the crosse of Christ.*

A

First, the Apostle saith, that *they make a faire shew in the flesh*: which is taken diversly, for it signifies sundry things. First to make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of *Abraham*, &c. of which boasting *Paul* speaks, 2 *Cor.* 11. 18. *Seeing that many glory after the flesh, I will glory also. They are Israelites, so am I: they are the seed of Abraham, so am I.* Secondly, to please the Israelites which are after the flesh, and to approve themselves unto them, which held the keeping of the ceremoniall law. Thirdly, to vaunt themselves to the Iewes, and them of the circumcision, of the Galatians, whom they had circumcised in the flesh, as being made proselytes, and wonne to their profession by their meanes. Lastly, to pretend great zeale and religion in outward observing of the law, standing in carnall rites, and bodily exercises, as circumcision, meates, purification, and the like: which carnall rites the Apostle opposeth to spirituall worship, *Rom.* 12. 1. and to the new creature, v. 16. of this chap. and bodily exercise (which profiteth little) to true piety, and the sincere practice thereof, which is profitable for all things, 1 *Tim.* 4. 8. The words may be taken in all these acceptions, though principally in the last.

B

C

Here wee have a notable property of false teachers, which is, to set a faire face upon the matter, to carry all before them with a smooth countenance, and in outward appearance to excell. For as Satan, though a black devill, an angell of darkenesse, doth change himselfe into a white devill, as though hee were an Angell of light, so that a man can hardly distinguish his wicked suggestions, from the good motion of Gods Spirit, and therefore may say, as *Iosuna* said to the Angell, *Art thou on our side, or on our adversaries, Iosuna* 5. 13. So his instruments *transforme themselves, as though they were the Apostles of Christ, and Ministers of righteousnesse, 2 Corint.* 11. 13. 15.

D

In the old Testament, false prophets were accustomed outwardly to conforme themselves to the habite & attire of the holy men of God, in wearing of a rough garment, as *Elias* and the rest of the Prophets did, *Zach.* 13. 4. Vnder the new Testament, in the time of Christ, the Pharisees in hypocrisie, under a shew of long prayer, devoured widowes houses, *Mat.* 23. 24. In the Apostles time false teachers with their will-worship, as *touch not, taste not, handle not*, (which had a shew of wisedome in voluntary religiõ, and humblenes of mind, and not sparing of the body) did undermine the religion of God, *Col.* 2. 21, 22, 23.

And

And after that, in the Primitive Church, the heretikes, called *Catharists*, under a shew of holinesse, fasting, prayer, &c. did sow most damnable heresies in the Church.

And as in former times, the Iewes under the glorious titles of *the children of* Abraham, *the Schollers of* Moses, *the temple of the Lord, the temple of the Lord*, made many Proselytes by deceiving the soules of the simple: So, at this day, under the glorious titles of the Church, of Councils, Fathers, antiquity, consent, universality; the pretended Romane Catholikes, have ensnared many a simple soule: and no marvell, considering that these are the times of which Christ foretold, that false prophets should deceive (if it were possible) the very Elect, *Matth.* 24. 24. And of which S. *Paul* prophesied, that Antichrist should come *through the efficacy of Sathan, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish*, 2 *Thessalonians* 2. 9, 10. And all this is done by outward shewes and semblances, which our Saviour Christ tearmeth *sheepe clothing. Mat.* 7. 15. and it standeth in these foure particulars: First, in great swelling titles, as, the onely true Catholike Church, the Vicar of Christ, the Oecumenicall Bishop: most profound, illuminate, Angelicall, Seraphicall Doctours: Iesuites, the onely true followers of the doctrine and example of Iesus, &c. Secondly, in pretending zeale and devotion, wherby they would perswade, that their religion is the onely true religion: all others, which swerve from it, are nothing but false, and fabulous: and this they doe three wayes. First, δοξολογία, by having God alwaies in their mouthes, crying in hypocrisie with the false prophets, *Lord, Lord, Matthew* 7. 22. Or as the Iesuitiell faction doe, *Iesu! Maria.* Secondly, πειθανολογία, with inticing words, consisting in probable reasons, & perswaive arguments, *Colossians* 2. 4. Thirdly, χρηστολογία, with faire and flattering words, to deceive the hearts of the simple, *Romans* 16. 18. By which three meanes, the Iesuites have prevailed much in Princes Courts, in these latter dayes, *Apoc.* 16. 14. Thirdly, in the glorious outside of holinesse of life and conversation, in not sparing the body, by whipping of themselves, as *Baals* priests lanced themselves till the blood gushed, 1 *Kin.* 18. 28. in strict fasts, canoniell hours, hard fare, bad lodging, poustie apostels, and such like. Lastly, in rare and excellent gifts of prophesie, tongues, eloquence, miracles, &c. And thus they make *Pauls shew of godlinesse*, 2 *Tim.* 3. 5. to be *Peters cloake of wickednesse*, 1 *Pet.* 2. 16. so that as the devill with fairs words put *Eve* into a fooles paradise till at length he had driven her out of the terrestriall Paradise, and made her also hazard the celestiall. So, his ministers, false teachers, by false and flattering speeches, deceive the minder of the simple, & cause them to fall from their owne stability.

A

B

C

D

πειθανολογία. χρηστολογία.

By this wee may see how hypocrites and false teachers stand especially upon outward things, as, externall rites and ceremonies, *which are but devises and doctrines of men, Mat.* 15. 9. The Pharisees made much adoe about washing the outside of the cup, and of the platter, when as the inside was full of rapine and all uncleannesse, *Mat.* 23. 25. very curious about washing of their hands before meat, *Mar.* 7. 3. and yet carelesse to wash their hearts from wickednesse, *Ier.* 4. 14 precise in small matters, as in tything of mint, anise, & cumminc; but prophane in the practice of the waighter things of the law, as judgement, mercy, & fidelity, *Mat.* 23. 23 whited tombs, faire without, and filthy within, ver. 27. Thus the Popish worship consisteth especially in outward things, which may please the senses of carnall men, as in vocall, and instrumentall Musicke, to please the eare: censings and perfumes, to delight the smell: guilding and painting, with other sights and spectacles to affect the eye. And at this day, in the Masse (which they account the very marrow of their Mattins) there is nothing but dumbe shewes, hystrionicall gestures, and trickes fitter to mocke apes withall, than to edifie the people. For whereas in former time they were wont to say, *Let us goe heare a Masse*: now the common saying in Italy is this: *Let us goe see a Masse*: Let us there prey me the spirits before we trust them, and especially in matters of religion, follow Christs precept, *Not to judge by the outward appearance, Iob.* 7. 24. But to judge of Prophets, by the fruit of their doctrine, *Matth.* 7. 16. and of their doctrine by the touchstone of the word, *Isa.* 8. 20. so that though the devill transforme himselfe into an Angell of light, may, though an Angell from heaven preach any other thing, beside that wee have received from Christ, wee must hold him accursed, and in so doing we shall follow Christs his practice, *who was prudent in the feare of the Lord, and did not judge by the sight of his eies, nor reprove by the hearing of his eares, Isa.* 11. 3.

The second note and marke of these false teachers, is, that *they compell men to be circumcised.* The word *compell*, hath great emphasis, for it signifieth, that they did not convince the judgement, or perswade the will and affection of the Galatians, but enforced them against their wils: for though circumcision be nothing of it selfe (as *Paul* saith) yet, to bee compelled to receive circumcision, and to place Iustification in the use of it, and shune in the neglect of it, is the ready way to overturne Christ, the foundation of our salvation, *Gal.* 5. 4.

Here sundry questions are to bee answered. First, it may bee demanded, whether it bee lawfull to compell men to embrace religion, as the false apostles compelled the Galatians to circumcision? *Answer.* The Magistrate may, and ought to compell obstinate

Recusants to professe true religion: for hee is *custos utriusque tabulæ*, and therefore is to have care that true religion bee professed, and the contemners thereof punished. An example hereof wee have in good King *Iosiah*, who *caused all that were found in Ierusalem and Benjamin*, (that is, all his subjects) *to stand to the covenant which he made with the Lord*, nay, which is more, *he compelled all that were found in Ierusalem to serve the Lord their God*, 2 *Chro.* 34.32,33. among which multitude many there were (no doubt) which did like better of Idolatry, than of Gods worship, as the word *compelled*, doth import. The King that made that great supper, commanded his servants to *compell the guests to come in unto him*, *Luke* 14.23. whence *Augustine* gathereth that it is the Magistrates duty to compell recusants, schismatikes, heretikes, and such like to the hearing and professing of the word. But here three things are commonly objected against this doctrine.

Objection I. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists have affirmed, that they would not for ten thousand worlds compell a Iew to sweare that there were a blessed Trinity, because he should bee damned for swearing against his conscience, although the thing were never so true. *Answer* I. If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience, why doe Popish Prelates, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselves to the Church of Rome, to sweare obedience to the Pope, to acknowledge Transubstantiation, and to heare Masse, which they know are directly against their conscience? II. If they will not compell men to do any thing, (though never so good or godly,) because it is against their consciences: why should they not bee as scrupulous in restraining them from doing that which is unlawfull, because they are persuaded in conscience they ought to doe it? For if they compell men to omit that which they beleeve to be good, because they know it to bee evill, (as their owne practise proveth, in that they will not suffer Protestants to pray publikely in a knowne tongue, nor receive the Sacrament in both kinds, &c.) why doe they not compell them also, to doe that which they know to be good, though they think it to be evill? III. The Magistrate is to compell men to embrace true religion, or to punish them for their obstinacy in not hearkening to the word; because he is to use the meanes to reclaime them, and to win them to a love and liking of the truth. Now so long as they are urged to heare the word, there is hope they may be wonne against, and experience shewes (as *Augustine* testifieth of the *Donatists*) that they which did professe religion in the first A merely by compulsion, may afterwards (by the mercy of God) professe it only for devotion. And what though some come not to learne, but to carpe and cavill? yet God may cast the net of his mercy so far over them, that contrary to their purpose, they may bee caught. IV. If the Magistrate, who may compell them, & so reclaime them, do suffer them to continue in their errours or heresies, without controlement, he is guilty of their sinne: but by compelling them he hath discharged his duty: for albeit they being compelled, do dissemble and play the hypocrites, do lie, and forsweare themselves, that is not the Magistrates sinne, who intends nothing but their conversion and salvation, it is their own proper and personall sinne.

B *Objection II.* Men ought to be perswaded to embrace religion, and induced to beleeve, but not compelled: for the will cannot bee compelled. *Answer.* True it is, the will cannot be compelled; and as true it is likewise, that the Magistrate doth not compell any to beleeve: for when a man doth beleeve, & from his heart embrace true religiõ, he doth it willingly: notwithstanding meanes are to bee used to make thē willing, that are unwilling, and the meanes is to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement, men should *prove the spirits*, 1 *John* 4.1. that so they may know the truth, and cleave unto it. *Augustine* saith finely, and finely to this purpose, *Quod autem vobis videtur invitos ad veritatem non esse cogendos, erratis nescientes Scripturas, neque virtutem Dei qui eos volentes facit, dum coguntur inviti.* Secondly, when Papists receive the Sacrament, sweare allegiance to their Prince, professe themselves in our congregations, who knowes that they doe these things against their conscience? nay, rather wee ought in charity to think that they are perswaded in conscience they may doe them, when by oath and protestation they confesse so much. But bee it they did all in hypocrisie, shall the execution of godly lawes therefore cease, because hypocrites will not obey, but in dissimulation?

Persuaderi debet fidei, non cogi.

Contra Gaudent. Epist. 5. lib. 6. 17.

D *Objection III.* The Magistrate by compelling Recusants to the outward profession of religion, maketh them to play the hypocrites, to counterfeit and dissemble. *Answer.* The Magistrate in executing the lawes, hath no such intent, but onely that they might heare the word, beleeve it, and bee saved. Againe, Protestant Recusants in other countries, are not allowed by Papists to alledge their conscience for their refusall, but are compelled, either to conforme themselves, or to undergoe cruell torments: no more may such pretence of conscience excuse the Papists, or other heretikes, but that they should receive the same measure which they meete to others.

II.

II. *Quest.* How can it bee truly said, that the false apostles compelled men to receive circumcision, seeing *Titus was not compelled to be circumcised?* *Gal.* 2.3. *Ans.* That place maketh nothing against the text in hand: the meaning is, that *Paul* for his part was ready to have circumcised *Titus* (as hee did *Timothy*, *Act.* 16.3.) rather than offend the weake brethren. But when it came to this point, that they would needes urge circumcision as a thing necessary to salvation, *Paul* refused to doe it, *for all the false brethren that crept in*, v. 4. that is, notwithstanding they laboured by al meanes to bring it in use againe. Neither did the Apostles urge it, or require it, as a thing necessary to salvation.

III. It may be demanded, whether that circumcision being so vehemently urged by the false apostles, might not have beene used? *Answ.* It might not. For albeit it be in it selfe a thing indifferent, and so it skilleth not, whether a man bee circumcised or not, (as *Paul* saith,) *Circumcision is nothing, and uncircumcision is nothing*: yet being urged as a matter of absolute necessity, as without which men could not be saved, *Act.* 15. 1. it ought not to bee used. The like may be said of all indifferent things, if they bee made essentiall parts of Gods worship, or necessary to salvation; as the use of meates and drinkes, observing of times & seasons, wearing this or that habite, or attire, forbidding of mariage to some orders of men. For when things indifferent are made necessary, the nature of them is changed. Vpon this ground *Ezekiah* brake in peeces the brazen serpent, when the Israelites began to worship it, 2 *King.* 18.4.

First, let us observe out of these words, *They compell you to bee circumcised*, that *Paul* doth not onely use Christian policie, but dealeth very rhetorically, excusing the Galatians, as though they were constrained against their wils, to doe as they did: and laying all the blame upon the false apostles: and so doth closely alienate their affection from these seducers, who would have them circumcised, either by voluntary submission, or by violent compulsion: the like godly policy we ought to use in dealing against heretikes, and false teachers, that the peoples mindes may bee enstranged from them, and take no love of their doctrine, nor liking of their persons.

Here wee have a second note of false teachers, which is, not onely to retaine ceremonies themselves, but to urge them upon others, and constraine men to the observing of them: for they were more earnest and forward in urging circumcision (their owne device) than the keeping of the morall law: and so are all seducers. The Pharisees did urge their owne ceremonies, as washing before meate, washing of pots, cups, and platters, &c. more than the commandement of GOD. And the Papists urge the Lent fast A more strictly, than fasting from sinne, which is the onely true fast, *Esay.* 58. verse 6. And their owne stories doe shew, that men have beene more severely punished for eating flesh on good-friday, than for committing of simple fornication, or following of strange flesh. They stand more in urging the outward worshipping of an Image, or a peece of bread, than the inward spirituall worship. And as they have made the Saints dayes equall with the Sabbath dayes, so have they made the prophanation of them an equall sin, and have punished it with equall punishment.

It is further to bee observed, how they abuse circumcision, for whereas by Gods ordinance it was but a *seale of the righteousnesse of faith*, *Rom.* 4.11. they perverting the end of it, make it a meritorious cause of salvation; and therefore *compell men to bee circumcised*: it is Gods worke, they make it their owne worke, yea, such a worke, as by which they hope to be saved. And this their dealing may fitly bee paralleled by the Popish practise at this day, in making baptisme, which is but a signe and seale of grace, to bee the proper, immediate, and physicall cause of conferring grace, by the worke wrought: Almes, prayer, and fasting, (which are but signes & testimonies of justification) to bee causes thereof. Nay, their owne devices, of confession, satisfaction, supererogation, to bee meritorious causes of justification, and salvation.

C Lastly, see here how the perversnesse of the corrupt heart of man, doth thwart the ordinance of God. As long as circumcision was commanded by God, most abhorred it; for the heathen testifie so much, that the Iewes were odious for it. But now being abolished, they take it up againe, receive it, and urge it as a thing necessary to bee observed upon paine of damnation. Whereas if GOD should enjoyne it again, they would (no doubt) account it as a heavy yoake, which neither they nor their fathers were able to beare. This improving of that which God commanderh, and approving that which he forbiddeth, argues the great corruption of the heart, and that the wisdome of the flesh is not onely an enemy, but D even flat *enmity against God*, *Romanes* 8. 7. It must therefore reach us to captivate our reason, and to subject our wils to the will of God in all things.

Apella Iudæus.

The third property of these false apostles is, the teaching of circumcision, that is, of false doctrine, *because they would not suffer persecution for the crosse of Christ*; that is, for preaching the true doctrine of the Gospell, concerning Christ crucified. It may bee demanded whether it was necessary that those wch taught not circumcision, but spake against it, should be persecuted? To which I answer, that it was necessary, according as *Paul* affirmed, *Gal.* 5.11. *If I teach circumcision, why doe I yet suffer persecution?* The reason was this:

The Romane Emperour had given liberty to the Iewes to live according to their owne lawes, and that without molestation or disturbance, in all places of the Romane Empire; so that if a Iew became a Christian, hee had the priviledge of a Iew, so long as hee kept the ceremoniall law, and taught no departing from *Moses*: whereas they which taught, that ceremonies were abrogated and that men were justified onely by faith in Christ, wanted this priviledge, and so were persecuted of no men more than of the Iews, either by themselves, or by incensing others against them, 1 *Thessalonians* 2.15,16. The false apostles therefore to avoide persecution, coyned a new Gospell; in matter of salvation, joyning Christ and *Moses*, justification by faith, and by workes. So that here wee have another character and marke of false teachers, which is, to labour by all means to enjoy the world, and to eschew the crosse; and rather than they will suffer persecution, to make a horchpoch of religion, as we may see, not onely by this particular, but by the course of the history of the Church, and in latter times by the *Interim* under *Charles* the fift, and the sixe articles under *Henry* the eight by our Mediatours and reconciliatours, who either (as it is said of old *Conciliator*) labour to accord fire and water: or else like huckesters, mixe wine and water for their own advantage: and by all neuters and mungrils in religion, who hover in the winde, because they would stand sure for all assaies, or winne the favour of great men, that they might not stand in the way of their preferment. This is the sinne of the multitude among us, who desire to have Christ, but they will none of his crosse: they would bee with him upon mount *Tabor*, but not upon mount *Calvary*, crowned with glory, but not crowned with thornes.

Further, wee may hence gather an essentiall difference of true and false teachers: the one seeke the good of the Church, the other seeke themselves: the one the glory of God, the other their owne glory. It is observed by Popish Priests, and other, that though the Iesuites pretend they doe all things *in ordine ad Deum*, yet they intend themselves, doing all things *in ordine ad seipsos*, it being the marke they shoote at in all their Machiavellian plots and policies, that they may have *cum dignitate otium*, a Lordly command, and a lasie life.

Hieron. in Comment. in hunc locum.

Againe, here wee see that the love of the truth, and of the world, the feare of the face of men, and the feare of God can never stand together: As also how dangerous a thing it is to bee addicted to the love of the world: for it hath beene alwayes the cause of revolt, in that men never embraced religion, so as that they could be contented to suffer persecution for the profession of it, nor lay downe their lives in the maintenance thereof, *Mat.* 13.21. *As soone as tribulation or persecution commeth, by and by they are offended*: whereas wee ought to have the same minde that *Paul* had, who knowing that bonds and imprisonment aboad him, yet passed not for them, neither was his life deare unto him, *Acts* 20. 23. and was not onely ready to bee bound, but to die also for the name of the Lord Iesus, *Acts* 21.13. The reasons which should make us willing to take up our crosse & follow Christ, are these: First, it is a great mercy and favour of God, that we are accounted worthy to suffer any thing for his sake. *Act.* 5.41. *The Apostles departed from the Counsell, rejoycing that they were accounted worthy to suffer rebuke for his name.* Secondly, it is a meanes (by the mercifull promise of God,) to procure and obtaine the blessings of this life, *Marke* 10. 30. Thirdly, it hath blessednesse annexed to it, with a promise of assistance and helpe of the Spirit of God. 1 *Peter* 4.11. *If ye be reviled on for the name of Christ, blessed are yee, for the Spirit of glory, and of God resteth upon you, which on their part is evill spoken of, but on your part is glorified.* Lastly, the end of the crosse, is glory unspeakeable, *If we suffer with him, wee shall also be glorified with him*, *Rom.* 8.17.

Further, whereas Saint *Paul* linketh together persecution, and the preaching of the crosse, wee may see, that the profession of the Gospell and persecution doe either goe hand in hand, or doe follow one another inseparably; for, *as many as will live godly in Christ Iesus must suffer persecution*, 2 *Timothy* 3.12. *Moses* is said to have *chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season*, *Hebrew.* 11.25. Where wee see that affliction is the lot and portion of the godly. The reason hereof is twofold. The malice of the devill, who is alway nibling at the heele, *Gen.* 3.15. And the hatred of the malignant Church (the devils seede) ever maligning the Church and people of God. The devill maketh warre with the remnant of the womans seede, which keepe the commandements of God, and have the testimony of Iesus, *Apoc.* 12.17. The malignant Church persecuteth the Church of God, as we may see in their types, namely, in *Cain* hating and persecuting *Abel*: *Ismael* *Isaac*, *Esau* *Iacob*: Which they did onely *because they saw their owne workes to be evill, and theirs to be good*, 1 *John* 3.12. And if it be demanded, why those that preach the word plainly and powerfully to the conscience of men in evidence of the spirit, are so extreamly hated and maligned? *Ans.* It is for no other thing, *but even for the workes sake*, for which they ought to be reverenced, 1 *Thessall.* 5.13. and because *they prophecy not good unto them, but evill*, 1 *King.* 22.8. that is, preach not pleasing things, by sowing pillowes under their elbowes, and lulling them asleepe in the bed of security, but denounce the judgements of God against them, and so disquiet and trouble

trouble their guilty consciences. And what (I beseech you) is the reason why those that make conscience of sinne, are so maligned of the wicked world, & branded with the black names of *Puritans* and *Precisians*? but this which our Saviour Christ giveth, *John* 15.9. *Because they are not of the world, therefore the world hateth them*? Now all this commeth to passe, by reason of that enmity which God hath put betwixt the woman and the serpent; his seed, and her seed, *Gen.* 3.15.

This teacheth us, first, that wee should suspect our selves, that our hearts are not sound, nor our practice sincere, when all men speake well of us: for true profession is always accompanied with persecution, *Woe be to you when all men speake well of you*, *Luke* 6.26.

Secondly, that we must not be discouraged in our profession, though there bee never so many that make opposition, or so mighty that raise persecution against us. Though they tell us as they did *Paul*, *Act.* 28.22. *Concerning this sect, wee know that every where it is spoken against*: or take us up with *Nicodemus*, *John* 7.52. *Art thou also of Galile? search and looke, for out of Galile arisseth no Prophet.* In these blasts and stormes of temptations, wee ought to make that saying of Christ our anchor hold, *Blessed is hee that is not offended in mee*, *Matth.* 11.6.

Lastly, that we thinke it not strange when we finde affliction, or meet with persecution, 1 *Pet* 4.12,13.

13. *For they which are circumcised, keepe not the Law, but desire to have you circumcised, that they might glory in your flesh.*

Here the Apostle preventeth an objection, which might be made against his former conclusion, v. 12. For it might be said, *Paul* did them wrong in slandering them, to urge circumcision only because they would avoid persecution, when as they did it, as zealous observers of the Law. To this he answereth negatively, that whatsoever they did pretend, they intended no such thing. And hee prooveth his former assertion, by two arguments, and withall describeth the false Apostles by two other properties. His first reason may bee framed thus: If they did urge circumcision as being zealous of the Law, and having conscience of the observing thereof, they would keepe it themselves, as well as compell others to the keeping of it: But they keepe it not themselves: Therefore they urge it not in conscience to have it obeyed, but for some sinister end. The second reason is this: They that propound no other end to themselves in urging circumcision, but vaunting and boasting in the flesh: they seeke not the observation of the Law: But these seducers urge circumcision and other ceremonies, that they might glory in the flesh. Therefore they seeke not the observation of the Law. So that here wee have two other properties of false teachers. The first is, *to compell men to the observing of that, which they will not observe themselves.* For thus these seducers urged the ceremoniall Law. Resembling herein the Scribes and Pharisies, *who bound heavy burdens and grievous to be borne, & laid them on mens shoulders, whereas they themselves would not move them with one of their fingers*, *Matth.* 23.4. The Popes, and Prelates of the Romish Church, are notorious in this kind, in urging men to make conscience of that, which they themselves will not keep, to practise that, which they will not performe, and to beleeve that, which they count false and fabulous. For first, they strictly require regular obedience to bee performed of their novices, and others, to their Generals or governours, specially to the Vicar of Christ, and See of Rome; whereas they will not bee subject to the higher powers as they ought, *Rom* 13. ver. 1. nor obedient to governours, as it is required, 1 *Pet.* 2. 13, 14. Nay, their practice is notorious in these foure particulars. First, in freeing children from obedience to their parents. Secondly, in exempting their shavelings from subjection to the civill Magistrate. Thirdly, in freeing subjects from their oath of allegeance to their Soveraignes. And lastly, by advancing that man of sinne above all that is called God, or worshipped, and giving him power to depose Princes, to dispose of Crownes and Kingdomes, and to impose lawes which shall properly binde the conscience; yea, to tread Kings and Emperours under his feet, and caule them like vassals to hold his stirrop. Againe, they compell others to fast, specially in Lent, when as they in the meane time feast; their fast being to eate fast, and drinke fast, in mortifying the flesh with their Indian Capons and Peacocks, and that upon good Friday; whereas to eate white-meates upon that day, should bee in others a mortall sinne. Further, they beare the poore people in hand, that Indulgences are meanes to remit sins; and that those that are excõmunicated by the Pope are in a damnable estate: whereas many of them account Popes bulls to be but *bulla*, meere trifles, and such as buy them, starke fooles; witnesse the speech of the Duke of *Valence*, bastard to Pope *Alexander* the sixt, who having lost certaine thousand crownes at a throw at the dice, Tush (said he) these are but the sinnes of the Germanes. And that of *Charles* the fift (though a favourer and maintainer of the Romane Religion) who, being menaced by Pope *Paulus* the third, with excommunication, if he would not yeeld up Playsance into his hands, let him understand by his Embassador, that he would thunder at S. Angelo with his cannons and artillery, if he would needes be thundering our his excommunications. Lastly, they vrge confession of Purgatory, almost as an article of faith, whereas some of them are so farre from beleeving it, as that they thinke there is neither heaven, nor hell,

witnesse the speech of Pope *Leo* the tenth, to Cardinall *Bembus*: *O Bembus, what riches have we gotten by this fine fable of Iesus Christ?* By this wee are contrarily admonished, to practise that we professe: the Ministers of the word, especially, ought *verba vertere in opera*, (as *Ierome* speaketh) that is, to turne words into workes, that their lives may be reall Sermons to the people: for otherwise they pull downe with one hand, as fast as they build with another. Let us consider, how *Peters* bad example, is said to have compelled the Gentiles to live as the Iewes, *Gal.* 2.14. For actions abide, & are of force, whē words passe as the winde.

O Bembe, quantum nobis profuit fabula ista de Christo?

Moreover, upon this dependeth another property of seducers, which is, to set a faire glosse upon the matter, & to make the world beleeve, they doe these and these things, for such and such ends, (as these false teachers did, pretending religion and conscience, but intending freedome from the crosse, & their owne vaine glory;) whereas they meane nothing lesse; like *Herod*, who made shew of worshipping Christ, when his purpose was to have destroyed him, *Matth.* 2. This property and practice is, and harh beene usuall, specially in the church of Rome. For generally, they would have the world beleeve, that the Popes triple crowne, and Hierarchy of that Sea, is for the maintenance and defence of the Gospel: wheras all the word knowes, it is onely to keepe their kitchins hot, to uphold their Persian pompe, and ambitious tyranny. Particularly, there bee two politike practises of theirs, which prove the point in hand. First, it is well knowne, that Popes have never ceased frome time to time to sollicite the Princes of *Europe*, to maintaine the holy warre (as they call it) pretending the recovery of the holy land, out of the hand of the Turkes and Saracins: when as (at least in the beginning) they intended nothing lesse, but that by this meanes they might set the East and West together by the eares, whilst they played their parts at home in Italy. The second, is their Shrift, or auricular Confession, which they practise for this end, (as they say.) that they may pacifie distressed Consciences, by absolving them of their sinnes: when as the truth is, they first brought it into the Church, and doe still continue it, in a politike respect, as being the onely way in the world, to know all the secret purposes, ploes, policies, and practises that are either in Church, or Common-wealth.

Wee are therefore here admonished to take heed of dissembling, in making Christianitie a cloake of impiety, or to pretend one thing, and intead another, like the heart pointing upward, and poising downward; for that will be a far fowler solœcisme than that which the heathen committed with his hād, in pointing to heaven, when he spake of the earth. But let us alway labour for sincerity, to be at least that which we pretend to be, or rather like *Salomons* temple, whose windowes were larger within than without, & not like the glow-worme, making a faire glittering shew of that which we have not.

14. But God forbid that I should glorie, save in the crosse of our Lord Iesu Christ, whereby the world is crucified to me, and I unto the world.

In these words *Paul* comes to the *Reddition* of the dissimilitude betwixt him and the false apostles, his glorying and theirs. In them wee may consider two generall points. First, wherein he would not glory, *in nothing save in, &c.* Secondly, the thing wherein he would glory, *In the crosse of Christ*, whereof he renders a reason in the words following, taken from the effects which the crosse wrought in him; For, *by it the world was crucified to him, and he unto the world.*

For the first: To *glory*: implyes three things; First, to rejoyce, exult, and triumph in a mans selfe, in regard of some good thing, or some supposed good. Secondly, to bewray this great exultation by speech, or action, or both. Thirdly, by boasting of it, to looke for praise and applause of men: which glorying (according to the nature of the object, & the end) is either good or evill. For if it have a right object, namely, *the crosse of Christ*: and a right end, *the glory of God*, it is good; otherwise it is evil: such as was this glorying of the false apostles, and all other carnal glorying, which is not in the Lord: for it is nothing else but *vaine glory*: *Vaine* I say, first in regard of the things wherein men glory, which are either such as are nor, as when man boasteth of that which he hath not, but would seeme to have: or such as he hath not of himselfe, 1 *Cor.* 4.7. or such as have no continuance, but are transitory and fading, as all earthly things are, seeing man himselfe is but *as grasse, and all the glory of man, but as the flowre of the field, Isay.* 40.6. Secondly, it is *vaine* in regard of man, from whom we looke for glory, and admiration, seeing his judgement is erroneous. Thirdly, in regard of the end, in not referring it to the maine and proper end, the glory of God, and the good of his Church. The Prophet reduceth all those things, wherein we ought not to glory, to three heads: *wisdome, strength, riches*: all which we have received, and therefore ought not to boast of them. In particular, wisdome is not to bee gloried in, seeing it is very defective, whether we speake of speculative wisdome, standing in contemplation, or practicall, consisting in action: For in arts and sciences, as also in the secrets of nature, our ignorance is greater than our knowledge. He that knows nothing in these things, let him reade the booke of *Iob*, chap. 28. and 37. and 38. And as for wisdome in divine things, *We know nothing as wee ought to know*, 1 *Cor.* 8.2. *for we know but in part, and see but as in a glasse, darkely*, 1 *Cor.* 13.12. And as for practicall wisdome, standing in policy, it is not demonstrative, but meerely con-

Iob. 1.1.5.

Iob. 1.7.

conjecturall, and therefore wee cannot build upon it, considering in it there is the concurrence of so many causes that are casuall, and of so many mindes which are mutable. *Salomon* the great polititian had experience hereof: for he thought that by joyning affinity with his neighbour Princes round about him, and taking their daughters to bee his wives, hee should establish his owne house, strengthen his kingdome, and draw the heathenish idolatours to the worship of the true God. But all things fell out contrary to this his plot and project: for it was so farre from winning others to imbrace true religion, as that it drew him to idolatry: and so far from stablishing his house, or strengthening his kingdome, as that it was the cause of the rending of the one, and the ruinating of the other. *Constantine* the great was perswaded that by building the City Constantinople in the confines of Europe and Asia, and there placing one of his sonnes, as his Lieutenant to keepe his Court, he should fortifie his Empire, as with a wal of brasse: But he was deceived, for the building of new Rome, was the decay of the old: and the dividing of the Empire, was the destruction thereof: So that it is truly said, policy is often the overthrow of policie.

Now if wisedome may not be gloried in, much lesse may strength, seeing *that wisedome is better than strength, Eccles.* 9.16. seeing that the greatest strength of man, is not comparable to that of *Behemoth, Iob* 40. and other bruit beasts: seeing it is but the strength of flesh: seeing no power, nor might, can deliver from wrath in the day of wrath. Of all the puissant Princes, and plotting polititians, the Psalmist saith, They are so vaine, that if they bee layd upon the ballance, even vanitie it selfe will weigh them downe, *Psal.* 62.9.

And as for riches, (besides that they make us never a whit the better, (nay oftentimes much worse) they are also uncertain. *Salomon* saith, *They make themselves wings like an Eagle, and flye away, Prov.* 23.5. They may not unfitly bee compared to *Ionas* his gourd, which flourished in the morning, yeelding him content and delight, but shortly after (to his great griefe) it was stricken by a worme, and withered away. The like may be said of honours, and pleasures. For what more vaine than to glory in honour, which is not in a mans power? seeing as the Philosopher teacheth, *Honour is not in him that is honoured, but in him that honoureth*; and therefore Courtiers are compared to counters, which stand sometime for pounds, sometimes for pence, being noble advanced, now debased, according to the pleasure of the Prince. *Haman* so day Highly honoured in the Court at Shushan, the next day hanged upon a tree. To omit the examples of *Iob* and *Nebuchadnezzar*, (in whom wee may see the mutability of worldly dignity.) I consider it in the glasse of these examples. First, of *Gelimer*, a puissant Prince of the Vandalls, who was brought so low, that he was enforced to request his friend to send him a loafe of bread, a sponge, and a harpe: a loafe, to slake his hunger: a sponge, to dry up his teares: a harpe, to solace him in his misery. Of *Belisarius*, (for prowesse and honour, the only man then living) who came to that miserable estate, that having his eyes put out, he was led in a string to begge by the high way side, crying, *Date obolum Belisario.* And of the victorious Emperour *Henrie* the fourth, who had fought 52. pitched fields, and yet was driven to that exigent, as that he became a suter for a poore Prebend in the Church of Spira, to maintaine himselfe in his old age. And as for worldly pleasures, least cause is there that any man should glory in them, seeing they are more vanishing than the former: seeing they are common to us with bruit beasts: seeing they are mingled with much griefe and vexation; for *in the midst of laughter, the heart is sorrowfull, Prov.* 14.13. And lastly, seeing they leave a sting behinde them, for the end of pleasure is nothing but paine, as *Salomon* saith, *The end of rejoycing is mourning.* For feasting and banquetting are often turned into surfetting and vomiting: drinking into palsies: lusts into gouts, &c. And if pleasures were but onely painfull, the matter were the lesse, but they are also sinfull, *Heb.* 11.25. and therefore in no wise to be gloried in.

By this wee see that *Paul* had just cause in this earnest manner, to say, *God forbid I should glory, save in the crosse of Christ*; considering that this boasting in outward things, is not onely a fault of vanity, but also of impiety, as may appeare by these reasons. I. God hath expressly forbidden it, *Ier.* 9.23. *Gal.* 5.26. II. He hath alway severely punished it, as in *David*, for numbring the people in a vaine-glorious minde, 2 *Sam.* 24. in *Ezekias*, for shewing his treasures in a bravery to the Embassadours of the King of Babel, *Isay* 39. In *Herod*, for ascribing to himselfe the glory proper to God alone, *Act.* 12. III. The Saints of God have alway abhorred it, as *Paul* doth in this place, and 2 *Cor.* 11.30. *If I must needs glorie, I will glory in mine infirmities*; as if he should say, I will be farre from carnall boasting. IV. The heathen by the light of nature have condemned it: the Grecian Orator calls it *an odious and burdensome thing*. And the Romane Orator proves it to be most true by his owne practice, making his words which flowed from his mouth as sweet as honey, to taste as bitter as wormewood, by interlacing his owne praises.

Objection. But *Paul* gloried in some kinde besides the crosse of Christ, when he said, *Where is then my glorying? vaunted.* Why should make his glorying void, 1 *Cor.* 9.15. *Answer.* *Paul* in glorying doth distinguish his calling from his person. *If such a man I will boast of my selfe I will not boast*; and, *I was nothing inferiour to the very chiefe*

Ier. 9.23.

Prov. 14.3.

Prov. 11.25.

Cicero in Pisonem.

Cicero Demosth. de Corona.

chiefe Apostles, although I am nothing, 2 *Cor.* 12. 5. 11. Of his person or personall gifts he boasteth not: but onely of his Apostolicall calling; and his faithfull discharge thereof, to the end hee may stoppe the mouthes of the false Apostles. Thus to confesse the good things we have to the glory of God, being urged thereunto, is lawfull boasting, nay it is sometime necessary, making much for the maintenance of the Gospell; as *Pauls* boasting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boasting, one before God, another before men, *Rom.* 4. 2. Of the former the Apostle speakes in this verse: of the latter in 2 *Cor.* 12. Hee gloried not in the testimony of a good conscience, before God, but onely before men. Before God hee gloried in nothing, but in the saving knowledge of Christ and him crucified. And whereas it may bee sayd, that this his boasting in regard of the false Apostles, as also his glorying in the testimony of his conscience, and his infirmities, 2 *Corin.* 11. 30. were not in the crosse of Christ. I answer, they were: for his glorying over the false Apostles, in teaching freely, was in the good and prosperous successe of the Gospell, which is the doctrine of the crosse: and his glorying in the testimony of his conscience, in that it was washed by the blood of the crosse, as *Paul* speakes, *Colos.* 1. 20. in his afflictions, in that they were the afflictions of Christ, and he by them made conformable to him.

2 Cor. 1. 12.

But it will be said, that he gloried in his revelations, in his paines and travell, in preaching the Gospell, and in the multitude of Churches which he had planted. *Answ.* First, hee did it being urged thereunto: secondly, he did it to defend his calling, and the credit of the Gospell, and therefore this boasting was not unlawfull; nay, it was necessary, and in the Lord. For when we are compelled, we may confesse the good things we have, if we doe it sparingly, and for the edification of others, that they may be bettered by our example: and that they seeing our good works may glorifie God our heavenly Father, *Mat.* 5. 16.

Here wee see what glorying is unlawfull; namely, when men ascribe unto themselves either that which they have not, or more than they have, or as proceeding from themselves, their wisedome, strength, industry, in sacrificing to their owne nets, and burning incense to their owne yarne, *Habak.* 1. 16. or in boasting of them without necessary cause, either for their owne vaine glory, as *Nebuchodonosor* did, *Dan.* 4. or for the Gods glory, as *Herod* did, *Act.* 12. And if this glorying bee so great a sinne, surely boasting in wickednesse (as *Doeg* did, *Psal.* 52. 1.) must needs be most damnable: as when the greatest swearers and swaggerers, count themselves the best companions: the greatest idolaters, and superstitious persons, most religious: the greatest oppressours, forfetters, drunkards, fighters, most valiant and couragious: &c. Now this may be done three wayes, either ignorantly, as when *Paul* gloried in his cruell persecuting of the Saints before his conversion, *Act.* 26. 11. or presumptuously, when men glory in wickednesse, notwithstanding they be perswaded in conscience, that it is evill: and then it is the sin of Sodom, *Isay* 3. 9. or maliciously, to despite God, and then it is the sinne against the holy Ghost.

The second point to be considered in the words, is the thing wherein he will glory, called here *the Crosse of Christ: Save in the Crosse of our Lord Iesus Christ.* The words in the originall translated *save*, are exceptive: as if hee should say, I will glory in nothing, except in the crosse of Christ: and exclusive, onely in the crosse of Christ, and in nothing else. Albeit they are sometime adversative, as *Gal.* 2. 16. and *Apoc.* 21. 27. *There shall enter into it no uncleane thing, εἰ μὴ, but they that are written*, &c where the words are not exclusive: (for then it would follow that some which worke abomination should enter into heaven:) but adversative, as *Matth.* 12. 4. and *Luke* 4. ver. 20. which may serve (by the way) to cleare the text: *John* 17. 12. *Those thou gavest me have I kept, and none of them is lost, but the child of perdition*: that is, *but the childe of perdition is lost.* For the words *εἰ μὴ*, (as I take it) are not to well translated by the exceptive conjunction *nisi*, as by the adversative *sed*: seeing here is no exception made of *Iudas*, as though he had bin given to Christ, and afterward bad fallen away: which exposition must needs be made, if the words be read, *nisi filius perditionis.*

Further, by the Crosse of Christ, the Apostle understandeth synecdochically, the all-sufficient, expiatory, and satisfactory sacrifice of Christ upon the crosse, with the whole work of our redemption: in the saving knowledge whereof hee protesteth hee will glory, and boast. For *Christ is made unto us wisedome, righteousnesse — that as it is written, He that glorieth, should glory in the Lord*: even to make boast of him all the day long, as the Psalmist speaketh. And the reason why *Paul* protesteth that hee will glory onely in the Crosse of Christ, is, because Christ crucified is the treasury and storehouse of the Church: seeing that in him are hid, not onely the treasures of wisedome and knowledge, *Colos.* 2. 3. but of bounty and grace, *Iob* 1. 16. and of all spirituall blessings, *Eph.* 1. 3. For first, by Christ crucified, we have reconciliation with God, remission of sinnes, and acceptation to eternall life. Secondly, we have the peace of God which passeth all understanding, peace with God, with Angels, with men, with our selves, with the creatures. Thirdly, we recover the right and title which we had in the creation to all the creatures and blessings of God, 1 *Cor.* 3. 22. Fourthly, all afflictions and judgements, cease to bee curses and punishments, and become either trialls, or corrections. Lastly, death it selfe is no death, but a sleepe: for all that die in the Lord, are said to sleepe, and to rest upon their beds. *Isa.* 57. 2. Indeed, if we look upon death through the glasse of the Law, it is the very downefall to eternall destruction: but if we consider it as it is changed by the death of Christ, it is but a passage from the transitorie life, to eternall life. Christ by his death hath taken away sinne, the sting of death: so that though it seize upon us, yet (having lost it sting) it cannot hurt us. So that in a word, in *Christ crucified*, are all things that a man can glory of. If wee would glory in knowledge, and wisedome; He is the wisedome of the Father, seeing that all treasures of wisedome and knowledge are hid in him: and therfore *Paul* desired *to know nothing* among the Corinthians, *but Christ and him crucified*, 1 *Cor.* 2. 2. for this knowledge is eternall life. *Iob.* 17. 3. If in the love and favour of great men: by him wee are highly advanced into the love and favour of God, *Eph.* 1. 6. If in honours and riches; by him we are made Kings and Princes: *Apoc.* 1. 6. If in liberties; by him wee are delivered from the hands of our enemies, Sinne, Satan, &c. *Luke* 1. 74. If in pleasures, comfort, and content: he is our felicitie, in him wee are complete, *Colos.* 2. By him we have right *to those things which eie hath not seene, eare hath not heard, neither can the heart of man conceive.* It may be said, why doth *Paul* glorie in the ignominious death of Christ, rather then in his glorious resurrection, triumphant ascension, and imperiall jurisdiction now sitting at the right hand of the Father? *Answ.* These are not excluded, but included in the Crosse: yet hee nameth the crosse rather then them. First of all, to shew that upon the crosse, Christ did fully finish the worke of our redemption: for being now readie to give up the ghost, he said, *It is finished. Iohn* 19. 30. this made *Paul* to desire to know nothing but Christ, and him crucified. For in his humiliation stands our exaltation, in his weakenes stands our strength; in his ignominie, our glory; in his death, our life. Secondly, to shew that hee was not ashamed of the crosse of Christ, though never so ignominious in the eyes of the world. It had beene no great thing for *Paul* to have gloried in the resurrection, ascension, wisedome, power, Majestie of Christ, wherein the world can and doth glorie. But to glorie in the shamefull, contemptible, accursed death of the crosse, was a matter of great difficulty, & the worke of faith, judging that which the world counts ignominious, to be most glorious: that which the learned Philosophers counted foolishnes, to be the wisedome of God. 1 *Cor.* 1. 24.

The Popish sort abuse this text two waies. First, in applying it to the *transient crosse.* Secondly, to the *permanent or materiall crosse.* To the *transient crosse*, in that they glorie in its

First, as having a vertue in it, (when it is made in the ayre,) to drive away divels. Secondly, being made in the forehead, to bee as an amulet against charmes, blastings, and other such like casualties. To the *materiall crosse*, when they adorne it with gold and jewels, & so cause it to bee caried in great pompe before them. When the *Crucigers* weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, & pray unto it, *Holy crosse, save us.* This is Popish and earnall glorying in the crosse; and not spirituall, in the death of Christ upon the crosse, of which only the Apostle speakes in this place.

The reason why hee would glory in nothing but in the crosse of Christ, followeth to be considered, in these words, *By which the world is crucified to me, and I unto the world.* It is taken from a double effect, which Christ, or the crosse of Christ, wrought in him: (for the words *δι' ὧ, by which*, may be referred to either indifferently.) The first, *to bee crucified to the world*: the second, *the world to be crucified to him.* By *the world*, wee are not to understand the frame of heaven and earth, nor the creatures, nor mankind: but honour, riches, pleasures, favour, wisedome, glory, and whatsoever is opposed to the kingdome of Christ, and the new creature. *To be crucified to the world*, is to be dead unto it, to despise and contemne it, to count all the glory of it to bee no better then dung, in respect of Christ and his righteousnesse, as *Paul* did, *Phil.* 3. 8. The world is said *to be crucified to us*, when it hates and persecutes us, and accounts us the filth and offscouring of all things. 1 *Cor.* 4. 13. Yet here observe that we are crucified to the world, & the world to us, by the vertue of the death of Christ, after a different manner. Wee are crucified to the world, properly by the Spirit of Christ, weaning our affections from the love of this world. The world is crucified to us, by the death of Christ, improperly, and by accident, in that wee are made such as the world cannot but hate and persecute: for seeing wee are made new creatures, and chosen out of the world, therefore the world hateth us. *Ioh.* 15. 19.

Here wee see who those are that can truly glory in the crosse of Christ, namely, those that are dead to the world, and the world to them: such as feele the power of the Spirit of Christ crucifying the flesh in them, with the affections and lusts. Others can no more glory of the crosse of Christ, than he that glories of the victorie, which his Prince hath gotten over his enemies, himselfe in the meane time being a vassall, and slave unto them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except hee also be crucified to the world, neither loving the world, nor the things in the world.

Thirdly, that to bee crucified to the world, is not to professe monasticall life, and to bee shut

shut up in a Monastery: but to renounce the world, and the corruptions that are therein, both in affection of heart, and practise of life.

Fourthly, wee are taught to cary our selves to the world, as crucified and dead men, not to love nor like it, to seeke or affect to, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof: and to be as dead men to our owne wicked wills, and to our carnall reason, letting them lie dead in us, and suffering our selves to bee ruled, ordered, and guided by the Spirit of God: making his will our will, his word our wisedome.

Fifthly, by this we may examine our hearts; for if wee have our affections glued to the world, and set upon the honours, pleasures, profits, and preferments thereof, wee are worldlings indeed: for they that are Christs are crucified with Christ, *Gal.*2.20. and have crucified the flesh, with the affections and lusts, *Gal.*5.24 and therefore must needs bee crucified to the world. A man that is hanged upon a gybbet, ceaseth from his thefts and murthers: so all they that are indeed crucified with Christ to the world, cease from their old offences. For as the Apostle reasoneth, if wee be risen with Christ, wee ought to seeke the things that are above, and not the things that are upon the earth, *Col.* 3.1.2. So if wee bee dead with Christ from the vanities of the world, wee ought as dead men to abstaine from all worldly lusts, which fight against the soule, 1 *Pet.*2.11.

15. *For in Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

Here the Apostle proves his former assertion, v.14. that hee neither did, nor ought to glory in any thing, save in the crosse of Christ, because nothing is of any account in the kingdome of God, but a new creature. And this hee proves by the removall of all those things, that are either opposite to, or divers from a new creature, signified by *circumcision* and *uncircumcision*: and withall hee laies downe two conclusions. The first is, that in *Christ Iesus*, that is, in the kingdome of grace, *neither circumcision, nor uncircumcision are any thing*, that is, are neither acceptable to God, nor availeable to salvation: Vnder these two, synecdochically comprehending all outward priviledges, and prerogatives, dignities and regalities, or whatsoever can be named: under *circumcision* comprising the preheminence of the Iew, and the profit of circumcision, which was much every way, *Rom.* 3.1. seeing that *to them appertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises*, *Rom.* 9.4. Vnder *uncircumcision* containing the Gentiles, with all their wealth, wisedome, strength, lawes, policie, & whatsoever is of high account, and glorious in the eyes of the world. All which he excludes and

A accounts as *nothing* in respect of regeneration. *For that which is highly accounted of among men, is abomination in the sight of God*, *Luke*, 16.15. Therefore, wisedome, wealth, nobilitie, strength, are nothing, 1 *Cor.* 1.26. Outward callings, as to bee King, or Kæsar, Prophet, or Apostle: Outward actions of fasting, almes, prayer: Nay, kindred and alliance, as to bee mother, or brother of Christ, is nothing: for if the blessed Virgin had not borne Christ in her heart, as she did in her wombe, she should never have beene saved, *Luke*, 11. 27.28. and if his kinsmen had not beene his brethren by spirituall adoption, as well as by naturall propagation, they should have had no inheritance in the kingdome of God, *Marke* 3.33, 35. Nay, the outward element of baptisme, without the inward grace, is of no force; for it is *not the washing away of the filth of the flesh* (that is acceptable to God) *but the stipulation of a good conscience, which maketh request unto God*, 1 *Pet.* 3.21. And if the communicant at the Lords table, doe not eate *panem Dominum*, as well as *panem Domini* (as *Augustine* speaketh) that is, if he doe not receive Christ spiritually by the hand of his faith, as he doth corporally receive the element by his bodily hand, he *receiveth unworthily, and so eateth and drinketh his owne judgement*, 1 *Cor.* 11.29. Now the reason why these outward things are nothing availeable, is, because the things that are accounted of with God, are spirituall and eternall, not temporall and carnall, as these are: which as they shall utterly cease in the kingdome of glory, *Math*, 22.30. (*for then Christ will put downe all rule, authoritie, and power*, 1. *Cor.* 15.24.) so are they not of any moment or account in the kingdome of grace, as *Paul* teacheth, 2 *Cor.*5.16. *Gal.*3.28. *Colos.* 3.11. It may be said, these priviledges and outward things, as Prince and people; master and servant: bond & free, &c. have place in the kingdome of grace, seeing Christian tie doth not abolish nature, nor civill policie. To which I answer, that man must bee considered two wayes; in respect of the outward, or inward man. Consider him as he is a member in civill society, as of the family, church, or commonwealth: there are sundry differences of persons, as bond, free; magistrate, subiect; poore, rich; &c. in which sense the Apostles exhortation taketh place, *Wives submit your selves to your husbands. Colos.* 3. 18. *Children, obey your parents*, v. 20. *Servants be obedient to your masters*. verse 22. But if man be considered in respect of his spirituall estate, as hee is a member of the invisible, or Catholike Church, under spirituall government, consisting *in righteousnesse, peace of conscience, and joy in the holy Ghost*, *Rom.* 14.17. there is no distinction of calling, condition, or sexe; *For we are all one in Christ*, *Galath.* 3. 28. *Christ is all and in all things*, *Colos.* 3.11. in that though we be many, yet are we but one body in Christ, *Rom.* 12.5. seeing wee are quickned with one spirit,

B

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Eph.

Ephes. 4.4. The Popish opinion therefore which teacheth that there bee some outward callings and actions which commend us to God, as, to leade a single life, to fast, to vow voluntary poverty, to performe regular obedience, to professe monkery, to be buried in a Friars cowle, or to abstaine from these & these meates, is here condemned, when *Paul* saith, that outward privileges will not serve the turne, and that *meat commendeth us not to God*, 1 *Cor.*8.8.

Againe, neither this, nor the like places, *Gal.*3.28. *Col.*3.11. doe any thing favour the Anabaptisticall fancy, of bringing in an anarchy, that is, an ataxy into Christian society, by taking away Christian Magistrates, and distinction betwixt Master and servant: for by the same reason wee may confound the sexe of man and woman, for *Paul* saith, *There is neither male nor female, but wee are all one in Christ*; the meaning thereof is this, that although in respect of our inward or spirituall estate before God, there be no such differēce: yet that hindereth not but there may bee in respect of our outward estate.

Further, wee learne from hence, that no man is to thinke highly of himselfe in regard of outward privileges, as birth, honour, wealth, favour, nor to glory in them, *Ierem.* 9. 23. Rich men must not bee high minded, 1 *Tim.*6.17. Nay, the King may nor lift up his minde above his brethren, *Deut.* 17.20. *Pauls* example is notable, who accounted all the privileges which hee had before his conversion, whilest he was a Iew, (as that he was a citizen of *Rome*, a Pharisee, a great Rabbin, instructed by *Gamaliel*, of the tribe of *Benjamin*, circumcised the 8. day, &c.) and after his conversion being a Christian, (as that he was an Apostle, taken up into the third heaven, &c.) to be as nothing, or worse than nothing, even as *losse* or *dung* in respect of being a new creature in Christ, that is, in respect of justification and sanctification. And therefore wee may not set our mindes too much upon outward things, as riches, honours, pleasures; seeing they are not availeable to salvation.

Besides, this teacheth all those that are but in meane and base estate, to bee content: for outward privileges availe nothing; outward wants and miseries hinder nothing. If a man be rich, he is nothing the nearer, and if he be poore, he is not a whit the further off: it is the povertie of the spirit, which makes a man rich in grace: for though the poore man be the rich mans slave, yet hee is the sonne of God, and fellow-heire with Christ: and though the rich man be the poore mans master, yet hee is the servant of Christ, as *Paul* saith, *He that is called, being a servant, is Gods free man: and he that is called being free, is Christs servant*, 1 *Cor.*7.22.

Lastly, this crosseth the opinion of the multitude, who think that if a man be increased in riches, graced with fauour, advanced

A with honour, that he is a godly, wise, religious man; and that religion which he professeth, is the truth. This is nothing else, but *to have the faith of our Lord Iesus Christ in respect of persons*, *Iam.* 2.1.

The second conclusion is, that the new creature is the onely thing that is acceptable to God. *Circumcision, & uncircumcision availeth nothing, but a new creature.* By the *new creature*, the Apostle understandeth the Image of God, or renovation of the whole man, both in the spirits of our mindes, and in the affections of our hearts, which is also called *the new man*. We shall the better conceive it by the contrary, namely, by the *old man*; which is, want of knowledge in the minde, and delight in ignorance: want of subjection and conformity in the will, and rebellion withall: want of holinesse in the affections, and proneness to evill. The *new man* then, is the restoring of all these defects. For the understanding hereof, consider that there are three things in the soule: The substance of the soule: the faculties or powers of the soule: and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but onely the qualities of the faculties: as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion, or jarre in the sound: therefore the qualities onely are renewed by grace. These qualities or habits, are either in the understanding, or will and affections. The quality in the understanding, is *knowledge. Colossians* 3. 10. *Ye have put on the new man, which is renewed in knowledge, after the Image of him that created him.* In the will and affections, they are principally two, *righteousnesse* and *holinesse*, both which are in truth and sinceritie without all hypocrisie. *Ephesians* 4.24. *Put on the new man, which after God is created in righteousnesse, and true holinesse*; where *holinesse* and *righteousnesse*, are opposed to concupiscences, and lust of the old man; *Truth*, (which hath relation to both) to spirituall guile, and dissimulation: so that each of these qualities, have two parts, a want of the contrary evill, and a positive qualitie or habite of goodnesse. *Holinesse* respecteth God, and containeth all duties of piety, contained in the first table: *Righteousnesse*, respects man, and the creatures, and comprisseth all the duties enjoyned in the second Table. *Truth* respecteth the manner how both the former are to be practised, *viz.* with an upright and sincere heart, free from all hypocrisie and deceit. These three making a perfect harmony in all the faculties of the soule: *Holinesse* performing all the duties of piety: *righteousnesse* the duties of humanity; *truth* seasoning both the former with sincerity.

B

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But (may some say) how is the new creature opposed to all externall things, or said to be of any force in the kingdome of Christ, seeing it is not availeable to justifie a man

before God, being stained with manifold imperfections? For answer whereof, wee are to know, that outward things are sometime opposed to Christ, and his righteousnesse, as *Colos.* 3.11. *There is neither Iew nor Gracian, circumcision nor uncircumcision, &c. but Christ is all, and in all things*: sometime to faith, as *Gal.* 5.6. *Neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love*: sometime to the new creature, or sanctification, as in this place, and 2 *Cor.* 7. 29. *Circumcision is nothing, &c. but the keeping of the Commandements of God.* But the sense is all one, for they are opposed to Christ, as to the matter of our justification: to faith, as to the instrument apprehending it: to the new creature, as to the signe of them both.

Further, where both here, and 2 *Cor.* 5. 17. the Image of God is called *a new creature*, or as it is in the originall [καινὴ κτίσις] *a new creation*; the meaning is not, that either the substance or faculties of the soule are created anew; but that the worke of regeneration is wholly to be ascribed to God alone, (not as though we were stocks or stones, without life or motion,) but because God doth create these new qualities in us, quickening us when we were dead in sinne, and working in us both the will and the deed, *Phil.* 2.13.

If regeneration then bee *a new creation*, it must needes follow, that before our conversion, we were not onely dead, but even flat nothing, in godlinesse and grace. By which we see what to judge of the *Semipelagian* heresie, which teacheth, that a man by an *internum principium*, may dispose himselfe to will that which is truly good: and that man is not starke dead in sinne, but onely sicke or wounded, and halfe dead, as the man which fell among theeves, *Luk.* 10. or as a prisoner that is shackled & manacled, who can walke of himselfe if his fetters be taken from him; so we (if Christ loose the chaines of our sinnes) have power of our selves to move our selves. Which doctrine we know is most injurious to the mercy of GOD, and most derogatorie to the merits of Christ, seeing it makes him in the worke of our salvation, to be but *causa removens, prohibens*, which (as Logicians teach) is but *causa sine quâ non*, which in truth is no cause at all. So that they make themselves their owne Saviours, and Christ to bee but an instrument whereby they save themselves: for if he doe but remove the impediement, they without any more adoe, are able to move and act themselves. When as the conversion of a sinner is as great a worke, as the creation of heaven and earth: for *Paul* calleth it here *a new creation*. Nay, here is a greater power required, (if I may so speake) than that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the lesse world, as our Saviour Christ signifies, *Marke* 2.9. *Whether it is easier to say to the sick of the palsie, Thy sinnes are forgiven thee, or to say, Arise, take up thy bed and walke?* yet the Holy Ghost seameth, of the two, to make it more difficult, to create a new heart, than a new world; in that speaking of the creation of the world, he saith it was made by the word of God, *By the word of the Lord the heavens were made, Psal.* 33.6. or by his fingers, *When I consider the heavens, the workes of thy fingers, Ps.* 8.3. or by his hands, *Ps.* 102.25 *The heaven: are the workes of thy hands.* But the redemption of man, and the conversion of a sinner, is said to be wrought by the *arme of God. Mary* in her *Magnificat* saith, *Hee hath shewed strength with his arme, Luke* 2.58. nay, he was faine to set his side to it, and it made him shed many a teare, and sweate as it were *drops of blood, trickling downe to the ground, Luke* 22. 44. Before our conversion wee are like the drie bones, *Ezekiel* 37. for as when the winde of God came upon them, bone came to bone, and were joyned with sinewes, and covered with flesh, and had their senses restored: so when the Spirit of God, like the Favonian winde, bloweth upon us, it reviveth us again, giving us a new life, new senses, a new heart, new wils, and affections: for *all old things passe away, and all things become new*, 2 *Cor.* 5.17. For it opens the eyes of our understanding, making us discerne of things that differ, *Ephes.* 1.18. *Phil.* 1. 10. it boareth a new eare of obedience in us, *Psa.* 40.6. and giveth us a new taste, not to savour the things of the flesh, but of the Spirit, *Rom.* 8. verse 5.

Further, this serves to detect the naturall Popery of the multitude, and of our owne hearts, when we perswade our selves (though faitely) that though we goe on in our sinnes, yet that we can repent when we list. When as the Prophet saith, *O Lord, I know that the way of man is not in himselfe*; and *Paul* saith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is *a new Creation*, 2 *Cor.* 5.17. *Augustine* saith well, *He that will grant pardon to him that repents, will not alway give repentance to him that sinneth.*

Againe, in the sense that *Paul* calleth the Image of God, *a new creature*, or the new man, and *corruption* the old man: wee grant, that our religion is new, and Popish religion is old. For as the new man is the restored Image of God, in which *Adam* was first created, though afterwards defaced by *his own inventions, Eccles.* 7.31. So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens devices. Albeit in *Tertullians* sense, ours is the old religion, and theirs the new: as the Image of God is the old man, and corruption the new.

Vse. If we be not changed in our lives, but remaine olde *Adams* still, even the same men we were before, in minding, willing, affecting earthly things, and fashioning our selves to the

Ier. 10. 23.

Qui dabit pœnitentiæ veniam, nõ dabit pœnitentiam.

Quod antiquissimum, id verissimum.

the guise of the world, wee are no new creatures, though we promise and protest never so much: wee are but hypocrites, deceiving others, and our selves also. For where this new creature is, there is a change in all the faculties and powers of soule and bodie: the minde is not set upon the world, but mindeth heavenly things; the will, affections, and conversation of the whole man is in heaven, *Philip.* 3.20. For the spirit of regeneration is like the leaven which a woman tooke and hid in three peckes of meale till all was leavened: for after the same manner, by a secret operation it altereth the minde, will, affections. *If any be in Christ*; (saith the Apostle) *hee is a new creature, olde things are passed away; behold, all things are become new*, 2 *Cor.* 5, 17. If therefore we be new creatures, why lead we not a new life? if we be changed in affection, why are we not changed in conversation?

But by this we may perceive, that all which are Christians in profession, are not Christians in conversation: all that are washed with the outward Element of water, are not washed with the inward baptisme, the laver of regeneration: as first, those that are as good fellowes, (that is) as bad as ever they were before, and make no conscience of sinne. Secondly, such as are no more but civill honest men, like those honest men which raised persecution against *Paul* and *Barnabas*, and expelled them out of their coasts, *Act.* 13.50. Thirdly, worldly wise men which savour of nothing but the world. Lastly, such as have some love and liking of the word, and are in some sort outwardly conformable thereunto, having some legall sorrow for sinne, arising from legall terrours: but have no thorow change nor renovation.

Lastly, we may not marvell if the world hate and maligne those that are new creatures, seeing they neither minde nor affect the same things. For there can bee no true love, where there is contrarietie of judgements, wills, affections; which hath beene, is, and will be, betwixt those that are borne of the flesh, and those that are borne of God, *Gen.* 3.15.

16. *And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.*

Here *Paul* commends this glorying in the crosse of Christ, and study of piety, in becomming a new creature, as the only rule of faith and manners, which all teachers and hearers were to observe and follow: Enforcing the keeping and observing of this double duty, by the fruit and benefit that comes thereby, specified here by *peace* and *mercy*. In the words two things are generally to be considered: First, the duty of walking, in these words, *As many as walke according to this rule*: Secondly, the reason or motive to the practice thereof, in these, *Peace shall be upon them, and mercy*: which is amplified by the generalitie thereof, that is, shall light upon *as many* as walke according thereto, and *upon the Israel of god*. The duty is, that we walke according to this canon, or rule; the * word translated *walke*, signifieth not simply to walke, but to walke warily and circumspectly (as it is expounded, *Ephesians* 5.15.) or to walke by rule, in order, and measure, without treading aside, but making straight steps to our feet. *Hebrewes.* 12. 13. *Pauls* rule which we must walke by, is faith in Christ, called here glorying in the crosse of Christ: and repentance towards God: called regeneration or the new creature: which is rightly called a rule of faith, and manners, of things to be beleeved, and practised, because by it all doctrines and actions are to be examined: nay, the Scripture is therefore called *Canonicall*, because it sets downe an expositiõ of this rule; there being nothing from the first chapter in *Gen.* to the last words in the *Apocal.* which aimeth not at one of these two, either repentance towards God, or faith in Christ.

Here all ministers are taught what rule to follow in preaching the word, or building the Church of God, namely faith, and repentance, the doctrine of the crosse, and conversion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, shewes that we are travellers or Pilgrims, that this world is a strange country, that we are to goe to another, that the world is an endlesse labyrinth, in which we shall for ever lose our selves, except we be guided by this rule.

And here we see that there is a certaine rule for the regulating of all things appertaining to faith and manners, though we cannot apply it, nor use it as we should: The fault is in us, not in the rule.

Whereas *Paul* saith, as many as walke according to *this rule*; he shewes that Christians have but one onely rule which they are to follow, and according to which they must frame their lives; for the Apostle exhorts us that we *all proceed by one rule, Philip.* 3. 16. Therefore the Papists doe notoriously offend not onely in wresting, perverting, and breaking this rule, but in making other new Lesbian rules, which they prescribe as necessary to be followed: as the rule of *S. Francis*, of Saint *Dominick*, *S. Austen*, *S. Ierome*, &c. holding one mans baptisme better than another, one mans profession holier than another, one mans rule perfecter than another: following any rule rather then Christs, and so divide the seamelesse coate. And that these sundry rules of Monkes are vaine & wicked it may appeare: First, because they agree not with this rule of *Paul*, they being many, it but one: it directing and leading to Christ, they leading to by-paths, obscuring the merit of Christ, and prescribing many things partly frivolous, partly impious, contrary to faith, and

* στοιχοῦσι.

and good life. Secondly, in that they agree not among themselves; every sect having his owne proper orders, and contending their owne to be better, holier, perfecter than the rest. Thirdly, in that they divide into divers sects those that ought to be all one in Christ, for which cause *Paul* cals the Corinthians carnall, in holding some of *Paul*, others of *Apollos*, 1. *Corinth.* 3. 4. For how can they be spirituall, who in speech, action, habite and attire, profession and conversation, professe nothing but schisme and dissention? *Ierome* against the Luciferians saith, *Siculi audieris eos qui dicuntur Christiani, non à Domino Iesu Christo, sed à quequam alio nuncupari, puta Marcionitas, Valentinianos, Montenses, Campates, scito non ecclesiam Christi, sed Antichristi esse Synagogam*: that is, *wheresoever thou shalt heare those that are called Christians, not to have their name from our Lord Iesus Christ, but from some other, as Marcionites, Valentinians, Montenses, Campates, know thus much, that are they not the Church of Christ, but the Synagogue of Antichrist.* Nay further, solitary life in leaving the society of men, and sequestring themselves from all company, which is the ground, and generall practice of Monkish Eremites (for Cœnobites to speak properly are no Monkes, as the word teacheth) is against the very light of nature it selfe. First, because it is naturall for men to live together; nay, it is the ground of the family, the Church, and common-wealth. There was never nation so barbarous or savage, but endeavoures to live together, by associating themselves in cities; townes, villages, cave, woods, tents, or some other way, according to the custome of the country: which generall practice of all, argues the impression of nature in all. Secondly, speech is given men for this end, that they might converse together: for it were little or nothing availeable if men should live alone, and converse with none. Thirdly, sundry vertues bestowed upon men, as justice, fortitude, love, and friendship, should be given in vaine, if men should live solitary, sequestred from all company. Fourthly, mans imbecility argues thus much; for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes: other with teeth, feathers, swiftnesse, &c. man is borne feeble and naked, not able to provide or defend himselfe, but onely by helpe of others: which is an argument that hee is borne to live in civill society, and to bee holpen by others. Lastly, man is borne to doe good to himselfe and others, in some estate and calling, 1. *Corinthians* 7. but he that liveth alone can doe no good to others, nor receive good from them: For whereas they pleade for themselves, that they leave their particular callings, and betake themselves to Hermetages, that so they may renounce the world: I answere, that to renounce the world, is not to leave their places and callings,

A whereunto God hath called them, but *to renounce the corruption that is in the world, through lust*, 2 *Pet.* 1. 4. These and the like reasons made the Philosopher to say, that he which left the society of men, and betooke himselfe to a solitary life, was either a god, or a beast.

Arist. Politic. 1. cap. 1.

By this we may see what Lesbian rules they follow; and how that which they account the highest degree of perfection, is in truth the depth of abomination: for it hath beene the cause of much wickednesse, as of idlenesse, hypocrisie, whoredome, sodomitry, besides the cruell murdering of many poore innocents. Therefore let neither their hypocrisie, nor the Churches pretended authority, nor the long received custome, any thing

B move us; but that leaving them, we follow the rule of *Paul* in this place: for they that walke accoording to it, *peace shall be upon thee, and mercy.* By *peace* wee are to understand outward peace, as prosperity, and good successe in all things we goe about. For *whatsoever they doe, shall prosper*, *Psal.* 1. 3. And peace with the creatures; as first with the good Angels, *Colos.* 1. 20. who *are ministring spirits, sent forth to minister, for their sakes that shall be heires of salvation, Hebr.* 1. 14. *Pitching their tents about them, Psal.* 34. 7. *And bearing them in their hands as a nurse her childe, Psalme* 91. 12. Secondly, with the godly. The Prophet

C saith, that in the kingdome of Christ, *The wolfe shall dwell with the Lambe, the Leopard shall lye with the Kid &c.* that is, men of fierce, savage, and wolvish natures, shall be so changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they seeke to live in peace, as *David* saith of himselfe, *I labour for peace, Psalme* 120. verse 7. partly because God so inclines their hearts, as that they are peaceable. Lastly, with the beasts of the fields, and all the creatures. The Lord promiseth to make a covenant with the wilde beasts, and fowles of the heaven, in behalfe of his people, that they may sleepe safely, *Hosea* 2. 18. But the peace which is principally meant in this place, is *peace of conscience*, which passeth all understanding, *Philip.* 4. 7. Which is peace with God, being reconciled

D and at one with him. *Rom.* 5. 1. *Being justified by faith, we have peace with God.* And peace with our selves, which is threefold, as it is opposed to a threefold dissention in man. The first is, when the will and affections renewed by grace, are obedient to the minde enlightened by the Spirit, and at peace therewith: opposed to the dissention that is betwixt rebellious affections, and naturall reason. The second is, when grace (though strongly assailed) giveth corruption the foile, whereupon followeth the calming and quieting of the minde, opposed to the combate betweene the flesh & the spirit. The third is, when the conscience perswaded of remission of sinnes, and recon-

Esa. 11. 6.

reconciliation with God, ceaseth to accuse, terrifie, and begins to excuse, and comfort us, opposed to the conflicts that a distressed conscience hath with legall errours, and the anger of God. By *mercy* (which is the cause of this peace) are understood, all spirituall blessings, which flow unto us from the love, and favour of God in Christ, as remission of sinnes, justification, sanctification, and eternall life it selfe. The words *upon them* have a great emphasis, signifying, that these blessings come downe from heaven, and light upon them that follow this rule, and that they cannot be hindered by the malice of men.

Let the Pope then anathematize, curse, & excommunicate us, both Prince and people, because we treade not in the steps of his faith, but of the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apostle: for we need not feare his thunderbolts nor curses, seeing *the causelesse curse shall never come, Prov.* 26. 2. for what though he curse, if God doe blesse? It was the thing that comforted *David* being cursed of his enemies, in that *though they did curse, yet God would blesse, Psal.* 109. 28. and let us comfort our selves in this, that *he will curse them that curse his people, Gen.* 12. 3.

Againe, if peace and mercy shall bee upon them that walke according to this rule, then wrath and indignation shall light upon those that follow any other rule, or devise any other way, or set downe any other meanes of salvation besides, or contrary to this. False therefore is the opinion of *Puckius*, that if a man leade an outward civill life, he may bee saved in any religio, the Iew in his Iudaisme, the Turke in his Mahomerisme, the heathen in his Paganisme. For they that walke not in this way, according to this rule, do but weary themselves in endlesse Labyrinths: and so

C walking without line or rule in *their crooked ways, shall be led with workers of iniquity, when as peace shall be upon Israel, Psalm.* 125. 5. Other uses are made of mercy and peace, *Pag.* 11. and 12. 10 which places I referre the reader.

The Apostle addeth; that peace and mercy shall bee upon them all that walke according to this rule, *and upon the Israel of God.*

D There is a double Israel mentioned by *Paul*, *Israel according to the flesh*, 1 *Cor.* 10. 18. and *the Israel of God*: as there is a twofold Iew, one outward, in the flesh: another inward, in the spirit, *Romanes* 2. 18, 19. By *the Israel of God*, the Apostle meaneth all such as are like to *Nathanael*, who was *a true Israelite, in whom there was no guile, Ioh.* 1. 47. whether they bee the faithfull Gentiles, and beleeving Iewes. And he makes mention of the Israel of God, partly by reason of the adversaries, who braggeded so much of their father *Abraham*, and that they were the onely true Israelites; and yet were no Israelites, because they trod not in the steps of the faith of *Abraham*; partly for the weake converts, who thought it a

A hard thing to be severed from the society of those, to whom the promises were made; partly for us Gentiles, that we might know, that *all are not Israel, which are of Israel, Rom.* 9. 6. but that all those which are of faith are blessed with faithfull *Abraham, Gal.* 3. verse 9. seeing that God is no accepter of persons, *Act.* 10. 34.

B 17. *From henceforth let no man put me to business; for I beare in my body the markes of the Lord.*

Here the Apostle layes downe his last admonition, preventing an objection that might be made by the false apostles, or the Galatians. For whereas it might be said, that *Paul* sought himselfe and the world, shunned persecution, and therefore joyned circumcision to Christ, to please the Iewes, and followed not his owne rule, v. 16. hee takes away this objection with great authority, whe hee saith, *From hencefoorth let no man put me to business*: And withall he addes a reason of it; *For I beare in my body the markes of the Lord Iesus*: as if hee should say, The bonds, the imprisonments, the stripes, wounds, and scarres in my body, doe sufficiently testifie my fidelity in my ministery, for if I had preached circumcision, I should not have suffered persecution, the words may be, and are taken in a double sense. First thus, The false apostles, and you Galatians (by their instigation) have beene troublesome unto mee, by false accusations, and slanderous imputations, as that I taught circumcision and the observation of

C the ceremoniall Law, as a thing necessary to salvation, and so you have made a revolt from my doctrine, and by that meanes have doubled and tripled my labour and paines among you: but from henceforth cease to be troublesome unto me, you may take experiment and proofe from mee: the markes that I beare in my body doe sufficiently witnesse and seale the truth of my doctrine, and my fidelity in mine Apostleship, as also whose Disciple I am, *Moses* or Christs, and what rule I follow, Iudaisme or Christianisme. Secondly, they carry this sense, I have said, that they which walke according to this rule, in glorying onely in the crosse of Christ, *Peace shall be upon them, and mercy, and upon the Israel of God*: And I say againe and againe, that we ought to strive and contend for it, to observe and keepe it, as a thing most necessary to salvation: *τὰ λοιπὰ*, as for other things not necessary to salvation, as circumcision, &c. *Let no man trouble mee* in the execution of mine Apostolicall function, or hinder the course of the Gospell, by urging any other doctrine or ceremony contrary or diverse from this, as necessary to salvation; This one thing is necessary, other things are needlesse and fruitlesse in comparison, therefore neither I, nor the Church of God ought to be troubled with them. This latter sense I take to be more agreeable to the text. Some make

the sense to bee this, I have had many troubles and conflicts, and have many markes and scarres in my body, inflicted by persecutors; therefore, bee no more troublesome unto me: for it were too much to adde wormwood to my gall, affliction to affliction. Here wee see the condition of the Apostle, and the estate of all faithfull Ministers; that it is full of troubles and molestations. For as they are accounted men of turbulent spirits, disquiters of the State, as *Elias* was, 1 *King.* 21. and *Iohanan*, chapter 15. 18. and *Paul*, *Act.* 16. 20. and 21. 28. So they are most troubled with factious opposers and false teachers, who labour to bring into the Church, things partly needlesse and superfluous, partly hurtfull and pernicious. Thus the false apostles troubled the Pastours and Church of Galatia, *Galat.* 5. 10. and the Churches of Antiochia, Syria, Cilicia, *Act.* 15. 24.

Secondly, consider how that the most and greatest troubles of the Church, have beene for matters not of substance, but of circumstance, partly not necessary, partly contrary to the rule: which notwithstanding have beene urged with fire and sagor, as things most necessary.

Lastly, he that stands forth for the defence of Gods truth (as *Paul* did, and all Ministers ought to doe,) must let goe all circumstances, and looke to the substance. Not with *Martha* to trouble himselfe about many needlesse things, when as one thing onely is necessary. C

Luke 10. 14.

The reason followeth in these words: *For I beare in my body the markes of the Lord Iesus.*

The word in the Originall translated *markes*, doth properly signifie prines with an hot iron. But it is here used generally to signifie any blemish, skarre, or marke whatsoever, whether such as were wont to bee set upon servants bought with money, (which among the Iewes was a hole in the eare pearced with an aule, *Exodus* 21. 6. *Deut.* 15. 17.) or upon slaves taken in the warres, as the Samians set upon an Athenian captive the signe of an Owle: and the Athenians upon a Samian the signe of a ship. Or upon malefactours, as a hole in the eare, an F in the forehead, a brand in the hand. Or such a marke, as some thinke was set upon *Cain*, *Gen.* 4. 15. or the marke of God, *Ezech* 9. 4. or of the beast, *Apoc.* 16. 2.

Stigmata.
Vid. Lipsium de militia Romana. lib. 1. dialog. 9.

The markes of Christ are of two sorts, either *inward* and *invisible*: or *outward* and *visible*. The *invisible markes* are two. The first, is Gods eternall Election, which is called Gods *seale* or *marke*, 2 *Tim.* 2. 19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.* All the Elect are marked with this marke, *Apoc.* 7. and by it Christ knoweth and acknowledgeth them for *his sheepe*, *Iohn* 10. The second is regeneration, or the imprinting of the defaced Image of God in the soule. By this marke (which is *the true indeleible character*, never to bee blotted out) are all beleevers sealed, 2 *Cor.* 1. 22. *Eph.* 1. 13. these inward invisible markes of Election and Regeneration, are in the soule, and therefore not here meant: for he speakes of bodily marks, *I beare in my body the markes.* The outward visible markes are twofold: *Typicall*, or *Reall*. *Typicall*, as circumcision, which was a marke set in the fore-skin of the flesh, *Rom.* 4. 11. The blood of the Paschall Lamb, wherewith the houses of the Israelites were marked, when the first borne of the Egyptians were slaine by the destroying Angell. And baptisme is of the same kinde: for by Baptisme Christians are distinguished from Iewes, Turkes, Infidels whatsoever. *Reall markes* of Christ, are either in his *naturall*, or in his *mysticall body*. In *his naturall body*, the wounds which were given him in his hands, feet, and sides; which he shewed to his Disciples after his resurrection, *Ioh.* 20. 27. which, whether they be now to be seene in his glorified body (as some affirme) or abolished (as others,) I leave to the Reader, as a thing uncertaine, and meerly conjecturall, seeing there is nothing in Scripture either for it, or against it, that doth necessarily conclude it. But of these markes the Apostle speaketh not in this place. The markes in his *mysticall body*, are those which are in his members; as wounds, skars, whippings, maimednesse, &c. of which we reade, 2. *Cor.* 4. 10. *Every where we beare about in our body the dying of the Lord Iesus*: and, 2 *Cor.* 11. 24, 25. *Five times received I forty stripes save one: I was thrice beaten with rods, once stoned, &c.* And these the Apostle here calleth *the markes of Christ*, because they are inflicted for the profession of Christ, and the Gospel: as the wounds and skars of a souldier may be called his Princes wounds and skars, because they are had in his cause and quarrel. Now those in his naturall body differ from these in his mysticall: First, in that they are meritorious, for *by his stripes wee are healed*, 1 *Pet.* 2. 24. These in his mysticall body are glorious in the sight of God (as the death of his Saints is,) yet not meritorious. Secondly, those in his naturall body, were prophesied of before in particular, *Psal.* 22. 16. *They pearced my hands and my feet.* These in his mysticall body onely in general, that we should be conformable unto him.

In this place *Paul* speaketh of the latter onely: which were in his own person, & this hee doth, not to put any merit in them, (as Saint *Francis* did) but to testifie himselfe to bee a faithfull servant of Christ. And he further meets with the false apostles, who would needs have had the Galatians circumcised, that so they might glory in the flesh, as having set the marke of circumcision in the fore-skin of their flesh. As if he should say, I set not markes in other mens flesh, to glory of them, as the false apostles doe, but I beare about in my body the markes of the Lord Iesus, these are the signes of mine Apostleship, and

and arguments of fidelitie in my Ministerie, which I set not in other mens flesh, but have in mine owne.

Here we see what we are to thinke, & what use wee are to make of the wounds, skarres, and blemishes, that are in any of the Saints for the profession of the truth. First, that they are the sufferings, wounds, and markes of Christ himselfe (as *Paul* teacheth them here, and *Colos.* 1. 24.) seeing they are the wounds of the members of that body, whereof he is the head. Secondly, they have this use, to convince the consciences of persecutors, and wicked men, that they are the servants of Christ, which suffer thus for righteousnesse sake, for which cause they are here mentioned by *Paul*. Thus hee proves himselfe to bee a member of Christ by the affliction which hee suffered for his sake. 2 *Cor.* 12. Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to bee ashamed of them, no more then souldiers of their wounds and skarres: but rather in a holy manner to glory of them as *Paul* did. For as it is a glory to a souldier to have received many wounds, & to have many skarres, in a good cause, in his Princes quarrel, & for the defence of his country: So it is a glory for a Christian souldier to have the markes of the Lord Iesus in his body, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore *Constantine* the great, (as the Ecclesiasticall Historie records) kissed the holes of the eyes of certaine Bishops, (which had them put out by the Arrians, for the constant profession of the faith of Christ) reverencing the verture of the holy Ghost which shined in them. G

This makes nothing for the *fratres flagellantes*, who glory in the markes which they make in their flesh, by whipping of themselves. For first, it is not the punishment (as *Cyprian* saith) but the cause that makes a Martyr. Secondly, the markes which men set upon themselves contrarie to the Law, Levit. 19. 28. are not *the markes of the Lord Iesus*: but those onely which are set upon them by others, for the profession of the truth. Thirdly, this whipping and afflicting of themselves, being but will-worship, in not sparing of the bodie, *Colos.* 2. 23. is no better accepted of God, then the superstitious practice of *Baals* priests, lanching themselves with knives, till the blood gushed out. 1 *King.* 18. 28. D

Againe, if this be the glory of a servant of Christ, and a note of constant profession, what shall we say of them, who have not onely their consciences seared with a hot yron, but by drinking, whoring, rioting, &c. get the markes of *Bacchus* and *Venus* in their bodies? For if these bee the markes of Christ, those must needs be the markes of Satan.

Lastly, hence we are taught a speciall duty, and that is, to suffer bodily affliction in the profession of the truth: and though bonds and imprisonment abide us in all places, not to passe for them, so that wee may fulfill our course with joy, according to *Pauls* example, both here, and *Act.* 20. 24. as also his commandement to *Timothie*, *Suffer affliction as a good souldier of Iesus Christ.* 2 *Tim.* 2. 3. The reasons are these. First, by suffering bodily affliction, wee are made conformable unto Christ, and fulfill the rest of the afflictions of Christ in our flesh, *Colos.* 1. 24. Secondly, they teach us to have a sympathy and sellow-feeling of the miseries of our brethren, to remember those that are in affliction, as though we also were afflicted in the body. *Heb.* 13. 3. Thirdly, our patient enduring of affliction, doth not onely serve as a president and example to others to suffer patiently, but also is a notable meanes to confirme them in the truth. 2 *Cor.* 1. 6. *Phil.* 1. 14. Lastly, they serve to scoure us that are earthly vessells, from the rust and filth of sinne, that cleaves so fast unto our nature.

18. *Brethren, the grace of our Lord Iesus Christ, be with your spirit, Amen.*

Here, the Apostle concludes his Epistle with his usuall farewell, commending the Galatians to the grace of God, and wishing unto them all things *appertaining to spirituall life and godlinesse*. 1 *Pet.* 1. 3. which hee signifieth here by *grace*. There is a twofold grace mentioned in Scripture, Grace which makes a man gracious or acceptable to God, *gratia gratum faciens*: and grace which is freely given, *gratia gratis data*. *Gratia gratum faciens*, is the favour and love of God, whereby he is well pleased with his elect in Christ, and this grace is in God himselfe, and no qualitie infused or inherent in us: and it is truly called *the first grace*, as being the cause of all other subsequent grace. *Gratia gratis data*, is the free gift of God bestowed upon men, whether naturall, or supernaturall: Naturall, either in the state of innocencie, before the fall, as originall justice, &c. or in the state of Apostasie, since the fall, as the gift of humiliation, *Iohn* 1. 9 and such like. Supernaturall, either common gifts, as the gift of miracles, Prophecying, tongues, &c or saving graces, as the grace of election, effectuall vocation, justification, adoption, glorification, &c. all which are called *the second graces*, because they flow from the first, as the streame from the fountaine. Thus *Paul* distinguisheth them, *Rom.* 5. 15. calling the former *the grace of God*, the latter *the gift by grace*. Now grace in this place is not to bee restrained onely to the benefit of our redemption, as it is, 2 *Cor.* 13. verse 13. where the grace of Christ is distinguished from the love of God, and communion of the holy Ghost: but to bee understood of the favour and love of God, which is the *first grace*, and of the saving grace of regeneration, which is the *second grace*, *or the gift by grace*. And it is called *the grace of our Lord Iesus Christ*;

first, because he is the fountaine of it, *Iohn 1. 16. Of his fulnesse all we have received, and grace for grace.* Secondly, because he is the conduit or pipe, by which it is conveied unto us. *Iohn 1.17. Grace and truth came by Iesus Christ*: for he is our propitiator by whom alone wee receive *grace*, that is, the favour of God, and reconciliation: *for grace*, that is, for the favour and love which God the Father bare unto his Sonne; wee being accepted of God, and *beloved in his Beloved. Ephe. 1. 6.* Christ is further called [*our Lord*] in five respects. First, by right of creation *Iob. 1. 3. All things were made by him.* Secondly, by right of inheritance. *Heb. 1. 2. He is made heire of all things. Psal. 2. 8. I will give thee the Heathen for thine inheritance, and the ends of the world for thy possession.* Thirdly, by right of redemption. *1. Cor. 6. 20. Ye are bought with a price*, which is neither silver nor gold, but the precious blood of Christ. *1 Pet. 1. 18. 19.* And this he performed by a double right, namely, *by right and propriety*, as a King redeemes his subjects, the master his servants: or by *right of affinitie*: as the father may redeeme the sonne, one brother another, and one kinsman another. Fourthly, by right of conquest. *Luke 11. 21. When a strong man armed keepeth his pallace, &c. But when a stronger then he commeth upon him, & overcommeth him, hee taketh from him all his armour wherein he trusted, and divideth the spoile.* Lastly, by right, of contract and mariage, *Hos. 2. 16. Thou shalt call me Ishi, and shalt not call me Baali*, & verse. 19. *I will marrie thee unto mee for ever in righteousnesse, judgement, mercie, and compassion, I will marry thee unto me in faithfulnesse, and thou shalt know the Lord.*

The Apostle proceedes and saith, the grace of our Lord Iesus Christ *bee with your spirits*. For the better understanding of which phrase, we are to know, that Man consisteth of two essentiall parts, of *soule*, and *body*. *Eccle. 12. 7. Dust* (that is, the body) *returnes to the earth, whence it was taken: and the spirit returnes to God that gave it.* Albeit the Apostle elsewhere divideth man into three parts, *spirit, soule*, and *bodie*, when he praieth for the Thessalonians, *That their whole spirit, and soule, and body, may bee kept blamelesse, unto the comming of Christ.* Where he subdivideth the soule into two parts, into reason or understanding, which he calleth *the spirit*: will or affection, which he tearmeth (by the common name agreeing to both) *the soule*: God having given reason to see, and will to seek after that which is good: that reason having eyes might guide the will that is blinde, and goe before, that it might follow. So that the spirit and soule are not two severall substances, but one and the same (even as the body and the flesh are one body) and yet are they distinguished, for doctrine sake. *Hebr. 4. 12*, the word of God is said to *enter through, even to the dividing asunder of the soule and the spirit*: and *Eph. 4. 17. 18.* the Apostle distinguisheth the soule into three

1 Thes. 5. 23.

A Faculties, *the minde, cogitation, heart*: when he saith the Gentiles walked in the vanities of their mindes, and had their cogitations darkened, because of the hardnesse of their hearts: by *minde*, meaning the *hegemonicall* part or understanding: by *cogitation*, the inward senses, as memory, phantasie, &c. and by *heart*, the affections.

Now by *spirit* in this place, is not meant the understanding alone, but by a *synecdoche*, the whole man is understood, albeit the soule principally be meant, because it is the proper subject of grace: for grace being a spirituall thing is placed immediately and properly in the spirit, or minde of man; and in the body accidentally, where it doth bewray it selfe by outward actions. Secondly, for that, as the seate of grace is in the minde, so the sense and apprehension of it is there likewise, and not in the body. Thirdly, as *Theophylact* saith *Non ait vobiscum, quid ita? abigens eos a rebus insce, arguesque non a lege hos spiritum, sed à gratia accepisse*. So that, it is all one, as if he should have said, *The grace of our Lord Iesus Christ be with you all*, as it is *Phil. 4. 23.* and *2 Thess 3. 18.* as it may appeare by the like: for that farewell which *Paul* gave *Timothie* in his latter Epistle, *The Lord Iesus Christ be with thy spirit. 2 Tim. 4. 22.* is all one with that in the former, *Grace be with thee. 1 Tim. 6. 21.* And that salutation *Philem: 25. The grace of our Lord Iesus Christ be with your spirit*, is all one with that *Colos. 4. 18. Grace be with you.*

B

C Hence that phrase and forme of speech in our English Liturgie, or Common prayer booke (though misliked by some, and cavilled at by others) hath his warrant & ground, when the Minister saith, *The Lord be with you*, and the people answer, *And with thy spirit*, wishing the same to him, that hee to them, that God would bee with his spirit, that is, with him.

Againe, marke how the Apostle as he did beginne with grace, chap. 1. 3. so he doth end with grace, to teach us first of all, that our salvation is placed in it alone, for the beginning, the progresse, and the accomplishment thereof: for election is of grace, *Rom. 11. 5.* and vocation is of grace, *2 Tim. 1. 9.* and justification, *Rom. 3. 24.* and glorification, *Rom. 6. 23.* Secondly, that Christ is to have all the glory of this grace, whereby wee are so highly advanced into the favour of God, both for the beginning, continuance and ending, without ascribing any part thereof to our selves, or any other creature. Thirdly, that all our salutations and greetings, our adieus and farewels, ought to be grounded in the grace of Christ, otherwise they are but carnall: and therefore the Apostle biddeth the Christians to salute one another *in a holy kisse*, or (as *Peter* speakes) with *the kisse of love. 1 Pet. 5. 14.*

D

Rom. 16. 16.

This confutes the Popish Doctors, who doe not onely ascribe the beginning of their salvation to themselves, in co-working with God

God in their first conversion: but also the end and accomplishment of it, by workes of condignitie, which (as they say) are meritorious of eternall life.

Further, observe, with what *emphasis* the Apostle concludes his Epistle: first, opposing Christ the Lord of the house, to *Moses* who was but a servant in the house. Secondly, the grace of Christ to inherent justice, and merits of workes. Thirdly, the spirit, in which he would have grace to be seated, to the flesh, in which the false Apostles gloried so much. Lastly, brotherly unity one with another, implied in the word *brethren* to the proud and lordly cariage of the false Apostles over them.

Heb. 3. 5. 6.

The Conclusion.

In the end of all, it is added, in the *Greeke*, and *Syriacke* copies: that this Epistle was *written to the Galatians from Rome*. Which postscript seemes to be erronious and false: for first, there is not a little in the whole Epistle, that giveth the least inkling that it should have been written from *Rome*: whereas in all the rest, which are written from thence, *Paul* makes mention of his bonds, and imprisonment. Secondly, the variety of copies, argues the uncertainty of it, seeing in some copies it is said to have beene sent *from Ephesus*, as *Caietane* and *Hyperius* affirme in their Commentaries upon this place. Thirdly *Baronius* (if his authorities bee of any weight in this case) affirmeth that it is not likely or credible that it was written from thence. But, bee it granted that this post-script were true indeede; yet it is no part of Canonicall Scripture, as not being written by the Apostle; but added afterwards by the scribes which copied out the Epistles. Neither is this onely true of post-scripts, but also of Inscriptions or Titles prefixed before Epistles, they are no part of holy writ. This may easily bee proved in particular: for first, touching post-scripts, the Greeke copies agree in this, that the first Epistle to the Corinthians, was *written from Philippi and sent by Stephanas, Fortunatus, Achaicus, & Timotheus*: when as it is certaine, it was written from *Ephesus*, For first, chap. 16. v. 5. hee saith, *He will come to them when he shall goe through Macedonia.* Therefore *Paul* was not then at *Philippi*, a chiefe citie in *Macedonia*. Secondly, in the 19. v. of the same chapter, he saith, *All the churches of Asia salute you*, which shewes plainely, that when *Paul* writ this Epistle, he was at *Ephesus* in *Asia*, nor at *Philippi* in Europe. Thirdly, v. 8. he saith *he will abide at Ephesus till Penticost*, therefore hee was not then at *Philippi*. Fourthly, that it was written before the tumult in *Ephesus* raised by *Demetrius* and his complices, and so consequently before his comming to *Philippi*: as also that it was sent by *Timotheus* and *Erastus*, it is manifest, v. 10. of that chapter, being compared with *Act. 19. ver. 21. 22.* Lastly, the *Syriacke*

Annal. tom. 1. p. 6. 57. l. 26. Antwerp.

A translator agreeth with me in affirming that it was written from *Ephesus*; and so doth *Baronius Annal. tom. 1. pag. 494. l. 39.* Againe, the post-script of the 2. to the Corinthians hath, it was *written from Philippi of Macedonia, and sent by Titus and Luke*: whereas the *Rhemists* (if we may give any credit to their testimony, who elsewhere make titles part of the Canonicall Scripture) say, it was *written at Troas*, as it is thought. And *Baron. Annal. Tom. 1. pag. 590 l. 51. Antwerp.* thinkes it was written at *Nicopoli*, upon this occasion, that in his former Epistle from *Ephesus*, promising to come unto them as hee passed through *Macedonia*, and comming not, *1 Cor. 16.* hee doth in this excuse himselfe, *2 Cor. 1. 15, 16, 17.* compared with the *2 Cor. 7. 5.* Neither is it a good reason to prove that *Titus* caried this Epistle (as it is in the post-script) because *Paul* saith, *Hee sent Titus to them, and another with him, 2 Cor. 8. 18. 22. & 12. 18.* for *Paul* speakes of *Titus* his comming unto them before that time; neither may it bee thought that *Titus* was sent the second time unto them, considering that departing from *Macedonia*, and taking *Titus* with him, he left him in *Crete*. See *Cæsar Baron. Annal. tom. 1. Antwerp. pag. 591. l. 40.* Besides, the *Rhemists* controll the subscription of the first Epistle to the Thessalonians, which hath it thus, *the first Epistle to the Thessalonians, written from Athens*. For in their preface, they are bold to affirme, that *it seemeth rather to have been written at Corinth, then at Athens*: and they give this reason of it, because after the sending of *Timothie* to *Thessalonica*, *Paul* and he met not at *Athens* againe, but at *Corinth*, and *Baronius* affirmeth, that it seemeth to have beene written presently after that *Sylas* and *Timotheus* came to him to *Corinth*, out of *Macedonia*, by comparing *Act. 18, 5.* with *1 Thess. 3. 6. Annal. tom. 1. pag. 457. l. 1.* And *Emmanuel Sa* doth censure the Syriacke post-script, which saith it was sent from Athens by *Timothie*, seeing that *Timothie* was then absent. The like they affirme in the argument of the second Epistle: for albeit the Greeke post-script hath it, that it was written from *Athens*, yet they rather thinke it was *written from Corinth*, where *Paul* aboad a yeare and six moneths, *Act. 18. 11.* because the title is like unto the first Epistle, *Paul and Sylvanus, and Timotheus, &c.* And *Baronius* saith, that it should be written from Athens, *impossibile est affirmare*; because it was written soone after the former, as may appeare by the inscription, *Paul, and Sylvanus, and Timotheus*, (they continuing together:) but the former was written from *Corinth*, (as hath beene proved) and therefore the latter: specially considering that *Paul* went thence from *Athens*, and abode at *Corinth*, a yeare and a halfe, and returned nor backe againe to *Athens*, but went to Ephesus, *Annal. tom. 1. pag. 457. l. 28.*

Adde hereunto, that whereas the post-script of the 1. to *Timothie* saith, it was *written* from

from Laodicea the chief city of Prigia Pacaciana: the Rhemists notwithstanding in the argumẽt affirme, that it is uncertaine where it was written: and though it be commonly said to have beene written at *Laodicea*, yet it seemeth to be otherwise, because it is like he was never there, as may be gathered by the Epistle to the Colossians, which was written at Rome in his last trouble, a little before his death: for *Colos*. 2. 1. *Paul* seemes to insinuate that he was never at that *Laodicea of Phrigia*, neare to Colossos, and Hierapolis, and that they never saw his person. Besides, neither *Pliny* (who writ after *Paul*) nor any other ancient classique Author, doth make mention of *Phrigia Pacaciana*: so that it seemeth to have beene so called long after *Pauls* decease: the first mention that is made of it (as some have observed) being in the acts of the 5 Synode of Constantinople. *Baronius* is of opinion that it was written from Macedonia. *tom* 1. *pag*. 564. grounding his conjecture upon 1 *Tim*. 1. 3. *As I besought thee to abide at Ephesus, when I went into Macedonia, so doe*.— The same doth *Athanasius* affirme in his Synopsis, and *Theodoret* in his preface upon that Epistle.

A

Againe, the subscription of the 2. to *Timothie*, that it was *written from Rome unto Timothie, the first Bishop elected of the Church of Ephesus*, cãnot well stand as some thinke, with that of S. *Paul*, 2. *Tim*. 4. 5. *Doe the worke of an Euangelist*: seeing that Euangelists were not tyed to personall residencie, to abide in one place (as Bishops and Pastors are) but were to goe from place to place, to confirme the Churches planted by the Apostles. But the discussing of this argument, whether *Timothie* were an Euangelist, properly so called, and whether the same man could not be an Euangelist, and a Bishop, requireth a longer discourse, then can be afforded to this short treatise. Lastly, the post-script of the Epistle to *Titus*, saith it was *written from Nicopolis of Macedonia*: the devisers of which assertion ground their opiniõ upon *Titus* 3. 12. where *Paul* saith, *Be diligent to come to me to Nicopolis, for I have determined there to winter*: mistaking the text; for he saith not, be diligent to come to mee to Nicopolis, for I have determined *here* to winter (as being there already) but I have determined *there* to winter. By which it is plaine, that when *Paul* wrote to *Titus* he was not at *Nicopolis*, (as the post-script affirmeth,) and so wee see the text which they alledge for them, maketh most against them. And this is the judgement and reason of *Baronius*, *Annal. tom*. 1. *pag*. 575. *l*. 33. *Antwerp*. howsoever *Claudius Espencaus* shifts his fingers of it, and passes it over in silence.

Thus much concerning *Subscriptions*: a word or two touching *Inscriptions* or *titles* prefixed before Epistles, that these be no part of Scripture written by the Apostles, but added to the Epistles by some others, it may appare by these reasons. First generally, if titles were *Canonicall* as well as the Epistles themselves, the Fathers would never have doubted (as they did) whether *Paul* were the author of the Epistle to the Hebrewes or not, seeing in all copies save one (as *Beza* hath observed) it beareth his name: but some of them asscribe it *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witnesseth; others to *Clement*: *Oecumenius* intituleth it onely thus, *The Epistle to the Hebrewes*, without adding the name of *Paul* or any other penner of it: and so *Hentenius* a papist doth translate it out of *Oecumenius*: Secondly, some Epistles (as those seven written by *Iames*, *Peter*, *John*, *Iude*,) have unfit titles prefixed before them, in that they are called sometime *Canonicall*, (specially of the Latine Church) and sometime *Catholike* (chiefly of the Greeke Church) neither of which were ever given them by any Apostle or Apostolique writer. For first touching the title *Canonicall*, it may seeme strange that this inscription should ever have beene appropriated unto them, which is common with them to the whole word of God: as though in them were contained a more perfect and absolute rule of doctrine and manners, of things to be beleeved and practised, then in the other bookes of holy writ; considering that sundry Divines (albeit erroniously I confesse) have beene so farre from giving unto them this pre-eminence aboue the rest of the bookes of scripture, that they have altogether reiected them, as no part of Canonicall Scripture: namely, the Epistle of *Iames*, the 2. of *Peter*, the 2. and 3. of *Ioh*. and that of *Iude*, of all which it was doubted in ancient time, as wee see in *Eusebius*; and the Syrian Church receiveth them not to this day, as being not in the Syriacke translation; and *Caietan* a popish writer, and the *Lutherans* at this present, reject them, as may appeare by their writings. Secondly, that this inscription was added to these Epistles without sufficient ground, and warrant of reason, may appeare, in that no reason can be given why these seven should be called *Canonicall*, rather then the Epistles of S. *Paul*, or that to the Hebrewes (whosoever was the penner thereof.) For whereas the ordinary Glosse saith, they are called *Canonicall*, because they were received into the Canon, with the other Epistles; by that reason they should be no more *Canonicall* then the rest, nay, not of that authenticall, at least of that undoubted authority the rest are of, seeing they hardly obtained to be registred in the Canon with the rest as *Canonicall*. Lastly, this title was never give to to these Epistles by the Greeke Church (which was more ancient) but onely by the Latine Church, as might be proved by manifold testimonies, if it were a thing necessary to be stood upon. Nevertheleſſe, howsoever this inscription cannot be defended, yet it may bee excused, and tolerated, as a title of distinction, to distinguish

B

C

D

distinguish them from the other Epistles. As we see the Iewes dividing the old Testament into foure parts: the first they called the law, or five bookes of *Moses*: the second, the former prophets, viz. *Iosua*, *Judges*, two bookes of *Samuel*, two bookes of the *Kings*: the third, the latter prophets, as *Isay*, *Ieremie*, *Ezechiel*, and the small prophets: the fourth they called *Kethubim*, which in English is as much as the *Scriptures*, not as though those 11. bookes were more properly Scripture then the Pentateuch of *Moses*, or the bookes of the former and latter prophets: but onely for distinction sake they were so called. And they are tearmed of the 70. and of the Greeke Church ἁγιόγραφα, that is, *holy writs*, not because they had a peculiar holines proper to them above other parts of Gods word, (seeing al Scripture is equally given by divine inspiration) nor as though the amanuenses of these bookes were more holy then the other pen-men of the holy Ghost (nay, contrarily it is doubted by some, of *Salomon*, who penned three of these bookes, whether he were elected or rejected, whereas it is not doubted of the rest:) but onely (as I have already said) to put a note of distinction betwixt them and other bookes, in naming of them, as *Hugo* de S. *Vict*. hath well observed.

In this sense this title *Canonicall*, may bee given to these Epistles without danger: but if wee shall understand it in any other sense, wee shall bee so farre from being able to defend it, that wee shall not bee able to excuse it.

The second title which is given them, is, that they be called *Catholike*, which inscription is as vnfit as the former: for they are so called (as some would have it,) because they were written, and directed to the whole Catholike Church, consisting both of Iewes & Gentiles. But that is not true, seeing *Iames* chap. 1. 1. directeth his Epistle onely to the twelve tribes that were dispersed, and not to the Gentiles. And *Peter*, who was an Apostle of Circumcision, 1 *Epist*. 1. 1. writeth onely to the strangers the Iewes, that dwelt here and there through Pontus, Galatia, Cappadocia, Asia, and Bythinia. Others thinke they are tearmed *Catholike*, for that they were not sent to one man, or family, or citie, or countrey: but generally to the whole body, companie, and society of the Iewes, wheresoever dispersed over the whole earth. But neither in this sense can they fitly, or truly be tearmed *Catholike*: forasmuch as two of these seaven, viz. the second and the third of *John*, were written to particular persons, the one to the elect *Ladie*, the other to *Gaius*. And by this reason the Epistle to *Timothie*, that to *Titus* and *Philemon*, may bee called *Catholike*, as well as these.

Tom. 1. pernot. Hugid. c. 12. quia nullam habet specialem proprietatem quæ distinguatur à cæteris, communem tamen quasi proprium obtinet.

Againe, be it granted, that they were all directed to al the Iewes, yet I see not why the Epistle to the *Hebrewes*, may not as well challenge this title to be called *Catholike*, as any of these seven, considering it was written to all the Iewes, and onely to the Iewes.

A

Thirdly, others affirme them to be called *Catholike*, because they containe Catholike doctrine, such as appertaineth to all men generally, of what estate, place, condition, or calling so ever they bee. But in this sense all *Pauls* Epistles may bee called *Catholike Epistles*. *For whatsoever is written, is written for our learning, that we through patience and consolation of the Scriptures might have hope*, Roman. 15. verse 4.

Secondly, the word *Catholike*, is not so ancient: for *Pacianus* an ancient father, saith, it was not usd in the Apostles dayes. His words are these: *Sed sub Apostolis (inquies) nemo Catholicus vocitatur: esto, sic fuerit, vel illud indulge, cum post Apostolos hæreses extitissent, diversisque nominibus Columbam Dei atque reginam lacerare per partes, & scindere niterentur; nonne cognomen suum plebs Apostolica postulabat, quo incorruptis populis distingueret unitatem, ne intemeratam Dei Virginem, error aliquorum per membra lacerare?* That is, *But thou wilt say, under the Apostles no man was called Catholike: well, bee it so, yet admit this withall, when after the Apostles there were heresies, and men begunne to rend in peeces, and divide Gods Dove, and Queene, by sundry different names, did not the Apostolike people require their sur-names, whereby they might distinguish the unity of the uncorrupt people, least the error of some, should rend in sunder Gods undefiled Virgin?* Where wee see *Pacianus* doth freely grant, that this surname *Catholike* was not in use in the time of the Apostles. Which testimony *Baronius* doth notably dissemble, in shewing the originall of this name out of *Pacianus*; affirming, but not proving it to bee as ancient as the Apostles. Now this errour hath not onely befallen the Latine, and Greeke copies, but the Syriacke likewise, as may appeare in the title prefixed before the most ancient Syrian translation, where wee shall finde these words, *The three Epistles of the three Apostles, before whose eyes our Lord was transfigured, Iames, Peter, John*, In which inscription bee couched two foule errors. First, in that this Translator maketh but three Epistles of *Iames*, *Peter*, and *John*: whereas there are fixe, he omitting the second of *Peter*, the second and third of *John* (as also that of *Iude*) as no part of holy Scripture: and therefore the Syriacke Church (as I have already said) doth not receive these Epistles into their Canon unto this day. The second is, that hee affirmeth *Iames*, before whom our Saviour CHRIST was transfigured in mount Tabor, to be the Authour of this Epistle. For that *Iames* before whom Christ was transfigured in the Mount, was *Iames* the sonne of *Zebedeus*, and brother of *John*, Matt. 17. 1. *After sixe dayes, Iesus tooke Peter and* Iames, *and* Iohn *his brother, and brought them up*

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Biblioth. sacra tom. 2. ad Symprianum. Novatian. de Cathol. nomine Epist. 1.

C

Annalium tom. 1. pag. 349. Antuerp.

D

up to an high mountaine, and was transfigured before them. Which *Iames* could not possibly bee the penner of this Epistle, for hee was slaine by king *Herod* long before the destruction of Ierusalem, and the dispersion of the 12. tribes, *Act.* 12. v. 2. *About that time* Herod *the King stretched forth his hand to vexe certaine of the Church: and he slue* Iames *the brother of* Iohn *with the sword.* Therefore *Iames* the author of this Epistle, was *Iames* the sonne of *Alphæus.* For to faine another *Iames* the brother of our Lord, as some have done, is childish, seeing it is plaine by sundry places of the new Testament, that there were but two of that name mentioned in Scripture, *Iames* the sonne of *Zebedeus*, called *Iames* the greater; and *Iames* the sonne of *Alphæus*, brother to *Iude*, called the lesser, and brother of our Lord.

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Gratias tibi Domine Iesu.

EPISTLE TO THE LORD SERIEANT RAB OF A TREATISE OF CHRISTIAN EQVITY AND MODERATION.

Delivered publikely in lectures by M. W. Perkins, *and now published by the consent of his Assignes.*

Cambridge, by a Preacher of the Word.

Ephes. 4. verse 32.

Forgive one another, as God for Christs sake doth forgive you.

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