

A
C L O V D
O F
Faithfull Witnesseſ:
LEADING TO
T H E
Heavenly Canaan.

O R,
A C O M M E N T A R I E U P O N T H E
Eleventh Chapter to the Hebrewes, preached in
Cambridge by that godly and judicious Divine,
M^r. W. PERKINS.

Long expected and desired; and therefore published at the
request of his Executors, by W I L. CRASHAW, and
T H. PIERSON, Preachers of Gods Word; who heard
him preach it, and wrote it from his mouth.

PHIL. 3. 17.
Looke on them that so walke, as ye have us for an example.

HEB. 12. 8.
Whose faith follow, considering what hath bene the end of their conversation.



L O N D O N,
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1631.



TO THE NOBLE AND VERTVOVS GENTLEMEN.

Sir JOHN SHEAFFIELD, Knight:
AND
Mr. OLIVER St. JOHN:

Sonnes and Heires to the Right Honourable

EDMUND Lord SHEAFFIELD,

Lord President of the North;

And OLIVER Lord St. JOHN, Baron of Belsize;

Grace and Peace.



He gracious promises of God (Honourable and most worthy Gentlemen) made to the holy Patriarks, touching the Land of Canaan, were singular comfort to the believeng Israelites, in their bondage of Egypt. And the renewing of the same by the hand of *Mosēs* (whose words God confirmed by so many miracles) must needs augment their joy abundantly, although their bonds at that time increased. But the pledge of Gods presence in the cloudie pillar, whereby he led them in the wilderness both night and day, did so farre exceed all the promises for the matter of consolation, that even *Mosēs* himselfe desired rather to bee detained from the promised Land, than deprived of the comfort of that his presence in the way: *If thy presence (saith he) goe not before us, bid us not depart hence.* Now, these being examples unto us, and evident types of our estate who live under the Gospell, shew apparently, that howsoever Believers be greatly cheered in their spirituall travell, by the gracious promises which God in Christ hath made unto them; yet this their joy is much increased, by the view of those that have gone before them in the way of faith; who are unto them as a *Cloud of witnessess, or a cloudie pillar.* For, howsoever the truth of God be the only ground of sound consolation: yet because wee are akin to *Thomās*, and will not believe unless we see and feele; therefore it is, that by the example of Believers (wherein is some sensible evidence of the comfort of Gods truth) we are farre more cheered, than by the promise it selfe alone.

Here then behold what great caufe we have to cast our eyes upon this *Cloud of witnessess*; which the Holy Ghost hath erected as a pledge of his presence, and a direction to all those that shall follow their steps in the practice of faith, till the worlds end. Shall *Mosēs* affect that Cloud so much, which led them only the way to a temporall inheritance: and shall not wee much more bee ravished with delight in this

Exod. 33.15.

1 Cor. 10.6.

Cloud

The Epistle Dedicatory.

Cloud which leads us to the Kingdom of Heaven? In all estates *the just must live by faith*: For, *we walke by faith, and not by sight*. And what is the hope and happiness of a Christian man, but to receive at last *the salvation of our soules, which is the end of our faith*, and period of this walke. But any faith will not support us herein: some begin in the *Spirit*, who end in the *Flesh*; going out with *Paul* for a while, but at length returne with *Domus* to the world; neither can they doe otherwise: for, *Apostasy is the Catastrophe of Hypocrisie*. Hee that would deceive in his profession, is usually deceived of his salvation.

Wherefore this shall be our wisdome, to see to our soules, that our faith (as the beloved *Apostle* saide of love) *be not in word, and tongue, but in deed, and in truth*. And for our better direction in trying the truth of our faith, wee have here many notable presidencies in this *Cloud of witnessesse*; consisting of most worthy Believers in all ages before Christis incarnation: all which shewed the life of faith by their works; and we in them may see how to put our faith in practice. Now, the rather must we attend hereunto, because in all estates we must practise faith. For, *without faith it is impossible to please God*. And what estate of life can possibly befall us, wherein we have not a lively patternne and fore-runner, leading us the way to Heaven, within the compasse of this Cloud? Art thou a *King* or *Magnate*? Behold *David, Hezekias*, and the *Judges*: Art thou a *Courter*? Looke on *Asyles*: Art thou a martiall man? Behold *Sampson, David, Joshua*. Here is *Enoch*, *Nos*, and the Prophets for Ministers: the Patriarchs for Fathers: *Sara* and the Shunamite for mothers: *Isaac* and *Joseph* for children: Here is *Abel* for Shepherds, and *Rahab* for victuallers: Here are some that lived in honour, in peace, and plentie, some in want, and some in sicknesse: but most of all in persecution; because therein is the greatest triall of faith. So that, which way soever we turne us, if we walke by faith, wee have here some faithfull witnessesse rogne before us. And to clearre their steps the better to our sight, that so we may *follow hard towards the marke without wandring*, wee have here a notable light in this learned *Commentarie*; which, we must confess, is much obscured, for lacke of the refining hand of the godly Author himselfe: but now, seeing that thinning light is quenched, vse this our Lampe: it is fed with such oyle as we received in the Lords Sanctuarie, from that Olive Tree, whence many an one did fill his vessell. And being importuned to expone the same for the common good, we have presumed to place it under the shucher of your Honourable names; beseeching God it may helpe to *guide our feete in the way of peace*.

The religious presidencies of your Honourable Parents (Right Noble and hopefull Gentlemen) must perswade you much to be found, and constant in the faith: for declining in religion, brings a flaine of honour, and decay even of temporall portion. But labour you to increase in grace, and trust the Lord with your outward greatnessse. Honour him, and he will honour you: delight in him, and he will give you your holy hearts desire; his faithfulness will bee your shield, to the grieve of thote that envie your happiness. But, beware of bad example, and evill counsell, which are the bane and poison of younger years. Walke with God like *Enoch*; vse the world as *Abraham* did; and follow *Asyles* in the matters of delight, forsaking them when they become the pleasures of time. So shall you *obtaine good report*, and your memories shall be blessed with your posterities, like thesee faithfull Virtuities. *November. 10. 1658.*

Yours in the Lord to be commanded,

William Crashaw,

Thomas Pierson.

Description of faith.

COMMENTARIE UPON THE ELEVENTH CHAPTER OF THE EPISTLE to the Hebrewes.

VERSE I.

Now Faith is the ground of things which are hoped for: and the evidence of things not seene.



Concerning Faith, two points are necessary to be knowne of every Christian: the *doctrine*, and the *practice* of it: the whole doctrine of faith (being grounded and gathered out of the word of God) is comprised in the *Creed*, commonly called the *Apostles Creed*: which being already by us expounded, it followeth in order (next after the *doctrine*) to lay downe also the *practice* of faith: for which purpose wee have chosen this 11. chap. to the *Hebreus*, as being a portion of Scripture, wherein the said practice of faith is most excellently and at large set downe.

This chapter depends on the former thus: We may reade in the former chapter, that many Jewes having received the faith, and given their names to Christ, did afterward fall away, therefore towards the end of the Chapter, there is added a notable exhortation tending to perswade the Hebrewes to persevere in faith unto the end, as also to suffer patiently what-ever shall befall them in the profecition of it: and to urge the exhortation there are divers reasons, not needfull to bee alledged: for they concerne not the present purpose.

Now, in this chapter he continueth the same exhortation: and the whole Chapter (as I take it) is nothing else in substance, but one reason to urge the former exhortation to perseverance in faith; and the reason is drawne from the excellency of faith: for this chapter doth divers ways shewe what an excellent gift of God faith is: his whole hope therefore is manifest to be nothing else, but to urge them to persevere, and continue in that faith, proved at large to bee so excellente a thing: and indeed lie could not bring a better argument to move them to love and hold fast their faith, than by persuading them of the excellency of it. For common reason bids us not only chuse, but

hold fast that that is excellent.

Out of this coherence wee may leame in a word, that perseverance in faith is a matter not of ordinary necessity, nor of meane excellency, to the uring whereof the author of this Epistle, useth so large and so forcible exhortation: insomuch as, whereas ordinary exhortations occupy the roome of one or some few verses, this is continued through divers chapters.

The parts of this whole chapter are two:

1. A general description of Faith, from the 1.v. to the 4.

2. An illustration or declaration of that description, by a large rehearsal of manifold examples of ancient and worthy men in the old Testament, from the 4.v. to the end. Of these two in order:

The description of Faith consists of three actions or effects of faith, set downe in three severall verses:

The first effect in the first ver. *Faith makes things which are not (but only) are hoped for) after a sort to subsist, and to be present with the believer.*

The second is in the 2.v. *Faith makes a beliefe approved of God.*

The third in the 3.v. *Faith makes an understand and believe things incredible to sense and reason.* Of these in order.

Now faith is the ground of things which are hoped for: and the evidence of things which are not seene.

This first ver. contains the first effect in the description of faith, wherein first let us see the true meaning of the words: secondly, what instructions they doe naturally yield unto us. For the meaning, we must examine the words severally. *New fiftie*

Faith in the word of God, is specially of three sorts: Historical, Miraculous, Justifying or saving faith.

1. His-

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1. *Historicall faith* is not only a knowledge of the Word, but an afflent of the heart to the truth of it: and this faith is general not only to all men, good and bad, but even to the devils themselves: Jam. 2. 19. Thou believest there is one God, thou doest well: the devils also believe it, and tremble. Now hee that will believe out of the Scripture there is one God, hee will believe historically any thing in the Scripture.

2. *Miraculous*, or the faith of miracles: which is, An inward persuasion of the heart, wrought by some speciall instinct of the holy Ghost in some man, whereby hee is truly persuadid, that God will use him as his instrument for the working of some miracles: this also is general, both to elect and reprobate, *Iudea* had it with the rest of the Apostles.

3. *Saving* (commonly called *justifying faith*), which is, A speciall persuasion wrought by the holy Ghost in the heart of those that are effectually called, concerning their reconciliation and salvation by Christ.

O these three sorts of *faith*, the third is principally meant in this place. And although in the description, and over all the chapter, there are some things that agree to other faith than it: yet I say the general scope in this chapter, is principally of that faith that saves a man. It becomes us therefore to learne carefully the instructions that concerne the practice of this faith, for it is no less than saving faith.

Secondly; it is said; This faith is the *ground or substance*; for the Word signifieth both. The meaning is: things hoped for, as yet are not, and so have no being, nor substance: Now faith that believeth the promises, and applyeth them, that faith gives to those things which yet are not (after a sort) a substance or substance in the heart of the believer: so that that thing which never had, nor yet hath a being in it selfe, by this faith hath a being in the heart of the believer; this I take to bee the true meaning.

Thirdly, followeth of what things this faith is the ground or substance: namely, of *things hoped for*, and *things not seen*. And these bee of two sorts: either in regard of the Fathers of the old Testament alone, or of them and us both.

Of the first sort were these two: 1. The incarnation of Christ. 2. The publishing of the Gospell, both to Jew and Gentile in a glorious manner: both these were *hoped for* of them, but we have *seen them*: to them they had a being only in *faith*, to us a being in themselves.

Now unto the Fathers of the old Testament, their faith gave these two things a being in their hearts and loues, though they came not to passe many hundred years after.

There are other things which we hope for as well as they, which are to come, and not seen in respect of us both; and they be fix:

1. *Institution*, standing in the remission of sinnes.

2. *Sanctification* in this life.

3. The perfection and accomplishment of our *sanctification* after this life.

4. The *Resurrection of the body*, and reuniting it with the soule.

5. *Glorification* of body and soule.

6. *Life everlasting*, and glory with God in heaven.

Thesethew saw not with the eye of the body, neither doe we: yet they hoped for them, and so doe we: they had no being in themselves to them, neither have they as yet to us: but this *saving faith* gave to them, gives to us, and will give to every believer, whilst the world lasteth, such a certaine assurance of them that they *feare* present unto us, and wee seeme presently to enjoy them: wee cannot enjoy any of them fully; but saving *faith* hath this power to give than all a present being in our hearts, and us such a real possession of them, as greatly delighteth a Christian soule: insomuch as the feeling of the sweetnesse of this glory, though it be to come, overwelmeth the feeling of a worldly misery, though it be present.

Fouthly, it is added, *And the evidence*

This word signifieth and teacheth us two things concerning faith:

1. *Faith is no evidence*, &c. that is, Faith so convinceth the mind, understanding, and judgement, as that it cannot but must needs, yes, it compelleth by force of reasons unanswerable to believe the promises of God certainly.

2. *It is an evidence*: that is, whereas life everlasting and all other things hoped for, are invisible, and were never seene of any believer, since the world beganne: this saving faith hath this power and property, to take that thing in it selfe invisible, and never yet seene, and so lively to represent it to the heart of the believer, and to the eye of his minde, as that after a for he preffently feeth and enjoyeth that invisible thing, and rejoiceith in that sight, and enjoying of it: and so the judgement is not only convinced, that such a thing shall come to passe, though it be yet to come; but the mind (as farre as Gods word hath revealed, and as it is able,) conceives of that thing, as being really present to the view of it.

D Let one example serve for all: Life everlasting is a thing hoped for: now *Faith*, not only by infallible arguments grounded upon the word and promise of God, convinceth a mans judgement, that it shall come to passe, (inso much as he dare say, that he knoweth certainly, there is life everlasting, as that he liveth and moveth;) but this *Faith* also (as much as Gods word hath revealed, and as farre forth as the minde of man) is able to conceive of it, so represented; that life everlasting to the eye of the soule, as that the soule doth seeme to apprehend and enjoy this life everlasting: yea, and often in such measure, as that hee comtemneth the world, and all the present felicitie of it, in comparision of that measure of the joyes

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joyes therof, which *faith* representeth to his soule and thus faith makes that present which is *absent*, and makes that manifest and vifible, which in it selfe is invisible: invisible to the eyes of the body, it makes vifible to the eye of the soule; the light of which eye is both given and continued, and daily sharpened by *saving faith*. And thus faith is a most excellent *evidence* of things not seene. So then the whole summe of this first effect, is briefly thus much: whereas things to be believed, as perfecion of anentitie, refrectiōne, glorification, &c. care yet seene, neither can be, in that they are not yet come to passe; yet if a man have grace certainly to believe the promises of God, these things shall have a being to his soule: in that both his judgement knoweth assuredly they shall come to passe, and his soule in most lively and joyfull representations, seemeth to enjoy them.

Hitherto of the meaning of the first effect.

Now in the second place, let us see what instructions this first effect thus unfolded doth minister unto us.

Fifthly, whereas *faith* gives a substance and bearing to things that are not, we learne that the fathers in the old Testament that lived before the incarnation of Christ, were truly partakers of the body and blood of Christ.

If any allege that this is strange, considering that Christ had then no body and blood, neither had he any untill the Incarnation; and how then could they receive that which then was not?

I grant it is true, they then had no being, and yet the Fathers received them: but how can this be? I answer, by the wonderfull power of *saving faith*, which makes things that are not in nature, to have in some for a being and substance: and so was Christ (though he was to come) present to the believers of the old time. For, Apoc. 17.8. *Christ is a Lamb slain from the beginning of the world*: that is, slain as well thenas now: and that not only in the counsell and decree of God, whereby hee is borne and slaine in all times and places; not only in regard of the eternall power, efficacie, and merit of his death; but also even in respect of the heart of the *believer*, whose faith makes that, that is locally *absent*, after a sort truly and really *present*: even so also is Christ a Lamb slain from the beginning of the world.

See a plaine demonstration hereof in Job. 8. 56. *Abraham saw me* (*faith Christ*) *anaregred*: How could this be, when as Christ was not born of a thousand years agone? *Anf* This could not be in reason, but it was indeed to *Abrahams faith*: whereby he saw Christ more lively, and more to his joy and consolation, so many hundred years after he was, than many which lived in Christs time, and saw him, and heard him, and conversed with him: for they

living with him, yet were as good as absent from him, because they adored not in him. And *Abraham*, though Christ was not yet born him, yet by his faith was present with him. Against, 1 Cor. 10.3. the ancient blessing trianthes are *the same*, *just in bread, and libet of a few spiritual rockes, and thereby past Christ*. How could they eat and drinke Christ so long before he was? I answer, they did it by reason of that wonderfull power of *faith*, which make a thing absent present to the believer: by that faith they received Christ, as lively, as effectually, as much to their profit and comfort, as we doe since his coming.

If any man ask, how could their faith apprehend that, that then was not? I answer, by giving them interest and title to it: and so the fathers as said by faith to have received Christ, because their faith gave them right and title in Christ, and in their hearts they felt the efficacie of his death and resurrection, whereby they died to sinne, and were renewed in holiness, as well as we are now by the same efficacie.

Secondly, whereas *faith* makes things absent, prevent;

Here they are confuted, that teach that the Lords Supper is no Sacrament, unless the body and blood of Christ be either truly turned into the bread and wine, or at least bee in or about the bread; and that so he is locally present, and must locally and substantially be received: and this (say they) is the most comfortable receiving of Christ: for what comfort is it to receive one absent? but then know not this notable prerogative of true *faith*, *Faith* gives being to things which are not, and makes things present which are absent: they therefore that will have Christ locally present, they take this noble prerogative from *faith*: for *Levi* notes nothing absent, which *faith* should make present: wee need not goe in this Sacrament to require a corporall presence: it is sufficient if we have true *faith*; for that makes him present much more comfortably, than it might be his bodily presence would be unto us.

If any man ask how this can be? I answer, The *faith* of the receiver knoweth best; and yet reason can say nothing in this case: for suppose a man looke earnestly upon a starr; there are many thousand miles betwixt his eye and the starr, yet the starr and his eye are so united together, as that the starr is after a sort present to his eye. So if we regard local distance, we are as farre from Christ as earth is from heaven: but if we regard the nature of *Faith*, which is to reach to Christ, where ever he be, in that regard Christ is present: and why shouldest not this be? for if the bodily eye, to feele and weake, can reach so farre as to a starr, and joyne it to it selfe, and so make it present; why shouldest not much more the piercing eye of the soule reach up to Christ, and make him present to the comfortable feeling of it selfe?

Thirdly, here we learne how to shewe our

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lives in a strange temptation, whereby God eth to execute his children. The Lord attesteth that he hath received his children into his favour, committeth not always to manifest that favour unto them; but oftentimes pulleth backe the feeling of it for a time, that afterward, he may shew it againe in more comfortable manner unto them, and that they may afterward more feinly relite, and more earnestly love it, and more carefully labour to keepe it, when they have it.

Now for the time of this eclipse of the favour of God, hee not only darkened his love, but makes them feele also such a measure of his wrath, as that they will often thinke themselves castaways from the favour of God. *Davida* and *Iob* were often exercised with this temptation, as appeareth by their most lamentable and bitter complaints; yea, *Davida* doth not, Psal. 77.9, to challenge the Lord, that hee *hath forgotten to be gracious, and hath shut up his being kindfull in disfasure*. And *Job*, chap. 15.6, complaineth to the Lord, that *shee writh bitter slings against him, and makes him to proffesse the times of his youth*; words, as it maye fine, often forsooken of God: and indeed for soe that time they thought of themselves. If it please the Lord thus to deale with us, to see wee feele nothing else but his wrath wistling with our confidences, neither can think otherwise by present feeling, but that God hath forsaken us; what shoulde we doe in this pitiful case? shoulde we deipaire, as reaon would bid us? no, but take this course; Call to minde Gods mercifull promises, and his ancient former love; and cast thyselfe upon that love, though that couldest not forsee it: when thou haft most cause to deipaire, then labour agaist it: when thou haft no reason to believe, then believe with all thy power. For remember the power and prerogative of thy *faith*: it believeth not things that are, and manifester appeare, so much as such things that are not, and have no being. Sothen when Gods fauour seemes to bee lost, and haue no being to thee, then is Gods favour a fit object for thy faith, which believeth those things that are not. Let all the devils in hell for themselves against thy poore soule, and if thou holdest fast thy faith, they cannot all make thee fanke under it: for when the devill firth, Thou haft lost Gods fauour; by faith a man auerthech, though Gods fauour be lost unto my feeling, yet to my faith it is not: My faith gives ita being, and so long (say what thou wilt) I will never feare that it is lost. When God pulleth his fauour, and fighteth agaist thee with his wrath, doe as *Jacob* did, Gen. 32. 27. 29, wistle with God, though thou haue but one lenge: that is, though thou haue but one litle spark of *faith*, fight with that little *faith*, lay hold by iron God, and let him go until he hath blessed thee, in turning againe unto thee his favourable countenance: and say with *Job*, 13, even in the very heat of

A thy temptation, O Lor, ... *thy righteousnesse, body and lfe of man, yet will I trust in thee for everlasting life*: yea, and though Gods anger should seeme to encraste, yet for all that take faster hold, and faint not: for faith will never faille thee: it will before Gods love when it seemes lost; it will set it before thine eyes, when it seemes to be behind. For marke well but this one real and true *faith* will give life everlasting: a being, and make it present to thy soule, which indeed yet never had being to thee; how much more can it give a being to Gods favour, and make it present to thy soule, which once had, and indeed hath still a being, and was never lost indeed, but only to a mans feeling? Thus, true *faith* is able to answer this temptation, whether it come in life, or in the pangs of death.

Fouthly, whereas *f.a. b.* is called an *evidencie*; hence wee leane, that the nature of faith standes not in doubt, but in certainty and assurance. The Romis doubting of the silence of *faith*, is contrary to true *faith*, as darkness to light: for *faith* is an *evidencie of things hoped for*; that is, it conuinceth the judgement by unfaulfe arguments; knowing as certaintie the truth of the promises, and for the things hoped for, as that God is God. But Rome will needs joyne *faith* and *doubting*, which indeed fight like fire and water, and can never agree together in every respect, but one will in the end destroy the other.

Object. But it seemeth, doubting is a part, or at least a companion of *faith*, for we doubt as well as believe: and who is so faithfully as doubteth not? *Ans.* We doe forsooth wherfore? wee shouldest not; for God commandeth us to believe, and not to doubt: therefore to believe, because it is commanded of God, is a vertue; and if it be a vertue, then to doubt is a vice; and doubting is both in a good man, but faith is a worke of grace and of the Spirit; doubting is a worke of the flesh, and a peice of the corruption of the old man.

Fifthly, if *faith* be a substance of *things hoped for*, much more is it a substance to the *believer*: if it give those things a being which are out of him, much more doth it give a permanent being unto the believer himselfe, strengthening him to stand and continue in all assaults. See Heb. 3.14. *Faith is that, whereby a believer is sustained and upholden*: so that indeed we may fyly fy, *Faith* is the spirituall substance, and the spirituall strength of a Christian man: and according to the measure of his *faith*, such is the meafeure of his spirituall strength.

This consideration hath divers comfortables, but especially two: 1. Whenevy of us are out of the reach of a temptation, so long are wee confident of our owne strength: but when wee are assaulted by the devill, the world, and our owne flesh, then we shall finde, that to resist is an harder matter than we dreamed off: for, as possible as it is for wa-

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A then it is specially to be understood.

Now concerning these Elders it is further said that they were well reported of: hereby are meant three things:

1. That God approved, and allowed of them.
2. That God did approve of them, because of their faith in the Messiah.
3. That God gave a testimonie, and declared that he approved of them.

For the first, it may be asked, How were they *approved of God*?

Ans. Christ the sonne of God is he, *in whom the Father is well pleased*. Now they believing in Christ, their sins were laid on him, and made by his imputation: and contrariwise his holiness, obedience, and satisfaction, were imputed to them, and by the same imputation made theirs: Now that being theirs, God being so well pleased with Christ, could not but also for Christs sake approve of them. If this seeme hard unto any, I make a plaine by this comparison: Looke as *Jacob* a younger brother, puts on *Eaus* garment, the elder brother, and in it was taken for *Eaus*, and obtained his fathers blessing and patrimonie, which by himselfe he could not have got; even so we are as younger brethren, Christ is our elder brother, we have no right nor title to our fathers blessing, nor to the kingdome of heaven: we must put on the robe of perfect righteousness, which is the garment of Christ, our elder brother: we, standing clothed with it, purchase our fathers favour, and with his favour his blessing, and his blessing is the right and title to everlasting life. And thus by Christ they were *approved*.

Secondly, for what were they *approved of*? The text saith, *By faith*; not because *faith* is an action of a sanctified minde, and a good grace of God: for so are humilitie, love, fear of God (all which are graces of the sanctifying spirit, as faith is): but because it is a worthy instrument in the heart of the believer, which apprehendes, and applyeth to the soule that righteousness of Christ, by which he is justified: thus it being the hand and instrument of their justification, by it (it is laid) they were *approved*.

3. The text addeth, that God did not only approve of them, but that he *befredid and made it manifest to all the world* that he did so. And this testimonie,

1. In his Word.
2. In their owne confidences.

The truthe of the first is manifest, in that not only in this chapter, but often also in the old Testament, God hath made such honourable mention, and given such honourable titles unto many of these Elders, calling *Abraham* a friend of God, 2 Chron. 20.7, and *Davida* after Gods owne heart, 1 Sam. 13.14, and them all, his anointed and dear chelchtehrist, Psa. 105.15. Thus God hath testified of them in his Word.

2. God testified it to their owne confidences,

in that he gave them his spirit, inwardly to affirme their confidences that he did accept them in the Maths to come: and thus these Elders recorded it, because both outward to all the world, and inward in their confidences, that God in Christ approued and loved them: so the founte is plaine, the iure hereof manifold.

In that it is said these *Elders were approved by faith*: here we learne what is the old and ancient way, the right and straight way (that hath no by-ways) to life everlasting: namely, diuidedly, To rellie on the mercies of God in Christ for pardon of sinne; this is the way whereall the ancient Elders walked to heaven, this is the way that God hath opened and made unto his Court: it is the Kings high way, the beaten way, common to every one that knowes how to vialue it; and deceived none that ever went in it; and before which, there is no other. Seeing then, God hath conseruated, and our *Elders have trode this way before us*, let us follow them; that so we may attaine that kingdome whereto it hath brought us.

It may yet doubt whether this be the way or no: the spirit of God puts it out of doubt, *This is the way*: *Truth, assuring, peremptorily*. *This is the way*: Secondly, bidding us therefore *walke in the same*: *This is the way, walke in it*. Our Elders obeyed this commandement of the spirit: and, walking in this way, found the end of it, everlasting life: If we would attaine the same end of the journey, we must walke the same way.

But the world will say, this is a needless exhortation, for we walke this way, we deny our selves, and looke to be approved of God only by Christ: our it is strange to see how men deride themselves, can a man walke in a way, and not leave marks and steps behind him? so he that walke in this way, follow him, and you shall fee steps of his continuall dyng into sinne, and lying unto holynesse; insomuch that a man that followeth him, and marketh the course of his life in this way, may evidently say, See where he hath cast off, and left behind him this and that step: for where he hath taken up, and carried with him those and those vertues and graces of God: Marke, here is a print of his faith, here is a print of his hope, here are prints of his love. And may a child of God be followed and traced all the way to heaven, even till he come to his deasch, which is the gate of heaven? How mightily then are they deceived, which think they have walked all their lives in this way, and yet there is not one step to be seene: for althinck this way is to beaten and trodden, the no man ever trode in it since the world began, but he left behinde him manifest and visible steps, all the men that would looke at him, mightee, he had gone that way. As therefore we all desire to come to heaven, and as wee preffere wee walke in the way thither: let us be as carefull to leave behinde us

our steps, namely, tokens and prints of our faith, our hope, and love; which if we do, then make the excellent use of those steps. 1. They testifie unto all that see them, that we walked the right way to heaven: and secondly, they will serve for markes and directions for them that shall walke in the same way after us. By the 1. we shall leave an honourable testimonie of our selves behinde us: by the 2. we shall move others to magnifie Gods name, to whom our steps have bene markes and directions, helpe, and furtherances in the way to heaven.

Secondly, for what were these *Elders approved for their faith*: for nothing else. Amongst these Elders *Sampson* was wonderfull in strenght: *Salomon* in wisdom: *Joshua* in courage: *Moses* in learning: many of them, in the honour and pompe of the world in beauty, riches, and other external gifts, and the most of them all in long life; yet not for one or all of these are any of them said to be regarded of God: but it is plainly said, *that for their faith God did approve them*. Here then learn what is the thin g amongst all things that mad make us acceptable unto God: even this, To denie ourselves, and to rest upon the mercies of God in Christ: this will dooit and nothing else. Hatt thou strenght? so had *Cethus* as well as *Sampson*: hatt thou beaurie? so had *Abelmosch* well or more than *David*: hatt thou wilosome? so had *Asaph* (though not like *Salomon*, yet) above ordinaire men: hatt thou riches? *Iacob* was richer than *Lucy*: hatt thou lived long? so did *Cane* and *Jostel* as well as *Isaac*: hatt thou many children? so had *Abel* as well as *Gideon*: hatt thou learning (the glorie of nature?) so had the *elders* as well as *Moses*: for these *Moses* learned it. All theſt thou muſt haue, and yet be a *sideperson* in the fight of God: to faire from being approved of God, as har he will not vouchsafe (unlesſe it be in his anger) to regard or looke arthechasthout therfore any of those outward gifts: It is not to be contented, if it haſt his ſue, thank God for it and ſue it well; and ſue it to as by it thou may be approved amongt men: but ſtand notto it before God: for though it be wildeome, or learning, or never ſo excellent a gift, it cannot purſeſe the favour and acceptance of God; *but ioyce faith* is able to please God both in this life and especially at the day of judgement.

This doctrine ſtill conſuteth the error of some groſſe Papists, who hold and write that many *Philofophers* for their good ſcie of the light of Nature, for their deeppſtie in learning, and for their ciuil lives are now Saints in heaven: a moſt manifest and ſhewfull untruth, and here as manifelty confuted: for was *Sophocles* not accepted for all his wiſdom, and ſhall *Socrateſ*? was *Mefistofeſ* not accepted for all his learning, how then ſhoulde *Ariſtotle*? if it haſt made all them accepted, and nothing but faith; how is it poſſible they ſhould be accep-

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ted which never heard of faith? *say I* ſay more: If many a man which liveth in the Church, as deepe (it my be) in humane learning as they, and of great knowledge also in the whole doctrine of Religion (which they never knew) and yet could not, nor ever ſhall be accepted of God, onely for want of this ſaving faith; How abſurd it is to imagine ſalvation for them, which neither had ſparke of faith, nor knowledge of Christ? Let us then hold, that *there is no name whereby to be ſaved, but only the name of Christ*: ſo no meanes to be ſaved by that Christ, but only faith, even that faith, for which theſe Elders were accepted of God.

Secondly, this excellency of faith above all other gifts, ſhe wes the vanitie of the world; ſo carefull and carnest in ſeeking honour, riches, credit, wiſdom, learning, (all which can but make them esteemed and approved to the world) and ſo careleſſe and negligent in getting true faith, which will both approve a man unto the world, and make him honourable in the eyes of the Lord God.

Thirdly, by this doctrine, the Popiſh doctrine is jolly condemned, which teacheſt that a man is iuſtified by his works, and that faith is not the moſt excellent of Gods graces. Here we are taught other diuinity, ſo that *for which a man is accepted, by that he is iuſtified*; but for their faith only were they accepted: therefore iuſtification is onely by faith. Again, that which makes a man accepted of God, that muſt needs be the moſt excellent thing of all. For God which is goodnes, he ſeteth regardeth that that is the best: but God esteemeth them only for their faith: therefore it is the chiefe of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a pattern and preſent for Gods children, how to bellow and meſure out their love and estimation in the world. God loued *Salomon* more for his faith, than for all his glory and wiſdom; and esteemed more of *Moses* for his faith, than for all his learning. So deale thou with thy wife, thy chylde, thy fervant, thy friend, and with all men. Haſt thou wife neuer to beauiful, loving, honest, and thrifte; neuer to toward and obedient a child; a moſt wife and ryght fervant friend for faithfullnes like thine ownſoule: theſe are indeed much to be esteemed; yet thinke not thy ſelfe in a paradise, when thou haſt ſuch: for there is a greater matter behinde, than all theſe. Looke therefore further: Is thy wife, thy chylde, thy fervant, thy friend indued with ſaving faith? that is worth more than all the rest: that is it that makes them beloved of God. Let that therefore make them beſt beloved of thee: and that which makes them to be honourable before God, let that make them moſt honourable and moſt esteemed of thee: *So in all men, love that in a man beſt which God loveth*; and ſo thou ſhalt be ſure not to loſe thy love. Eſteeme of a man, not as the world eſteemeſt, not accor-

ding to his ſtrength, beautie, high place, outward giſts: but as God eſteemeth him, namely, according to the meaſure of ſaving faith, which thou feſt in him; for is not that worthy of thy love, which hath purchased the love of the Lord God himſelfe?

Firstly, here is comfort for all ſuch ſervants of God, as having true faith, yet are in base estimation for worldly respects; ſome are poore, ſome in base callings, ſome deformed in body, ſome of meane giſts, many in great diffreſſe and miserie all their lives; moſt of them ſome way or other contemptible in the world: Yet let not this diſcomfort any chiſe of God: but let them conſider what it is that makes them approved of God: not beauiful, strength, riches, wiſdom, learning (all theſe perish in the uſing) but true faith: if then thou haſt that, thou haſt more than all the rest. If thou haſt all them, they could but make thee esteemed in the world: but having true faith, thou art eſteemed of God; and what matter then who eſteemeſt thee, and who not? This croſſeth the corrupt coniſe of the world, who moſt eſteeme a man for his outward giſts and glory of riches or ſteatting, than for ſaving graces. Let Gods chil- dren when they are abased, contemned, mo- ked, and kept from all place and preferment in the world, let them I ſay, appealle from their un- juſt judgment to the judgement of God, and be conſtored in this, that though they want all things (without them) that ſhould make them esteemed in the world, yet they haue that (within them) for which God will eſteeme, ap- prove, and acknowledge them both in this world, and in the world to come. And they haue that that will stand by them, when ſtrength and beauty are vaniſhed, when learning, and ri- ches, and honours are all ended with the world.

Thus much of the ſecond doctrine.

3. In that our *Elders by faith obtained a good report*: Here we learne the readieſt and ureſt way to get a good name. A good name is a good giſt of God; *Eccl. 7.3. It is a preccious orni- ment*: it is a thing that all men would haue: These Elders had it, and they haue laid us down a platforme how to get it, and it is this: Get into favour with God, pleſe him, that is, conſecre thy ſimmes, bewaille them, get pardon, ſet the promiſe of God in Christ before thee, beleeve them, apply them to thy ſelfe as thy owne, be perfawed in thy coniſe that Christ did all for thee, and that he hath pur- chafed thy accepation with God.

This when thou art auſtered that God ap- poves of thee, God can eaſily give thee a comfortable testimonie in thine owne coniſe, and he can move the hearts of all men to thiſke well, and open their mouthes to ſpeak well of thee; for he hath the hearts of all men in his hand. And therefore thoſe that are in his favour, he can bend the hearts of all men to approve them; yet this muſt be understood with ſome cautions:

1. God will not procure his children a good name amongst all men: for then they should be cuffed: for, Luke 6:26. *Cursed are ye when all men speak well of you:* But the Lord meaneth, that they shall be accepted, and have a good name with the most and with the best. For indeed, a good name (as all other graces of God) cannot be perfect in this life: but they shall have such a good name, as in this world shall continue and increase; and in the world to come be without all blot: for sinne is the disgrace of a man, therefore when sinne is abolished, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the same nature with other external gifts of God: sometimes they are good to a man, sometime hurtfull: to him then good, to others hurtfull. Every one therefore that hath true faith, may not absolutely assure himselfe of a good name: but as farre forthas God shall see it best for his owne glorie, and his good.

3. The good name that God will give his children, standes not so much in outward commendation, and speaking well of a man, as in the inward approbation of the consciences of men. They must therefore be content sometyme to be abused, mocked, flandered, and yet notwithstanding they have a good name in the chiefe respect: for they whose mouthes doe abuse and condemne them, their very conscientie doe approve them.

Out of all these the point is manifest, that God will procure his children a good name in this world, as farre forth as it is a blessing, and not a curse: and that because they are approved of him, and by faith maintained in his sight: for so to be is the only way to get a good name.

For in reason it standes thus: that those who are in estimation, and good name with the Lord himselfe, much more will God make them esteemed, and give them a good name with men like themselves. Hence we learne, first, that the common course of the world to get a good name, is fond, and wicked, and to no purpose:

Art thou poore? thy faith doth make thee rich in God.

Art thou simple and of meane reache? thy faith is true wisdom before God.

Art thou any way deformed? faith makes thee beautiful unto God.

Art thou wakke, feeble, or sick? thy faith doth make thee strong in God.

Art thou base in the world, and of no account? thy faith makes thee honourable in the sight of God & his holy Angels. Thus thou art poore, and foolish, and desorted, and sick, and base in the world, but marke how God hath recompensed thee; he hath given thee faith, whereby thou art rich, and beautiful, and wise, and strong, and honourable in heaven with God: say therefore with David, the last failure in a faire ground, and thine hast a goodly heritage: namely, thy faith which thou wouldest not change for all the glory of the world. Faith is the true riches, the sound strength, the lasting beautie, the true wisdom, the true honour of a Christian man: therefore take thy selfe 10000. times more beholden unto God, than if hee had given thee uncertaine riches, the

confy

A last the wearinge out, but in the end vanisched and comes to nothing, unlesse (as a rotting thing leaves some corruption behinde it,) their good name in the end being vanisched, leaves infame behinde it. And this is the name which commonly is gotten in the world, because men first seeke not a good name with God: but that good name which is obtained by faith, will stand and continue all a mans life, and at his death leave behinde it a sweet perfume, and abideth for ever in the world to come.

Secondly, this maintaines the excellencie of our religion against Atheists, and all enemies of it, which esteem and call it a base and contemptible religion, and of which can follow no credit nor estimation. But see, their malice is here controlled: our religion is a most glorious and excellent profession: it is the high way to get true credit and estimation: it makes a man honourable in the sight of God and men: for by it our Elders obtained a good report, which continueth fresh to this day.

In the fourth place, *Were they well reported for their faith?* therefore their faith was not hid in their hearts, but manifested in their lives: for, the world cannot see nor command them for their faith, but for the practice of faith. Here it is plaine that men must not be contento to keep their faith close in their hearts, but they must exercise the fruits of it in the world; and then bothe together will make a man truly commendable. Thy faith approves thee unto God: but the practice of it is that that honours thee, and thy profession in the world.

Lastly, in that faith was that which approved our Elders unto God: here is a store-house of comforts, for all true professors of this faith.

Art thou poore? thy faith doth make thee rich in God.

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A not of saving faith. *We understand]*

That is, whereas there are many things beyond the reach of reason, and therefore by reason canot be apprehended or understood, yet by vertue of this faith a man is brought to understand them, and to believe them to bee true.

Now then whereas generall faith brings understanding of many things which reason canot reach unto; here such as be students in humane learning, and which labour to attaine to the deepeinest and perfection of it, are taught, with their travell in humane studies, to have care to joyne faith and knowledge of religion. For there are many things which ouer understanding by reason cannot conceive, and many truths which Philosophy cannot teach unto: nay, many also which it denies: but faith is able to perwade and demonstrate them all, and it enlightens the minde, and refleceth the judgement, when as Philosophy hath left the mind in darknesse, and the judgement in error. Now, in whom found knowledge in Philosophy, and this faith in religion doe concur together, hee is a man of a most rectified judgement, and of a deepe reach in the greatest matters: but, separate *faith* from humane knowledge, and hee will stumble at many truths, though he had the wit of ali the Philosophers in his owne head: For example, that God should make the world of nothing: that it should have beginning and ending: that God should be eternal, and not the world: that mans soule being created, is immortal: thefe and many other truths, reason canot see, and therefore Philosophy will not admit: but joyne *faith* to it, and then that crooked understanding is rectified and made to believe it. It is therefore good counsell, to joyne both thei together. Religion hindres not humane learning, as some fondly think: but it is a susteinance and helpe, or rather the perfection of humane learning, perwading, and proving, and convincing that, which humane learning canot. And thus we see how *faith* maketh us to understand.

D But what doth it make us to understand? the text *faith*, *That the world is as ordained, &c.* Amongst many expostions we may most safely set downe and approve this; God by his Word or commandement hath ordained, that is, made in good order; *the ages*, that is, the world, and all in it; and all this he did by his Word, and (which is more strange than that) made them all of nothing. This is a wonderfull thing: reason conceives it not, but dispuetes againt it: Philosophy grants it not, but wittes against it: but marke the privilege of this *faith*, it makes a man believe it, and shewes him also how it is.

Now for our better perceiving the excellency of this power of *faith*, here are foure points set downe: 1. What was created: *The worlds,* B b 3. In

crafty (and yet foolis) wisdome, the decaying strenght, the vanishing beauty, the transitory honour of this world.

If thou haft true faith, thou art sure to have enemies: 1. The wicked of the world will never brooke thee, but openly or privately hate and hurt thee. Then the Devil is thy sworne enemy: how canst thou deal with so powerful an enemy, and all his wicked instruments? Here is found comfort: thou haft faith, thou haft God thy friend: labour therefore for this true faith, and then care not for the Devil, and all his power. Night and day, sleeping and waking, by land and sea thou art safe and secure, the Devil cannot hurt thee, thy faith maketh thee accepted of God, and brings thee within the compass of his protection. The same little sparkes of *faith*, which is in so narrow a compass as thy heart, is stronger than all the power and malice of Sathan. As for the malice which his instruments, wicked men in this world, shew against thee in mocks and abusis, much lesse care for them: for their nature isto speake evill, and cannot doe otherwise: looke therefore at them, but look up into heaven by the eye of thy soule, where thy *faith* maketh thee beloved and approved of God himselfe, and honourable in the presence of his holy Angels.

And thus much of the second action or effect of *faith*, the third followeth.

VERSE 3.

Through faith wee understand that the world was ordained by the Word of God, so that the things which wee see, are not made of things which did appear.

In this verfe is contained the third action or effect of *faith*, namely this; *Faith makes a man to understand things beyond the reach of mans reason*. This third effect is set out in these words, by the instance of a notable example; namely, of the Creation of the world; i. by the Word of God, 2. Of nothing: both which, that we may the better understand, let us consider of the words as they lie in order.

Through faith]

1. By *faith* in this place (as I take it) is not meant that faving *faith*, which justifies a man before God; but a general *faith*, whereby a man embraceth Christian religion: or whereby a man believeth the Word of God in the doctrine of the Law and the Gospell, to be true. My reason is, because a man that never had justifying, and faving *faith*, and is no member of the catholike Church, nor childe of God, may have this gift. To believe that God by his Word made the world of nothing. Therefore, I thinke that this is an action of a generall, and

A Commentarie upon the

The Descrip^t of Jam.

2. In what manner : Ordained. 3. By what means : By Gods Word. 4. Of what matter : Of making. Of these in order.

The first point is, What was made? The text answreth, The world. The Word signifieth in the original, Ages; and so it is also taken, Heb. 1. 2. God made the worlds or ages by Christ: by this word then he meaneth these two things: First, times and seasons, which are ordinary creatures of God, as well as other: for among other creatures (Gen. 1.) are recorded alsortimes and seasons to be Gods creatures. Secondly, he understandeth the World also, and all in it: and so it is truly translated. For with good reason may the word *age* signifie the world, because the world and all in it had their beginning in time, have their continuance in time, and shall have their end in time againe. Time begynneth them, time continueth them, and time shall end them: and so the world is every way measured by the compass of time: and therefore it pleacheth the holy Ghost to terme the world, and all in it, *Ages* or times.

Now whereas it is said, *Ages*, that is, times and seafons were ordained of God; we learne, that if there be a creature or an ordinance of God (created for so great purposes, as to be the measure of all things) to take heed of abusing so excellent an ordinance: if thou hast spent it well, spend it still better. Time is so good a thing, it can neuer spent well enough. But hast thou mis-spent time (that is, abused it) take S. Pauls counseil, Ephes. 5. 16. *Releaste the time*: that is, seeing what is past cannot be recall'd, then recompence the losse of it, by the well bestowing of time to come. Spend every hour well; and that thou mayst doe so, bee alwaies either doing good to other, or receiving good from other; doe either, and time is well spent.

And take heed thou be not of the number of those that often say, they cannot tell how to drive away time: and therefore they devise many toyes, and conceits, and vaine pleasures, yea, many wicked and unlawfull delights: and all to shift off (as they say) and deceive the time. It is wonderfull to see, that the wicked, whose time of joy is only in this world, should seeke to hasten it, and make it seeme shorter; yet so it is, the Devil blinding them: but howsoever it is, seeme it shorter or longer, that same one sin of mis-spending their time, shall condigne them, if they had no more: for if *account must be given for every idle word*, a feresfull account remaines to be made for so many idle hours. Let us then be very careful in the use of this good ordinance of God, and never devide how to passe away time: for there is no man that is a profitable member in the place where he is, that can finde one hour so idle, that he knows not how to employ it, either in receiv^{ing} or doing some good.

Were ordained]

The second point, in this example, is the manner. Did God make a perfect or an imper-

A feck world? The text answreth, it was ordained. The word signifieth thus much; God framed the *Age*, that is, all creatures, visible and invisible, in a most excellent, perfect, and absolute order. As in campes every man keeps his ranke and order, and no man goeth out of his standing appoynted him: So every creature hath his due place, and his proper use assigned him of God: that the workmanship of the world in every creature, and in every respect was absolute: and thus (*ordained*) is as much as perfectly made. And the whole world was as the perfect body of a man, where every member, bone, joyne, veine, and fnewe, is in his proper place, and nothing out of square.

Object. Was every thing created in his order and due place? Whence then come so many disorders in the world? The Devil hath his kingdome, authoritie, lawes and subjects; he rules in the wicked. Now can there be any order in Satans kingdome? Againe, whence are so many alterations and subvertions of kingdomes; so many warres, so much effusion of bloud? The Gospell transportes from Country to County: civil dissensions in Cities and private families: betwixt man and man; betwixt man and some creatures: betwixt creature and creatures, yea, hatred often unto the death, often hatred betwixt creatures of the same kinde. All these being so, where then is that excellent order wherein they were created?

Answer. The state of all creatures is changed, from that wherein they were created, by the fall of our first parents. God made no disorder. *He saw every thing that he had made, and lo it was very good*: wherefore it was in a most perfect order: For orderly continuall is a part of the *goodnes* of a thing: but disorder is the effect of *sin*: it entred with sinne, and is both a companion and a reward of sinne. Had we continued in our innocence, all creatures had continued in their excellent order: but when we had broken the perfect order, that God had appointed us; immediately all creatures broke that order wherein they were afor both towards us, and one amongst another. Whil'st we obeyed God, all creatures obeyed us: but when we shooke off the yoke of obedience unto God, and rebelled against him, then they became disobedient unto us. Whil'st we loved God, all creatures loved and reverenced us: but when we fell to hate the Lord, then began they to hate us, and not before. If therefore thou feest any disobedience and hatred in the creatures towards thee, any disorder and vanite amongst themselves, thanke thy selfe for it, thou broughtest it into the world with thy sinne.

This being so, we are hence taught, when wee see any disorder in any creature, not to blame the Lord nor the creature, but to turne backe to our selves, to take notice of our owne sinnes and corruptions, and to acknowledge this was not so at the first, but our sinne was the cause

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Gen. 3. 15, and 3. 21.

cause of it; and therefore be humbled and ashamed of our selves, that wee should confound that excellent order which God made, and all creatures (but for us) would have kept till this day: but the common practice in contrarie, as I will prove in particulars.

God made man body pure and holy, and therefore it had no need to be coveted: but with sinne came shame, and thence came it that God gave us apparel to cover that shame that sin had brought upon us: so oft therefore as a man puts on his apparel, he should be humbled and ashamed by it: and thinke thus with himselfe, This was not so at the first; *Adam* body was glorious: whence came this ignominie and shame, which we must cover with apparel? it came from my sin: therefore so often as a man puts it on, so oft should he be quite ashamed of himselfe, which hath brought this shame upon himselfe: so as now he must needs have a cloake to cover his shame. But doe men make this end of their apparel? nay, rather they make it a banner to display their pride and vanity: and so fare are many from being ashamed of it, as that they are contrariwise proud of it. But this is abominable, and cursed, and senselss a pride, as if the prisoner should be proud of his bands and fetters, which are signes of his middelement: for, what is thy apparel (make the best of it)? its but a beautifull cloake of thy filthe shame: then, as bolts and fetters are burdensome, and shamefull, though they be of gold: so is the cloake of thy shame, thy apparel, though be of silke, silver, or gold: for we should not be ashamed only of ordinary apparel, or basse, but even of the most gorgeoues; knowing that once wehad a glorie of our owne, farre above all the glory of apparel: and the ignominie that sin hath brought upon us, is greater than this glorie of apparel can take away.

Here I denie not the use of gorgeous apparel, to those to whom it belongs: But I say to the rich men, (who, by their abilitie, to men in authority, who by their place and calling) may wear costly apparel: yea, and to Princes, who may lawfully weare silke, silver, gold, and the most excellent ornaments of precious stones, or whatsoever: to all them, I say, God hath granted you the use of these; but wilfull bee not proud of them, for you once had a glorie greater than these, but lost it by sinne, and sinne brought a shame, which these cannot hide. For though thy apparel hid it from the world, yet can it not from God: only *faith* can cover from God: therefore glorie in nothing but thy faith, be ashamed of thy apparel: yes, of thy robes and costly ornaments. And know wherethat whereas thy body by sinne is become so vyle, a meaner cover and baser apparel were fit for it. And therefore know, that whereas God hath given thee use of costly apparel, and pretious ornaments, he gives them not to honour thy body, but the place thou art in: and to a-

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A done that part of his owne Image, which he hath set in thee by thy calling. And know lastly, that if thou hadst kept that order, wherin God at thy creation (as the text saith) ordaine^d thee: thy natural glorie woulde more have adorne^d thee and the place thou bearest, than all this accidentall and artificiall glorie can: and therefore glorie not so much for the one, as be ashamed for the losse of the other; and let thy apparel teach thee this lesson.

Thirdly, many men take much delight in some kindes of meat; some in varietie of meats; and some to soare their bellies, as they care not how many creatures, or kindes of creatures doe die, for their belly sakes: this is to be considered. For I take it a great fault, for men either to be too lavish and carelesse, how many creatures they cause to die, or (though they eat but one kinde) to doe it without all use or further consideration. For,みて whence comes this, that man can not now live, or not so well; but his life must be the death of other creatures, his nourishment and preservacion, the destruction of other creatures. At the beginning before sinne was, this was not so: no creature did either serve to cloath or feed *Adam*: but this came with sinne: sinne brought this vanite upon creatures, to die for the feeding and cloathing of man: and had we stood without sinne, no creature should have lost his life to be our meat. I take it therefore the dutie of a man to make great use of his meat in this regard. And first, for the meat that he loves best, let him be humbled for his sinne: knowing that if he had not sinned, he should have had much more sweetnesse in other meat, which notwithstanding should not have cost any creature his life. And secondly, for variety by no too lavish, nor too riotous: consider every dish is the death of a creature of Gods creation: consider againe, whence comes this, that creatures must die to feed thee; not from the creation, creatures were not made to that end: Innocencie would have preserved all creatures to more excellent ends.

Sinne it was, and thy sinne that destroyes so many creatures for the belly of man: it is a vanite come upon creatures for mans sinne, that they must die for mans meat. The death therefore of every creature, shoulde be a carefull to a mans heart: when he feeth it, it shoulde touch him to the quick, and make him say, This creature diecht not for it selfe, but for me; not for it owne fault, but for mine. Miserable sinne that I am, if I had right, I shoulde rather die than it. God made it once for a better end, but my sin hath brought it to this corruption. If this consideration took place, men would not eat their ordinary fare with so little use: nor at extraordinary occasions be so carelesse how much they spend, and how many creatures they cause to die.

But you will say, God hath given us libertie in meats: differences of meats are taken away

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to Christ, and God hath given us use of his creatures; use only for necessarie, but more libertarie even for greater delight and comforte. I answer, I grant all this and more too, to a man that hath said, I grant, feasts and bankeis are lawfull for some men on some occassione, take not away any mans liberty in meat: God hath granted it, and man ought not to take it away. I only will say that where we eat, we also would make this use of it: and that we would not too riotously abuse that libertie that God hath given us for diversity of meats: faith gives leave and libertie to eat; yet fact decaies not a man to make a holy use of his eating, for his owne humilitie, but rather commands it.

Fouthly, we see in the world, that creatures not only die for mans feeding, but one creature feeds on another, and one creature devoureth another to eat him. The Hawke preyeth on divers kindes of birds: the Fox feedeth on tame beasts: the Wolf on the Lamb: greater kindes devoure the less: Dogs will eat divers kindes of creatures, if they can come by them. These things are manifest, and some of them be common sports in the world.

No whence comes this fearfull disorder liuare, that one creature shoulde devour another? came it from the creation? was the world ordeined in this state, that one creature shoulde eat up another? the greatest neede upon the less? no: but sin brought this confusion, our sinne caused this pitifull malacie of all creatures one by another. Let us therefore caste their sights be humbled for our sinne, which caused to fearfull a disorder: when thou seest thy Hawke so fierely and so cruelly murder a silly bird: thy Hound, the Hart, Hare, or Conie; then, as God hath given the leave in good order, measure, and manner, thus to deale with the creatures; and therefore thou mayst take delight in it: for withhold make this use of it; whence comes this? it was not so from the beginning: When sinne was not in the world, there would all have lodged in one cage and cabin, and one never haue offered to haue eaten another; my sinne caused this care, and this disorder betwixt these two creatures. This shoulde humble a man, because of his sinne, and restraine his life from too much libertie, and his affection from too much delight in these kindes of pastimes.

Againe, when we see the crueltie of the Fox, the Wolfe, the Bear, toward the sheep and other creatures; blame not too much the crueltie of the beasts: for this was not in them at their creation; but thy sinne made them thus euill one against another. Turn then into thy selfe, and be ashamed of it: blame not so much the crueltie in them, as thine owne sinne which caused it in them.

Againe, some creatures are unperfet, some in parts of their body, some in iour sensis: and some are lothsome and ugly to behold: and

John 1:3
some are venomous, and hurtfull to the world. When thou seest it, consider whence is this. They were not thus created: for God ordeneid that is, made all creatures in perfect order: but this comes from thy sinne; enter into thy selfe, and acknowledge this, and be humbled for it; and do not so much contumie this creature for his imperfection, nor loath him for his deformite, nor hate him for his venome; as contumie and loath, and hate thine owne sinnes which were the cause of all else.

Lastly, some take great delight in faire buildings, and make no use of them but for delight and pleasure: but if they consider well, they have no such cause: it was not so at the creation. Adam in his innocencie had a more sumptuous Palace ordeneid for him; namely, the Paradise of heaven and earth; and yet trees were not cut in peeces, nor the earth had her stones rent out of her bowels, for the building of it. Thy sin was that destroyed this Palace; and sinne hath caused the necessarie of these buildings: How then cast thy glorie in thy buildings? Wilt thou glorie in thy shame? Canst thou be proud of thee, when thy sinne bereft thee of a better? as therefore thy house is a comfort, strength, securite, and delight unto thee: so adde this one use also; let it in this consideration be a cause to humble thee for thy shame.

The disorder that sinne hath brought into the world, might be shewed in more particulars: but these may suffice, being those of whom we have most common use, and therefore doe most commonly abuse.

To conclude this point, I say unto all men: Dost thou see what disorder is now in the world, in thy apparel, meat, recreations, buildings? Seest thou the confusion, vanity, corruption of all creatures: the variance, dissencion, and hatred of creatures amongst themselves? Canst thou see all this, and either not regard it at all, or take delight in it? This is a cursed and abominable delight. If a rich man shoulde consume all his wealth, or throw it all on heapes, and then desperately set his house on fire, hath he any cause of joy to see this? If he set himself to this, you will say he is senselesse: but if he laugh at it, he is mad: So God created man rich in all blessings, put him into the palace of the world; garnished this house of the world with exceeding beauty: his meate, his apparel, his recreation, his houle were all excellent and glorious; he made all other creatures, amongst which there was nothing but concord, love, agreement, uniformity, concilie, and good order: now man by sinne fell, and by his fall, not only spelt all his riches (that is, defaced the glorie of his owne estate); but also set his house (that is the world) on fire: that is, defaced the beauty of heaven and earth; brought confusion, corruption, vanitie, deformity, imperfection, and monstrous disorder on all creatures; set all the world together by the

cares,

all creatures; set all the world together by the cares, and one creature at variance and deadly hate with other: so that one creature doth fight, scoure, wound, destroy, and eat up another. O cursed and damnable sinne of man, that hath so shamefully disorderd that heavenly order wherein God created all things at the beginning! and miserablie men are we, which can sit still and see this, and not be moued: but if we joyce an ioynt in it; certainly, then a pittifull and dusefull bewitched our foules. Let us therefore stirre up our selves, and looke about us; and seeing all the world on a fire about us, namely, basing in contention, hatred, and all disorderlens us for our parts lecke to quench it: which because we cannot, therefore lament and be wiste it: but much more lament and be humbled for our shame, which kindled this fire of disorder in the world.

Hitherto of the manner of the Creation.

By the Word of God]

The third point is, by what means? The text answereth; the world was ordeneid in that excellent order, by the word of God. By this word is meant, 1. not any vocall word, as if the Lord should speake unto the creatures: nor secondly, the substantiall word of the Father, the second peron althoough I confess that by *word* were made all things. Yet, I take it, it is not so meant in this place: but rather as *order* doth, Gen. 1, when he saith, that in the creation God *did*: It is in both places a comparison taken from a Prince, who bids his servants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word, whereby he commanded the world to be made. That word, I take it, is his *will*: for Gods willing of anything, is an effectual commanding of it to be done: yet it is the doing of it: for his willing of a thing to be, is more than all the commandements of all men in the world. For if he doe but will it, the thing is done what ever it is: whereas all the world may command, and yet it is no nearer. From hence, I take it, this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Here then first maketh a speciall point, that sets out the glorie of the Creator: he used no labour, no motion, no paines, no servants, no meanes as men doe. He only *spake the word, and they were made: he commanded, and they were created*, Psalm. 148:5. This shewes how glorious a God he is, and his power how omnipotent it is, who at his owne will and word produced such a glorious frame of heaven and earth, so many thousand sorts and kindes of creatures in their order and due place. David most seriously considered of this, when hee made the 104. Psalme, as appeareth if we read it. Wee ought also to deeply to meditate of this his glorious power, manifested in this miraculus creation, as that we (seeing it) may

A acknowledge with the Psalmist, Psalm. 115:3. *Our God sitteth in heaven, and hath whatsoever he will.*

B Did the Lord make all things by his word? learn we then for our instruction thus much: Ever when wee see what is Gods will concerning our selves in any great croffe or affliction whatsoever, let us subject our selves to it and bear it, because it comes from so mighty a God, as whom there is no resiting. For see, he that commanded all the world to be, and it pretyly was so, and nothing could disobey; then if he command any croffe to cesse upon us, namely, basing in contention, hatred, and all disorderlens us for our parts lecke to quench it: which because we cannot, therefore lament and be wiste it: but much more lament and be humbled for our shame, which kindled this fire of disorder in the world.

C extolle thee in due time. If thou then see his croffe commynge towards thee, never let it receive it with both hands, bear it with both shoulders: if he will humble thee, rest not thou: for when a greate he pleaseth to exalte thee, all the Devils in hell are not able to resit him.

D It folloeweth: *So that the things which we see, are not made of things which did appear.*

E The fourth and last point, is the *matter* whereof the world was made: The text faileth, *The thing that we see*; that is, all the world were made of things never seen: that is, of a flat nothing, which here is said not to bee seen, or not to appear; because how can that appear or be seen, which is not? So the meaning is, when there was nothing in the world, then God made the world above. This is the strangest thing of all in this fourth effect: For it is not strange that the world should be made in that excellent order; or that God should make it by his word; as that he shoulde make it of nothing. Reason denies it, Philosophy disfutes against it as absurd, and never will yield unto it: but here is the power of faith manifest; for it makes us believe and know it is so.

F Hence we learn, 1. If hee created the world of nothing, then he can preserue us alio by nothing, that is, without meanes, or by weake meanes, or contrary to meanes; he that did the one, can doe the other, for the same reasonis of both. This is a speciall point of our religion, Not to tie Gods providence unto

D meanes. Men use never to acknowledgement but with meanes; but that is the worke of *faith*: But we ought not only to see Gods providence, when we see no meanes; but even when other meanes are againt us, then to see it, is a point of *faith*: and that is our dutie, though it be hard. Give men health, wealth, libertie, peace, let them be guarded about with Gods blessings; then they will magnifie the providence of God: but take these away, and lay upon them penury, sicknesse, or any croffe; then they rage and rale, and distrust, yea blasphem, and lay, No providence, no God. And thus God is beholding to the meanes, for else men would hardly dene him. But this argues the want of faith. For had we that fift in us, where-

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whereby we holde it needfull, that God made all the world without meane, that such would also perwade us, that he can preserue us being made, though meane be wanting, or though they be against us. This we may make use of, whether we be in necessities, and would be resceued; or in any perill, and would be succoured; or in what extremtie forever, when meane doe fail us.

Secondly, if he made all things of nothing, then he is able also, in respect of his promises made in Christ, *To call things that are not, as though they were.* Rom. 4.17. As, a man by nature is the childe of wrath, and of the Devil; he is able to make him a servant of God, and childe of grace.

This may teach us, 1. Not to despair of any mans salvation, though he seeme almost past all graces; for God can make any thing of nothing, and therefore can put grace into that heart, wherein none was before.

And 2. this is a comfort to all them which through weakness of faith, cannot perswade themselves of their election. For suppose thou be full of wants and imperfections, and haft a rebellious and frownd heart: What then? Remember God made thee once a creature, of nothing; he can now againe make thee a new creature of nothing: he created thee without meanes; he can save thee, though never so many meanes doe serve to be against thee.

And thus much of these three effects of faith; and consequently,

Of the first part of this Chapter, containing a description of faith in general.



ABELS Faith.

VERSE 2.

By faith Abel offered unto God a greater sacrifice than Caine: by which he obtained witnessesse that he was righteous; God testifying of his gifts: by which faith he also being dead yet speakeith.

The second part of the Chapter containeth an illustration and prooofe of the former description, by a rehersall of the most excellent patterns and entamples of faith, which flourished in the Church of the Old Testament.

A These examples bee of two sorts: 1. Such as are set downe severally one by one, from the 4. ver. to the 22. 2. Such as are set downe jointly many together, from thence to the end.

The examples set downe severally are of two sorts: 1. Such as were the natural Israelites, and borne members of the Church visible. 2. Such as were not naturally members, but strangers from the Church of God, till they were called extraordinarily.

Examples of such as were members of the visible Church, are also of two sorts: 1. Such as lived about the flood: or, 2. after the flood.

First, of such as lived afore, or about the time of the flood, there bee three faithful men, whose faith is here recorded: 1. *Abel*, and 2. *Enoch* before: 3. *Noe*, both before and after. All these three in order.

The excellent and most worthy examples, are all grounded on some place of the old Testament, and are continued from the beginning of the world, almost to Christes incarnation: for he beginneth with *Abel*, which is no sooner the beginning, that he was the second good man that lived in the world: yea, and the first of all that had this true faith, as the onely meane of his salvation. For, as for *Adam*, he before his fall had not this faith, neither should it have saved him: but when the first meane failed him, then came this *faith* as the second and more effectuall meane of his salvation: but *Abel* was never in possibility to be saved by anything, but by this *faith*. And therefore *Abels* faith hath the first place of commendation, and that in this verse.

Abels faith is here commended for three things: 1. In that he offered by a greater sacrifice than *Caine*. 2. By it he obtained witnessesse with God. 3. By it dead *Abel* yet speaketh.

The first effect of *Abels* faith is thus set downe by the holy Ghost, *By faith Abel offered unto God a greater sacrifice than Caine.*

The ordinary Exposition of these words, is this; That *Caine* and *Abel* comming to offer, there was no difference in the matter of their sacrifices, but only in the manner of offering, in that *Abel* offered by faith, and so did not *Caine*.

This exposition though it be good, yet it fitteth not the scope of this place, nor the fourth of Gen. The right sense therfore seemes to be this; *Abel* having faith, this faith moved him to sacrifice his thankfull heart to God. This he did by offering unto God the best and costliest sacrifice that he could: namely, the first fruits and fatnes of his flocks; Whereas unbeliving *Caine*, having no love to sacrifice unto God, brought onely of the fruit of his ground: not of the best as *Abel* did: but whatsoeuer came first to hand. This being the true meaning of the whole: let us come to the particular points laid downe in this effect, and they are these:

1. That

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1. That *Caine* and *Abel* offered, that is, serv'd God.

2. That they offered Sacrifices.

3. That *Abel* offered a better than *Caine*.

The first point contains their service in generall: the second, their service in particular: the third, the difference of their service; where especially will appear the excellency of *Abels* faith.

First, *Ab* and *Caine*, the two first brethren in the world, offered sacrifice to the true God. How learned they this? for they had no Scripture, it was pened many years after; namely, by *Moses* first. I answer, when their Parents *Adam* and *Eve* had fallen, God gave them (of his infinite goodness) a covenant of grace, *that the seed of the woman should breake the serpents head.* Genet. 3. 15. we doubt not but our first parents received this covenant, and believed the promise; and this their *faire* taught them how to worship the true God aright.

You will say; thus *Adam* and *Eve* learned of God; but how came this to *Caine* and *Abel*? I answer, when they had bee thus instructed of God, *Adam* as a faithfull servant of God, taught the same religion, and delivered the same doctrine to his children: and by them were taught, what, to whom, and in what manner to offer sacrifice. And thus they did it neither by Scripture, nor revelation, nor their owne invention, but by the institution of their Parents.

Hence let all Parents learne a lesson of *Adams*, the first Parent that was in the world; namely, to procure the good of their children: he nurishted his children excellently: 1. He provided for them till they came to age. 2. Then he left them not, but appointed them their callings; for one was an husbandman, and the other a taypether. 3. Not thus only, but he taught them to worship the true God, both in their callings, and in the practice of religion, and therefore he taught them to offer sacrifice in way of thanksgiving unto God: all this did *Adam*.

Somewhat then doe with the children which God hath given thee. 1. Provide for them easilly till they be of age, take heed, they mislike not any way for want of things needfull. 2. Solring them up, as that they may be apt to live in some godly calling, whereby to do good in his Church; and that calling thou must appoint them, according to the fitness of their gifts. *Adam* appointed them not both one calling, but diverse callings, according to the diversitie of their gifts: and thou must see fit to be a lawfull and honest calling, for so are both these. Then 3. (the greatest matter of all these) teach them religion, and the true manner of fearing and worshipping God; that as by the two first, thy child may live well in this world, to by this he may be made an heire of the kingdom of heaven.

A *Adam* was the first father, and father of us all; let all then follow him in this practice; and if we follow him in one, follow him in both. Divers will be as carefull for their bodies and for their callings as *Adam* was, but how few are as carefull to teach their religion for the preferment of their soules to life eternall: but parents must have care of both these: else they shall answer for their child at the day of judgement: and though he perish in his owne sinnes, yet his bloud will God require at the Fathers hands. For God made him a father in his room, and he discharged not the duty of a father unto their child.

Secondly, in that *Caine* offered as wel as *Abel*; hence we leare divers instructions.

1. It is a common opinion, that if a man walke duly and truly in his calling, doing no man harme, but giving evrie man his owne, and so doe all his life long, God will receive him, and save his soule: but the truth is this: If men doe thus, it is good and commendable and they must be exhorted to continue: but if they stand upon this for salvation, they cast away their soules. For marke here, *Caine* was a man that walked in an honest calling, and more than that, he tooke paines, and laboured in it; which all men doe not: but have honest callings: And more than all these, when *Abel* offered, he came and worshipped God alio, and he did outwardly in such sort, as no man could blame him, but only God that saw his heart: and for all this,

C yet he is awcked *Caine*, and that is all that the Word of God gives him, I.oh. 3. 12. Then it is manifest, that to walke in a mans calling justly and uprightly, doing no man harme, will not serve the turne, *Caine* did it, and yet was accursed; we must then goe further than *Caine*, else we shall goe with *Caine* to the place where he is.

Reason not with thy selfe, I walke hard, and follow my calling, I hurt no man: this could *Caines* reason, and yet curst *Caine*. Thou must then beseeche thee, get that *Caine* did not: Lestrie in thy coniunction to see and feele thy sinnes, to be grieved for it, so as thou might say; my sicknesse, my poverty, my crishes giveme me, but nothing so much as mine owne sinnes, these trouble mee above all, and this griefe swalloweth up all the rest, and thereis another thing which I feele above all, not gold, silver, or promotion; but reuelation with my God, and his favour in Jesus Christ: I felow haft these two, then thou goest beyond *Caine*, then shalt thou stand before God with *Abel*, and be accepted. Remember these two, humiliatiōn for sinne, and deſtitutio[n] of reconciliation: these two is the summe of religion. If thou haſt theſe, thou art bleſſed with *Abel*: if not, curſed with *Caine*, howſever thou liveth in the world. If thou ſay, *Caine* kill'd his brother, and io would not I doe for all the world; i will doe no man hurt in bedre nor goods: This will not ſerve: for it is ſaid, that

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God had no respect to *Cain* after he killed his brother, even when he offered his sacrifice; and therefore this duty is most necessary, and there is no faulting it off.

2. *Cain* offered as well as *Abel*, as it is manifest in Gen. 4:3. And yet *Abel's* sacrifice was better; when it came to the proofs, and was accepted, and not *Cain* which came first. Hence we learn, that a man may be more forward than many other in many outward duties of religion, and yet not be accepted of God; another may not be so forward to the duty, and yet when he comes, he is better accepted. Whence comes this? that is forwardness in good duties a fault? Nothing lesse; but hence it is, that he outwardly is most forward, may come in hypocrite and without *faith*; the want whereof makes his forwardness nothing worth. Many such have we in our Church: great frequenter of places and exercises of religion; and yet they come but as *Cain* did, or it may be in worse intent. Thy forwardness is to be commended, but take this with the selfe; Care not so much to be first at the Sermon, or to be there ofter than other; as to goe with true faith, penitence and a heart hungring for grace; if not, goth not soynly forward, nay, *Cain* offered before *Abel*, and yet not accepted; and to there may come an *Abel* after thee, and bring faith with him, and be accepted, when thou with thy hypocritical forwardnes shall be rejected, as *Cain* was.

Thirdly, did *Cain* offer as well as *Abel*? Hence we learn, that the *Church militant* is a mixt and compounded companye of men: not of one *faith*, but true believers and hypocrites, mingle together; as he in the very infirmitie of the Church, there was *Cain* worshipping in fiew, as well as *Abel* that worshipped in truth. So was it in the infirmitie, in her perpetual growth, and to fistle her in the lat age of the Church: the good shall never be quite separated from the bad, until Christ himselfe doe it at the last judgement. Goats shall alwaies bee mingled among the sheep, till Christ the great shepherd does part them him selfe. Matth. 25: 34. And he that imagineth a perfect separation till then, imagineth a fanatice in his braine, and such a Church as cannot bee found upon the earth.

This being so, let no man therefore be afraid to joyne him selfe to the visible Church; neither let any that are in it, goe out of it, because the bad are mingled with the good; for so it hath beeene alwaies, and ever will be: then that will goe out of a Church, because there be hypocrites in it, must goe out of the world: for such a Church is not found, but triumphant in heaven.

Fourthly, in that *Cain* and *Abel* offered, hence we learn, that the church of God which truly profleth his name, hath beeene ever since the beginning of the world. For this Church was in the houehold of *Adam*, when there was

A no more but it in the world: for sacrifice to God is a figure of the Church: yea, and beside the sacrifice, they had a place appointed where *Adam* and his familie came together to worship God; For, so much *Cain* intimateth, Gen. 4: 14, and 16. *Cain went out from the presence of the Lord*, that is, not only out of his favour and protection, but from the place of his iudicative service, and where he wanted to manifest his speciall preface to his children serving him: and therefore *Cain*, as being excommunicate, complaineth (ver. 14) because he must leave it. Thus the Church hath beeene from the beginning, and therefore is truly called *Calatholike*.

The Papists abuse this place notoriously; for whereas the *Church* hath beeene so ancient, they argue therefore it is above the *Scripture*: yea, and that we could not know it to be *Scripture*, but by the ancient testimony of the *Church*.

We must know the *Scripture* is two wayes to be considered: fift, as it was written and penned by holy men, and so it is later than the Church: for *Abel* was the first pen-man of *Scripture*; but secondly, as it is record of God, the substance, soule, and truth thereof is much more ancient than the Church; yes, without the word of God, there can be no Church: For, without *faith* is no Church (because the church is a company of believers,) and without the word is no *faith*; therefore no word, no *faith*; no *faith*, no Church. So then the *Scripture* was before the Church, but penued after.

Thus we see that *Cain* and *Abel* offered. Now secondly, what offered they? *sacrifice*. Sacrifices were used in the worship of God for two ends: 1. When a sacrifice was offered, especially of beasts, when a man saw the blood of the beasts pouert out, it put him in mind of his own sins, and the detest of them, and taught him to say thus: Even as this creature is here slain, and his bloud distills and drops away; so my sin deserve that my bloud should be shed, and my soule be drenched in hell for ever. This creature can die but one death, for it fineth not; but my sinnes deserve both the first and second death.

D Secondly, sacrifices served to put them in minde of the *Messias* to come; and their slaying of the beasts shewed them how the *Messias* should shed his bloud, and give justic for the sinnes of the people. These are the two principall ends of sacrifices; and for these two ends did *Cain* and *Abel* offer: *Cain* in hypocritie, and for fashion sake; *Abel* in truth, *conscience*, and *sinceritie*.

As it was in the old sacrifices, so is it in our *Sacraments* of the new Testament: whereof the sacrifices were all types: in Baptisme, sprinkling of the water serveth to shew us how filthily wee are defiled with our owne sinnes.

2. It signifieth the sprinkling of the bloud of Christ

A. Confession

Eleventh Chap. to the Hebrews.

Christ is on the heart of a sinner, for his justification from time.

2. Little Supper, the breaking, or the bread signifies, how we shal be broken in humiliatioun for our finnes, and weare of the wine, how our bloud and life shal be flesht, and pouert out for our sines, if wee had that that we deserve. And secondly, they represent unto us, how the body of Christ was broken, and his bloud pouert out for our sines: when he was content to suffer under the wrath of his Father, for our sakes: so that wee fee, both the sacrifices and *Sacraments* of the old, as also of the new Testament, aimt at these two ends; to shew us our blouds, and our mifery by sinne; and to foretel or repaire our reconciliation by Christ. Which being so, our lesson is this:

We have all received those two *Sacraments*: the firstense, the second once. Now if they have beeene duly received of us, they ought to have this doubleme intent: 1. To call us to make a search of our owne sinnes, and of our mifery by sinne; and seeing it, to be cast downe and humbled, considering how corrupt our hearts are, and how wicked our lives. And icordly, when this is so, then to make us fesse for reconciliation with God by *faith* in Christ, to make useide it, love it, and pray for it, above all things in the world. *Abel* not onely offered, but offered so, as that it put him in minde of his sinne, and of his redemption, by the deare of the *Messias* to come. So we must not only outwardly receive the *Sacraments*, but to receive, as that we may fee and be stumblded for our sinne, and feeke to bee reconciled to God in Christ.

Such use also ought we to make of hearing the word, and not to be content with bare hearing of it, or to get a general knowledge out of it; but it must give us a speciall light of our owne estate, by sinne, and urgus forward to feeke the favour of God in Christ. Religion stands not in hearing the Word, and receiving the *Sacraments* with the congregation, though it bee done never so often, and never so formalitie. But so to heare and so to receive, as thor they may worke in us both two thinges: and that is the pit and pith of religion. And wholesover he be that profleth religion, and fleteweth not the fruit of it in these two, that mens profit is in vain, and it will gote for no payment at the day of judgement.

Thus wee fee they offered, and what they offered. It followeth: *A greater sacrifice than Cain*. The third and last point is the difference of these sacrifices. For although *Cain offered* as well as *Abel* and offered sacrifice as well as *Abel*, yet was there a difference in their sacrifices; for *Abel* was better than *Cain*. This is the chiefe point for this feds downe what was that excellencie of his *faith*, for which hee is here commended. *Abel* is not commended for o-

1. *Frag* by his *faith*; for he did none that had no *faith* for offering sacrifice by his sacrifice. For he did *Cain* offer no *faith*; but because that by his *faith* he offered a *better sacrifice* than *Cain* could.

The holy Ghost calls *Abel* *a better or greater sacrifice*, because *Abel* brought the best and whitest of his fleshe, and to keepe off the meat till he could; as fletyng thee would have belloved more cost, had hee knowne how to have done it, or hee that gives heath, would give more if hee had it. And hee that doth the best he can in any thing, it is certaine he would do better if hee coulde. *Cain* compromised, brought nothing of his bloud, but certeine, wort, or whatsover came first to hand: easie thinking that whatsoever one brought, was good enough, and therefore *worshipp* is *wel*, and to have offered a better sacrifice than *Cain*.

C And further, this holy practice of *sacrifice* came to be a law written, even one of the commandements of the Ceremoniall law; namely, that the *firstfruits* should be *offered to God*, Exod. 12: 40. And the *firstfruits* of *every corse*, Lev. 2: 10, &c. And that *sacrifice* was *an offering blode ministred, or laid on blode, which should be offered to the Lord*. Deut. 12: 21. And here did hee invent which these lawes commanded: and these lawes commanded the fome that he did. Thus God vouchsafed honor his servant *Abel*, for his obedient and honeste: even to make his practice the ground and beginnynge of one of his owne lawes: that to the *firstfruits* in all their generations, might in most daily practices remember this worthy dea of *holy Abel* to his perpetual honour.

Now for us the truthe is, this law bidden not for it was a ceremony, an is ended in Christ. Yet the equity and meane of retchingen to serve him in the ministrity: the practice of the world is to make the eldest a Gentleman, the next a Lawyer, the next a Marchioness; that is the youngef, or least regarded, or first in thome infirmitie in wit, or deformite in bodie, for him to schoole, let him bee a Minister. But *Abels* sacrifice controls this prouerbe euer of the world. Learn therefore by hym, whoe never of silly chyldren than fould fated felling its graces of body and mind, whicheare loved best, and most effectfull, bee it fitter for the Lord, and the Lord is most worthy to have consercate him to the Lord, for his service in the ministrity.

A Commentarie upon the

1610.

To the young man. Hee being in the strength and ripeness of wit, force, memory, and in the best of his age: hee hath, I will take my pleasure now I am fiftie for it: I will take my pleasure now I am fiftie for it: I will repaire at the end of my dayes, and that is a thirteene. This is a vise policy of the Devil, to disloue God, and to cast away their foyles. What a griefe is it to give the devill his yonge, force, the strength of his body and vies, and to bring his withered old age unto God: my soule, God will not accept thy rotundified old age, but rather give thee up to the devill, that he may have thee altogether, which hath had the best: then followeth rather Salomon comfitt, Ecclesiastes 12.1. who bidde thee Remember thy Creator in the dayes of thy youth. Remember all thy dayes, it was of the best. So than lefft no sacrifice but thy selfe to offer: often when the best by thy young yeares is the best time, give them unto God.

To all Christians. Abel offered the best: iet recharch us all, if wee will professe and serve God, not to dote by the halffes; or for sw. and ffishynge sake, or negligencie, as not caring how. Thus to doe is to offer the sacrifice of Christ, and thus makes the most profestors go away with their service unaccepted as *Caines* was: for God will haue all or none, he is worthy to have no partner: he must be serued with all the heart, with loue and body, so that a man must conserue himselfe wholly unto him, 2 Kings.2.1.5. It is the special commandement of god King Iacob, that hearest unto the Lord C in sh. all his lawes, and judgements: and for that, Iac.1.1. preverred afore all Kings before or after him, that he could fulli the law perfectly, as it required; but it is mean of the endevour of his heart and life, by which he strake with all his might to save God as well as hee could: this example is ours.

Wes professe religion, wee must looke that our hearts affect it: we professe a turning from faine, we must make it be not formal, and from the lips, but from the heart. So when wee professe any kinde of religion, whether we pray or heare the Word, or receive the Sacraments, (this is the facett that we can offer) wee must do them coldly and carelessly, but with zealous affectio[n] and resolution from the heart. D Otherwile, if we serve God for ffishynge sake, and our hearts are on the world, and our own lusts, wee offer the facett of cursed *Cane*, and wee with our formal religion shall goe to him. But let us offer the sacrifice of *Abel*: that is, though it bee never so little, yet let it bee the best we can, and all we can, and God will accept us as he did *Abel*. And thus the Parent shoulde give God his best oblation: the young man his best yeaers: every man his best part, which is his heart. And thus wee follow the steps of holy *Abel*, who offered to God the best sacrifice had. This was the fruit of his faith: even so that Pious, that young man, that Professore that hath true faith, will doe so like-

a vise.

Hitherto of the first effect of *Abels* faith: Is followeth, By the which he obtained witness of his beraughtenesse.

This is the second effect of *Abels* faith, whereby it is commended: 1. For the meaning, By faith he means fayling faith, which makes a man just before God, and no other. For whereas he had faiſt before, that by faith our Elders had obtained a contrition. Hc proves that generally, by this example of *Abel*: therefore that fayling faith which was meant there, is also meant here.

These words set downe two benefits which *Abel* had by his fayling faith: First, hee was just by it. Secondly, God testified that he was so.

For the first: *Abels* faith made him just and righteous, not because his faith was an excellent quality of charitie in it selfe, to make him just, but because it was an instrument whereby her apprehended and applied to himselfe the righteounesse of the *Messias* to come, whereby hee might stand just before God. This was his righteounesse, which he had by faith: for hee trusted not to any holiness of his own, though it is out of question, hee knew hee was the sonne of man who once was perfectly righteous: but the trust and confidence of his heart was in the righteounesse of that blessed *Seed*, which God had promised, *for all the sake of parents head*. This promise her knowing, believed it, applied it to himselfe, and this faith made him righteous.

Here we learne a worthy lesson of Chriftianity, namely, that the true and the undoubted way to heaven, is a holy and lively faith in Jesus Christ: for this faith makes a man righteous, and that righteounesse opens him the gate of heaven. To this end (saith the Apostle) Being justified by faith, we have peace with God: but by whom through our Lord Iesus Christ.

In the nre of this doctrine, wee must renew our former exhortation, which indeed cannot be too often preffed to the conuentione. There is none of us to vise, none so profane, but wee define salvation. If wee do then wee must tread the beaten way to it. For wee are not borne heires of it: neither can wee comelijther by chance: but there is a way that must be taken, and that way is but one: all other are in fledgynge by-ways. Again, that way must be taken in this life: life is too late. Now this way is to bee a just and righteous man. With this never man faiſt: and without this, never man attained to salvation: for Never knoweth comens into the kingdom of heauen. Never was man justified there, which was not faiſt before: and that must here bee begun, which in heauen is to be perfected. In this life therfore wee must seeke to bee just. Now, our good works will not serve to make us just: for they are all unable to indure the trill of Gods justice. And if wee stand to them, and they prove

not

Abels

eleventh Chap. to the Hebrews.

notable to satisfie Gods justice: then, in stead of slaving us, they will condemne us. Therefore with *Abel*, let us goe out of our selves, denie our selves, and cleave ouely to Christs rigtousnesse, in life and death: this is the way that never will deceiue us.

But some will say, We walke in this way. I answer, Hee that walketh in a way, may be traſed by his steps: so then, shew your steps of holinesse, of devotion, of charitie, &c. then shew thy faith: leave theſe steps behind you, and then your faith is good. Thus did holy *Abel* believe thou it, acknowledge it, and follow thou after him: and renounce all by-paths which the Papists, or thy owne braune imagineth. Let this one doctrin ſtike into thy heart in stead of many, and let not the Devil ſtrake it out. For if thou walke in this way, my foule for thine it will bring thee to heaven: if not, at the laſt day this doctrin will condemn thee, because it ſrewed thee this way, and thou wouldſt not walke in it.

Secondly, obſerve: He ſith, *Abel was approved and accepted of God*. How proves he that? Because his worke pleased God: as who ſay, his worke pleased God: as who ſay, his person doe: therefore in that his worke doe, thence he concludeth that his perfon do: it is the reaſon of the holy Ghost, and therefore infallible.

In the framing of this reaſon, the holy Ghost teacheth us a great point of our religion: namely, that firſt a man perfon muſt please God before his actions can. And after he perfon, then the actions. This is plaine in these words: for it is laid, *he firſt obtained witness that he was righteous himſelfe, and then God ſet ſight upon his gift*: So likewile more plainly, Gen.4.4. God had respect firſt to *Abel*, and then his offering: So that the eſt is manifest. No work pleateth God before the worker doe. This being ſo, hath excellent uſe:

First, it overthroweth a maine pillar of Romish religion: *Inſtitution by worke*. For how can a man be justified by his worke, when he himſelfe muſt be just before the worke can be? Unlesſe he be just, his worke is wicked: if they be wicked before his perfon be just, how can they then justify him? And if the perfon be once just, what needeth it then to be againe iudged by works? *Good works make not a man good*, but a good man makes a worke good: and ſhall that worke that a man made good, return againe and make the man good? That is abſurd in reaſon: And 2. it is needless: For the man is good alreadie: else the worke could not haue beene good. We may therefore ſay, worke are rather justified by the perfon of a man, than his perfon by the worke; and it is a moſt vaine thing to looke for Justification from that, which thou thy ſelfe muſt first juſtifie: for it be just: if we had no other reaſons against justification by worke but this, this were ſufficient.

A 1. Secondly, hence we leare, that till a man be caſed, and his perfon purified and sanctified, aliaſt ever he doth is iugmēt. His *comoractions*, his exiſting, thinking, ſleeping, walking, talking, are all iugmēts. Yea 2. the worke ſet ſight upon and his iugmēt in the fame, though never to juſt, equal and upright. 3. Further, his *conſuetude*, namely, the practice of civill vertues: his outward gravitie, meeknesse, loyaltie, temperance, quietnesse, uprightielle, and all outward conformity, are all iugmēts. Yea, more than all this, his *best actions*, namely, his practiſing of the parts of Gods worʃip, or his deeds of charitie, his prayer, his hearing the word, his receiving of the sacraments, his giving of almes: they are all iugmēt unto him, if he have not a believeng and penitent heart: yes, ſuch ſunes as ſhall condemn him, if he had no other. *Oweſt*. This ſhould ſeeme ſtrange diuinitie, that the moſt holy actions, as prayer, &c. could be damnable hins. I anſwer, they are in diuinitie holy and good, and as rare forth as God hath commanded them; yet in the doer they are ſunes, because he doth them from a foule and unholie heart: for the ſame action may be holie in it ſelfe, and in regard of God the author of it, and yet a ſune in him that is the doer of it. As cleare water, pure in the fountain, is corrupted or poſoned by running thorough a filthie and polluted channell; ſo are even the beſt actions, ſunes: as even the preaching of the Word to a Minifter, whose heart is not cleaſed by faith, and his perfon accepted of God; it is a ſune unto him, and (if he repented not) ſhall be his condemnation. *Caine* finned not only in hating and murthering his brother, in lying and defamibg with God; but *Caine* finned alio even in offering ſacrifice. And *Abels* ſacrifice had beeene a damnable ſin, but that his perfon was justified before God. And the reaſon of all this is good: for nothing in the worke is able to make an action acceptable to God, but only the acceſſation of the perfon by Christ. This being ſo, it standeth ſevere in hand to looke to our ſelves: and to labour above all things for faith and repenteſce: that to our perſons may be accepted righteous before God, and thereby our actions accepted alio. If it be a miſerable thing, that all thy actions, even holy actions ſhould be ſunes, then labour to be justified; for that onely can make thy works accepted: if not, then though thou labour never ſo much to be approued in the world, and let never ſo glorious a ſhew upon thy worke to the eyes of men, they are all abominable ſunes in the sight of God: and at the day of judgement they ſiale for no better. Preach and teach all thy life longnay, give thy life to die for religion: give all thy goods to the poore, deprive thy ſelfe of all delights: build Churches, Colleges, bridges, highways, &c. and there may come a poore ſhepherd, and for his keeping of his ſpoome he accepted, when thou with all this pompe of outward

B 2. *Conſuetude*, that the moſt holy actions, as prayer, &c. could be damnable hins. I anſwer, they are in diuinitie holy and good, and as rare forth as God hath commanded them; yet in the doer they are ſunes, because he doth them from a foule and unholie heart: for the ſame action may be holie in it ſelfe, and in regard of God the author of it, and yet a ſune in him that is the doer of it. As cleare water, pure in the fountain, is corrupted or poſoned by running thorough a filthie and polluted channell; ſo are even the beſt actions, ſunes: as even the preaching of the Word to a Minifter, whose heart is not cleaſed by faith, and his perfon accepted of God; it is a ſune unto him, and (if he repented not) ſhall be his condemnation. *Caine* finned not only in hating and murthering his brother, in lying and defamibg with God; but *Caine* finned alio even in offering ſacrifice. And *Abels* ſacrifice had beeene a damnable ſin, but that his perfon was justified before God. And the reaſon of all this is good: for nothing in the worke is able to make an action acceptable to God, but only the acceſſation of the perfon by Christ. This being ſo, it standeth ſevere in hand to looke to our ſelves: and to labour above all things for faith and repenteſce: that to our perſons may be accepted righteous before God, and thereby our actions accepted alio. If it be a miſerable thing, that all thy actions, even holy actions ſhould be ſunes, then labour to be justified; for that onely can make thy works accepted: if not, then though thou labour never ſo much to be approued in the world, and let never ſo glorious a ſhew upon thy worke to the eyes of men, they are all abominable ſunes in the sight of God: and at the day of judgement they ſiale for no better. Preach and teach all thy life longnay, give thy life to die for religion: give all thy goods to the poore, deprive thy ſelfe of all delights: build Churches, Colleges, bridges, highways, &c. and there may come a poore ſhepherd, and for his keeping of his ſpoome he accepted, when thou with all this pompe of outward

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ward holmesse, maeſt be rejected. And why this? only because he had faith, and thou hast none; his peron was justified before God, and thine is not. Therefore let this be my counſel, from Abel: Labour not ſo much to worke glorious workes; as that which thou doſt, doe it in faith. Faith makes the meaneft worke accepted; and want of faith makes the moft glorious worke rejected: for lo in the text, *Abel muſt be accepted, elſe his ſacrifice is not.* Thus we fee Abel was juſt, and God ſaued him. The ſecond point is, That God gave testimony he was ſo: In theſe words,

God giving teſtimone.

What teſtimone it was that God gave of Abel and his gift, it is not exprefſed in the word; and fo it is not certaine: but it is very likeli, that when he and Cain offered, God in ſpeciall mercy ſent fire from heaven, and burnt up Abel's ſacrifice, but not Cain's: for to it pleſed the Lord often afterward when he would ſew that he accepted any man, or his worke, he anſwered them by ſire from heaven. So he burnt up the ſacrifice that Aaron offered, Levit. 9. 24. So he anſwered Salomon, 2 Chron. 7. 1. And to Elias, 2 Kings 18. 28. And ſo it is likely that he gave this teſtimone that he accepted Abel and his offering. This was a great prerogatiue that Abel and the Fathers in the old teſtament had. We have not this, but we have a greater, for we have that is the ſubitanee, and truth, and bodie of this: For we haue all the fire of God, that is, his ſpirit comes downe into our hearts every day, not viſibly but ſpirituallly, and burns up in the heart of a beleever his fynes and conuertions, and lights the light of true faith, that ſhall never be put out.

The ufe hereof is this: As no ſacrifice in the old law pleſed God, but ſuch as was burnt by fire from heaven, ſent downe either then or afore: ſo our ſacrifices of the new Teſtament (that is, our invocation of God's name, our ſacrifice of paſte, our dutyes of religion, our worke of mercie and love,) neuer pleſe God, unleſſe they proceede from an heart purged by the fire of God's ſpirit, that is, from a beleeving and repençant heart: both which are kindled and lighted, and daily continued by that ſir of God's ſpirit. Therefore it is, that Paul faſh, 1 Tim. 1. 4. *That loue muſt come out of a pure heart, and good conſcience, and faith unfeigned.* The outhes of religion, and worke of love comming from this purged heart, afcend into the preſence of God, as a ſmoke of moft acceptable ſacrifices, and are as a ſweet perfume in the noſtrils of the Lord.

Now, of what did God thus teſtifie? Of his gift.

It may here be asked at the firſt: how can Abel give a gift to God, hath the Lord need of any thing; and are not all things his? I anſwer, God is ſovereign Lord of heaven and earth, and all creatures: yet hath he given his creatures unto man to uſe, as that they becom mans

owne, and to he may eſteeme and uſe them: and being mans, a man may in token of his thankfullneſſe returne them againe to God: eſpecially, ſince God accepts them being ſo offered, as moft faire gifts.

This ſeweth us, firſt, the wonderfull mercie of God, that whereas we can offer him nothing but our owne, he woule firth to accept a gift offered of our owne, even as though we had of our owne to offer.

2. See here a diſference betwixt the ſacrifices of the old, and facraments of the new Teſtament. In their ſacrifices they gave ſomthing to God, and therefore they are called *gifts*: in our facraments we receive daily grace from God.

B 3. In that the ſacrifices of the old Law are called *gifts*, we muſt know that it is typicall, and bath exceilent ſignifications unto us:

1. It signifieth that the *Meffiaſ* ſhould be given of God freely, for the falvation of his elect: and that Christ the *Meffiaſ* ſhould willingly give himſelfe to be a Redemeer.

2. It signifieth that every man that looks for falvation by Christ, muſt give himſelfe to God and all that is in him. So Paul exhorteth, Rom. 6. 13. *Give your ſelves unto God, and your members weapons of righteousneſſe.* When we give any thing to a man, we make him Lord of it. If we then give our ſoules and bodies to the Lord, we muſt give them fo, as that they may obey and ſerve him, and be ruled by him, and ſerve for his glorie, howeuer he shall uſe them. We professe religion; and make great ſhewes; but to give our ſelues in obedience to God, is the life of religion. But contrary is the course of the world. For, moft professors are given up to ſin and Satan: their bodies given to drinking, gaming, uncleaneſſe, iuſtice; their oules to enuying, hating, malice, revenge, luſt, pride, ſelfe-love: God hath nothing except it be a ſace; but that wil not ſerve the turne: we will haue all *bodie and ſoule*; for he made all; and he redemeſ all. We goe againe equitie: Christ gave his body and ſoule for us: why ſhould we not give ours againe to him? Againe, this gift is not as other gifts: for here all the profit redounds to the gifer: the glorie indeed is his, but the gaine and profit is our own. Why then ſhould we withhold our ſelues from God? it argueth, we know nor ſee not, what Christ hath given us: for if we did, if we had ten thouſand lives, we woule think them all too little for him.

And thus much of the firſt and ſecond effect of Abel's faſh: the third followeth.

By which Abel being dead, yet ſpakeſ.

The 3. effect, whereby Abel's faſh is commended, is laid downe in theſe words. Concerning the meaning whereof there is ſome diſference, which is briefly to be examined. Some thinke the words ſhould be thus tranſlated, *By which also Abel being dead, yet ſpoke of;* making the

the meaning to be, that by his faith he obteinid a good name to all poſterite: but it ſeems this cannot stand, for two cauſes: Firſt, because that is alreadie affirmed of Abel and all the ſeal, in the ſecond verle, that through ſaints they had obtained a good report: which therefore might ſeeme needless to ſeare to be repeated againe. Secondly, for that afterwards Chrift's bloud and Abel's being compared together, it is not ſaid that Chrift's bloud is better ſpoken of than Abel's, but that it ſpeaketh better things than Abel's did. Therefore the words are rightly tranſlated.

Now for the true ſene of them, it is likely the holy Ghost here hath relation to the thoric whence it is taken: where, upon Cain's muſter God faith to him, *The voice of thy brothers bloud crieth unto me from the earth;* and why crieth it? Namely, for vengeaſe against its moſtreous a murderer; and crieth to all men to be hold it, and to abhore the like: and to after a for he continue to ſpeak, to this day. So that the words in the thoric and ful ſene of them, do import these two points:

1. That Abel ſpake when he was dead.
2. That in a ſort Abel ſtill ſpake.

For the firſt, Abel ſpake and cried when he was dead: but how? not with a vocal ſpeech; but the phraſe is figurative, and imports thus much, as if the Lord had ſaid to Cain: thou haſt killid thy brother cloſely, and it may be haſt hid him in the land, or buried him, and thinkēt no man kneweth of it: but thou muſt know Cain, this thy fact is evident to me, as if Abel had told me; I know thou killid him: and if thou wonder how I know, I tell thee his bloud tolde me; for it cried in my eare, and yet it crieth ou againe thee: for though Abel be dead, his bloud yet ſpeakeſ. As this is true of Abel, so of all men bloud, and as of bloud, ſo of all other appreſſions, though done by never so great men. Murther, appreſſions, and all wrongs done to Cind children, they crieth to God againi the oppreſſors, though the poore oppreſſed men daſt scarce name them; they need not, for their bloud doth cry, yet their very coares cannot be ſleſh, but God diaketh them up, and puts them in his bottle, and will know who ſhed them. Thus bloud crieth againi them that ſhed it, yea, reaſes crieth againi them that cauſe them. This affordeth us a double inſtruction: Firſt, here it is apparent that God feeth and knoweth the liues of men, though the me be never fo mighty, or their misſes never fo ſecret. For though men convey them never fo cloſely, and labour to hide them with all the meaneſſe that the wiſe man can deuife: yet the very deuile creatures euē out, and do proclame the ſins and finnes in the eares of God, as fully as the voices of living men, can diſcover any thing unto men. Privy oppreſſions, and goods gotten by deſcepi, he hid to the world: but the ſins ouſe the ſad crieth, and reaſes crieth againi them that do it. Who be to

himber butidib bin Leſſi, wel haſt adreſt a Critic by aquitans: as though he had ſaid, God knoweth every thong and every peſe of timber in their blathy houſes, which they haue gotten by decei, or oppreſſion of the poore. Privy conpiracie, and plots of treaſon are laid againi Princes and Magniates; and often in ſecret manner, as in a moſt reaſon not poſſible to be diſcovered. But God hath many waies to finde them out, and they never ſeape his privat ſearch: and therefore the holy Ghost aduiced, *Crieth not the King ſomewhat thought over the great ones in thy bed-chamber:* for the ſoule of the beauen thall carrie ſi's voice, and that which karrieth ſhall declare the matter. So that whatſoever is plotted never fo privatly, or conſpired in the ſecret cloſets of ungodly men, God knoweth it, and hath meaneſſe enough to diſcloſe it to the world. And in our diſtance experience God gaue himſelfe mightily in revealing murders. For, bring the muſtherer before the dead corps, and uiaſly it bleedes, or giveth ſome other teſtimone, whereby it ſpeaketh even as Abel's bloud did, *This is the muſtherer.* Nay more: for Abel's bloud ſpake to God, but here evēnt men alſo.

And of this it is hard to give my reaſon at all, but the ſecret and immediate hand of God, thereby ſhewing himſelfe to know all leſſeſ ſins, and to be able to diſcloſe them by ſtrange meaſures.

The uſe of this doctrine is, to ſearc all men from ſinning, though they cloſe it poſſible to conceale their ſins from the world: for this is one of the ſtrongeſt and componente conuaygements that men take to live in a ſin, if they think it likely to be concealed. But here they ſee howe ſit a ground that is. For if they can conceale it from me, yet can they not from God: and if God know it, then can he reveale it to the world when it pleaſeth him.

Againē, whereas Abel bloudred when he was dead: I reaſon this, that God hath a care of Abel both living and dead: for it were nothing to ſiy his bloudred if God had not the cry. But it is apparent he had it, for he revenged it, and puniſhed Cain when Abel was dead, and could not revenge it himſelfe. And this caue God had not over Abel alone, but over all his children: and as the plainſhill bardi, *Fretias in the fight of the Lord is the ſaint of his Sabat;* that which is vile & ſcandalous in the world, is precious with God. Tyrants make havocke of the Churche, and kill them up by heaſe: but God records up every one, and will not fail to revenge it, when they are dead: For if God haue bottles for the teeres of his fervans: surely much more haſt he bottles for their bloud.

The uſe whereof is to teach us in all extremitiess of danger or diffiſe, to learne patience; yea, though we be ſure to die, yet (as Cheſt) *To pefſeſion ſoules with patiencē:* For we haue one will hearc the caufe, and revenge our quarell when we are gone: So that if we

be patient we lose nothing: but if we be impatient we get nothing. Let us therefore hold our tongues: for, the wrong done to us is easily laid enough to God for revenge, who will hear it as surely as he did Abel. And thus we see how Abel spake then, even after he was dead.

The second point is, He speaks before; and that three ways:

Fifth, his faith yet speaketh, because it admitteth all men every where, who either hear or read this storie, to become such as Abel was, namely, the true worshippers of the true God; for in Abel's example, it provoketh all men to be like him, because it affrieth them of the same regard and reward with God that Abel had: and so Abel's faith is a never-dying Preacher to all ages of the Church.

Here we learne, that the holy Examples of Gods children are reall teaching, and loud preaching to other men.

For there is a double word, teaching, namely, indeed.

It belongs to the Minister to teach in word; and to all men to teach by their deeds, and good examples: and if the minister teach not thus also, it is the worse both for him and his hearers. It sufficeth not for him to teach by word; Sermons, that is, by good doctrine; but withall by all Sermons, that is, by good life. His faith, his zeal, his patience, his mercy, and all other his vertues imit speake, and crie, and call to other men to be like to him; which if he practise carefully in his life as Abel did, then shall his vertues speake for him to posterities when he is dead.

Again, Abel though dead, may be said to *speak*, because howsoever his bodie be dead, yet in soule and spirit he liveth with God in heaven. And thus the word *speaketh* may be understood, because it is here opposed to *dreketh*: by which he being dead, yet speaketh: that is, being dead in body, yet liveth in soule; which life with God, was obtained unto his true and saving faith.

Thirdly, he may be said to *speak yet*, as all other Gods Martyrs are said to crie in the Relation, from under the altar, How long Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth? As this is true of all Martyrs, so especially of Abel the first Martyr of all; which words are not spoken, neither by him nor them, vocally with utterance of voice: but it is so said, to signifie what fervent desire the servants of God have in heaven, of the full manifastation of Gods glorie in their bodies, and of an utter abolishment of sinne in shewbare world: which their desire, they doubletelle after to God in a more excellent manner, than in this world we can utter any thing with our voice: and thus Abel speaks yet, and shall speake till the world end.

Hitherto of the first Example, the example of Abel.

The second is of Henoch in these words,

By faith Henoch was translated, that he shoulde not see death, neither was he found, for God tooke him away: for before hee was translated, hee was reported of that hee had pleased God, &c.

The second example of faith is taken also out of the old world before the flood; and it is of Henoch the seventh from Adam: to whom, strange and miraculouse things besell by reason of his faith. Let the meaning of the words be first examined.

By faith]

That is, by his confidence in the Messias, or his saving faith, he was taken away.

Taken away]

This is, from earth to heaven, not by an ordinary worke, but miraculouse; it is evident by the next words.

That he shoulde not see death]

That is, that he shoulde not feel death, nor any dissolution of soule and bodie; and therefore his taking away was miraculouse. For to be taken away by death is an ordinary worke; but to be taken away, and yet not die, that is miraculouse and extraordinary: & such was Henoch.

So then the substance of these words is thus much: Henoch having this grace from God, to believe fleshly in the *Elysia* to come, was likewise honoured with this high prerogative, to be taken into heaven, without tasting of death, and to the end that he might not die. Thus we have the meaning.

Now concerning this translation of Henoch, there are two opinions:

Some think he was translated in soule only, and not in bodie: and they say he died in the translation, so as his soule was only taken up into heaven, and his bodie slept in the earth. D. Thought this appears false at the first sight, yet let us see their reasons, and what they can say for themselves.

The first reason is this, No mortall bodie glorified can enter into heaven: but there is no mention of his glorification: therefore his bodie could not come in heaven.

Answe. It is certaine it was glorified ere it came in heaven. If they replie, it is not mentioned: I answere, it followeth not, that therefore it was not: for every circumstance of every action is not mentioned. For many circumstances of actions must necessarily be supposed, & this one was this. Again, the glorification of his bodie is here plainly enough implied: where it is said, he was translated, that he shoulde not see

death.

A Commentary upon the

12. edit. folio.

The Fathers who died before Christ, were in Limbus, (a place out of heaven) and came not in heaven till Christ fetch them thence, and carried them with him at his ascension; Here we learn it is most false and forged. For here we see, *Hesoch*, and afterwards *Elias*, were in heaven both in body and soul, many hundred yeares before Christs incarnation; whereby (as also by many other evidences that might be brought) it is apparent that *Limbus Purgatorium* is nothing but a device of that hereticall Church of Rome.

Hitherto hath the holy Ghost avouched the translation of *Hesoch*. Now he proceas substantially, that he was taken away.

Neither was he found, for God had taken him away.

And for his proofe, he first layeth downe his ground: then heer therepon frameth his argument, consisting of diverse degrees of demonstration.

The ground is the plaine and evident testimonye of the old Testament in *Gentius*; where the words are these: *Hesoch was not found, or not seen, for God took him away*. Against this ground, being the very words of the old Testament, no man can take exception. And here in a word, let us all marke the high and loueaigne autorite of Gods Word, which even the holy Ghost himselfe vouchfaith to alleage for the confirmation of his owne words. It had bene sufficient that the holy Ghost had affirm'd *Enoch* to be taken away: but we feele proves it out of the old Testament; so also did the Apostles, and Chaffit himselfe all their doctrine.

Let this teach all men to give due reverence to the holy Scripture's teacheing: allege them, let hearers receive them farre above all humane testimonies, seeing the holy Ghost himselfe vouchfaith to confirme his owne words by the authority thereof.

Secondly, having laid this ground, the holy Ghost frameth his argument, to prove that *Hesoch* was taken away by faith; and it consisteth of many degrees of evidence.

For before he was taken away, he was reported of that he had pleased God.

But without faith it is impossible to please God.

The degrees of the argument are these;

1. *God in his life pleased Hesoch away.*
2. *Before he was taken away, he pleased God.*
3. *But without faith no man can please God.*

Therefore *Hesoch* by faith was taken away.

The first degree, *That Hesoch was taken away*, and was not found any more in this world hath bene sufficiently spoken of already.

The second degree is, *that after he was taken away, he pleased God*; which is not barely affirmed, but it is further added, *that he was reported of, or hee recordes testimoniis, that he pleased God*.

A Now, this report or testimonie is taken out of the storie of *Genetis*, where it is affirmed of *Hesoch*, *that he pleased God*; which walking with God is an aliued testimonie that he pleased God; for (as the Prophete Amos saith) *Cantate together unto thy be agreed*? therefore in as much as *Enoch walked with God*, is proofe sufficient, that he pleased God; and because he pleased God, therefore God took him away. So that here are two distinct points in the second degree; First, that *Enoch pleased God*; Secondly, that there is a report or a testimonie given of him, that he did please God.

In the first let us observe three speciall points of instruction:

Fift, in that *Enoch*, before he was taken away, pleased God; let us learne, that whosoever lookes to have his soule translated into heaven at his death, and both bodie and soule at the resurrection; must before hand in this his learne to please God: they must lecke to please God, not when the time of translation is come, but before, as here it is said *Enoch did*.

If any man demand, *How shall I please God?* My answere is this: *Adam* pleased God by keeping the *Law*; but now that is past, that power is lost: we must now please God by direction from the *Gospel* namely, by faith in Christ, and true repenteance, together with a holy life (which must necessarily accompane true faith and repenteance) thus God is pleased. And this must we not deferre till our death; but do it in our lives: nor can we looke to be inheritours of the kingdome of glorie as now *Enoch* is miles before-hand we be in the kingdome of grace, & *pleasing God*; *Enoch* did. It is impynable to fee mee not care for salvation till death, and then they begin to please God: but alas, God will not be so pleased. They begin to hate how to please God, when they have to long displease him, as there is then feare they can never please him: but that man liveth and dieth with comfort, of whom it may be said as here of *Enoch*, *before he was taken away he pleased God*.

Againe, whereas he came not in *heaven* till he pleased God; this discoveres the madnesse of sinfull men, who will looke for heaven and yet will leave no sin, but rather imfylle therem. But let all impenitent men here take knowledge that they come not in heaven till they please God: let them therefore cease pied big themselves, and their corrupcions, by living in sin, and leare to please God by an holy life.

And further: In this point marke how nothing brought *Enoch* to heaven, but his bearing of God. He was rich, for he was one of the greatest on the earth: he was routhly descended, for he was the seventh from *Adam* in the blest line: he was learned, for he had the six first Patriarks to teach him, six such *Uincors* as never man had; and it is likely hee had a comely, strong, and active bodie. But see, all these brought him not to heaven: no, he pleased God, and was therefore taken away.

Item, in factus.

eleventh Chap. to the Hebrews.

Let this teach us not to rest in wealth, beauty, strength, honour, humane learning, nor all these put together, without the fear of God: for some of them may please thy selfe, and some may please other men; but God must be pleased before thou come in heaven, if thou wert as good as *Enoch*. Therefore unto all thy outward blessings adde this, *To please God by faith*; and repenteance. Then as thy pleasing of men may make thee happy in this world; so thy pleasing of God shall tranlate thee from earth to heaven.

Thus we see, *Enoch* before he was tranlated, pleased God.

Secondly, as he pleased God, and else could not have beene tranlated; so it is added, that *he was forspared of, or there was such a testimonie of him*, That proofe or testimonie is here concealed; but it is recorded in the storie of *Genetis*, where it is said, *Enoch walked with God*: which as we heard before, was an aliued testimonie that God was well pleased with him.

But what is this, *beewalked with God*: how can a man bee said to walke with God? The meaning is, That *Enoch* led a godly, righteous, and innocent life in this world: for to live in holiness and righteouesesse is to *walke with God*. And further, his heart was possessed of two persuasions or resolutions, which were the induements drawing him to this holy life.

Fift, that he was alwaies in Gods presence, and that God is alwaies ready to dispense of all things to his good.

Againe, that God did see, trie, and discerne all his wordes and deeds, yea, his cogitations and thoughts, and the whole course of his life. These were the holy resolutions of *Enoch*, and these made him lead a holy life.

This lesson is worth learning, and this example worthy to be followed of us all: our dutie is with *Enoch*, to walke with God in this life, if we purpose to live with God in heaven: and we walke with God by leading holy and unblameable lives, in holinesse towards God, and righteouesesse towards man. But if we thinke this hard to doe, we must labour to be resolved on these grounds: *Fift*, that God and his providence is ever present with us, to dispense of us alwaies to his glorie, and of all other things to our good.

Secondly, that as we are in Gods presence; so God seeth us, and all our thoughts, worke, and works, bargaines, and dealings, and will judge them all.

When these two persuasions possesse our hearts, it cannot be but we shall live godly, and feare to offend God: for as a childe is dutifull and obedient in his Fathers presence; so when a man is perwaded he is in Gods presence, it cannot but make him dutifull. When a man is perwaded that God feleth him, hee will take heed what he doth; and that God healeth him,

he will temper his tongue; and that God beholdeth all his dealings in the world, he will take heed how he bothe swelle, lende, borthe, or selleth, and what he doth in all his actions: and the very cause of all catecholite in these men are perwaded *God seeth them not*.

So urge us therefore to this excellent dure, we have, Fift, Gods commandement: *Walke before me, and be upright*, saith God to Abraham, and in him all the children of his faith.

Againe, we have the examples of Gods children, who are renowned for the obedience of this Commandement: *Hesoch* here, after him *Abraham*, and after him *Dovid*, who testifieth of himselfe, *I will walke before God in the land of the living*.

Thirdly, as it is both commanded by precept, and practised by example: so the proofe of it is most comfortable to all that practise it: for it will make them prosper in all they goe about. For, as he that is alwaies in the Kings presence and companie, cannot but be in his favour, and therefore cannot but succeed well in all his affaires; so he that walkes with God, cannot but prosper in whatsoever he ferreth his heart and hand unto. Blessed *Abraham* found this most true, when he affiur'd his servant whom he sent to provide *Iaac* a wife, in a long and doubtful, and dangerous journey: *The Lord before whom I walke, shall send his Angel with thee, and prosper thy journey*: and even so may every childe of God say with confidence, *The Lord, before whom I walke, will send his Angel with me, and prosper me in my proceedings*.

Fourthly, this walkeing with God, is a good meane to make a man bear the cross with patience. For if hee bee perwaded that God seeth how wrongfully hee is persecuted or opprest, and that Gods providence is alwaies present, so as no affliction can come unto him, but by his appointment: and againe that his providence dispone of all things to his good, how can hee but receive with patience that portion of afflictions which God shall lay upon him? For as he that walkes with the King, who daeth often him wrong? so he that walkes with God, what evill can touch him? This is *Iosephs* argument to his brethren, when they were discomfited, and feared he would punishe them after their Fathers death: *Festron*, (suchlike) for am not I under God? as though he had said, Doe not I walke in Gods presence? and acknowledge my felte under his power? and that God, when thou thought evill against mee, disposed it to god: where the ground of *Iosephs* reason is, that he walkeing with God, his afflictions turned to his good.

Lastly, this is a meane to bring a man to make confession of all sinne, in thought, word, and deed, and in all his delings, when he perswades himselfe to walke in the presence of God. When *Ioseph* was assurled to sin by his mistresse, his awnter was, *How shall I commit this great wile*.

wickednes, and so "neglect God." The bridle that reft him him, was the reue of that God, in whose presence he walke. And because he walked with God, he would not walk with her in her wicked way; and because he kept a holy company with God, therefore he would not keep her company, nor be allure by her temptations.

So then seeing this way of walking with God, is every way to excellent and so profitable, let us leare it not in judgement and knowledge only, to be able to talk of it (which is loose learned); but in confidence and practice (as dutiful children doe before their Parents, to) let us in a heavenly awe and child-like reverence walke before God, laburing for a true perswasion of his presence and providence, to bee alwayses over us, and our whole lives. The waue hereof is the cause of all sinne: And if we doe thus walke with God, and so please him, as Henech here did, then shall we be sure (though not after the same manner that Henech was yet) in ionie fiste, and afterward in foute and bodie both, to be translatid into eternall life. But if we wil not walke this way with Henech in his life, let us nevere looke to live in heaven with him; but affre our selues, that as the way of holiness is the way to glorie, so the way of wickednesse is the way to eternall perdition. And thus much of the second degree.

But without faith it is impossible to please God.

These words containe the third degree, or the third part of the reason. And this degree consistis of a general Maxim or Canon of Divinitatis; and the holly Ghost first layeth it downe; and then, because it is one of the weightiest principles in religion, he prooves it habitually in the words following. In the Canon it selfe let us first examine the meaning, and then unfold the manifold use of it.

Without faith

By *faith* is meant here the same *faith* as before; namely, *true saving faith in the Messias*, And without this living *faith*:

It is impossible to please God.

Imposseble, how? not in regard of the absolute, infinite and indeterminable power of God, which hath no limits, but his owne will; but in regard of that order of the causes and meanes of salvation set downe by God in his Word: which is this;

1. Man by some hath displeased God.

2. God must be pleased againe, else a man cannot be saved.

3. He that will please God, must please him in Christ the Mediator; else he cannot; therefore he that will please God, and be saved, must needs believe in Christ. And thus by this order it is impossible. We steme not, but in regard of Gods absolute power, he could save a man without *faith*; as he can lighten the world without the Sunne. But as (if he keepe that order of nature, which his owne widsome hath ap-

pointed) it is impossible to g ve light to the world without the Sunne; so to keepe the order of salvation, whiche the holly Ghost hath appointed, it is impossible to please God without *faith in Christ*. So then the meaneing is laid downe: and now appears the strength and force of the holly Ghosts argument;

He that wil not please, is done to please, and so please God: Therefore without faith no man can be saved nor come in heaven: and by consequent therfore Henech being translatid into heaven, needs必定ly have by faith.

Now the use of this Canon, rightly understood, is manifold and of great profit.

Fist, here we learne that *faith* is simply and absolutely necessary to salvation, and most neccessearie of all other gifts and graces of God whatsoever. And though many be required, yet amongst all holy graces this is the principall, and more necessarie in some respects, than any other. For howsover *hope*, and *lorke*, and *ende*, and many other graces of God are required, to indite the state of a Christian complicit; and though they all have their severall commendacions in the Word: yet of none of them all is it talid in the whole Scripture, as it is here of *faith*, that *without it, it is impossible to please God*. And no marvell, for it is the root and ground of all other graces, and gives them their life and being: for therefore doth a man *feare* God, therefore doth he *love* God, therefore is he *zealous* for Gods glorie, because he believeth that God lovd him in Christ the Redemer.

Now then if *faith* be thus necessarie, then it followeth, that those that live in *ignorance*, and have no found *faith*, but a foolish *presumption*, are in a miserable case: for howsover they may flatter themselves with conceits of their *deceit*, and good *mouings*, and good *intents*; it is *faith*, with which they must please God, and nothing can without it. It stands them therefore in hand to lay of ignorance and presumption, and labour for a sound and saving *faith*, and that will bring them to the favour of God.

And againe, as for such as have received *graces* *believe*, seeing *faith* is of such necessarie, and that they having *faith* must needs have *knowledge*, they therefore must looke and examine by their knowledge, whether their *faith* be a sound *faith* or no: for herein many that have knowledge deceiue themselves, and think they haue true *faith* when they haue not. Now if any man would know, whether his *faith* be found and saving, or no; it is knowne by this if it perte in the heart: for to faith S. Peter, *That God by faith did purifie the hearts of the professe and fable Gemiles*. If then thy *faith* doe not purifie thy heart, and cleanse thy life, and cause thee to abound in good works, it is no found nor saving *faith*; it is but a generall *faith*, it is but an historiall knowledge, and cannot save the

foole.

And therefore that upon examination of his heart and life, findeth his *faul* to be such, let him not content himselfe, but turne his generall *faith* into a *saving faith*, which in this world will perfide his *heart*, and at the last day will *face his faul*. And this must every man the rather doe, because who knoweth, or what other gifts of God for ever any man hath, without *faith* in Christ all are nothing: for it is faith that feleth them all, and maketh both them and the person himselfe to please God.

Secondly, if it be *impossible without faith to please God*, then here we see the fond and foolish hypocryse of the world, who will please God by other meane: some think if they be glorious in the world, either for their wealth, or their wit, or their honour, or their authority, or their learning, they preferrē bring themselves into a fooles Paradiſe; and because the world makes account of them, and they please themselves, therefore they think it certaine they *may please God*. But alas, though all the world admire them, and they nevere so faire in love with themselves, *He that fits in heaven taught them to scorn*: For, not all the pompe and glorie, nor all the millions and mountaines of gold in the world can *please the Lord*, for one or the least of their many thousand sinnes, wherewith they have provoked him. Let them then ask *Nebuchadnezzar*, if his pompos pride: or *Achitophel*, if his active head and crafty wit: or *Abulcas*, if his golden *bagges* or *Iefalon*, if his painted face and curvy *armes*: or *Nabal*, if his flockes of sheep: or the Philosphers, either natural *learning*: if all of them, or any of them did ever *please God*: Nay alas, they have all found and felt, that *without faith it is impossible to please God*.

Thirdly, if it is the opinion of the *Turkes* also in their Alcoran, but of many other as ill, that every man shall be fayed by his owne religion; if he be devout therin, he be *Turke*, *Isr.*, or *Christian*, *Papist*, or *Protestant*; but this is a ground and rule of *atheisme*, and appears here to be most false; for no salvation without *pleasing of God*; and without *faith* it is *impossible to please God*: therefore no religion can save a man, but that which teacheth a man rightly to believe in Christ, and consequently to please God. But everie religion teacheth not to believe in Christ; some not at all, and some not aright; and therefore it is *impossible* for such a religion to save a man. Againe, be a man what he can be, unless he be within the covenant of grace, he cannot be fayed: but he canoer bee within the covenant, but by *faith*; therefore no man can be fayed by any meane, but by true *faith*: nor in any religion, but that which teacheth true *faith*.

Here therefore not only *Turkes* and *Jewes* are excluded; but this also sheweth many *Papists*, and many *evangelisellers* in our Church, how shorr they come of that religion, which must save their soules. For this is the concorde

A of the most men, that if they doe some good works, which carrie a faire name to the world, as *libertarie* to learning, or *charite* to the poore: straight they think they have leave to live as they list, and God is bound to forgive their sinnes, and to give them heaven: and this they imagine, though they know not what it is to believe in Christ, or to report of their sinnes. One of this religion came to the Prophet *Obie* in his dayes, and asked him this question, uttering that plainly which all such men think in their hearts: *Weron what shall I come before the Lord, and bringe before him the high God? Shall I come before him with the bands of Romane, and ten thousand regars of oyle?* He makes the question, and would faine make answere himselfe: nay, he goeth further, and offeres more, *Shall I givem yerbors for my transgrefions, and a frant of my body for the sin of my soul?* But the Prophet answeres him, shewing him his full, and how little God doth regard such wordes, without a conerie heart: *He hath shewed the O man, what is good, and what the Lord requireth of thee*. Shewly so justly to love mercies, so humblye by selfe, and comely with God. Marke how that answere fits this example of *Henech*. He pleased God, he walke with God, and was taken away. So answereth the Prophet, if thou wouldest please thy God, and come to heaven by his favour; never stand upon *the bands of Romane, and ten thousand regars of oyle*, upon thy gay and glorious werkis; but *humble thy selfe, and walke with God*. No walke with God (*With Michel*) no pleasing of God: what is but all one, as if he had said *without sinne it is impossible to please God*? Here then is no disallowance of good workes, but of *workes without faith* and true report; over which thoughtes be never so faire and blunting, yet it is impossible, that without *faith* they shoulde please God.

Herby it is also manifest, that all the vertues of the *Heathens*, and the works of such men as either knowe not Christ: or knowing him, acknowledge him not, their only salvation, or acknowledging him, doe not truly *believe* in him with such a faith as *parfichi de fide*; i.e. a nothong else, but as the Fates did call them, *plentida peccata*, gilded and glittering strofe, and beautifull deformities. And how ever these haue harsh, yet it must needs be true, seeing *without faith it is impossible to please God*.

And here also the vantie of some *Papist* Writers appears, who presumptonly make from *Philosphers* *Saints*: wherein they shoulde faine shewed that they *believe* in Christ, and then we would believe and teach it so willingly as they themselues, if they had had all the learning, and all the moral vertues in the world: this must stand for a truth, *Without faith it is impossible to please God*.

Lastly, here wee learne, that the *word of God* registred in the *holie Scripture*, doth containe in it sufficient direction for all the actions

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and duties of a mans life: for my lawe hath no man complete God. And if man then do my lawes, he may please God, which is not of fewe: for whatsoever is not of fewe, is lawe, Rom. 14. 23.

If therefore mens actions must proceed from faith, then confluently must they have their ground and warrant from the word: for *faith* and the *worke* relatives, and the one depends upon the other: *no faith, no work* to bind me now, *ne fidele to believe*. But all actions that *please God*, must be done in *faith*: therefore all actions that please God, have some ground and direction in the *word of God*, without which *word of God* there can be no faith. And this is true, not only in *baptism*, but even in the commonalities of mens lives, and *lawfull calling*. This is a principle, which we must stutely believe and receive. And beside this *argumentum* here, it is also proved by the evident testimonies of the holy Ghost. *S. Paul to Timothy, All scripture is given by inspiration of God, and is profitable to teach, to exhort, to rebuke, to rebuke it is profitable that the word of God may be believed, and made perfect was all good works*. How can the sufficiency of Scripture be more sufficiently in words expressed? Against *Evene creature and ordinance of God is good &c. For it is judgements, the works of God and p[ro]vidences of God, are excellent rules of direction for us*. Hence wee have these rules: *Be ye holy, for I am holy: Be ye merciful, as also I am merciful: Give alms, as also I do alms: Give him just direction for all his works*? And if every action be justified by the word, how can that be but the word hath warranty and direction for every action and duty, which may fall out in the course of a Christian life? And upon these grounds we have good reason to be resolved of this truth.

But now if any man asketh how this can be, for the *Scriptures* were written long agoe, and the stories are of particular men, nations, and times, and the *Commandments* are knowne to be but ten; then how can the *Scriptures* yield sufficient directions for evry mans particular actions? However, the *Scripture* gives directions for all actions two wayes either by *Rules*, or by *Examples*: Rules of two sorts *General*, and *particular*. Particular rules for particular callings are many: for Kings, they must read *God's word, and have them written: nor gather much silver and gold: They must be wise and learned: and tell the sons of God Christ Jesus and many others: for Ministers, they must be upright, sober, and sober, not young scholars, and many others: and so consequently the most of the callings that are in the common-wealth, have their particular directions in plaine rules.*

General rules are first the ten *Commandments*, which are directions for all sorts of men, in all times: what to be done, what not to be done in all actions towards God and men; and besides, in the new *Testament* there are some few rules, which are general directions for all men in all ages: As, *Whosoever thou art that*

sayest thou art not a Jew, thou art not a friend unto me: Againe, whether you are drunke, or wheresoever you drinke, let not your altert[er] of God: Againe, Let althynge be done to edification, and without offence of thy brother: Againe, Let thy yowork be done in love: Lastly, let no man sette his owne (alone) by every man another's wealth. Now there is action in the world, nor any duty to be done of a Christian man, be he publike or private person, be it publike or private action, be it towards God or man; but if he have not a particular direction, yet it falls within the compass of some of these rules: and by the tenour of some of these, he may fram his works in such manner, as shall be pleasing to God, and comfortable to himselfe.

Secondly, besides rules, there are Examples which are speciall directions: and they are either of God, or good men. Extraordinary examples of God, namely, such as he did in extraordinary times, or upon extraordinary occasions, they concern us not; for these he did by the power and prerogative of the *Codicall*: as bidding of *Abraham*, *Offer his sonne Iacob bidding the Israelites*, *that the Spirituall and Iachike*. But the ordinary workes of Gods wisdom in his creatures, of his justices towards finnes, of his mercie towards his children, of his care and p[ro]vidence towards all, are excellent rules of direction for us. Hence wee have these rules: *Be ye holy, for I am holy: Be ye merciful, as also I am merciful: Give alms, as also I do alms: Give him just direction for all his works*. Luke 6. 30.

So for the actions of *Christ*, who was God and man: the miraculus actions of his power, which argued his *Codicall*, as his walking upon the water, and such like, are no directions to us. Nor againe, his actions and works done as he was Mediator, as his *suffering body did his passion and humerit*; there are no directions for us to doe the like: But, as the first give us *Institution*, so the thre procure us *justification*.

But the third sort of his actions done by him as a man, or as a Jew bothe, they are both our institution and imitation, and they are good directions for our actions: as, his *believe*, his *disceplines*, his *p[ro]pitieties*, his *humilitie*, and all other vertutes. Concerning all which he hath binne to us, *Learnes me, for I am humble and lowly*. And againe, when he had warstled his Apollies fest, he bade them *Learn of him howe to warstle*: For, saith he, *I have given you example: that you shoulde do even as I have done to you*. These his examples are rules of direction to all men in the like case.

Now as for the examples of mens the ex-

amples of wicked men are every way to be chewed, to goodmen are to be followed; for whatsoever is written, is written for our learning.

Rom. 15. 4.

And so for them we are to knowe, that their examples or actions, contrary to the word, are therefore to be avoided, because they be contrary to *Realis, d[omi]nus, misericordia, iustitia, et iustitia Davidis adiutorie*, and many other his

substitutes.

eleventh Chap. to the *Corinthisians*.

*Instructions, which like, Suches are directly asp[ec]tive, whiche word of God, are to bee observed and received as direction for our lives, not by their owne like, by cause they are agreeable to the Word. But as for such as are neither commanded nor forbidden, and commandes, evyn though allowed or disallow'd, i.e. their being done by godly men, are such who for their sake were approved of God, as gome which exception can be taken to the word, they be as rules and direction lying in the like cases. Now there is no action that can fall out in the life of a Christian man, for which he hath not in the *Scripture* either a rule, or a direction, or some way to follow, which is as good as a rule unto him. And thus we see how the *Scripture* affords direction for all our actions. In the demonstration whereof, we have told the longer, because it is a principle of great moment. The first hereof is double light, we must therefore in all the actions of our lives and callings, take conſultation with *scriptura* God, or our direction therein, we must ſearch for either generall or particularl rules, or at least for examples of godly men in like cases. And without the warrant and direction of some of these, we are by no means to enter into any thing, or to doe any work. If we doe, then we cannot excuse ourſelves from time in doing: for we ſame, because we ſeeme in God to do that action we pleafe to him, because we have no warrant or ground in the word for it. Therefore ever a man preludeth to doe without ſome warrant in the word for his direction, he ſomewiſe in doing.*

*Secondly, here Almifers must ſearche their duty: for no action can pollify *pleafe God* thence done *without faith*, nor can be done in *faith* without warrant from the *word*, then must they bee Gods mouth unto the people, to be able to tell them what is lawfull, what is unlawfull by the word: that ſo their people may perform their actions in faith, and conſequently pleafe God.*

*Now having laid downe this Rule, because it is a principle of ſo great moment, the holy Ghost in the next words proceeds to the *propositio[n]* of it.*

For he commandeth to God, miſſis betwixen Christ, and we beare a burden of ſlowes that ſlowe us. These words are a proofe of the former rule, and the reaſon standeth thus;

He that committeth to God, miſſis needs betwixen Christ, and we beare a burden of ſlowes that ſlowe us. These words are a proofe of the former rule, and the reaſon standeth thus;

He that committeth to God, miſſis needs betwixen Christ, and we beare a burden of ſlowes that ſlowe us. These words are a proofe of the former rule, and the reaſon standeth thus;

*At the beginning place, we ſee of *scriptura* and in the *verso*, *Christ* is ſaid to bee alle perdict to *actio[n]es* *done* *to* *God* *in time* and in the *reuth*, we are called to *doe* *what we ſhall* *have beene ſayd* *of* *such*. Out of all which placeſet appears, that to come to God is to have fellowship with God by Christ. And the reaſon why this place is ſo often cited, is the *14 breves*, for in many of them he doth receive the profeſion of Christ, after he ſhall ſeek him *13. 12*, and all from his religion, and by *communitate* *Christi*, *14. 12*, *14. 13*, *14. 14*. Therefore he ſeareth *thou art ſealed*, *14. 15*, *14. 16*, *14. 17*, *14. 18*, *14. 19*, *14. 20*, *14. 21*, *14. 22*, *14. 23*, *14. 24*, *14. 25*, *14. 26*, *14. 27*, *14. 28*, *14. 29*, *14. 30*, *14. 31*, *14. 32*, *14. 33*, *14. 34*, *14. 35*, *14. 36*, *14. 37*, *14. 38*, *14. 39*, *14. 40*, *14. 41*, *14. 42*, *14. 43*, *14. 44*, *14. 45*, *14. 46*, *14. 47*, *14. 48*, *14. 49*, *14. 50*, *14. 51*, *14. 52*, *14. 53*, *14. 54*, *14. 55*, *14. 56*, *14. 57*, *14. 58*, *14. 59*, *14. 60*, *14. 61*, *14. 62*, *14. 63*, *14. 64*, *14. 65*, *14. 66*, *14. 67*, *14. 68*, *14. 69*, *14. 70*, *14. 71*, *14. 72*, *14. 73*, *14. 74*, *14. 75*, *14. 76*, *14. 77*, *14. 78*, *14. 79*, *14. 80*, *14. 81*, *14. 82*, *14. 83*, *14. 84*, *14. 85*, *14. 86*, *14. 87*, *14. 88*, *14. 89*, *14. 90*, *14. 91*, *14. 92*, *14. 93*, *14. 94*, *14. 95*, *14. 96*, *14. 97*, *14. 98*, *14. 99*, *14. 100*, *14. 101*, *14. 102*, *14. 103*, *14. 104*, *14. 105*, *14. 106*, *14. 107*, *14. 108*, *14. 109*, 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Hebreys faith.

ing out *fullfillments*, which not for any natural uniuersall effecte, but even for their faultes and wincing, because they are heinous sinnes, men's mad feare to do it in any man were present. Seeing then moste feare, nor shame not to doe them thought they be in Gods presence; but wch. therfore have they naturally imagined that *God was a brefuer*: for if they were so perwaded, they would not commit them, though they censured God no better than a man.

Secondly, men by nature deny *Gods power*, this: When a man offendeth a Magistrate by breaking any law, which may deserve death, or some great punishment, he is breafed; and all his care is, how he may escape his punishing hand. But let a man offend God never so much by breaking any law, he all his holy commandments, heare or feares at all, nor trembles at the punishment belouing unto them. How can this be? but that howsoever he grants *there is a God*, yet he is not perwaded that God hath *power* to revenge the contempte of his lawes, and therefore he never fears nor shanks at the remuvallage of him, nor fleeth at all from his revenging hand, but pledgeth on himme without feare.

Thirdly, men by nature denieeth Gods *justice* for the justice of God is to walke at faine in no man, but to condemne and punish all other: therfore he be findesit, by inflicting the cursses of the auctoritie: but man denieth this *justice*. For though he fume against Gods law, and his conuincence tell him of it; yet he perwades himselfe, there is no curse nor punishment due for it, at least that he shal escape it: nay, though he be never so many to blame him punisched for the same time, (yet our nature is so blinde and so corrupte) he thinkes for all that, it shall not light on him. And is lamentable, yea mortall, that the *God* of the ignorant men is a *wereid Idol*, a God made all of merey, and which hath no justice in him self, and their hits they easely lay all on Christ, and say God is mere full and in this conceit they care not how ignorantly, how losly, how prophaneley they live, and their hearts never have a reverent and awfull thought of the iustice of God.

The eare the pitiful imagination that all men by nature have of God. All theſe may bee proved by evident Scripture: The first, in the place where *Doubt* brings into wicked fayeg to them selves, *God doth forget, bee hideth not for ever*; *but I feare* will reward. The iſecond, by the blaſphemey of *Rufus*, who uttered with his tongue, that which all mens vertuous by nature, *what God can doleſer you out of your mind*. The third, *Elia* proves apparently, here he telvs that the wickedlayes have *no deal, and with helme are to agreemente with you*, *and you georganizer, and puſe about you, that come to us*.

Thus both Scripture and plaine demonstration prove this to be true, That every man by

nature denieith Gods presence power and iustice; and therefore is by nature a plague Atheist, not believing that *God is God indeede*. Now furthermore, there are fourte ſorts of people that put in practice this *Atheisme*.

Firſt, ſuch as are not affamed to lay openly, *Is there a God, or not?* and dare diſpute the queſtion, and lat auouch the eſteem; but that all matters concerning *God* and his worʃip, are nothing but ſervices of politike men, to keepe ſimplemen in awe, and to make fooleſe fame; but thicke themſelves are fooleſe of all fooleſe, and the devill deuided that impious conceit, to keep them in miserable blindeſſe. There have bene ſuch fooleſe in all ages, yet in old time *David* ſat, *Theſe fooleſe abouſt lay in their hearts*; but

Platines.

B. Now the footeſ of theſe laſt and rotten ages, are riſe in their folly, and they dare lay with their mouthes, *There is no God*. They are Moniters in nature, and devills incarnate, worse than the devill himſelfe; for he in judgement never was an *Atheift*. Theſe are to bee markēd and hated worſe than Toads and Aſterard; and if a one can be conviected by any lawfull evidence, either Heretick or Traytor, deforſed death, ſuch a one deſerves toine deaſh; as being a Traytor to God, to Mankinde, and to Nature her ſelue. And though theſe wretches lay, there is no *God*, yet make they a *God of themſelves*, ſacrificing all their affections to their pleaſure, and then profit.

The ſecond ſort are ſuch, as acknowledge and worʃip the *God*, but a *false god*. They have bene in all countreyes, and in moſt ages, as Historie doth ſhew: ſome worſhipping the ſunne, ſome the Moone, ſome ſtarres, ſome beaſts, birds, fishes, ſome dead Idols of wood, or stone, or metal. And of this ſort, and no better, are ſome in theſe Churches, where the true God is worſhipped: the Apolle iſt, *Cetero ſicut ſunt Idolarii*; for if a mans heart bee ſet wholly on riches, then the *ridge of gold is his god*. And to other, whose affections are all on paſtore, *sheir to their god*. Let them men hold in judgement as they can, their practice I am ſure proclaims Atheisme.

The third ſort are ſuch as acknowledge and worʃip the true *God*, but in a *false manner*: and of theſe there are ſix principal ſorts; firſt, *Turkiſh*; Secondly, *Ieweſ*; who hold the true God, but deny the Trinity of perſons, and the deity of Christ. Thirdly, the true *Papyl* holds in word one *God*, and the Trinity of perſons, as we do: but looks at their doctrine, and if their words have any natural meaning, they deny it: for if the ſecond perſon be true Christ, then hath he two natures, Godhead and Manhood: but by their faimed *Transuſtillation*, they quite take away the truth of the Manhood. And again, Christ hath three offiſces; he is the true *Keeper, Priest, and Prophet* of his Church: and if hee be not ſo hee is not Christ: But the Papyls doctrine in plaine words, and neceſſary conqueſt cauſed them all, as hath beeſe often

Hebreys faith.

proved unto their ſhame, and published to the world: and they never yet to this day could or durſt auerſe it: for if they doe they ſhall loone either hear us againe, or elſe we will reueante. But till then it appears, that their God is by their doctrine not the true *God*, but an *Idol*: for *hee that denieth the ſonne, denieth the Father alſo*, as ſaith *S. John*.

The fourth ſort of *Atheifts* are ſuch as acknowledge and worʃip the true *God*, and worʃip him in true manner, for the outward worſhipp in their lives and deeds deny him. And theſe are not to bee sought for in *Turkiſh*, or *Tarri*, or *Latyn*: for all Churcheſ are full of ſuch Protestant *Atheifts*. *Itali* may have more *Atheifts* in judgement than we: but theſe hypocrites and *Atheifts* in life, are here alſo; thoſe tares wee have amongst our come. Of theſe ſpeakes the Apolle, that *they professe to know God, but deny him in their works*. Let this ſceme no wonder, that ſuch men be called *Atheifts*; for the Apolle ſaith plainely, *Heretickareth not for his family, is worse than an Infidell*: whereby it appears, a man may bee a professor of the Goffel, or a Christian in profession, and an Infidell or *Atheift* in his practice: and it is certaine, let any man professe what he will, if his life be naughty, his religion is a fake religion in him.

Now then, to clut up this point with the uſe thereof: If this be true, that there are ſo many ſorts of *Atheifts*, that almoſt the world is full, and that wee are all to nature: then, firſt, let us fee how hard a matter it is to *believe in God aright*; and if no man come to God, but hee that *believeth God aright*, then we fee it is no marvell, though to few come to God. Let us therefore goe to God by earnest prayer, to give up his ſpiritu to worke true faith in our hearts, and to make us of a true beliefe. And ſecondly, ſeeing men may bee Christians in profession, and *Atheifts* in practice, let us all look narrowly to our ſelves, and joine with our profession, *Confiteſſe and obſeue*: for ſe the more we know God, the woorke we are. It may please God after to give us better mindeſ: but as yet we are no better than deniers of God: and though we come near God in profession and in his outward ſeruice, yet indeede wee are farre from him, becauſe wee want that true *faith*, which muſt professe God, not in judgement alone, but in practice: and that will bring us neare unto God, for hee that commeth to God muſt believe that *God is*. And thus much for the firſt thing to be beleaved, by him that will come to God and pleafe him.

The ſecond is, *And that he is a remader of them that ſeoke him*.

It is a notable ſentence, and one of the moſt comfortable in the book of God, and contains the ſecond thing to be beleaved. The parts are naturally two:

t. How a man doth ſeoke God.

A. 2. How God rewards them that ſeoke him. For the firſt: 2: man truly ſeokes God, by doing foure actions:

Firſt, a man muſt forſake himſelf, goe out of himſelf, and as it were loſe himſelf in his owne judgement, when hee intends to ſeoke God. If any ask how that may be? I auerſe, Thus: A man muſt labour to ſet his finnes fully and diſtinctly, and in fight therof be calld downe in himſelfe, as a man is, when hee ſeeth his debts then hee looke into himſelf, and ſee if hee can finde in himſelf any abilitie to pay thofe debts, or any meaneſ in the world to ſatisfie Gods iuste, and purſue pardon. And if upon due examination hee finde none at all, no neare the leaſt, nor any thing in himſelf, but an accuſing, and raging conuience: let him then fall out of all love with himſelfe, may ſage and abhorre himſelfe and his own baſneſſe: and laſtly, let him deſire of his owne ſatuation in or from himſelfe: and thus doing, he forſakes himſelfe, denieth himſelfe, and even loſeth himſelfe. And thus neceſſarily muſt hee doe to himſelfe, that will ſet his heart to ſeoke the Lord. For God will bee found of one that hope to finde help at any hand but his: they therefore that ſeoke God, but wil ſeoke themſelves too, doe jutly loſe both God and themſelves.

Secondly, hee that will ſeoke God aright (when hee hath loſt himſelfe) muſt hunger in his heart and ſoule, not after wrinde and hoſtious, eate, or pleaſures: but after the favour and mercy of God in Christ, for the forgiveſſe of his finnes: and one drop of Christs bloud to waſh away the guilt and flaine of his defiled and fulſoul ſoule, muſt be dearer to him than all the pomp and glory of tenne worlds. Looke how a hungry loue hungers after meat, and a faint ſoul thifketh after drinke: to waſt his ſoule hunger after Gods mercy, and chifk for Christs bloud and cheare are neceſſary: For as a man that undertakes a long journey, muſt bee provided of meat and drinke: ſo hee that undertakes the journey to goe ſeoke the Lord, muſt have this provision for the diet of his poore ſoule, *Godmercies*, and *Chrifys meaſes*; and hee that feeleſ, without a loue-hungry after theſe, may ſeoke long and fruitleſſ.

Thirdly, if he will truly ſeoke God, he muſt nor goe in every path: but take the true and living way, which Christ hath conſecrated by his bloud: nor take any guide, but truft to Christs ſpirit alone to bee his guide: nor make many mediatores or inſtigatores to God, but make Christ alone to God the Father. Wee muſt therefore goe to him, and yeeld up our ſelves to bee taught and guided by him, and leave ourſelf to be preferred by him: wee muſt not looke to come to God, by running on pilgrimage to this or that Saints picture, or bones: or to our Lady of *Loreto*. Many have ſought God in theſe, but who ever found him?

D d

Nay

Nay alsoe: hauing his lodges in her forged Tabernacle at *Loreto* all thy life, and his mire for all that when thou art dead, and must keele all the Saintes pictures, and boates, and name, and all their reliques in Spaine and Italy, and all can not get thee one light of Gods favourable countenance. Nor againe, must wee looke to come to God by our good workes, though we are to do them: they are good *markes* or a right way; but they cannot open heaven, and let thee in. And therefore whenon haft done all thou canst, thou must forake them all in matter of justification and coming to God. Only thou must goe to God by Christ, and cleave to him alone; he is the *doore*, the *way*, the *truth*, the *life*: and certainly neverman found God, that sought him nor in Christ alone. And when Popish devices and diuisions have done all they can, men will haue found Ihesus, and Christ to speake trachifying, *No man committeth the Father but by me*.

Lastly, when all these are done, then must thou *releaste* that God is become thy merciful Father in Christ, and is reconciled unto thee in him: for there is no feare, but if thou *seeke* God in Christ, then that haile him and when thou haft done the three forme things, thou maist safely, and stedfastly believe, that thou haft truly *secke* God. And after all these, if thou haue not the me and *lovey* *faith*, thou doest not *seeke* God: for as it is *impossible without faith to please God*; to is it *impossible without faith to haue God*. Thus if a man holmele, longgarter Gods mercie, take Christ alone for his guide and mediator, and stedfastly believe his reconciliation with God by Christ, thenenice seekes God aright; and to this seeking, belongs a reward and bleffing. Now then if *thou seeke* God, here is some light given to a great question, *is heretofore the Church of Rome her true Church*, and their doctrine truly Catholique, or erroneous and failing in fundamental points? For auer se: Can that be a true Church, which doth not bring her children to fecke God? or that Catholike doctrine, which teacheth not her children to fecke God the right way? but sends them into 1000. by waies? Surely if this be to fecke God, then leach all the Popish doctors, and almost all their writers, and fee whether a man be not taught to fecke God quite in another waile. Which way of theirs, whether it ordinary bring the leakes to God or no, we haue to Gods mercifull judgement. But for our selves, as wee fee we haue the true and living way, the lare and intallable way, by *Christ to God, by the Spouse to the Father*: let us releease in the comon of to iach a mercy, and be thankfull to the Lord for revealing him selfe to us, and opening unto us the true way to him, and to his glory. And thus much for the finding out, now we must *seeke* God.

Thirde and last, now we are comander of them, *they felly me*: a knyver, God rewards them

that seeke him.

First, by offering himselfe graciously to bee found of them that *seeke him*: for hee never hides himselfe, nor turnes away from the soule that *seeke* him; but rather turnes to him, and meetes him that comes to him: he is that good Father, which saw the prodigall sonne affaire off, and met him, and received him, Luke 16. Yea, rather it is true, that *hee is found of them that sought him not*, than ever *sought* by any that *found* him not. And hereby God much magnisched his grace and mercy to mankind, in being so assuredly found when men *seeke* him. For in this world it is not so; *Allmen seeke the face of the Prince*, saith Salomon: true, but all men finde it not. No: *Accessio* to great men is not so easie: they and their favour are lo inclosed, that men may long seekes after they finde either them or it: but God here is not so inclosed, as he will not be seene nor spoke to: hee is found of them that *seeke* him. And as hereby he honoureth himselfe, so he highly rewardeth his servants: for there is no greater conserntment to a subject, than to perceive his service pleateth his Prince, nor greater joy than to finde his gracious favour when they *seeke* it.

Let then this practice of the great God of heaven, first of all, teach the great *Ones* of this world to bee willing to *be found* when they are *caught* unto: thereby shal they honour themselves, and cheare up the hearts of their people, who *seeke* unto them. And againe, it may be a rich comfort to the *pore ones* of this earth: who when they *seeke* them multong locks, and wait, and pray, and pay, and feele the face and favour of great men, and cannot finde: may then remember, yet haue a God, who will not shut the doore upon them, will not turne them away, will not keepe secret, will not leave them away with a rough answer, or a sowe looke, but hath this honourable and princely grace, *He will be found of them that seek him*.

Secondly, he rewardeth them that *seeke* him by bestowing his love and favour on them: not onely hee, but his favour shall bee found of all that *seeke* him. It is Gods favour that Gods children fecke, and his favour they shall bee found of. This is no small reward unto them: for in this world a man thinkes he hath enough, if hee haue the Princes favour: and therfore it was the common phraze in old time, *Let mee finde grace or favour in the eyes of my Lord the King*. So speake Gods children unto the Lord: It is not wealth, nor honours, wee fecke for at Godshand; but *let me finde favour in the eyes of the Lorde our God*: and to they doe, what ever they finde in this world.

Thirdly, he rewardeth them not with his *seen* favour, but with the most gracious testimonies thereof that can bee: which are two: *Forgiveness of their sinnes, and eternall life and glory with him selfe*. This is all a Prince can doe to his subject, who hath offendid him: To forgive

him the fault, and remite the punishment and to advance him to honour. This doth the Lord to all that *seeke* him: hee forgiveth them the debt they owe him, whereby lie, and loue, and all was forfeited to him, and gives them alife everlasting: So plentifull a leue and is given them from that God, *and vry wrong they are to saye* *it is not so*.

Fourthly, hee rewardeth them with the beginnings of heaven and happiness even in this world, *As sond confidence and joy in the herte*: this comfort whereof is more even in the bittere affliction, than all the pleasures and contentments in the world.

Latly, with the *spur pouances of heaven*, and of eternall life: namely, the good blestings of this life, a competent portion whereof God giveth his children in this world, as tokens of his favour, and as rewards of their service, and feching him.

Now as this place doth aine at all these rewards; so principally and directly the holy Ghost meaneth *eternall life*: as though he had said, *If euer thou commis to God*, mult hidly *believe* that God is able, and most willingly rewardeth all that come to him with a better reward than this world can yeeld, even with eternall life and glory for his sonnes sake.

But then will some object; God rewardeth us, therefore we merit; therefore good works deserve. But then will some object; God rewardeth us, therefore we merit; therefore good works deserve.

Latly, this place indeed is grossly abused by the Papists for that purpose: but we care to know, the truth is farr otherwise; for God rewardeth men for two causes: First, for his *providelake*, and that is for his owne sake, for it was his owne goodnesshe that made him providle, and no former debt hee owed to man. Again, hee rewardeth our good works, not for our merites, (for they are nothing, but of death and curse), but for *Clem and Insermis*: for their worthines are our good works rewarded. So then here are two causes of Godstewarding, and yet man's merits are neither of both: and so the argument is nought, That God rewardeth, therefore we merite: for God doeth in his other causes. Thus these spiders gather preuent of this flower, but let us slake the snaky: for this notable sentence hath excellent use.

First, *And he rewardeth them that seeke him*: then wot of them that *seeke* him not. Who *seeke* not God? Wicked and ungodly men fecke him not, but rather leake to avoid him, and molestee: this sentence therefore is heauen againt them: for when they haueit, then conscience answreteth, but we *fecke not God*; Then, for we can look for reward from him. Doct shoulde keele the world? then must the world be thy rewarder. Doct thou leake to please thy selfe? then must thou reward thy selfe. And if thou leake the devill by living in fine, decaunt hee thy paymaster: alas! pitiful and peccafull will these rewards be.

Againe, if God reward were but *thou haue fecke him*: here appears the reason why so many *Papists* die in our religion, and (with us) cleave to *Christis mortis* alone, when they come to die; because their conscience then tell them, that by their pilgrimages, reliques, will-worships, and many more of their coultes (ordinarie in Popery) they did never *seeke* God, but themselves and their owne honour, glorie, and credit: and full well know they that their inward reward due for such service: and therefore by their practise they make it a true saying, that *it is godly to drage your dying a Proflue*.

Secondly, if God bee a rewarder of them that *seeke* him, then wee see is not the which the Apostle saith, *It is not in vane to serve God*: Cor. 15. 55, for God is a rewarder of *eternall life* and *for serfes him*. Therefore the Antichristian prophanes men out of the world, (whoy, *It is vaine to serve God*, *and vry profit is viceroy*, *we haue kept his commandments*) are here convinced to be lyars against the truth.

Then leeing it is to let this admonish us all to leake and leave God, inall truth and sincereitie, knowing we levere him who *willes not serf him*, nothing more encougageth a man to levere his *Lord and King*, than to see that his paines are regarded, and his service rewarded: nor more discourageth a man than the contrary. Item therefore God did ever forget any that leaved him, let us below servisse else-where, and thinke him unworthy to be *songh to*: But if contrariwise, he never forgot, nor deceived, nor disappoineted any that served him: then is he most worthy to haue the service both of our soules and bodies. David indeed once said, *In a vaine have I despaired my heart, and wasted my kynd in innocency*. But hee was then in a strong temptation, as himselfe there confesseth: but afterwards when hee went *in to the forrest of Gods*, and searched the truth of the matter, hee confesseth hee was deceived. And therefore as in the fift verse, hee had acknowledg'd that *God was good to Israel*, so in the sixt hee concludeth, that *it is good for him to dwelle near unto God*: and lo though the temptation was very vehement, yet was faul appeared in the beginning, for he had victory in the end, and testifid, that *God is god to all that seeke him*. Another time also (for he was a man of many torrores and temptacions) being in some great diffrele, his corruption to prevailed that he said, *Alwayes leare*: Whatsoever *Samuel*, or *Gad*, or *Nathan*, and other Prophets haue told me of Gods love, and mercie, and of his promises, and propredice, and fatherly care, I see it is all tal and nothing so. Now surely if *David*, or all the Kings in the world can prove this, then God is not worthy to bee fought after: but great men think they may say any thing, especially when they are moyed, as *David* here was. But when *David* entred into himselfe, and considered the words he had so presumptuously uttered; upon better

better advice he confesseth; and writes it up for all posterity to Gods glory and his owne shame, that it was in passion, *I sat in my fesse alienigenis iactis*: This he said in his hate, or in his fear: but upon advice, in the next verse he confesseth Gods benefits were so many and so great to him, as he cannot tell *what to render to the Lord for them*. And in another place he crieth out in admiration; *O how great is thy goodness which thou hast laid up for them that fear thee, and put their trust in thee, even before the sunnes of men!*

Wee see then, that merciful promise of Christ is ever made good, *Seek ye and shall finde*, Matth.7.7. None ever sought God, but found: We may seek our own pleasures and live long, and bee deceived, and heare that fearful question, *What profit have yee of your lechings?* Rom. 6.21. What reward but shame and sorrow? but if we seek God aright, we never loose our labour. Let us therefore seeke God, let the hand of our hearts knocke at Gods mercy gate in Christ, and we shall not goe away without a reward. The prodigall child fled from his Father, spent all, and lost his favour; but his no sooner said, *I will returne and humble my selfe to my Father*; but he found him, and won his fathers favour againe. So let us also offer our selves to God, *God understandeth our thoughts long before* hee will meete us, and receive us, and give vs a reward.

Thirdly, as God rewardeth them that seeke him, so alll that seeke him: None misse him, all find that seek. Great ones have not access, and the poore keepe out; but all received as they come: no differences; but the more carefull any seeke, the more welcome are they. Here let *Princes* & *great men* learn their dutys at God, by whose grace and permission they are what they are.

Fifthly, let them thinke it unbecoming their *reverence*, to let any *serve* them *without a reward*: and a staine to their honour, not to let well-deserving subjects finde their favour. Let them not *caut* their hearts by not regarding them, and their paines: but let them encourage them to serve them, by looking at them, by good countenances, and good speeches, and by rewarding every one according to his worth. All great men should esteem this, as one of the pearls of their Crownes, to have it said of them, *Such a one is a rewarder of them that serve him*.

Againe, let them learne to dispense their favour, according to reason, and not affection only. God is indifferent and equal to all that *seek* him, for Princes be: for that is true honour and justice to reward each one as hee deserves. And that hee may finde the best, who doth best, this will make every one alive, who shoulde be first, and forwasdest, in all serviceable dutys.

Further, this must teach them *not to despise them* that are under them in this world; for

A howsoever the state of this world requires that difference of persons, else it cannot stand: it is nothing so with God, nor in the world to come. For there the subject, the servant, the poore man, may challenge his part in Gods favour as well as the best: nay, whosoever *seeketh the most carefully, shall finde the best reward*.

Moreover, here is a comfort to the poore, and the meaner sort of men, who are appointed by God to bee underlings in this world: Seeke they favour here and finde it not? worke they here and doe their duties, and are not rewarded? Let them learne to seeke God, who wil assuredly both regard what they doe, and abundantly rewardis.

B Fourthly, seeing *God is a rewarder of them that seek him*: here is a comfortable encouragement against two great impediments, which hinder many a man from serving God.

Fifthly, *to seek God* is but a matter of inckerie to profane men: for let a man *let his face to Jerusalem*, there are presently *Samaritans*, which for that cause will hate and mocke him: Let a man let his heart to seeke God, by hearing the word more carefully, praying to God instructing his family, or keeping the Sabbath more carefully than before, and so through hee is the laughing flocke, and the by-word to profane men: but loe, here is comfort; The God whom thou seekest will reward thee, and shal so richly, that thou wilt thank thy selfe well recompensed, both for thy service, and their mockes. In this world men care not who thinke or speake evill of them, so the Prince like them: and shall it now encourage us to seeke God, though the world mockus? Seeing so doing we please God, and so fare doth please him, as he will highly reward us? Those therefore, that fall from religion for those mockers, it appears they *seek not to please God, but men*.

Secondly, for a man that is a *Magistrate* or a *Minister*, to doe his duty carefully, is the high way to undergoe a burthen of contempt and hatred: insomuch as many good men are afraid to be either *Magistrates* or *Ministers*: for first, *wicked men* much needs hate them, because the one is to rebuke, and the other to punish their faults. And againe, even *good men* are too respechlesse of them: they are in these places, and for the most part neither yield them that reverence, nor reward, that is due unto them; but oftentimes a man for all his paines and care taken for Church or common-wealthe, is recompensed with hatred, envy, grudges, evill words, and slanderous reports. In this case, the comfort is this, that though a man bee in the world neither regarded, nor rewarded, as his desir is, yet the Lord feeth what he doth, and is a plentifull rewarder of all that *seeketh and serveth* him: and therefore especially of them, who not onely themselves serve him in his chiefe places of service, but also doe winne many other to serve and serve God.

Finally, if *God be a rewarder of them that seek him*:

A him, then doublefesse he is a *avenger of them that hate him*: for he that can mightily reward his followers, can also mightily be revenged of his enemies. These two are the two parts of a Kings power, to be able highly to advance his friends, and mightily to punniſh his enemies: therefore principally this belongs to the King of Kings. This sentence therefore is a thunderbolte of a most fearfull threatening against all impudent sinners: assuring them, that if they perfuse to profane Gods holy name by their carelesſnes against him, they shall be sure to finde and feele him a powerful revenger of them that hate him. Thus he promiseth himselfe, Deut.32.40,41,42. *I lift up my hand to heaven, and I say, I live for ever: If I shew my glittering sword, and my hand take hold of judgement, I will execute vengeance on my enemies, and reward them that hate mee*. Where alſo note how the lame phratle is ued: for here the Apostle faith, *God is a rewarder of them that seek him*: So in Deuter. A new word of them that *hate him*. If any objec how these two can stand together; for a man had as good hate him, as ſeeke him, if the ſame reward belonget to both: I answere: A reward, but not the ſame belongs unto them. Thieves and murderers are justly rewarded, when they die for their factes: and the King rewards a good ſervant, when he advanceth him to honour. They that feeke God are rewarded with mercies and favours above their deſert: they that hate God, are rewarded with vengeance and torments, according to their deſert: and this shall all wicked men, and enemies of God, be as full to finde, as ever any that ſeek God, obtained merce.

But worldly men will ſay, we hate not God, we are no *Turkes* nor *Turkes*, we are christened, and come to the Church, according to the law, as good ſubiects ſhould do. I answere: neither do *Turkes* nor *Jewes* hate God, if this be all: for they denie not the Godhead, but acknowledge it, and are circumcized, and live more ſtrictly in their devotions than moft Christians. Here is therefore more required, or elſe wee ſhall make them alſo good friends with God: But a man may hate God, and be neither *Turk*, nor *Ior*; he may acknowledge Christ and the Trinitie, and yet hate God. For, as Christ faith, *He that is not with me is againſt me; and he that gathereth not with me scattereth*: So is it here: He that ſeeketh not, ſerveth not, and loueth not God, *hath God*: for there is no man can know God, but muſt needs either for his mercie loue him, or elſe hate him for his justice againſt ſinne and finners. Againe, Christ bids us, *If you love me keep my commandments*. If then to keep Gods commandments be a ſigne of one that loves God, it is a ſigne that one loves not God, when he hath no care to keepe them. By which two places, it appears, that whoſoever makes not conuincie of ſinne, is Gods enemy, and that God ſo reputes him: therefore let this feare everie man from living

a careliſe in his time, and drive him to true re-pentance: for elſe let him affiue himſelfe, God is not fo plentifull a rewarder of them that lecke him, but he is as powerfull a revenger upon thofe that hate him.

Laffly, if *God be a rewarder of them that ſeek his kids*, wee learne the great diſference betwixt Gods ſervice and the Devils. The Devils ſervants are fed with faire words, but get nothing: the Devil is able to give them nothing: but Gods ſervants (as we feele her) are plentily rewarded. God is a rewarder of them that ſeek him: but the Devil is a *deceiver* of them that ſerve him. But will ſome say, There is none ſo mad as to be the Devils ſervants. I answere: He that doth any mans worke, is either his servant or his ſlave: but every ſtūſhawed man doth the Devils work: for ſinne is the Devils work: & therefore all impudent naſters are the Devils ſervants. It is Chritis argument to the Jewes: *You are of your Father the Devil*, Joh.8.44,45. *for the works of your Father ye will doe: mothers and lies are his works, ye live in these ſines, and doe theſe works; therefore ye are his ſervants*.

Again, the holy Ghost teacheth us, that *whoſoever committeth ſine* (and liveth therein with no re-pentance,) *the ſame is the ſervant of ſine*. Now ſinne is but the *band or broker* to the Devil: they that are the ſervants of ſinne, ſinne prefers them to the Devil, and to them becomis his ſervants: therefore whoſoever is the ſervant of ſinne, is by that meanes the ſlave and ſervant of the Devil alio. Which if it be true, it will fall out upon the reckouning, that the Devil hath more ſervants in the world than God hath: which is fo much the more lamentable, in as much as he deludeſt all his ſervants, and is not able to reward them, nor to give them any good thing.

But will ſome ſay, this is nothing fo; for contrariwife, who haue the honours, pleaſures, and wealth of this life, who haue hearts eaſe and the world at will, but ſuch men? I answere: True, it is commonly to; but haue they those from Sathan? No, not the leaſt of them all, but all from God: for every man is Gods childe by creation, and ſome by grace: to every one of his children he ordaines and gives a portion: but to his children by grace a double portion: both here, and in heaven. The wicked men, they will not ſcarce nor ſerve him: therefore they haue no part nor portion in heaven, but here they haue it: So ſaith David: there are ſome men, which are *men of this world, and haue their portion in this life: theſe mens heltes God filleth with his hidden treasures, they and their children haue enough, and leaue the reſt for their children after them*. Whiche it is manifest, that wicked men haue their parts and portions of Gods bleſſings in this world, and that all their wealth and pleaſures are granted them by and from God, as their portion; reſerving the principall part of the portion of his children

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for a better life. Therefore all the *good things* of this life, which *Diversified*, and all *wicked* men doe receive in this life, are not any rewards of *Sathan*, but gifts of *God*; to us *worthy* a master is the Devil to serve. Indeed hee will promise his poore slaves anything, but can performe nothing, but will lie unto them and deceive them. He told *Cors* confidently, when he let him see the glory and greatness of this world, *As this is mine, and I give it to whom I will*: but he was a *far from the beginning*, and so he is here. He lied to the first *Adam*, and no marvel, that he dare avouch so fond, and loud a lie in the presence of the second *Adam*, Jesus Christ. He promised the first *Adam* to make him *God*, and here the second *Adam* to make him *King* and *Lord* of all the world, and the glory of it; but he performed both alike, he deceived the first, and so had the second also, if he had trusted him. Nor did everany trust him, but he deceived him, (in meane even for the base things of this life) winnely ell all his wirthes, (his most devoted and protected servants of all other) if ever he made any one of them wealthie: all ages are noeable to shew one. Whereas, on the other side, there was never man that served God, but had a competent measure of comforts for this life (and some abundance) and yet all that is but the first fruits and beginnings of that *reward*, which is laid up for them in another world. Which being true, is it not a strange and lamentable case, to se men (for all this) debate themselves to this base and fawfull service of *Sathan*, and to refuse this high and honourable service of almighty *God*? A common servant in this world hath more wit: he, if he carre hours of a better service, a Master who gives better wages, and who better prefers his servants, will leave his old Master, and make meane to get the other. And shall not we be as wide bath for soule and bodie, as they for the oule alone? Shall they leave a man for a man, and that not the Devil for *God*?

Let us therefore abanone the base service of *Sathan*, who neither can, nor will reward them that serve him; put away so ill a Master who hath not so much as meat and drinke to give us (for we have even that from *God*: but of his owne, he hath nothing to give us, save in this world sorrow, and fiane, and an *ill confidence*; and in the world to come, the torments of hell with himselfe); and let us all seeke the blessed service of *God*. If we know not how to attaine it, goe to *Christ* by hearty confession of thy sinnes, and earnest prayer, and he will preferre thee to *God* his Father: for never was any de nied, that with a good and true heart, offered himselfe to *God* service. Then shall we feele and finde what a blessed thing it is to be *God's servant*: of whom it was ever true, which the holy Ghost here saith, and is and ever shall be, that *It is an unsuarable rewarder of them that feighe*.

And thus we have (in some part) the mea-

ning and use of this notable sentence: wherein we have stooed the longer, because it is one of the most excellent principles of all *Predicall Doctrin*.

Now put all together, and we shall see how it proves *He that is to be taken away by faith*; which is the first ground, and the maine matter of all this example, and of their two veries.

God is a rewarder of all his children that seeke him by faith; therefore it is faith by which Gods children please *God*; and therfore holy *Noah* who was taken up by *God* from earth to heaven, both pleased *God* by faith, and by faith was taken away.

And thus much for the commendation of *Noah's faith*, and consequently the examples of such, as lived in the first world before the flood.

Now followeth the example of *Noah*, who lived in both worlds, both before and after the flood.



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VERSE 7.

By Faith, Noah being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke to the saving of his household: through the which Arke he condemned the world, and was made heire of the righteousness which is by faith.



This verie is contained the third example, and the last in order of those who lived afore the flood, in the first and old world; namely, of the repoumed Patriarke *Noah*, the tenth from

Adam.

Of whom and whose faith, great and glorious things are spoken in this verie; and that in a high and excellent style, full of majestie, and divine eloquence.

Concerning *Noah's faith*, two points are laid downe; first, the ground of his faith: secondly, the commendation of it.

The ground of his faith, was a speciall reve-

lation

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lation from *God*, in these words: *Noah being warned of God*. The things revealed, whereof *God* warned men, are laid downe two wayes: first generally, to be *things as yet not seene*; then particularly three in number:

1. *Gods Judgement* upon the sinfull world, that he was purposed to destroy it by water.

2. *Gods mercie* on *Noah*, that he would give him, and his family.

3. That he would save him by an *Arke*, and therefore he must make one: and these be the things wherof *Noah* was warned of *God*.

His faith is accompanied by three worthy effects or operations in him. 1. It *moved in him reverence*, or a reverent regard of the warning sent him from *God*. 2. It made him prepare the *Arke*, of which Arke there are set downe two ends: 3. It *saved his household*. 4. It condemned the world. 11. It made him *heire of the righteousness*, which is by *faith*.

This, I take it, is the true resolution of these words: and they containe many excellent things concerning his faith.

By faith Noah being warned of God, of the things which were as yet not seene:

By *faith*, that is, by a generall and diffusiv *faith*, and also by a true and saving *faith* in the *Messias* to come: *Noah* being warned of *God* of the just *Judgement* he purpos'd to be uppon the world, by an univerall flood; and of his *meritfull propredome* to him and his family, that he would live them by an *Arke*, (all which things were then to come, and therefore unseene) he believed their forewarnings of *God*: and therefore, in reverence to this message from *God*, he prepared the *Arke*, and thereby saved his household, and condemned the wicked world. And to his *faith*, by all these appearing to bee a true and lively *faith*, did make him a just and *righteous* man in *God's sight*. This is the summe and substance of *Noah's example*: let us speake of the severall parts in order.

The first point is the ground of his *faith*, *A warning or an instance from God*. For, he being a righteous man in that wicked age, wherein all the world dwelt in wickednesse, and walking before *God* in great holinesse, when no man care for religion, he had this speciall favour from *God*, that when he purpos'd to de fly the world for their sinne, he first of all revealed to *Noah* that purpose of his. So that thole words have reference to the revelation which *Noah* had from *God*, in the 6. of *Genetis*. For this message came not from *God* by any Prophet (for we know none in those evill dayes, except *Noah* himselfe) but either by the Minister of an *Angel*, or else by immediate revelation from *God* himselfe and this favour he received from *God*, not for any cause in the world, but because hee was an *holie* and *righteous man*.

From hence, we may learne divers excellent instructions:

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First, whereas *God* maketh choice of *Noah*, to reveale unto him his counsell, and his judgements to come, we learne, that this is a prerogative which *God* bestowed on such as please him: he revealeth his counsell to them in a spesiall manner, whether they bee purposes of judgement upon his enemies, or of mercies unto his Church. Thus dealt he with *Abraham*. Gen. 18.10. *Shalt I (thine God) shewe to Abraham the thing that I will doe?* which thing was the destruction of *Sodome*, and her sisters. And so, when the *Sodomites* lived in wanton carlesse, and pur faire from them the evill day, then *Abraham* knew from *God* their destruction was at hand. And as in that, so it is generally true in all his great workes: that the *Lord God will declare them*, but *heretoxe his secretes to his servants the Prophets*, Amos 3.7. Now this is not a prerogative of Prophets alone, or of such as were extraordinary men as *Abraham* was: but the *secretes of the Lord are knowne of such as fear him*, Psl. 33.14. All that seare the holy name of *God*, are *God's friends*, and of his Counsell: and therefore not *Abraham* only is called the *friend of God*, Jam. 2.23; but of all true believers, faith Christ, Job. 1.5. 14.15. *Thou art my friend, if you do what I command you: henceforth I call you not servants, but friends: for the servant knoweth not what his master doth: but the friend knoweth what his master doeth, because I made you knowne unto you*. As he had said, I will communicate and impart my secretes unto you, as one friend doth unto another, as farre as shall bee fit for you to knowe. And the Apostle saith, 1 Cor. 2.15. *As a foolish and silly man doest thou discern in the deeps of Christ: of God*: which are revealed unto them, as much as concerneth their salvations, and sometimes more; as here unto *Noah*, who was fore-warned of *God*, of *things then not seene*.

This prerogative of *Gods children* is to bee understood with some cautions:

First, that this is more proper to Prophets, and holy ministers of *God*, than to ordinary Christians.

Secondly, that it was more ordinary in the *old Testament*, than now in the dayes of the *Gospel*. (Any object, Then the state of the Church before Christ, was better than it is now under Christ.) answer: nor to say first, we are recompened by having the *Scriptures* reformed, and compleat, which they had not: & by having the substance of their shadowes, and the performance of their promises: in which respects our *faire* is farre more excellent than theirs. And tenually, for this particular, I answer, they indeed had more ordinary revelation of matters *personal* and *private*, and not directly touching salvation: but of such things as are general, and doe necessarily concern salvation: we in the time of the new *Testament*, have more evident demonstration, and more full revelation, than they had afore Christ. For example: partic-

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cular mercies to some faithfull men, or particular judgments on Gods enemies; whether particular men or whole kingdome, were after revealed to godly men, in those dayes (as here to Noah;) but salvation by the *Messias*, and the manner how the *Messias* should save his Church, is more fully and plainly revealed now, than in those dayes.

Out of which consideration ariseth the third caution; which is, that revelations of Gods will, to be expected now under the Gospell, are ordinarily nothing else, but thise; the true meaning of Scripture, and a discerning of true Scripture from forged, or true Sacraments from supposed, or the doctrine from falle, of true Prophets from false propheetis. These and such like, as fare forth as they are necessary to salvation, all true and faithfull beleevers (which out of a humbled heart, by devout prayer doe seeke it at Gods hand) are faine to have revealed unto them from God. But as for other purposes of God, of personall and particular matters, or what shall be his blessings, or what his judgements to them and their men, families, cities, or kingdomes; when or how he will change States, or translate Kingdome; or by what extraordinary meane he will have his *Gospell* propagated, or a declining Church or State up-holden; these we are not to expect, nor easily to beleevethany that shall fly, such things are revealed unto them. And yet we tie not the Lord in such strait bonds, but that he may sometime extraordinarily revele his purpose therein, to some of his selected seruants: i.e. provided that revelation be examined and allowed of the Church. But as for such things as concerne immediately the salvation of our soules, Gods Spirit doth most comfortably reveal them unto us, in our prayers, in his word, and in his Sacraments: of all which, it is most true, that the *sacred* of God are amongst them that *serve him*.

The use of this doctrine is double; for instruction, and for exhortation. For our instruction, here we learn how to answer the Church of Rome: They ask us, how doe we know true religion from erroneous, or true Scripture, or Sacraments from forged? We answier, first, by falle, by sight and fente of the excellency thereof; as we know gold from braffe, or silver from lead. But what if the braffe or tine bee gilded over? Then answer secondly, wee can know gold from braffe, or silver from tine by the sound and smel, and hardnesse to endure, and by the operation: so there is a spirituall sound of the Scriptures, in the ears of a Christian, a spirituall comfort and taste in true religion, a spirituall operation (in holy mens hearts) of the true Sacraments. But what if false Prophets come in sweepes cloathing, and by lyng wonders, seeme to give the same sound, taste, smell, vertue, and operation unto their forgeries, or at least challenge it, and say, that theirs is true? I answier laitly, then we know

a true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from falle, by a holy and supernaturall revelation from Gods spirit; which by evident and powerfull demonstration, afflitech us what is true, and what is false, for the substance of salvation. And this spirit is given to all, that in true humilitie doe seeke it, in holy prayer, and in a holy & frequente use of Gods word and Sacraments; and to none else. And surely if the Papists were as well acquainted with the spirit of God, as they are with their own forged revelations, they would never denie it. By force of this testimonie a Christian man knoweth, as assuredly as that God is God, that the Pope, as now he is, and as he exerciseth his place and power, cannot be the true *Viceroy of Christ*; and that Popery, as it is now establisched by the Councell of Trent, and taught by the most learned of their side, cannot be the true religion, nor the safest way to heaven. And when question is, what is the meaning of this place, *There is one God, and one Mediator between God and man, the man Christ Jesus*; fall the world shalld say the contrarie, a Christian man will know and beleeve there are no more mediators to God but Christ; or of that place, that *Christ was offered for our sins once for all*; that there is no sacrifice can purchase us pardon, but his; let Papists colour the matter by unfound distinctions as much as they can; and the same nighte be shewed indivers other points and places. And if any aske how this can be answier: Noah was warned of Gods shewing not scene: so Gods children are warned and afflited of God, of such things as concerne their salvation, though they be things beyond fente and reason: *Gods secrets are beyond understandem*.

The use of exhortation is, that if God warne his children of his will, and revele his secrets to them, this should move and excite us to become truly and indeed Gods seruants: for we serue not a Lord that is strange and austere unto us; that will not give us a good looke, or a faire word, may he be farre from that, that he calls us to his holy *Comfelle*, and makes us know his secretes, and communicates his owne selfe unto us by his blessed Spirit; and by that Spirit reveleth unto us many excellent mysteries of salvation, which the carnall and prophane men of the world never dreamt of.

In the second place, let us observe, that *Noah being thus warned of God* in this particular matter (as he had beeorne formerly warned and taught of salvation by a *Messias* to come) believeth not only the general promise of salvation, but also this particular promise of his preservation and deliverance. Out of which we practice, we may learne two things;

First, that *faith* is a supernaturall worke of God in those mens hearts that have it. That it is a *work of God*, it appeareth in that it alwaies acknowledgeth and believeth Gods Word: that it is *supernatural*, it appeareth in that it

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apprehendeth and believeth whatsoever Gods Word delivereth, it be never so incredible to reton or fente. But how doth God worke this faith? By his word: for as God is the author and worker of fith, so God hath appointed ameans whereby he workes it, and that is his *Word* which Word of God is the only ordinate outward meane to worke fith. And that Word of Gods two waies to be considered: either as *revealed* by God himselfe (as to *Noah* here,) or else being *written* by God, is either preached by his Ministers, or read by a man fitten in way of preaching; and then are all one, and are all meanes ordained of God to worke fith: and that not onely to beginne it where it is wanting, but to augment it where it is begun.

Whiche being so, it must teach us all, not onely with speciall care and reverence to *heare* the Word, by whomsoeuer it is preached; but also to *heare* it read: yea, to *reade* it our selves with all diligence. So doing, it will worke out, and make perfect in us that holy fith, which will make us blest in our selues, and accepted of God as it did *Noah* in this place.

Secondly, here we learn what is the whole Object of fith; for what is all that that faith beleeveth, namely, nothing but Gods Word, and all and every Word of God. So that faith hath two objects, differing not in nature, but in degree: principall, and inferiour. The principall object of true fith, is the promisse of salvation by Christ. The infacion of j. & thereof are all other particuller promises, of safety, deliverance, providence, helpe, assistance, comfort, or what other benefic fidever is made either to the whole Church, and so inclusively to any particular man; or which are personally made unto him. For saving fith believeth not only the grand promise of salvation, but all other promises either of spirituall or corporall blefftys, which are subordinate to the great promise, and doe depend of it, and are therefore apprehended by the same fith. So *Noah* here had already apprehended the maine promise of salvation by the *Messias*, and had hid it in his heart; and afterward when this particuller promise of his deliverance was made, by the same fith he laid hold on it also. And is good reason that fith should doe so: for if it apprehend the greater promise, then no marvel though it take hold of all other inferiour promises, which are but dependances upon the principall.

By this chif. hath bene fith, it appeareth, that we are wrongfully charged by them, who say, we teach not saving fith believeth only salvation by Christ, or apprehend only the promise of salvation in Christ: for we say and teach, It is apprehend also other particuller promises, and even the promises of outward and temporall blessings, as appeareth in this example of *Noah*.

I say, neither *Noah* a faithfull man, is here warned of God of the dangers culling, that so

A he may avoid them; we may learne the loving care that God hath over them, whiche have a care to feare and serve him. Thus dealeth with his children in all ages, for their comon and pefervation, to encouage all men to ferve God; to doing they may assure themselves of Gods care and pefervation over them, ever dian when his weake fakers against the sinnes of the world: and that furthenmore in all exaggs and extremities, he will teach them, either from his word, or by the counsil of some others of his children, or else by his own secret inspiration, what they are to doe, and what course to take, for then feticie and deliverance.

B How often shall a Christian man finde in the course of his life, that God putt into his minde, to answier thus and thus, or to fore-see this or that; by which his so doing, he escaped some great danger: so that (though not in the same manner as *Noah* was) all faithfull men doe deily finde, that they are warned by God of such things as doe concern them.

C But what were those things whereof *Noah* was warned from God? The text saith, *Of the things that were as yet not seene*.

This hath not relation to the time, when the holy Ghost wrote these words, but when God gave the warning to *Noah*: for then they were not seene, but were to come: for they were not performed for many yeares after, as shall appear in the particulars.

Particularly they were these three: First, the great and full wrath, which God had conceived against the *infidel world*, for the univerall corruption and generall fulnesse thereof. *Noah* was *Prestre* & *righteous* to that wicked age; and as S. Peter saith, (1 Epiph. 11.) the very *spiritis of Christ* practised in him: but they contemned both him, and the spirit by which he spoke, and made mocke of him, and all his holy admoition, and solaced themselves in all their sinfull pleasures, without fere or respect of God or man, pleasing themselves in their owne defined wayes, and promising to themselves, feticie and scurrie. But behold, this *Noah*, whom they esteemed a base and contemptible man, unworthy of their company; to him is revealed how shor their time is, and that they must be cut off in the midft of their blisse. Gods children whom wicked men do think and speake of with great contempt, doe know full well the miserable fate of such men, and the fearfull dangers hanging over them; when the wicked men themselves are farr from thinking of any such matter.

D The second thing, which God *releaved* to *Noah*, was, that he would *save him & his family* from perifing by the waters, which he would bring upon the world. His *salvation* not *consist*: God regarded it with a singular pefervation. Thus dealeth always with his children, leaveng *Lot* out of Sodome, Gen. 19. & *Kaneh* out of

Jehu-

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Jericho: Joshua 6.22. The *Roule* from the *Amalekites*, 1 Sam. 15; and here Noah out of their general destruction. And this God aforesaid reveals unto him, for his greater comfort and security: that when ligues and strange tokens did foretell and shew, that still the destruction was nearer and nearer; still Noah might comfort himselfe in the assurance of that mercifull promise which God had made him of his deliverance, and of his familie also for his sake.

The third thing revealed to him, was the meanes whereby he should be saved from the universall flood; namely, by an *Ake*, which for his more assurance he bid to make himselfe; that so every stroke he gave, he might remember this mercifull promise of his God unto him. For as every stroke in the making of the *Ake*, was a loud sounding sermon unto that sinfull generation, to call them to reparation: so was it also an assurance unto Noahs of his deliverance. Of which *Ake*, and of Noahs obedience in making it, we shall hereafter speake at large. And thus much concerning the ground of Noahs faith, which was a warning or revelation from God.

Now followeth a second point: namely, the consideration of his faith, or a description of the excellencie thereof by divers and singular effects.

Moved with reverence]

The first effect of his is, *Moved with reverence*, or a reverent fear of that God that spake to him, and of his justice towards lame and sinners, and of his mercy toward him.

In this effect we are to consider two points: 1. The ground of this reverence. 2. The effects or measures of it.

The ground whence this reverence sprang, was his true and living faith: for the holy Ghost first tells us of Noahs faith, and afterwards of this reverence he had of God, and his great works.

Where we learn, that whosoever is endued with living faith, is alwaies touched with fear and reverence at the consideration of God, and his glorious works; whether they be works of his power, his wisdom, his mercy, or his justice, or all together.

For the first, David could not see the works of Gods power in the creation, Psalm. 8. *But when he looked up and beheld the heavens, the works of Gods hands, like Moons and like stars which he had ordained;* he forthwith fell into a reverence and admiration of Gods mercie to man, for whom and whose sake he made them all.

For the second: the same David could not enter into consideration of Gods wisdom, in the admirable frame of mans body, Psalm. 39. 1. 2. &c. but he presently falls into a reverence and admiration thereof, in most excellent and exellent words: *Thine are the works of men; but not one of them knoweth thy works; neither doth any man see thy wisdom.* I will praise

A thee, for I am fearfully and wonderfully made. *Marvellous are thy works, and that thy saints knowest right well:* *My bones are not hid from thee; thou I was made in secret place, yet thy eyes did see my substance, when I was without forme, and in inwomb were all thy members written, which in continuall were fashioned, though there were none of them before.* *How deere therefore art thou to me, O God!* Thus we see how this holy King, cannot content himselfe with any temes, to expresse his religious and reverent conceit of Gods iusticie.

For the third: Gods morefull workes to his Church and children, have alwaies beene considered of by good men with great reverence: *And whatsoever I give unto the Lord, saith David, for all his benefit powred over me!* Ps. 116. 12.

But especially, the *Judgements* of God have beeene alwaies enteraised of Gods children with much reverence and admiration. Blest David saith, *My spirit trembleth for fear of thee, and I am afraid of thy judgments,* Ps. 119. 120. How would this noble King have trembled if he had beeene a privateman? And how glorious is God, and his works of judgements, whereat even Kings themselves doe tremble: And the Prophet Habakkuk saith, that when hee but heard of Gods judgements to come, *privately trembled in his fleshly bowes entred in his bones,* Habac. v. 16. And thus Noah here, hearing of Gods just wrath against the sinfull world, and of his purpos to overthrow all living flesh by water, was moved with great feare and reverence at this mighty worke of God: and from the view of this his great and just judgement, his faith made him arise to a more earnest consideration of the Majestie of God. Byai which, it is more than apparent, that true faith (wherever it is) worketh a holy feare and reverent estimation of God, and of his works, and of God in and by his works; whereby on the contrarie side, it followeth, that therfore to think basely or ordinarily of God, to think scornfully of his worke, or to deny his power, and his hand, in the great worke either of mercy or judgment done in the world, is an argument of a profane heart, and wanting due faith.

The use of this doctrine discovers the profanerie, and the great want of faith, that ordinarily is in the world. And that appears by two evidences: the first, is to mens owne consciencies; the other, is to the view and sight of all the world.

First, men may see in themselves a profane heart and void of faith, by this evidence. For, doth a man in his heart thinke basely of God, his power, his justice, or his mercies? Doth he either doubt of them? or graining them, doth he thinke of them without feare and amazement? Then assuredly his heart is void of true faith, and farre from the life and power of religion. For assuredly, where God is knowne and believed, there that mans heart (though he bea

King)

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a King) cannot once thinke of God, without a reverence of his Majestie, and an admiration of his greatness; and his owne basenesse: therefore the want of this, argueth a want of true religion and true faith in mens hearts.

Secondly, this profanerie discovers it selfe to the world, by want of reverence to Gods works. Let the Lord send unseasonable weather, or famines, or plagues, or any strange signes in heaven or in earth; forthwith they are but fooles that cry out, *Behold the finger of God, the hand of God.* No, this is nature, and is produced by natural causes. Ill weather comes from the *stars*; famines from ill weather; and mens covetousnesse. Plagues from famines, or from ill aires, or else by apparent infection from an other place. But can Nature and natural means have their place, unless they have Gods place? God overthreweth not them, why should they overthrow God? Yet thus it is in the world, and thus God is robbed of his glory: and hee is but a simple fellow, which is moved with reverence at sight of such things, or begins to magnifie Gods power and justice in them. This is too apparente to be denied: for have wee not now as great causes of feare as may bee?

Noah heard of *water*; and wee hear that *fire* is to destroy the world, and yet where is he that is moved with reverence, as Noah was; and yet Noah could say, *The flood shall not bee these 120. years: but who can say and prove that this world shall not be destroyed by fire within these 120. years?* And till the flood came, they had doubtlesse many otherplagues, which were forerunners of the general destruction; all which as they came, *Moved Noah into reverence*: and so wee in this life, doe see the great worke of Gods judgements, upon men, upon families, upon townes, upon countees, and whole kingdomes, and wee feel his heavy hand in many sharpe strokes; but who and where are they whose hearts fear God the more, and doe tremble in the consideration of his judgements. Nay alas, amongst many it is but a matter of mockery to doe. This is no *fault* of our religion; but the want of it: for if men truly knew and believed in God, they could not thinke nor speak of God, nor looke at his worke, but with feare and reverence. For as our feare of God is, so is our faith: little feare of God, little faith: and no feare at all, no faith at all. Letherfore all men renew their religion by their feare of God, and let every Christian acknowledge God in his worke. England hath beeene faulty herein in one point specially. Wee have had great plagues, which have taken away many thousands in short time wherein God hath shewed himselfe mighty against our sinnes: but Gods hand would not be seene nor acknowledged, but only nature and natural causes. But let England take heed, that God send not a plague so general and so grievous, that even the most prophanie men, (even the sorcerers of Egypt if they were here) do

acknowledgement that it is the *finger of God*; and so give God that due reverence, which in his ordinary visitation he hath not. Thus wee see the ground whence this reverence in Noah sprang; namely, his faith.

Now let us see the *occasions* or considerations in Noahs heart, that made him feare. The ground whereupon he feared, was true faith: for else he had not beeinge capable of any feare or reverence of God: but the occasions which flared up this feare in him, were some things else.

Now if wee looke to humane reasons, Noah had no cause at all to feare: as hee did. For first, the Judgement was *farre off*, 120. years after: and common reason saith, it is folle to feare any thing so farre off; but it is time enough to feare when it is neare at hand. Again, hee was *one single man*, and the world was full of wife and impety men; they all heard of it, yet none of them feared; therefore their example might prevail with him to keepe him from feare, and to make him feare and carkesse with the rest: for examples are strong, especially when they are so general.

Thirdly, the *strangenesse* of the judgment threatened, was such as might drive any man in reason from fearing it at all. For first, who would ever believe, that God would drowne all the world with water? Such a thing never had beeene, and therefore how could it bee? And againe, if all should bee drowned, who would thinke that *Noah should escape*, and none but he?

C These three considerations, being weighed in the ballance of mans reason, would have kept Noah from fearing, or believing this word of God. But behold the *power of faith*: it goeth beyond all humaine reach, fixeth it selfe fast on Gods word: and therefore hee not only believeth it, but hath furthermore his heart possidid with a great reverence of Gods Majestie upon this message. And there were three motives stirring him up unto this reverence:

First, the consideration of Gods strange judgement upon the sinfull world; to see wherewithal hee was so provoked, that hee could bring so unworded a plague; so strange both for the nature of it; a flood of water to drowne men: whereas generally all men can avoid the violence of that element: and for the measure of it, so great, as it shoulde drowne all the world, and destroy all men.

Now that which this *Judgement* of God wrought in Noah, the same effect shoulde Gods Judgements worke in us: namely, they should move us with reverence. For as Christ saith, *Our days are like Noahs: As it was in the days of Noah, so shall the days bee before the coming of Christ,* (Matthew 24. 37.) These days are as wicked, men are as covetous, as cruel, as malicious, as voluptuous, and yet as feare as they then were; as full of sinne, and yet as dead in sinnes as they were then. Therefore Noah looked for a flood 120. years after: & who can tell whether our world shall last so long a time

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time or no? at least we may safely say whatsoeuer the world doth there is no man liveth, but within faire lesse time than 120. years is it shewed to bee overtrowne to hell by a flood of God's wrath at his death, and in the meane time leare repent and yet alas, where is hee that is moved with reverence at the consideration hereof? The wicked man may escape the *water* of a flood: but hee cannot scape the *fire* of hell, hee cannot escape death, hee cannot escape the last judgement: These are to come, yet are there forces why then doe not men feare as Noah did? he feared 120. years before it came. Wee can indeed tremble a little at a present judgement: as when fire breakes out, when waters overflow, when the plague destroyeth, or when famine containes: but to tremble at a judgement threatened, though it bee a faire ofte, this is the worke of true *faith*. This was in Noah, and wrought in him a reverence: and so would in us, if it were in us. When men cry *fire*, *fire*, wee flyre, wee run, we tremble: but God crieth in his Word, the *fire* of hell, the *fire* of his wrath; and we care not, wee flyre not, wee leave not our sinnes, wee are not moved with reverence, as Noah was: therefore it is more than manifest, that holy faith is wanting in the world, which Noah had.

The second motive, stirring up this reverence in him, was the consideration of Gods wonderfull mercy to him and his family, in saving them. This mercy seemed so wonderfull to him, both for that hee knew it was undeserved (knowing himselfe a fysfull man, and therefore not able to merit Gods favour and being privy to himselfe of his owne manifold imperfections) and also unexpected, for hee thought not to have beene spared alone in an universall destruction: therefore hee wondered with reverence at so great a mercy. Thus Gods mercies doe not onely win a mans heart to *love* God, but even to *fear* him with much reverence: this David proverbe, Psal. 130.4. *There is none worthy thee, O Lord, that thou mightest be feared;* as though hee had said; They great mercies to thy children, O Lord, do make them conceive a reverent estimation of thee. This made David cry out in a holy passion; *How excellent are thy mercies, O Lord!*

And as Gods childea wonder at the excellencies of Gods *mercy* unto them, so also at theirowne beneficence and unworthinesse. Thus doth holy David 2 Sam. 7.18. (who as he was a man of much faith, so was he full of excellent meditations, and reverent speeches of God, (which are the true effects of faith) when God had setting his Kingdome, before him, *Who am I, O Lord, and what is my house, that thou hast brought me hither?* And 1 Chron. 29.14. *But who am I, faith hee, and what is my people, that we should offer thus unto the Lord?* and doubtless even so did Noahs blessed loue often unto the Lord, and to it selfe, *who am I, O Lord, and what is my mortall, that wee should bee chosen out of*

so many thousands, and be saved when all the world perifieth?

Let us apply this to our Church and State. If any Nation have cause to say thus, it is England, God hath delivered us out of the thralldome of *spirituall Egypt*, and led us out: not by a *Messie*, but first by a childe, then by a woman, and given us his Goffell, more fully and freely, and quiedly, than any kingdome to great in the world: and still delivereth us from the curid plots of the Pope, and tyrannous invasions of the Spaniard, who thought to have marked us in the foreheads with the brand of infamy, and to have done to us as they have done to other nations whom they have conquerred: but God from heaven fought for us, and overthrew them in their owne devices: yes, the Lord put his *hooke in his netherlips, & his bridle in his lips, and carried him back againe with shame and reproach*. We are unworthy of such a mercie, if our soules doe not often say unto God: *O Lord, what are we, and what is our people, that thou shouldest be so wonderfull in thy mercies unto us?*

And particularly this must teach every Christian to be a careful obseruer of the favours and mercies that God vouchafeth to his soule and body, to him or his: and the con sideration of them must make him daily be moved with reverence, and reverent thoughts of Gods Majestie; and still as the Lord is more and more merciful unto him, to bear still the most *finer and reverence* unto him for the same.

C The last motive of this Reverence in Noah, was the consideration of Gods power and wisdome, both in the judgement upon the world, and in the mercy upon him: for first, in the judgement it was wonderfull, that God would chiole so weak an element as water, to destroy and vanquish the huge *Gyants* of those dayes: but therin appeared first Gods power, that by so weak means can cast downe his enemies: And againe, his *wisdom*; that as an universall wickednesse had polluted the whole world, so a flood of water shoulde wash the whole world. Secondly, the *mercy* was also wonderfull, that God shoulde chiole to save Noah by so strange a meanes as an *Arke*, which shoulde swim on the waters. For Noah thought, if the Lord will save me, he will either take me up into heaven, (as he did Henech a little before,) or else make mee build a house upon the top of the highest mountaine. But the Lord wil save him by no such meanes, but by an *Arke*: wherein appeared first, Gods power that would save him by so weake a meanes, as might seeme rather to destroy him. For Noah must lye and swim in the *middle* of the waters, and yet bee saved from the waters: and the *Arke* must save him; which in all reason, if the tempest had cast it agaynt the hard rockes and mountaines, or upon the strong castles and houses of the mighty gyants, would have beene broken in peeces: and so it had, but that God himselfe was the Master and Pilot in that voyage.

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And secondly, Gods *wisdom* shone cleerly in this meanes: because God would have him fained not in such fort, as the world might not see it (as it would have bee, if he had beene taken up into Heaven, or into the aire:) but would have him saved in an *Arke*; that so all the wicked men, as they were a dying in the water, or expecting death upon the tops of the hills, might see him live and be saved, to their more torment, and to their greater shame, who would not believe Gods word, as hee did. For as the wicked in hell are more tormented to see the godly in the joyes of heaven: so doubtlesse were the wicked of *that age*, to see Noah saved before their eyes. The view of this power and wisdome of God herein, made Noah give great reverence to Gods Majestie.

B And no leffe ought to worke in the hearts of all true hearted Englishmen, and faithful Christians. For did not the Lord restore and establish the Goffell to our nation, *by a child*, and by a *woman*; and in her time when all other Princes were against her (*contrary to the rules of policie*) and did not God in our late deliverance, overthrow our enemies, nor so much by the power of man, as by his owne hand? Did not he fight from heaven? *Did not the stars and the winds in their courses fight against that siffer of Spaine?* Let us therefore with blest Noah stand amazed to fee Gods mercies, and with reverence and feare magnifie his great and glorious name.

C And thus we have the three motives that moved in Noah this Reverence of God: the con sideration first of his great judgement on the sinfull world: 2. Of his great Mercy in saving him: 3. Of his admirable power and wisdome shewed both in the judgement, and in the mētine, was perfected and hasted by *Saul*, as a *fiat in annūs bōfīe*; or as *a partridge in the mountains*. 1 Sam. 24. 15. and 26. 20. And thus God exercised him both in that and after his promises: as hee faith, Psal. 40. 1. *In waiting I waited on the Lord:* 2 and Psal. 119. 82. *Mine eyes faile for waiting for thy promise.* O, when wyl thou comfort me? Thus God dealt with them, and thus in some meafeure hee dealeth with all his children, *tobmble and to rise them, and to keep what is in their hearts*; for that, in these cases, men doe alwayes shew themselves, and their dispositions. When men enjoy all things at their will and wiſh: who cannot make a faire profession? but when men are long deferred, and kept from that is promised, and they expect, and are so long croſſed in their expectations, then they appear in their owne colours.

D And as God dealt with them, so will he one way or other doe with us: if we be his servants, hee will at some time of our life or other, lay some ſuch affliction upon us, as may try us, and our faith, and our patience, and our humilitie. For if wee be hypocrites, and have no true graces, but only a ſiew: this will diſcover it: and if wee have true and bounde faith, and patience: this will make them ſhine like orient pearls in their true and perfect beauty.

Secondly, as God bade Noah *make an Arke*, so long time before any need of it, to bee diſposed without delyng or gaine-laying. So ſuch a story (in Genesis,) *He did according to all God commanded him*. And thus the holy Ghost

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1. have built it in three or four years: The auſwer is, God did for divers cauſes: ſome reflecting the *ſinfull world*, as that they might have longer time and more warning to repente; ever y ſyrke of the Arke, during cheſt 120. years, being a loud *Sermon* of repenteance unto them. Againe, that they might bee without excuse, if they amended not: laſtly, that their iniquities might bee ful, and their finnes ripe for vengeance. But of all cheſt, wee will not ſpeak, because they concern not Noah, of whose faith wee are ouely to ſpeak: let us therefore touch onely those cauſes which concerne Noah. And in regard of him, the Lord did ſay, that hee might triche his faith and patience, and exercite other graces of holineſte in him. Thus God dealt with his ſervants alwayes: hee exerciſed them many and ſtrange wayes in this world. He led the Israelites in the defarts of Arabia *forty years*; whereas a man may travell from Rameſes in Egypt, to any part of Canaan, in *forty days*; and this God did to bumble them, and dry them, and to know what was in their heart. Deut. 8.2.

God promiſed *Abrahā* a ſonne, *in whom all the nations of the earth ſhould be bleſſed*. (Gen. 12. 3.) But hee performed it not *by 30. years after*, (Gencl. 1.12.) Hee gaue *David* the kingdome of Israel, and annoiſhed him by *Samuel*, 1 Sam. 16. 13. But hee attained it not *of many years after*; and in the meane time, was perfec tured and hasted by *Saul*, as a *fiat in annūs bōfīe*; or as *a partridge in the mountains*. 1 Sam. 24. 15. and 26. 20. And thus God exercised him both in that and after his promises: as hee faith, Psal. 40. 1. *In waiting I waited on the Lord:* 2 and Psal. 119. 82. *Mine eyes faile for waiting for thy promise.* O, when wyl thou comfort me? Thus God dealt with them, and thus in ſome meafeure hee dealeth with all his children, *tobmble and to rise them, and to keep what is in their hearts*; for that, in these cases, men doe alwayes shew themselves, and their dispositions. When men enjoy all things at their will and wiſh: who cannot make a faire profession? but when men are long deferred, and kept from that is promised, and they expect, and are ſo long croſſed in their expectations, then they appear in their owne colours.

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faith here; Here being warned of God, by faith prepared the Ark. Where wee learn, That where true faith is, there followeth true obedience to every Commandement of God: insomuch as a godly believing man no longer heareth any dittie to bee commanded of God, but he thinkes his soule and conscience isteyd to obedience: and this is the nature of true faith. And it is as impossible to bee otherwise, as it is for fire having fewell not to burne. Acts 15.9. *Faith perswicth bears;* namely, from easelie disobedience to Gods word: for without any corruption at all, then from it especially, because it is most contrary to the purenesse of true faith.

This being so, sheweth us, not any fault in our religion: as the Papists flander us; but the want of our religion, and the want of true faith in the world: for there is almost no obedience to Gods commandement. For first, Turkes and Jewes acknowledge; nor the Scripture; and the Papists have iuste and Gods commandements, to set up their owne. And few Protestants have the feeling of the power of true religion, and nothing indeed but a bare profession: but it must be a feeling of the power of it, which produceth true obedience. And alas, wee seemen obrey not Gods Commandements. God saith, *Swear not by my name vaneley: keep my Sabbath.* Where is there a man of many that feareth to break these? Alas, there are more mockers of such as would keep them, than carefull and conscientious keepers of them. How truly said Chrift, *When the sonne of man commeth, shall hee finde faith on the earth?* It is likely therefore, hee be the dayes, wherein we may wait for the coming of Chrift for the general want of obedience, sheweth the general want of faith.

But this obedience of Noah is better to bee considered: for it was very excellent and extraordinary; there being many hinderances that might have stopped him in the course of his obedience, and have perવived him never to have gone about the making of the Ark.

At first, the great quantity of the Ark amounting to many thousand Cubits; a worke of huge labour, and great charge.

Again, the length of his labour, to last 120 years. It is a tedious thing, and troublesome to mans nature, to be ever in doing, and never to have done.

Thirdly, the building of it was a matter of much mockery to the world: for it signified; 1. the destroying of the whole world; 2. the saving of men and his. Those things were taunted at by the world by wittemen of that infidulege, and he was longly laught at by many a man, to thinate all the world shoulde perish; but much more, if almighty could be imagined, that he and his should be delivered.

Lately, the building of the Ark was a harsh thing to nature, and naturall reason, in many respects; for,

A First, that all the world shoulde be destroyed, seemed not possible to bee, because it never had bee.

Secondly, it seemed not likely that Gods mercy shoulde be so wholly swallowed up of his justice.

Thirdly, they must live in the Ark, as in a close prison, without comfort of light or fleshly air, and amongst beasts of all sorts, and that for a long time, he knew not how long. Now reason would tell him, he had better die with men than live with beasts; and better die a felon and at liberty, than live a prisoner; and better die with company, than live alone. And that if God had purposed to save him, he could have used other meanes, and more easie, more direct, and more safe than this; that therefore his deliuerance was to be doubted of. And lastly, reason would say: I may make my selfe a gazing and mocking stocke to the world for 120 years; and it may bee then Gods purpose will be altered, and no flood will come; or if it come, I goe into the Ark, and it chance to breake against the mountaines, so that I perish with the rest, than am I worst of all, who perish notwithstanding all my labour; therefore I had better let it alone, and take my venture with the rest of the world.

These doublefesse, and many such naturall considerations came into his minde, and stood up as so many impediments of his faith. But behold the power of true faith, in the heart of a holy man: it overgoeth all doubts, it breaketh through all difficulties, to obey the will and word of God. Yea, it gives a man wings, with which to flye over all carnall objections. Thus wee see it here in Noah, and afterward shal as cleerly see it in Abraham, and other holy men.

The use of this doctrine discoures the weekenesse of many mens faith: for if the doctrine of the Goffe go currant with our natural affections, or seeme plausible to our natures, we doe formally obey it: But if it cross our affections, or goe beyond our reason, or controul our natural dispositions, then wee spurne against it, we call it into question, we are oftened at it, and deny our obedience. Here wants the faith of Noah, which carried him beyond the compass of nature, and reach of reason, and made him believe and doe that which neither nature could allow, nor reason like of, and which would be displeasing to his natural affections. Let us therefore learn to practice true faith, by believeng forthwith what God shall say unto us, without asking advice, or hearing the objections of flesh and blood. God threatened in times past the overthrow of the great Monarchies of the Affrians, Cadens, Persians, Grecians, Romans: reason did make doubt how it could be, but faith believeth it, and it is done. God in later times threatened the fall of Abbes, and dispersing of Monkies, for their wickednesse. It seemed impossible to

reason: yet faith in some believed it, and it came to passe.

God now threatneth the ruine of Babylon, and the full revelation of Antichrist, and the overthrow of the new found Hierarchy of the Jesuites, which glorieth in worldly glory, and in outward strength: this seems hard to bring to passe: but let *such* believe it, for it is Gods word, and shall be fulfilled in his season. God hath said, that our bodies shall rise againe even those bodies which are buried to ashes, or eaten of beasts, or fishes, tortured to dust in the earth. This is a wonder to nature, an amazement to reason: but faith will believeth it, and shall finde it true, for God hath said it.

God saith, Christ is in the Sacrament *truly* and *really* present to the soule of a Christian. Carnall sense doth this, and naturall reason knoweth not how; but ask with the Cyprian, *How canes givens his p[ro]fessio[n]?* But faith believeth it, and knoweth how; though to outward shew it cannot be exprest. And it was a holy & divine speech used by holy Martyrs, who being asked how Christ could bee eaten in the Sacrament, and not with the teeth, answered, *My soule knoweth hem.* God faith, trippled men though they flourish never so, are miserable; and good men blessed above all other. Reason and worldly experience say this is false: but *true faith believeth it*, and findes it true; for never did any childe of God desire to change his estate with the mightiest or wealthiest wicked man in the world. God saith, *He that will follow Christ, must deny himselfe, and his owne desires, and follow Christ in bitterness and affliction. Nature faith, this is a hard saying, who can bear it?* But faith believeth it, yealds to it, and endevours the practice of it, because God hath so commanded. Such is the power and excellency of *true faith*.

Fourthly and lastly, out of this action and obedience of Noah, make a speciaall lesson. God had revealed to him, that hee would save him and his family, and assured him he shoulde not perishe. Yet for all this, he makes an Ark: whereupon it followeth, that *Noah*, though he knew God would have him, yet was perવived him; if hee used the meanes, or else shoulde not bee saved. Hee might have said to himselfe, God hath said, and bound himselfe by covenant, he will save me; nowif I make nothe the Ark, yet his Word is his Word, and he will stand to it. His will cannot be altered: though I be false, he will bee true; though I doe not that I shoulde doe, yet hee will doe what belongs to him: therefore I will spare my labour and cost of making the Ark; especially seeing it is a matter of so much mockery, and so ridiculous to reason. But *Noah* is of another minde: he will not leave Gods word from his meanes, hee dependeth on Gods word for his safetie, but not on his woorke without the meanes.

Whence we learn, that though a man bee
concerned of his saluation, yet hee is to use the

A meanes of salvation, and that not only, though hee bee certaine in the certaintie of his faith, but though hee could bee assured from God him selfe by immediate revelation. For if God shoulde say to a man by his name, thou shalt be saved: *It is no more, than here was said to Noah for his deliverance. For to him said God, I will deliver all of you with thee I will make my covenante, and then shall be delivered; yet for all that, No[n]t judgeth, that if hee use no: the meanes, if hee abeg[n]t an Ark, hee looke for no deliverance: this was Noahs divinity.*

Contrary both to the divinity and practice of some in this age: who say, *If I shall be saved, I may live as I list:* and though I live as I list, yet in the end I can say, *I dwelle mere on me, I am safe enough.* But *Noah* would not trust his body on such conditions, though they be so presumptuous as to trull their fowles. Let high men be affred, God in his decree hath trippled the end and the meanes together. *Let not therefore reuele sparre what Chrift joined together:* hee doth, let hym looke for no more saluation, if hee use not the meanes, than *Noah* would have done for safetey, if hee had made no Ark. And thus wee see the second effect of his faith. It followeth;

[To the seeing of his household.]

Now this second effect of preparing, is further enlarged by a particular enumeration of the ends or purposes, why the Ark was made; namely, both of Gods Commandement, and his obedience making it.

1 By it hee saved his household.

2 Hereby hee condemned the world.

The first end which both God had in commanding, and *Noah* in making the Ark, was the saving of his household: that is, himselfe, and all that belonged to him: which were his wife, his three sonnes, and their wives, Gen. 6.9, 10.

Bu[t] first of all, may seeme wonderfull, ow this Ark should save *him* and his *household* in this general definition. For it was a great and hing veyll refounding a ship: yet for all that imple, as it is rather called an Ark, it muste floate above the water, it muste be laden with a heavy burden: and yet without *ark* or *boat* to thy her, without *sail* to passe her, without *steere* to guide and mane her, without *steerer* to governer her. For *Noah* was partly an husbandman, and partly a Preacher; though he had much learning, yet the use of syling was not then found out: and therefore in all reason this Ark would bee carried on hills and rockes, by the violence of the Tempests, and so fit in pieces. Yet, for all this, it saved him, even when heaven and earth seemed to come together, (the vehement was the rate) even then it saved him and his. How came this to passe? Even because Gods providence and his hand was with him: hee warrie Master, and the States-man. For as God himselfe *sate* at the doore of the Ark upon him, when hee was in, and made it fast after him, that no water might enter (which was impossible

for Noah humbly to have done.) Gen. 7. 16. So doubtless the same God that hadouchself to be his *Power*, was also his *ever insper-sor*, and the *Mother* of the Ark during that voyage. And from hence came it to passe, that the Ark saved him, which other wife in reason it could never have done.

Here we see, first, the speciall and extraordinary presence and providence of God over his children in great distresses and extremities. His providence is over all his works, for he *foreseeth* what he hath made : but the special eye of his providence watcheth over his children, as a mother of a family hath an eye over her nene fraw, s, yet, over his very cattell : but his care night and day is for his children. And as God overcometh all his children alwayes, so principally his providence streweth it selfe, when they are in the deepest dangers, or in the greatest want of natural helps. When *Daniel was cast into the Lions den*, God was there with him, and *but their number*. Dan. 6. 22. When the *three children were cast into the fire*, God was with them and took a way the natural forcecon the fire. Dan. 3. 27. When the *Hebreites* were to pass through the sea or die, (a hard shif) God was with them and made the sea give place to his children, and *standing two walls on either side them*, Exod. 14. 22. When they were to wander throu the wide wildernes, throu so many dangers and discomforts as *Deuter* doth afford, *Christ* was with them, and waited upon them with continual comfort and assistance, 1 Corin. 10. 4. And so when *Noah* was to go into the *Arke*, and (being in) must have the *door shut*, and closed upon him ; his wife was pitiful. For doe it humblye he could not ; but both being *so bigge* that Elephants and Camels must enter in at it ; and though he coude haue pulled it to, yet being within, hee could never haue sufficiently *clift* it from the water : Nor would any other of this wicked world doe it for him : they did not owe him so muche love or fruict, but rather mocke him, and laught at him as *a shif*, for making the *Arke* so now for eirring in, when he knew no how to have it closed. How should he doe ? himfelfe couldnt, otheris would not : *God himselfe with his owne hande fit it him*. And after, when hee was in, and was in danger to be thrown upon the rockes, and to bee split impeces on the hil, and had no Anchor, nor ferre, no Pilot, no Mafter; God himselfe was with him, and was all alms about him. The eye of his love, and the hand of his power was over him, and to the Ark *face down his his boughd*, Such iuste providence of God over his, when they are in the deepest distresses, and most deuastation of all woulde comforts.

The use of this doctrine ministrith *comfort* unto Gods children : who as they are sure of *some* certainties to fall upon them, so are they also of a special care of God over them, everthir greatest extremities. And this may

Gods children (who serue him in the true *dear* of *faith*) ever assure themselves of, that the Lord doth never forget, nor forsake them in any of their troubles : but will bee ever ready with his mercifull hand, to defend them from dangers, to provide for them in necessities, and to comfort them in distresses, when they know not in the world how to doe. *Elijah* had an army of men sent againt him, to take him : How shoule one man escape from a whole army? his man cried, *Alas, Makew a faste daye* ! He auerted his man, and bade him, *fear not, there were more for him than against him*; that is, more Angels (though they were unseen) for him, than there were men in the army against him. And to when no man would fluer the doore for *Noah*, there were *Angels* enough ready sent from God to doe it for him : and when all wicked men wished he might perish with the *Arke* he had made, and affred themselves hee would perish, having no such helpe as *ships* require ; then the holy Angels, or rather God himselfe, supplied all such wants unto him : and lo when theye perished, they *tak* him and his *boughd* *safely* by the *Arke*. And no lesse care hath God over his Church and childdren to this day. And though he worketh not visible miracles for them, yet theye seele and finde that he is oftentimes mighty and wonderfull in *providing* them, in *providing* for them, in *affyng* them, and in *comforting* them, when elles without the providence of his, theye know they had marrid.

Again, whereas *God himselfe* vouchsafeth in *Noahs* daunger to be the *Master* and *Pilot* of this *Arke*, that so it may *safe* him and his *boughd* ; wee learne the antient and dignitie of the trade of *Mariners*, *Saylers*, and *Masters* of *ships*. *The antiquitye*: For wee fee it is as old as *Noah*, as old as the *second world*, even 4000. years old. The dignitie is greate ; for God himselfe was both the *first author*, and the *first practicer* of it. The *ark* and *ship* *diver*: For *Noah* made not this *Arke* of his ownhead, but (as wee heard before) hee was *warned* of *Gods* to doe. And her was the *first practicer*, for God himselfe performed all those services unto *Arke* in the *Arke* ; else it had never safed him.

This being so, is the more grieve to see that worthy calling so abused, and debased as it is ; the most of them that practise it being profane, ungodly, and dissolute men. Such men shoule remember, God made the *first ship*, and God was the *first Master*, and the *first Mariner*, the *first Pilot*, the *first governour* of a *ship* : and they shoule labour to be like him. This is one of those few callings, which may say, God himselfe was the *first deviser* and *practicer* of it. All callings cannot say why then shoule they so fare longer whom they succeed ? Indeed upon the seas and in distresses, they will make some profession of religion : but let them come a-shoere ; what swearing, what whoring, what detestableness amongst them ? But let them bee

afraid to be prophane, which hold the place, which once God himselfe held: or else let them know they are unworthy of so godly a calling.

And thus we see the reason, and the meane how the *Arke* could *safe* *himselfe* *is his boughd* ; namely, because God did governe it.

In the next place, observe the *end and issue* of the *Arke*. It was to *safe this hebreian nation* *is his boughd*. Learn here that Gods servants in common calamities have safetye : For God himselfe giveth them security, and provides dolt venire. Thus was it ever. When God proceeded in judgement against *Hierusalem*, for the iniustes thereof: he *marched* the *judgs* *in their forderast* ; namely, such asnowme and try for the abomination which are done against God, Ezech. 9. 4.

When *Sodoms* must be destroyed, *righteous Lot* and his family must be drawn out ; nay, the *Angels* *are despatcht* *silke he be safe*, Gen. 19. 16. 22. When the *despyng* *Angels* were over the land of *Egypt*, and destroyed the first borne in every houle of the *Egyptians* ; (the *infidelties* dwelling among them) he *post* over all the *Israelites*, whose doores were sprinkled with the bloud of the *Paschal Lamb*, Exod. 12. 13. And even so he whoe heart and soule is sprinkled with the bloud of *Jesus Christ* the *Lamb of God*, no calamity can doe him hurt ; nay, when others are smitten he shall be delivered.

The use of this doctrine is *to cheer our Church and poe*. We have by Gods mercie long enjoyed *Peace* and the *Gospel* ; and both under a *gracious government* and with the many other blessings. Yet speake truly, and the times of our times call for *safes* as in *Noahs* time : and *fire* a flood of tribulation must come one way or other. But this was alwaies the state of Gods Church ; now peace, now persecution. *Peace* abuited *couth trouble and calamities*. Therefore as we haue so long had peace and ease, so assuredly looke for a flood : what it will be or when, knoweth no man ; only hee who will finde it, the *righteous* and *obedient* *Cods*. How then shal we doe, when the flood of tribulations is upon us ? There is way but one. *Believe in Christ Jesus*, fetche thy heart in true *faith* ; *repent* of thy sins : get Gods *favour* and *forgiveness* ; and then when the flood comes, Gods providence shal afford thee (one way or other) an *Arke* of *safite* and *deliverance*. Sprinkle thy fude now with *Christs bloud* by faith and true repentence : and the destroying Angel of Gods wrath, shall *pale* over thee and thy *boughd*.

Thirdly, observe the *largenesse* of Gods bounity. Not only *Noah* shall be saved, but with him his *boughd* also. Why the *Lord* did so, then he divers reasons :

First, for the *Propagation* and *multiplication* of them after the flood. If any object, *Noah* and his wife might haue served for that time : I answe, they were old ; for hee was

160. years old, when the flood cometh, and though he lived 300. years at the least, (Gen. 9. 28) yet reade we not of any children that he had. If any further say, yet The first world was begun, and multiplied by two alone, *Adam* and *Eve*, and no more, why then the old there bee so many. For the beginning of the second world : I answer, God did begin it at the beginning, to shew that *all mankind cometh out of one blood*, (Acts 17. 26) and that in regard of *body or birth*, there is no difference betwix men and men, which alwaies haue dwelt even in the *second beginning*. For the *first* world was multiplyed by three *heads*, *Satan*, *Chom*, and *topher* ; yet though there be no *strangers*, but all honestes to man *Noah* ; to this was addit by *Adam* and *Eve*, *softher* *from*, *Noah* and his wife came all men in the world. But in the beginning of the *second world*, there must needs bee more men than ones begote the new *bloud* *of Christ* was promised, which is and kindred man needs bee kept alive, from all other until his incarnation. And there was more cause now why the *world* should be speedily replenished than at the *beginning*. For, first the earth had *some glory*, beauty left it after the *first curse* ; to that end filled a most pleasant and delightfull habitation to *Adam* and *Eve*. But now by this *second curse* in the flood, all her beauty was gone, then all her glory was overruine, peyyed, and defaced so that it had become a miserable habitation for *Noah* and his wife, if they had beeke without company. Secondly, the earth being much defaced, and the verue of it almoft quite perited by the flood, had now more need to bee recovered by the hands and helpe of many mens labours. And to this purpose the *Scirup* faueth, Gen. 9. 19 and 10. 52, that the earth was *desolated* *amongst the three friends of Noah*. And they lived not all together, but overspread the *earth*. And left the *beasts*, which then were many, shoule overgrow the world, therfore God would haue the world speedily replenished, and so thent end *Noah* and his wife had never a servant in the *Arke*, but onely such as shoule haue children : *their three fous* *saw their wife*. And thus the multiplication of mankind is the first cause, why God saved *Noahs* chil-

dran. The second cause : It is likely that as himselfe was a *righteous man*, in they of his family were more orderly and religiouse, than others of that wicked Age ; for good men make conscience of teaching their familiess. *Abraham*, Gen. 18. 18. And fearing *Noah* is commended for a just and good man, doubtless, he did carefully instruct his *boughd* ; and therfore it was to be uppold, that all, or the most of them were holy and righteous persons, fearing God.

Thirdly, though all of them were not righteous, yet they were all of the family of *Noah*, and therfore felte a kinnesse one

saved; all being his children, or his children's wives. For, the righteous man practiseth bles-sings not on himselfe alone, but on all that be-long unto him, dwelt with him or are in his company. At *Abraham's* request, had there bin but *Ierijt* *bij* *een* *man* *in* *Israël*, all had bee-ne spared; *in* *richt*, *het* (*Gen. 18.32.*) When *Lévi* dwelt in *Israël*, *aan* *Patriarchen*, and all in it, (though he were a *heathen* man) were blessed for *Jesu's* sake: (*Gen. 30.5.*) When *Lévi* was delivered out of *Sedomes* definition, the *angels* asked him, *Hast* *thy* *fooles* *in* *land*? that they might have been saved for his sake, (*Gen. 19.12.*) When *Paul* and *276.* *fooles* with him suffered *hip-wrake*, and were all in present danger of drowning, God saved *Paul*, and for his sake all the rest: God gave him the *lives* *dat* *in* *water* *with* *him* *welke* *kip*. (*Act. 27.24.*) And *is* *no* *Naos*'s children, and their wives, are spared for *Naos*'s sake.

Let this encourage all men to serve God in truth and uprightness; keeping thereby they shall not make themselves alone blisst, but bring downe Gods blessing even on their *children*, *children* and posterities; yea, the very *pla-*
ces where, and the people with whom they dwel, shall fare the better for them. And thus we see the canies and nations, why not *Naos* alone, but every household were also livid.

In the fourth place, let us observe how the holy Ghost saith, that *Naos* built the Arkene for the saving of himselfe, *but* *of his* *household*; and it is to bid for two canies:

Firstly, to shew that *Naos*, though he were the *dict* and government, yet was *ever* *of his* *household*; for in the world *out* *of* *himselfe* is comprehend. Masters and Fathers, though they be governments, yet must think themselves *members* of the *household*; so will they have more care thereto, when they esteem themselves members of the body, and parts of the whole.

Secondly, to teach us what can *Naos* had for his family; even so great, as he *peradvice* *Arke* to *save* *them* *with* *him*. Here is an Example of a worthy Master of a household; and yecall this was but for a temporal deliverance. Now if he was to carefull for their bodily saftey, how much more were he to take them from *hell* and *damnation*, which he knew to be an eternall destrucion of both soule and body. Therefore doubtless, as he was a diligent *Preacher* of *righteousnesse* to that fullill world; so principally a diligent *Preacher*, and *Prayer*, and *Catechizer* of his own family; that to he might make them Godservants, and deliver them from the eternall hell of hell.

Naos' example is to be a patterne to all *Parents* and *Fathers* of families, to teach them care not only for the *body*, and bodily welfare of their families, but cōcerning for their *fooles* and spiritual welfare. And if they be bound by all debts of nature and religion, to provide for the *body* of their children; let reason judge,

A how much more streightly they are tied to looke to their *fooles*? But S. *Paul* saith, *Herbar* *producet* *not* *temporal* *things* *necessarie* *for* *his* *family*, *is* *werre* *is* *an* *Infidel*. (*1 Tim. 5.8.*) Then what is he who provideth nothing for their *fooles*? Surely his cause is extremely fearefull. Therefore when thou hast provided meat, apparel, a calling, and marriage, house and li-vings for thy child; thinke not thou hast done, and to misse turne them off. The *world* may take them thus: but God will not take them so at thy hands. No, the greater dutie remaines behinde; thou must provide for their *fooles*, that they may know God, and fear his name. Thou must with *Abraham*, (*Gen. 18.19.*) *teachestly* *family*, *that* *she* *may* *wake* *in* *the* *times* *of* *God*: *I* *know* *Abraham*, *faith* *God*, *that* *he* *will* *doe* *it*. And surely God will know all such as doe so. By doing thus, men shall make their houses *Churches* of God, as here *Naos* was: and it would be farre better with our Church and State, if men did so: *Masters* in the Church, and *slaves* in the Country should have much leſſe to doe, if *Masters* of families would doe their duties.

But to goe further; let us see more particu-lary what this *household* was, that was thus fa-ved by the *Arke*.

First, it was a family of *four* *men* and *four* *women*; not men or women alone; but both, and consisting of as many *women* *as* *men*. Thus God C would have one sex to love another, and one to think themselves behoden to the other; the beginning of the first world was by *one* *man* and *one* *woman*; of the second, by *four* *men* and *four* *women*; but *wives* equal. And here also God would teach men not to contemne the other, though the weaker sex: for God saved as many of them from the universall flood, as he did men.

Secondly, how many were they in all? *but eight persons*. Of the whole world no more were saved. A miserabla spectacle. See what man can doe. It can bring many *millions* to *eight persons* in a shourtune. See what is to offend God. Let us not then glorie in our *excellencies*, but glorie in this, that we *knew* and *serve* God: D for otherwise, if our *hunes* cry out to him against us, he can easly make us few enough.

Thirdly, what were these *eight persons*? Not one *servant* amongst them all; there were none but *Naos* and his wife, his three sonnes and their wives. It is marvellous, that here were none of *Naos'* *servants*. Som think he had none, and that the *simplicitate* of those dayes required no attendance, but that each one was servant to himselfe. And they seeme to gather it out of *Gen. 7.1.* where God biddeth *Naos*, *Enter* *thou* *and* *all* *thine* *loose* *into* *the* *Arke*. And when they entered, they are recouned in the seventh verie, to be none but *himselfe*, *his* *wife*, *and* *his* *children*: therefore say they, in *Naos'* *house*, there were no *servants*. But why might not *Naos* *ahave* *servants*, as well as *Abraham* and *Lo-*

had?

had? doubleles he had. But behold a wonderfull matter: *Naos'* *owne* *servants* would not believe his preaching, but chose rather to live loosely with the *world*, and perif with it, than to live *godly* with their *Mister*, and be faved with him. This was and will be true in all ages, that in a wicked age, or in a wicked towne, a *Mister* shall not beable to governe his *owne* *servants*; but the *streame* of common wickednesse, and ill examples of other men doth draw them from the obedience of their *Misters*. They can readily allegge for themselves, wee will not be led more hardly than other men are; we will not bee tied to our houses, and bound to so many exercizes, wee will doe as others doe. Thus would *Naos'* *servants* do, and perif with the *world*. So hard a thing is it for a good man to have good *servants* in such times or places where wickednesse reigneth.

And thus we have scene in one sort, How the *Arke* saved *Noah*, and his *household*, and what the *household* of his was.

Now beholde the end and *life* of the *Arke*, we are further to knowgh that whereas this *living* of *hem* was but a *corporall* *deliverance* from a *tem-*
poral *death*, this *Arke* hath also a *spiritual* *life*, which we my noconit: for as many of *Naos'* family as were true believers, it was a meanes to save them another way, even to *save* their *houles*: for it taught the *many* things.

First, it was an *assurance* of Gods *love* unto their *houles*: for if he were so careful to save their *bodes* from the *flood*, they thereby affuled themselves, he would be *as good* unto their *houles*, which they knew to be *farre* more *precious* and excellent.

Secondly, it shewed them how to be faved. For as they law nofaerie, nothing but prevent death out of the *Arke*: So it taught them, that out of *Gods* *Church*, and out of *Gods* *favour*, no *salvation* could be expected; and so it taught them to labour to be in *Gods* *favour*, and members of *his true Chrest*.

Thirdly, they law they were saved from the *flood*, *by faith* *and* *obedience*. For first *Naos* *believed* *Gods* *word*, that the *flood* should come; then he obeyed *Gods* commandement, and made the *Arke* as he was commanded. And thus he and his, by believing and obeying, were faved through the *Arke*; and without the *Arke*, could not have faved them. This taught them more particularly how to be faved; namely, by *believing God* and *obeying God*, and else no *salvation*. For when they aw their bodies could not be faved without them; it affred them much leſſe could their *houles* be faved without faith and obediency.

Lastly, this *deliverance* by the *Arke* was a *pawn* unto them from *God*, assuring them of *salvation*, if they believed in the *Messias*. For, seeing *God* to fully performed his promise unto them for their bodily deliverance upon their believ-ing; they thereby might affue themselves, he would performe his promise of *salvation* unto

A them, upon their *faith* and *true* *obedience*. More over it strengthened their *faith*. For, when ever after any *promise* of *God* was made unto them, or any *Word* of *God* came unto them, they then remembered *Gods* *mercie* and *faith-fulessne* unto them in their *deliverance* by the *Arke*; and therefore believed.

Unto theſe and many other *spirituall* *uses*, did the *Arke* ſerve unto *Noah*, and to his *household*, many of them as were *believers*.

But what is this to us? Indeed, the *Arke* ſerved them for a *temporal* *deliverance*; it faved their *lives*; therefore they alſo had reaſon to make *spirituall* *use* of it: but it faved not us, it faved us to no *use corporall*; therefore how can we make any *spirituall* *use* of it?

B I anſwert: though we had no *actual* *use* of the *Arke*, yet there anſmeth an *excellēt* *ſpirituaſt* *ute* out of the conſideration of it.

The *Arke* of *Noah* and our *baptisme*, are figures correspontende to one to the other: that is, that *Noah's* *Arke* was to them, *Baptisme* is to us. Thus teacheth S. *Peter* 1.3.10.21. To the *Arke* of *Noah*, the figure which now ſaveth us, even *Baptisme* agree. The fame that S. *Paul* here aſcribeth to the *Arke*, S. *Peter* aſcribeth to *Baptisme*. The *Arke* ſaved them, *Baptisme* ſaveth us. Now the reſemblance betwixt the two figures, hath two branches:

First, as it was neceſſary for them that ſhould be ſaved in the *flood*, to be in the *Arke*; and out of the *Arke* no poſſiblity to elape: So is it for them that will have their *houles* faved, to be in *Christ*, and of his *Church*; they muſt be *my-ficall* *members* of *Christ*, and *visible* *members* of his *Court*; and out of *Christ* and his *Church*, no poſſiblity of *ſalvation*. That this is true for *Christ* Saint *Peter* prooves apparently, *Acts 4.12.* Among men there is no name given under heaven, whereby to be ſaved, but the name of *Jesus Christ*; neither is there *ſalvation* in any other.

And that this is true, for the *Church*, he alſo prooves, *Act. 2.47.* The *Lord* added to the *Church* daily ſuch as ſhould be ſaved. See how ſuch as are to be ſaved muſt joyn themſelves to the *Church*, when they ſee where it is; and all this is ſignified and caught in *Baptisme*. For the outward ūe of *Baptisme* makes us *members* of the *visible Church*, and the inward and powerfull ūe of *Baptisme* makes us *members* of *Christ himſelfe*.

The ſix and conſideration hereof, ſhould make us all more careful to be true *members* of *Christ*, and of his *Church*, by making not only a bare poſſeſſion of religion; but by ſeeing to be incorporate into *Christ* by *faith* and *true* *repentance*: for this muſt ſave us when nothing can. As they that were out of the *Arke*, no gold nor ſilver could buy out their ſafetys, no lands nor living, no houses nor buildings, no hills nor mountaines, nothing in the world, nor the whole world it ſelfe could ſave them; but being out of the *Arke*, they all perished;

shed; So if a man be out of Christ, and out of his Church, no gold nor silver, no honour nor glorie, no wit nor policie, no estimation nor authoritie, no friends nor favour, no wisdom nor learning, no hils of happiness, nor mountaines of gold can save his soule; but he must perish in the flood of Gods eternal wrath. For as it proved folly to them that trusted to their high heastes, or caught hold on the hils, if they were out of the Ark: so will it prove much greater folly to them that thalke trust to any meanes of salvation, if they be out of Christ. And contynually, as they that were in the Ark were sure to be saved, do the waters, winds, and weathers, floures and tempests althil they could; so that still, the more the waters tolfe, the Ark rofe alio, & was ever lighter than they; and the higher it was carried by the violence of the waters, the farther was from the danger of hills and rockes: and to in the middest of danger they were out of danger; and were saved in the middest of the water: So he that is once truly in Christ, is sure of salvation, nothing can hinder it: floods of calamities may afflise him and humble him, but they hurt not his salvation: he is in the Ark, he is in Christ, nay, the gates of hell shall never overthrow him: but thorow all the waves of the devills malice, and thorow all tempests of temptations, the blest Ark of Christs love and mercies shall carry him up, and at last shall convey him to salvation; this is the blest assurance of all them that are truly baptised into Christ: But as for such as out of their prophecies, either care not to be in Christ, or contemne Baptisme: let them affuse themselves, they be out of the Ark, and they perif certaintly. This is the first part of the rebemblance.

The second is: Noahs bodie going into the Ark, he seemed therein a dead man, going into a grave or tombe to be buried: for he was buried in the Ark, and the Ark in the waters, and he depriv'd of the freshire and gladome light; yet by Gods appointment, it was the meanes to save Noah, which in all reason, seemed to be his grave; and if Noah will be saved he must goe into this grave. So they that will escape hell and damnation by Christ, the true Ark of holinesse, must be buried and mortified in their flesh and fleshy lusts; and there is no way to come to life everlasting but this. For thy soule cannot live, whilst thy fles, the old man, that is, thy corruptions doe live; but they must die, and be buried, and then thy fles die; and whilst they live, thy soule is dead, and far from the life of grace, which is in Christ Jesus. All this is affirmed at large, in Rom. 6, 3, 4, where we may see apparently, that we must by baptism die with Christ, and be buried with him, else we cannot be saved by him: our corruptions, our fles, which are the old man must die and be buried; that the new man, that is, the grace and holiness of Christ, may live in us and our fles by it: and he that thus dies not, never liveth; and he that thus is not buried, never

relieth to true life. Thus mortification of sinne is the way to heaven, and death the way to life eternall: and he that is not thus mortified in his corruption, let him never looke to be quickened to grace or glory.

Itt is to ioy, we may then see what a miserable world we now live in, wheremortification of sinne is a thing unknowen: not a man of many that can tell what is sinne: grace is dead, and holines is mortified, and I feare buried also: but the old man reigne, corruption lives, and sinne flourisht. Mortifying of Christ by our sinnes is common: but mortifying of sinne is seldomes seen. For Christ is betrayed, crucified, and killed in a sort by the sinnes of men. What a tearefull change is this? Christ should live in us, and weare endevour to crucifie him againe: thus should hee be crucified, but lieveth in us. But if we will have Christ to lieveth us, then must we mortifie the body of our sin: For he that will live when he is dead, shal die whilst he is alive. And he that will be saved by his baptism, must looke that baptism work this effect in him, To make him die, and be buried with Christ, that afterwards he may rise and reigne with Christ. And then shall Baptisme saveus, as the Ark saved faythfull Noah, and his familie. And thus much for the firs tene and use of the Ark: the second followeth.

By the which he condemned the world.

Here is the second end, why Noah prepared the Ark: To the condemnation of the world: that then was. For, by it (not by his faith, as some would reade it) hee condemned that wicked generation, betyme to a temporall destruction of their bodies, and to an eternall judgement in hell.

In the words, there are two points to be considered, 1. Who are condemned? 2. Why condemned? 3. Wherby? By Noths Ark.

For the firs t, it may be asked, what is meant by the worlds? S. Peter and Petreys Epist. 2. The world of the neydye: that is, that generation of sinfull men, who lived in the dayes of Noah, whom also in the Epist. 1. 10. he calleth disfaynters: and their more particular bles are disclosed and recorded by Moses. Gen. 6, 5 to 10. monstrous abus of holy mariage, unnatural lusts, creatures, and apprestions: an utter neglect of Gods service, and Sabbath: and an extreme prophanesse, and diabolencie in evrie kinde. And this corruption was not private or personal: but universall, throughout all estates, sexes and ages. This world of the ungodly, this whole race of wicked and disobedient men were condemned: but how was that world condemned by Noah? Thus: God vouchsafed them 120. years to repente in: and pointed Noah to preach unto them during that time, to call them to repente. But they rebled not God, nor Noah, but continued in their disfayntess, and grew in their godlessness: therefore when that time was expir'd, God performed his Word spokē by Noah, bringing the

flood upon them, destroyed them all, and condemned in hell as many of them as died in impenitencie and iniustice. And thus that wicked world was condemned, according as Noah in his Ministrerie had foretold them.

Here we may learn:

Firs t, what the world of this age is to looke for, unless there be repente. For, to speake out of our selves in this Nation: Have not wee had the Gospell 30. yeares and more? and with peace, and much prosperite? Have we not had a goodly time given us to repente? What is our duty, but with reverence to lec and acknowledge this goodness of God, to take hold of this merciful opportunity, this time of grace, and this day of salvation? If we doe not, and make no account of the Gospell, what can we looke for, but to be condemned, as that world was? Looke at the meanes and opportunities, which these daies afford; and they be as galas dyes, as ever were since Christ, or as ever can be expected, till his coming againe. But looke at the profaneness and carnall, and lecherousnes of this age (even over all Christendome) and this is the ground, the be the evill dayes; and so evill that nothing can be expected, but a rive of brimstone, and a flood of fire to purge it.

The dayes of the coming of the Son of Man (which I take to be these daies) shal be like faith Christ, Matth. 24, 37. amonge the dayes of Noah. And surely, in security and prophaneness, they are like; and therefore in all reason they must be like in punishment. We must therefore take warning by them, and shake off this seuritie which possideth all mens hearts, and wait for the Lord in watching and prayer, and thinke everyday may be the last day of this world; at least the last day of our lives: and let us prepare for it, and live in the expectation of it. Otherwise our fayntlesse grow on a little further; nothing can we looke for, but to be condemned in an universal judgement, as that world was. Let us therefore beke our selves to a more serious serving of God: that the Lord when he commeth, may finde us to doing.

Secondly, in that the whole world that then was, was thorowly destroyed and condemned (as we heard afore) only Noah and his familie fayred; we leare, that it is not good, nor safe to follow the multitude. Noah was here a man alone, he held and believed aginst all the world, and yet his judgement and his beleefe was true, and all the worlds false: and (accordingly) he fayred when they were all condemned.

It is marvell therefore the Church of Rome shoud to much stand upon numbers and multitudes, for the gracing of their religion: For it ever was, and ever will be a weak argument, If multitudes might ever have beeone allegaged: then unto Noah especially, to whom it might have beeone said, Who art thou that pretendest to be wiser than all men? and to know more than all the world? Thou that hast a fayth by

thy selfe, and haft no man to haue thee company; thinke not that all Adversitie, pottency, all the children of holly Housch, and Mischianie are all deceyved, but thy selfe alone? Would not these and such like objections have disuerted any man? Yet before the force of such, as had Gods Word for it, and therefore beleefed against all the world, and is commended to all ages for this faith. It is therefore but a vaine flouish of the Papists, to preesse us to much with their multitudine, and warrefary, and conuent, and smite, and persecute, and contrarie. For all this is worth nothing, as long as they fayt prove nec, that such doctrine or opinion which these multitudes hold, hath his ground from Gods Word: till then, all the other is vitory. For it is better with Noah, to haue Gods plaine Word of his fide, than to believe otherwise with all the world, which was here deceyved and condemned, when Noah alone beleefed Gods Word, and was saved.

And thus we see who were condemned: the world. To end this point, one question may not unprofitably be here moved:

Wherewas all the world, that is, *all the men in that world cond. menc or wō?* The words seeme to imply that all but Noah were: and yet it may seeme strange, that of so many millions none shoud repente but heand if they repeated, why were they not saved? I answer: The world of that wicked age was condemned two waies:

Firs t, with a corporall destruction, and so they were all condemned without exception. No high houses, no hils, no devices of man could haue them. For the water rose 15. cubis above the tops of the highest mountaines under heaven, Gen. 7, 20. And to though till then divers of them lived by flying to the hills, yet that being their laft refuge, and being thus taken from them, then helpe perished into a morsel upon the earth, and every man, and every thing that drew the breath of life. For so faile the Storie, Gen. 7, 21, 22. And it is but vaine to imagine, that any of them could bee saved upon the Ark: for firs t, it was to made with a ridge in the top (as most probably thought) that no man could stand upon it, much lesse haue any stay, in that violent tolling by tempests. Again, if they could, yet could they not haue lived so long, for want of food; the waters being (almost) a yeaute upon the earth. And thus it is most certaine, they all without exception were destroyed with bodily destruction.

But secondly, they were condemned to an eternall destruction in hell; and therefore S. Peter, 1. 3, 18. fayth, *Their spirits are nowe in prison, who were disfaynters in the daies of Noah.* Now all the question is, whether were they all condemned or no? I answer: For ought that we certaintly know out of the Scripturē, they were all condemned. Yet in the judgment of charie, we are not so to think: and therather, because there are many probable conjectures, that some of them repented. For howsover

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many of them believed not *Noah*, judging that he spake of his owne death: yet it is more than likely, that when they saw it begin to raine extraordinarily; at least, when they saw themselves driven to the tops of the hills, and there looked hourly for death; that then divers of the posterity of *Henoch* and *Methusalem*, and *Lamech*, were affraid of their former unbelief, and then turned to God in faith and in repentence. And doubtless this is the only or the principall cause, why God brought the flood in *fortie* dayes, which he could have done in fourre hours; that so men might have time to repent, Gen. 7.

But it will be said, if any repented, why then were they not saved? I answer; because they repented not in time, when they were called by *Noah*'s preaching. Repentance is never too late, to save the soule from hell; but it may be too late to save the soule from a temporal judgement. And this, I take it, is that we may safely hold; for it seemeth too hard to condemne all the posterity of *Methusalem*, *Henoch*, *Lamech*, and other holy patriarchs (whos as the Text saith, *began sons and daughters*) and to thinke that none of them repented, when they saw the flood come indeed, as *Noah* had said. It cannot bee, but they heard their Fathers preach; and why might not that preaching worke upon their hearts, when the judgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentence, nor salvation, but hath left it to doubtful.

I answer; for the very same, for which hee would not record *Adams* nor *Solomons*: all for this cause, that he might teach all men to the worlds end, what a fearful thing it is to disobey his commandments as *Adam* did; or to deferre repentence when they are called by Gods word, as these men did. Therefore to feare us from the like, though afterwards they repented; it pleased God not to record it, but to leave it doubtful.

This question being thus discussed, yeelds us two strong motives to repentence:

Firſt, for if we repente not betimes, our ſteſthen is fearfull and doubtful, though not desperate; as we here the ſalvation even of *Methusalems* children is doubtful; for they repented not when they were called, but deferr'd it, till the judgement came. So if we deferre our repentence till our deaths, there is great queſtion of our ſalvation: but let us repente, when we are called by Gods word, and then it is out of queſtion, then there is no doubt of our ſalvation.

Secondly, if we repente betimes, wee shall escape the temporal judgement which God ſends upon the world for ſinne. If now, but deferre repenance till the judgement come, wee may then by it ſave our ſoules, but our bodies ſhall perih in the univerſal judgement. If the children of *Henoch* and *Methusalem*, which were neare a kinne unto *Noah*, had repented at

Noah's preaching, they had beene ſaved with *Noah*: they did not. But whin the flood came indeed, then doubtleſſe they believed with *Noah*, and wifched themſelves in the arke with him: but it was too late, they ſaved their ſoules, but were drowned with the reſ. So assuredly, when God threatneth any judgement on our church or Nation, they that believe and repente betime, ſhall escape. But they that will live in wantonnesſe with the world, and not repent till God begin to strike; if then they doe when the flood is come (though ſalvation cannot bee denied to repenteſſe whenever) yet let them affre themſelves, they ſhall beate their part with the world in the punishment, as they did partake with them in their ſinnes. Let then these two conſiderations move us all to turne to God by timely repenteſſe: then ſhall we be ſure to eſcape both the eternal and temporal judgment, and not bee condemned, as here this world of the ungodly was. And thus wee ſee who were condemned;

The world.]

The ſecond point is, whereby were they condemned? The Text ſaith only, by which hee condemned, &c. Whereupon ſome would understand faſhion, and reade it thus; by which faſhion he condemned the world. Which though it be true (for the faſhion of holy men condemne the unbelieving and misbelieving world,) yet is it not proper in this place, where the Arke is deſcribed by the ſeuſes of it: which are two, whereof this is one: And [besides the Greke conſtruction on dorch well bear] it) the judgement of almoſt all interpreters referre it to the Arke. And further in all reaſon; that that ſaved him and his houſehold, condemned the world aboue the Arke is ſaid to have ſaved them; therefore by he condemned the world. Neither is this any derogation, but a commendation of faſhion: for by faith he made that Arke, which Arke condemned the world. Now by the Arke, *Noah* condemned the world two wayes;

1. By his obedience in building it.
2. By his preaching in building it.

For the firſt, God bad *Noah* build an Arke, ſo great, and to ſuch an ſize, as in all reaſon no manwould have done it. Yet *Noah* by the power of his faith believed Gods word, and obeyed, and therefore buildesthe Arke. This faith and obedience of *Noah* to this Commandement of God, condemned the unbelieving and disobedient world, and made them without excuse. So faſhion Christ; The Ninevites, who believed at the preaching of *Jonah*, ſhall rise in judgement againſt the Jewes, and condemne them, because they repented not at Chrifts preaching. And the Queenes of ſeba, who came fo farre to hear *Solomon*, ſhall condemne them, who then would not hear Chrift, Matth. 12, 42, 43.

Even ſo, *Noah*'s obedience ſhall condemneth. For *Noah* being told of a miracluous thing, and believeng it, and being commanded to

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unſeaſonable a thing, as the making of the Arke, and obeying ſuch command in that wicked world, who would not believe Gods ordinaſſe promiſes; and ſo by an Imoſe law commandment. And as the ſaints are ſaid to eademy to emulaſſe Cordeſſe, by being witties agaſt the aſſeſſor approvers of Gods iugement, to ſeal that faith and faith conſecuted that world. And thus wee ſee it is apparent, that the obediency and godly examples of good men deſerve not the world.

The moſt other of it, is to encoſſage us all to embrake Christian religion, and not be daunted by the boones, or other evill behaviours of preachers which cannot abide the Goffel. For hee that walketh in the way of holynesse, and keepeſſt good conſience in the middy of a ſtormy generation, whiſt godline doth not overcomme their will, and cover them, it will more deſtitute them of their wickedneſſe, and condenmation. One vertue is not in them, but God: So then, P. 1. to the ungodly and impudent among the Corinthians; If youe, faith he, when I comande you, God adjuſte me among you, and I will make my selfe of them which have ſlowed and are reproved. And surely, this or worling will ſafe a Murtherer, and unniſt murtherer, great be it not yet not lo, but as ſhiſt there maſterd true comfort and conuenience, unto all ſaintly and taſſfull Teachers. For whether thy harts in love the favour of life has ſet or old age unto you, unto thy harts; it is to God a ſaint ſooner or later.

Again, wee may here leare, that hee who is condemned before God, haue their condenmation by the preaching of the word: The ſecrets of all the world, with the Apolleſſe, shall be judged by Iefus Chrift, according to the Goffel, and here the preaching of *Noah*, and his illadpreaching by preparing the Arke condemnes the world. Such is the power and might of the Ministerie of Gods Word, upon all that refiſt.

Whiche being ſo, ſhould reach allnes when they come to heare Gods Word, to ſubmit theirſelves to the power of it, to obey it, & become penitent; for otherwise loſſe many ſaints as a man heareth, loſſe many aduertisement to God againſt him. And if at the laſt day there were no deſtyle to acceſſe, their bills of infuſtment would both accuse and condemn him. And this judgement is begin in this life, althoſt their conſciences doe offend them, and is accomplit at the laſt day: for there is no deliying with Gods word: if it cannot ſave, it killeth the herte, which if it cannot ſtephen jhardens. Let then all impudent men make conuenience to obey Gods word, thofe now they abſt, it will be even with them, both here and in the other world. For as the very fame Arke, which ſaved *Noah* and his houſehold, conſerveſſe the world; fo the fame word of God, which believed and obeyed by godly men, is ſtill living, and diſobeyed, and refiſed by negligeny, and diſlike then conſecration.

And thus much for theſe two points, whiſt *Noah* prepared the Arke, and conſecrated it, that

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second effect of Noah's faith. It followeth,
And was made heire of the righteousnesse
which is by faith.]

Here is the third and last effect, whereby the excellency of *Noah's* faith is commended. It made him an heire, and that not of the world: (for so he was befied) but of that that the world could not yeeld; of *righteousnesse*, and that of the best of all, even of that *righteousnesse*, which is by faith. These words have relation to that testimony, which God gave of *Noah* in *Genesis*, 6. 9. *Noah was a just and upright man, and walked with God.* Now that which is spoken there more generally, is here particularly opened and unfolded; he was *justified*: how? he was righteous by the *righteousnesse* of *faith*: for that these words are a Commentary unto the other.

But because that that is here affirmed of *Noah*, is a most glorious thing: his *faith* made him an *heire*; (that is, made him that was heire of all the earth, a better heire) therefore these words are to be well weighed. For their full opening, three points are to be considered:

1. What is the *righteousnesse* spoken of?
2. Why it is called the *righteousnesse* of *faith*, or by *faith*.
3. How *Noah* was made heire of it by his *faith*.

For the first: That *righteousnesse* by which *Noah* and all holy men, are to stand righteous before *God*, is not a *righteousnesse* of any nature, but such a one as is appointed of *God* for that purpose. That wee may know it the more distinctly, wee must examine the severall kindes thereof.

Righteousnesse is of two sortes: *Created*, *Un-created*.

Created is that which is in *God*, and hath no beginning nor ending: no means, nor measure. Of this spakest the Prophet, *Psalm. 119. 137.* *Righteous are they, O Lord.* This cannot make any man righteous; for two reasons:

First, for the *Godhead* and it are all one: it is in *God* essentially. A man is one thing, and his *righteousnesse* is another: but *God* and his *righteousnesse* are all one: and therefore it is as impossible for any man to have this *righteousnesse*, as it is to be *God*.

Secondly, it is *infinite*, and mans soule a *finit*e creature, and therefore not capable of any thing that is infinite: and consequently, not of the unmeasurable *righteousnesse* which is in the *Godhead*. Therefore this wey must leave unto *God*, as proper to the *Deity*.

Created righteousness is that which *God* frameth in the reasonable Creature, *Men and Angels*. Of *Angels* we are not to speake, though *thems* and *mans* differred not much in *naturall* their *creations*.

Created *righteousnesse* of man is of two sortes, *Lawful* or *Evangelical*.

Legal *righteousnesse* is that which the mortal Law prescribeth.

Evangelical, that which the *Gospel* hath revealed.

Of *Legal* *righteousnesse* I finde there are three sortes spoken of;

1. One that is *perfect*
2. One that is *evil*
3. One that is an *impostur*

Perfect *righteousnesse* *Legal* is the perfect fulfilling of the Law in a mans owne selfe. And by this shall no man living bee justified before *God*: for no man, since the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then shall he be righteous by it: but none did, nor ever can: therefore no man that stand righteous by perfect *Legal* *righteousnesse* in himselfe. Some will object: But a *regenerate* man may: for he is restored by grace; therefore though by *Adams* fall a man is disabled, yet by *regeneration* he is enabled to fulfill the Law perfectly.

I answer: It were so, if they were *perfectly* sanctified in their regeneration: but they are sanctified but in part, and it is not perfect until death. Object. 1. *Theff. 5. 23.* *We are sanctified throughout spirit, soule, and body.* If all that, what then remains un-sanctified? therefore our sanctification is *perfect*. I answer: It is perfect in parts, but not in measure nor degree. As a child is a *perfect* man in all the parts of a man, but not in the quantity of any part: So a child of *God* is perfectly sanctified in all parts, but not in the measure of any part, until finall, and mortality, and corruption have an end.

Secondly, some may object: The virgin *Mary* sinned not. I answer: so taught the Church of *Rome*, that she never sinned, that her life was free from sinnes atall, and her conception from sinne originally. But so taught neither the *Scrip*ture, nor *Gods Church*: but contrariwise, it is more than manifest, she was a sinner. Or first, the *confessio* *hys soule reijsted in Gal. her vision*: but if she were no sinner, she stonded in need of no Saviour. Again, shee died: but if shee had not sinned, she shold not justice not have died. For *death entred by sinne*: and where no sinne is, there death is not due. Thus no man can bee righteous by the *perfect* *righteousnesse* of the Law in himselfe.

D Secondly, there is a *civil righteousness*, and that is, when a man in his *outward actions* is conformato to the Law, especially to the commandements of the second Table: For example, he is free from the outward actions of murder, adultery, or thecvery, and such like: or he can refrain his anger, and overcom his passions, that they shall not breake out to open violence to the view of the world, and for the full table: he comes to the *Church*, and professe religion. All this is a *civil righteousness*, and by this can no man be justified, nor made *righteous*. For first, it is not a perfet, but a most imperfect *righteousnesse*, and therefore cannot justify. It is to *impostur*, that it is as good as none at all in *Gods sight*: for it is but an outward, and *exterior*.

Noah's faith.

Brained, and dissembled obedience, and wants the inward and true obedience of the heart and soule.

Secondly, it cannot make a man *righteous*: for wicked men have it which are uning *reons*, and cannot be saved. *Haman* hated *Mordecai* in his heart: yea, his heart boyled in malice against him: yet the story faileth: *That neverthelesse he refrained him self till he came home*; *Ez. 5. 10.* And there looke Christ that, except our *righteousnesse* exceedit *righteousnesse* of the *Scribes* and *Pharisees*, we cannot enter into the *kingdom of heaven*. *Mat. 5. 20.* Now what was theirs but an outward *evil* *righteousnesse*, whereby they kept the Law, only in outward actions: as appeareth in that Christ afterward in the same chapter, expounding the Law, doth reduce it to the *moral*, which is to his full and proper intent: So then, yet wee have not found that *Righteousnesse*, which may make a man righteous.

Thirdly, there is a *righteousnesse*, called the *inward righteousness*, of a Christian man, which is this: A man having repented, and his sinnes being forgiven, hee is by the holy Ghost *saintified inwardly*, in his soule, and all the parts and powers of it. This sanctification is called *inward righteousness*. Now the Church of *Rome* faile: A man may be *justified* by this. But it is not so, as appeareth by these reasons: First, this *righteousnesse* is in this life *imperfect*; and that is proved by the *Apostle*, where hee saith *We do here know but in part*; *1 Corinth. 3. 12.* Therefore our understanding is but in part regenerate: and as it is, so consequently all other parts or powers of our soule, are but in part regenerate: and in them all, we are partly *spirit*, and partly *flesh*. *Galat. 5. 17.* Therefore if our sanctification be *imperfect*, it cannot *justify us*. Again, this *righteousnesse* is mingled with sinne and unrighteousnesse: and from this mixture, comest the combat betwix the flesh and the Spirit (spoken of, *Gal. 5. 17.*) *For these two are contrary one to the other*.

If it bee mingled with sinne, then it cannot make us *righteous*: no, nor the works of grace that come from it, though *God* in mercy reward them. And though *s. James* saith, *They justify our faith, & make us iust before youm*; *Jam. 2. 21.* yet can they not *justify us before Gods justice*: nor at the barre of the last Judgement will they passe for payment. *Saint Paul saith, 1 Corinth. 4. 4.* *I know nothing by my selfe, yet am I not therfore iustified*; that is, I have so walmed in my calling, since I was an *apostle* and Minister of the *Gospel*, as I am not privy nor guilty to my selfe of any negligence therein. If he dare not stand to that, to be *justified* by it, who daire take hold, when he relischt? Againe, no man can doe any *perfet* *good works*, unless he be *perfectly* *just*: For how can perfection come out of imperfection? But no man can be *perfectly* *just* in this *sinfull body*: as is proved in the first reason; therefore his *works* here in

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of this life cannot be such, as may make him *righteous*.

But it may be objected: Through our works have some defets in them, yet *Gods mercy* accepteth them for *righteousness* and *just*; and therefore they may *justify us*. I answer: As *Gods mercy* accepteth them, so must his *Injustice* be satisfied also: but they being imperfect, cannot *justify* his *Injustice*: for *Gods infinite Just* cō requires *perfect* *satisfaction*. But as for our *left* *works*, as they are done by us, weigh them in the *balance* of *Gods justice*, and they are *light*, as they deserve *damnation*: yet in *Gods mercy* in *Christ*, their *defets* are *covered*, and they are *reputed* *good workers*, and are rewarded: but wee increase upon *Gods mercy*, and abuse his *Injustice*; if therefore we imagine they should *deserve* *Gods mercy*, or be able to *justify us* in his *sight*. Thus thinke seeing *Legal* *righteousnesse* faileth us, let us come to *Evangelical*.

Evangelical righteousness is that that is revealed in the *Gospel*, and should never have been revealed, if that of the *Law* could have saved us. But when it (not by defect in it, but default in *ourselves*) could not, then *God in mercy* affordeth us another in the *Gospel*.

Evangelical righteousness is that, that is in *Christ Jesus*: it is this, that must make a man *righteous* before *God*. But this *Christ* was an extraordinary person, consisting of two natures, *God-head* and *Manhood*. And accordingly, hee hath a double *Righteousnesse* in his *holynesse*.

C First, as he is *God*, hee hath in his nature the *righteousnesse* of *God*, and that is uncreate, and infinite; and therefore *incommunicable*: and so none is, nor can be *righteous* by it.

Secondly, there is in *Christ* a *righteousnesse* of *this humanity*: and this, though it bee finite and created, yet is it beyond measure in comparison of the *righteousnesse* of man or *Angel*: So saith *S. John*; *5. 34.* *God giveth not him the Spirit by measure*.

This *righteousnesse* of *Christ*, as man or *Mediator*, consisteth in two things:

1. In the *purity* of his *nature*.
2. In the *perfection* of his *obedience*.

The first branch of our Mediators *righteousnesse*, is the *holynesse* of *his humanity*; which was perfectly sanctified in his conception, by the powerfull operation of the *God-head*: and this was done at the first instant of his conception in the virgins womb. From this purity of nature proceeded his *obedience*, which was as *perfect* as his nature was *pure*: and so pure a nature made a plaine way to *perfect* *obedience*. And therefore as his conception was free from sinne original, so was his whole life from the least instant a *swall*.

Now the mediators *obedience* was double; *Active*, and *Passive*.

And both those hee performed in his owne person.

His *Passive* *obedience* was his *pasion*, or *suffering*.

foring of whatsoever the Justice of God had inflicted on man for sinne, whether for foute or body.

The active obedience of the Mediator person, was his perfect fulfilling of the moral law, in all duties to God or man in thought, word, or deed; and all this for us in our stead and on our behalfe. And here is true righteousness, for where the nature of any person is perfectly pure, and the obedience perfect, then he is of that person is perfect. And I say all this was done by him selfe: hee suffered all that wee should have suffered, and suffered not: hee did that which we shold have done, and did not. And this is that Righteousnesse, by which a man is made righteous before God. For seeing *legi* cannot, it is this that must. And now wee have found that righteousness, by which *Nos* and all holie men were made and counted righteous: namely, that that is resident in the holy person of *Ihesus Christus* the Mediator.

And yet this is above and beyond all reason, that one should be justified by anothers righteousness, and the doctrine though it be of God, and grounded never so strongly in Gods word, yet hath it enemies, and is mightily oppugned by the Church of Rome. Therefore let us first prove it: and then answer the objections to the contrary. We prove it thus;

Firſt, from plaine Scripture, 1 Corin. 3. 24. *He that knoweth ſinne, was made ſinner for it: that we might be made the righteouſeſſe of God's chym. What can be falſer? he was made for us, and wee righteouſeſſe by him. Therefore as Christ was no ſinner in his owne peron, but our ſinner were laid upon him, and he was made a ſinner by our ſinnes: fo though we be not righteous in our owne perons, yet having Christ's righteouſeſſe imputed to us, wee are made righteous by his righteouſeſſe.*

Again, the righteouſeſſe that muſt ſave us muſt be the righteouſeſſe of man and God: as in the foremention placis ſaid, that we miſte be made the righteouſeſſe of God's chym. But no man owne righteouſeſſe can make him the righteouſeſſe of God, nor can Gods righteouſeſſe be the righteouſeſſe of man: therefore it remaincheth, that onely Christ, being both God and man, hath in him the righteouſeſſe, which may make a man the righteouſeſſe of God.

Thirdly, the Scripture ſaith, *Christ is the end of the Law to all that believe*, Rom. 10. 3. The end of the Law: that is, not the taker away, or abrogator of the Law, but the fullfiller of it, the blogger of the Ceremoniall, to the fulfiller of the moral law. If he fulfilled the Law, for whom is it? not for himſelfe. For as the *Mosias was not ſtatut for himſelfe*, Dan. 9. 26. So hee obeyed not the Law for himſelfe. For whom then? For all that believe. Therefore Christ doth it for them, they fulfill the Law in Christ: and to Christ by doing, and they by

believing in him daſhur, do fulliſh the Law. Now if he be not amible to ſay, We do in Christ fulliſh the Law: no more is to ſay, we are made righteous by Christ's righteouſeſſe: though it be his, and not ours, but only by faith.

Let us then ſee (in the ſecond place) what the Church of Rome object againſt it. They firſt object thus:

As a man cannot bee wife by another mans wiſdom, nor rich by another mans riches, nor ſtrong by anothermans ſtrenght: fo can he not bee righteous by another mans righteouſeſſe.

B *Answeſer: The comparison is not alike. For one man hath no property in another mans wiſdom, strength, or riches: but wee have a right and proprieſty in Christ's righteouſeſſe. Again, the wiſdom of one man cannot bee the wiſdom of another: because they are two perſons, fully and equally diſſimil: but it is not to bewixt Christ and a ſinner: for every beiever is ſpiritually, and yet truly and really conjoined to Christ, and they make one myſtical body: Christ being the head, and every true beiever being a member of the body: and therefore, that which is his righteouſeſſe may be alſo truly ours. His, because it is in him; and ours, because we are knit to him. For by reaſon of this myſtical union betwixt him and us, all blessings of ſalvation in him, as in the head, are diſtributed into us, as his members: but hee ſhall yet as properly ſit in him, as is the waſer in the head of a man. And thus, though in intent and reaſon this cannot bee, yet by laſh and Gods ſpirite, the righteouſeſſe of Christ is made ours.*

Secondly, they object. If this be ſo, then God iſtifteth wickednesſe; but God will not doe it: it is againſt the nature of his holynesse and iuſtice. And again, he that iſtifteth iuſtice, is abomination to God. Prov. 17. 1. therefore God will not doe to himſelfe.

C *Wee anſwer: The ground is good, but the collection is untrue. God will not ſet a wilful man, that is true: but therfore a man cannot be not justified by Christ's righteouſeſſe. For God dothnot iuſtice him that liveth rioting in his former ſones, and welting in his old corruptions: but him that beleverch in Christ, and repenteſh of his ſimes. And that man in his faith is iſtifted, and in his repentance sanctified, and ſo hee is made a new man: yes, as S. Paul faſheth, *that is in Christ, is a new creature*.*

D *2 Corin. 5. 17. For as it is in the firſt conuerſion, God turneth not ſavche to man againſt his will: but ſet maketh him iuſtice by his owne worke alone, and then conuerteſt and ſeteth him with his owne free will working together with Gods grace: So is it in the vorkes of iuſtification. God iſtifteth no wickednesſe, but makes him first jull and righteous in end by Christ, and then account him ſo. But then will ſome ſay, the ſinner hath no righteouſeſſe but that of Christ; and that is in Christ, and*

*not in himſelfe: therefore hee hath none in his owne peron: how then can hee be any thing, but a wicked man still? I anſwer: that is not true, that is ſtill aſſumed. The belevering ſinner hath more rigteneouſeſſe than that that is in Christ. That which iſtifteth him, is in Christ's peron, but the ſinner, when he is iſtifted, is also iſtifted, by the mighty worke of Gods grace: and to him is made a holy man, and doth good and holy workes, because hee is in Christ, though his ſanctification be imperfect. To this end, 1 Tim. 5. Peter, Acts 15. 9. *Paul perſuadeth a moſes heart: for it is impossible a man ſhould believe, and be iſtifted, but hee muſt alſo be iſtifted in his heart and life. Thus a ſinner is iſtifted by Christ's righteouſeſſe, ſubiect in Christ's hinde, and ſanctified by Chrifl's rigteneouſeſſe, diſtiffed from Christ into the ſinner. And therefore his iſtification is perfect: because that that iſtifteth him, is ill in Christ: but his ſanctification imperfect, because that that sanctifieth us, is in our ſelves: the one impaſted in us, the other iſtifted and inherent.**

*Again, I anſwer, that if wee take it in the ſentenc of Scripture, it is true, that God iſtifteth a wildeſman. For S. Paul faſheth, Rom. 4. 5. *To him that worketh not, but beleverch in him that iſtifteth the ungodly, his faith is counted to him for rigteneouſeſſe. See, God iſtifteth the ungodly: but how? evaſe we heard before, not him that is ungodly after, but before hee is iſtifted: him that by nature, and in himſelfe is ungodly, God iſtifteth by working in him faith and repentance: by which, of an ungodly man hee is made a man iſtifted and ſanctified.**

*Their laſt objection is: If a ſinner be righteouſe by Chrifl's rigteneouſeſſe, then Christ is a ſinner by his ſinne: for there is the fame reaſon of both: But Christ is no ſinner, but the holly of holiety: and S. Paul faſheth, *Heckew no ſinne, 2 Cor. 5. 21. and himſelfe for himſelfe challengeth his enemies, which of you can reprove me of ſinne? If then our ſinnes cannot make him a ſinner, no more can his righteouſeſſe make us righteous.**

E *I anſwer: Here wee grant all, if they ſpeak the words of the Scripture, in the ſentenc of the Scripture: for Christ was a true and repudie ſinner, in the fight of Gods iuſtice, as hee that becomes ſore: for another is a deber in his roome, and hee that undertaketh for a man, boode for bodie, muſt anſwer for him, his owne body for his: ſo in all reaſon and iuſtice, Christ though he had no ſinnes of his owne, yet beeing our ſairey, and undertaking for us, and ſtanding in our head, our ſinnes are justly accounted his. And as for the places, and many more like, they are all underlood of perſonall ſinnes: from all which, and the leaſt contagion thereof, hee was perfectly free. And therefore the fame place that ſaith, *Heckew no ſinne, that is, in and for his owne peron, knew not what time was,* faith alſo, that for *us* and in our head, hee was made even *ſome iſtelfe*, that*

A *were moſt bee made iſtelfe of God in himſelfe. Thus Christ, in himſelfe more rigteneouſe than all men and Angels, in our head is repudie ſinner: and by the ſame reaſon we moſt rigteneouſe in our ſelves, are clothed with Chrifl's rigteneouſeſſe, and thereby are repudie rigteneouſe. And as Chrifl, (though hee himſelfe in himſelfe) by being a ſinner never ſired, and having our ſinnes imputed unto him, became iſtifted to the wrath of God, and bare it even to death: it ſelle: fo we, though not rigteneouſe of our ſelves, yet having Christ's rigteneouſeſſe imputed unto us, are made therby pitakers of Gods love, and for the wortheouſe of his rigteneouſeſſe of his, fo made ours, ſhall be glorified in heaven. And thus now at laſt wee have found that true, and that onely rigteneouſeſſe, which can make a man as it did Noah, rigteneouſe in Gods fight. Now it remains to make ſe of it.*

F *First, here we leare how foulie our nature is defiled with ſinne, and ſtained with corruption: the ſinne whereof cannot be washed away with all the water in the world: no, ior with the blood of all creatures: no, nor covered with the rigteneouſeſſe of all men and Angels, but only with the rigteneouſeſſe of God. And this Some of God alſo, if it will apply that rigteneouſeſſe unto us, and make it effectual, muſt become man, and true, and die, and reſurec̄ for us. A marveſous thing is it, and worthy of our often conſideration, that all the Angels and men in the world, cannot make *one ſinne rigteneouſe*; but that Gods ſonne muſt needs doe it: And that our ſinnes are so hidous, as that nothing can hide the filthynesse thereof, from the eyes of Gods iuſtice, but onely the glorious mercy ſent of Chrifl's rigteneouſeſſe. This may therefore teach us, how to eſteeme of our ſelves, and our owne natures.*

G *Furthermore: See here the great goodness of God to man. God put perfec̄ *righteouſeſſe* in Adams heide in his creation: he received it for himſelfe and us, and left it for himſelfe and us. God in mercy purpoſing to refouſe man, thus by himſelfe left and call away gives him another, and a better rigteneouſeſſe than before. But because hee law man was to ill a keeper of his owne Jewels; hee truſfeth not him with it, but ſets that rigteneouſeſſe in the perſon of Jesus Chrifl, and commits it to him to keepe. Who as hee truly knowes the full value and excellency thereof, and as hee dearly loves us; ſo hee will moſt ſafely keep it for us, and cloath us with it in his Fathers preſence at the laſt day. A point of unſpeakable comfort to Gods children, to conſider that their ſalvation is not in their owne keeping, where it might a-gaine bee loſt; but in a faire hand, where they ſhall be ſure to finde and have it, when they have moſt need of it: and to remember that their rigteneouſeſſe being in Christ, they can not loſe it. For though they ſinne, and fo loſe often the comfort of a good conſcience for a time: yet they then loſe not their rigteneouſeſſe, which*

which is then in Christ; and to consider, that when in this world they susteines or iuris, or lose all they have upon earth; that yet *the rightewesfhip* (the riches of their soule) is then in heaven full fast in Christis keeping, and shall never be lost. This shalld make us leane to know Christ more and more, and to give him the loue and affections of our very hearts, that so we may be able to sy with blessed Paul, 2 Tim. 1. 11. *I know whom I have believed, and I am perswaded he is able to keep that which I have committed unto him agaynt this day.*

Lately if there be such a *communion* between Christ and a belever, that our sinnes are made his, and his righteousnes made ours; this may teach us *pacience*, and minister us comfort in all outward afflictions, or inward temptations; because it certeynly all our sufferings are his, and he is touchid with all the wongs done to us. When he was in heaven, he calles to *Saint*, Acts 9.4. *Saint, Sould my persecutor that me hit and at the last day, Matth. 25.45. Whatsoever either good or evill was done to any of his children, his fauour, his *wisdom* and *charitie*; and accordingly it shall be rewarded as done to him.*

And thus we have taught that true *rightewesfhip*, which is a finer, and made Noahs righteousness; and we iuste of that worthy doctrine. And in this first point we have the longer intituled, Because it is one of the fundamental points of Christian religion.

Plureros of the first point namely, what that righteousnes is, which is here spoken of.

The second point to bee considered in these words is, that this righteousnes is that righteousnes, which is by *faith*.

It is called, because *faith* is the proper instrument created in the soule of man by the holy Ghost, to apprehend that righteousnes, which is in the person of Christ; nor can it bee proved by comparing it with all the principal vertues of the soule; for amongst all there are none that may come into comparison with faith, but *hope* and *love*: both which, especially love, have their severall and specifical excellencies; yet have neither of them, nor both of them this vertue to apprehend and apply Christ's righteousnes. This property of love, is to exceed it selfe, and with it selfe to carry many afflictions, or afflictions of the heart, and to place them upon the thing that is *loved*: yet cannot love bee said properly to apprehend Christ: for he must needs be apprehended, before he can be *loved*. And the proper action of *hope* is to wait and expect for a bleffing to come: so hope wait for salvation, but properly apprehends it not. For salvation must first bee believed, and then hoped or expected; so faith fermes, Lament. 2.6. *It gealeth to me to wait for the salvation of the Lord*; to trust, that is, to believe assuredly it will come (theris the action of *faith*) and to wait till it doe come (theris the action of *hope*.) Thus wee see the severall natures, and actions of these two worthy vertues. But the properaction of *faith* is, to apprehend and lay hold on Christ, and his righteousnes, and to apply them to a mans owne boly-

(A) merciful and liberal shenes of the King of heauen) and applyeth it to the poore and naked soule of the belever.

If any man ask, how can *faith* apply Christ to the belever? I answere: as a man, being in his corrupt nature, hath nothing to doe with Christ; so contrariwise, when the holy Ghost hath wrought *faith* in his heart by a supernaturall operation: then wee see to know, that as faith is the proper instrument to apprehend Christ; so is Christ and his righteousnes the proper object for faith to worke upon. For though it apprehend and apply al other promises which God makes to our soules or bodies; yet most properly and principally, and in the full place, it apprehends the promise of salvation, and the righteousnes of Christ. Now for the particular manner, how faith doth this: we see to know, that though it be spiritual and invisible, and not so easily exprest to teny, yet it is done as *properly* by *faith*, as a garment is by the hand taken and applied to the body, or a plaster to a sore.

If any ask further; But when may a man know, whether his *faith* have apprehended and applied Christs righteousnes to his soule, or no?

I answere: whenhee beleeveth *particularlly*, that Christs righteousnes is his righteousnes, and hath receivid him to God, and *that infi*cthim in Gods presence, then doth faith work his true and proper work: for this cannot bee done but by *faith*; and where faith is, this must needs be done.

The second point is, that *faith alone*, and no other vertue, nor spirituall power in mans soule is able to doe this. And this may bee proved by comparing it with all the principal vertues of the soule; for amongst all there are none that may come into comparison with faith, but *hope* and *love*: both which, especially love, have their severall and specifical excellencies; yet have neither of them, nor both of them this vertue to apprehend and apply Christ's righteousnes. This property of love, is to exceed it selfe, and with it selfe to carry many afflictions, or afflictions of the heart, and to place them upon the thing that is *loved*: yet cannot love bee said properly to apprehend Christ: for he must needs be apprehended, before he can be *loved*. And the proper action of *hope* is to wait and expect for a bleffing to come: so hope wait for salvation, but properly apprehends it not. For salvation must first bee believed, and then hoped or expected; so faith fermes, Lament. 2.6. *It gealeth to me to wait for the salvation of the Lord*; to trust, that is, to believe assuredly it will come (theris the action of *faith*) and to wait till it doe come (theris the action of *hope*.) Thus wee see the severall natures, and actions of these two worthy vertues. But the properaction of *faith* is, to apprehend and lay hold on Christ, and his righteousnes, and to apply them to a mans owne boly-

and that being done, then come *Love* and *Hope*, and do their duties: And so though *we* last longer than *faith* doth, yet *faith* is more *lovy*, and makes the way so fit.

To conclude this second point: *Faith* is a hand to take hold on Christ and his benefits: *Love* is a hand to give our tokenes of faith both to God and man: (1 Cor. 13.5.) *Love keepeth her vowe, but others good*: namely, the good of them that are loved. *Hope* is an eye looking out, and *wanting* for the good things promised. So that, as *faith is the hand of the soule*, so *love is the hand, and hope is the eye of faith*; *Love the hand whereby it worketh, and Hope the eye whereby it waiteth and looketh* for the performance of such things, as *faith* hath apprehended and believed. If the Church of Rome think this any wrong to this holy vertue of love, to be the hand of faith; let them know it is not ours, it is the doctrine of the Apostle, where he saith, *Faith worketh by love*. If faith workes by then surely love is the hand of faith. Thus *faith worketh by love, waiteth by hope, but let eth by it selfe*.

B For this cause, the righteousnes, that makes us righteous before God, is rather called the righteousnes of faith, than of any other Christian vertue, or grace of the spirit. And for the same cause is it, that often in Saint Pauls Epistles, it is called by the same name, as, *Philip. 3.9.*

The third and last point concerning Nobis fidei is, that *Noah was made heire of this righteousnes*.

A special commendation of his *faith*: *He made him heire of true and saving righteousnes*: that is, he gave him a true title unto it, and made him *here-apparent* of that glorie, which is afflueth every one that apprehends it by this true *faith*: and so he was made as certainy, and as truly pareker of it, as the young Prince is afflueth of his Crowne and Kingdome at his time: or the *heire* of his Fathers lands.

Here two most worthie doctrynes do offer themselves to our view:

1. The excellency of *faith*.
2. The excellency of a *Christian inheritance*.

The excellency of *faith* appears thus: It makes an holie manifistred and certayne of his salvation by Christ Jesus. The Churche of Rome saith it is prelumption in any man to thinke so, unless he have an extraordinary revelation: but we leare from the Scripture, it a man have true *faith*, that is able to assure him of salvation. For faith makes him an *heire directly* (*heire* of *salvation*), and of salvation therby. Now we know, the *heire* is most lire and certaine of his *inheritance*; what ever he gets or loseth, he is sure of that. But this righteousnes and salvation by it, is his *inheritance*; therefore he may bee, and is by *faith* assured of it. The *Papists* therfore doe wrong unto this doctrine, and derogate from the dignite of true

faith. But this, their calumpny, they will extoll any thing, rather than that which the holy *Scripture* doth extolle; namely, *the faith*. For, if they knew what it is truly to know Christ, and to believe in him by that *faith*, which worketh by love, they would then know, that *faith makes a man heire of happiness*, and therefore most assured of it.

Secondly, here we may see the *excellencies* of a *Christian mans fidei*: *for it is not naked, nor destitute of comfort*; but is *hereof a glorious inheritor*, by means of this light and a Christian mans inheritance, is Christ his *rightewesfhip*. Out of which, we learn:

Fifth, that nominally any good works done by or in humaine, e in ministring out and infilling *rightewesfhip*. The Philistines *Peplos* which it is, though its concert is here overtoworne, by the doctrine of the holy Ghost. For living righteousnes is his inheritance; which we know, is awaies gotten by the Father, and defensd from the Father to the Sonne, as a free token of his love. And it were fayre and ablude, to fee a Sonne offer to buy his inheritance of his father; it being against the nature of an inheritance to come any other wayes, but by free gift from the Father to the Son: therefore our righteousnes that must fave us, being as we fee here our inheritance: let us refuse of it, we cannot buy nor merit it.

Againe, here is sure and solid *comfort* against all the grieses, and crosses and losses of this world: Gods children must needs have their portion of afflictions in this life. But heres their comfort, they may lose their goods, liuings, possessions, their good names, their healthies, their lives; But their *inheritance* death sure and firm, and cannot bee left. Let them therefore here leare, not to grieve one of theseine: for a holie manny say this to him selfe, and that shall entily: My Father *knowe* me for my faults, and *loves* me for my times; but I am sure he will not *deserte* me: for I am *heire, by faith*, of *Christys inheritance*; and I may lose many things, but I shall not lose that.

Thirdly, and lastly, here must Gods children leare their duties. They are *heires* to a godly and glorious *inheritance*; and Christs righteousnes is *their inheritance*; therefore they must leare to fee and settle all their affections on this inheritance. For, there is nothing in the world more worthy to bee affected, than a *sure inheritance*.

We must therefore first labour above all worldly things for this inheritance; namely, to bee made partakers of this *rightewesfhip*. This is that pearl, which we having found, must *allways keepe by it*. And when we have gotten it, we must care to keepe it, and the childe must lay it up in our very hearts and foules; and keeping it, we must rejoyce and delight in it above the world, and all the pleasures of it.

This is the glorious portion which our God

A Commentarie upon the

and Father leaveth us *as* his children: what shouldest all the care of our hearts be, to preserve it? *Noe* had a Vineyard, that came to him from his father by *inheritance*. *About* the King would give him money, or a better vineyard for it; but *Noe* would not: Nay, (faith he) *God forbid I shoulde sell my inheritance*, 1 King. 21. 3, &c. If he made such account of an earthly *inheritance*, what should we of the heavenly? if he of a poore vineyard, what should we of the glory of heaven? If he denied the King, to sell it for a better, shouldest we denie the Devil, to leave our part in Christ and his *righteousness*, for the world, or any thing that he can promise us? In all such temptations our answer shouldest be; *God forbid I shoulde sell away my inheritance*, which my God and Father give me. Thus did blessed *Tom*, who deceased this world, and all in it dung and dray, *that he might name Christ*, and be made partaker of the righteousness. So must wee (if we will be worthy of this inheritance) prize and value it above this world, and thinke bafely of all the pompe and pleasures of this world, in comparison of it; and rather be content to lose the world, than to leave it.

And lastly, when we have it, and are thus carfull to preserue it; where shouldest our content, joy and delight be, in this *our inheritance*? So doth the heire: nothing to rejoice him, as to think of *his inheritance*. Here therefore the inuiditie of carnall men is discovered, who rejoice exceedingly in the honours, profits, and pleasures of this life (as swine in their bellies) and never goe further: But alas, this is not their *inheritance*; if they looke to have their loues fayed. Therefore herein they shew themselves void of all grace, and of all hope of a better world. For if they had, they would rejoice in it, and not in the vain and transitorie delights of this world, which perhaſ in the eyng, and are left with more torment and vexation, than they were kept with delight. We must learne then to *lose this world, although we ſet our heart*, 1 Cor. 7. 31. And if the Lord vouchsafe us any portion of plentie in this world, wee must take it thankfully, as above our *inheritance* (and much therefore use it lawfully and soberly); but have our hearts, and the joy of them upon our *inheritance*, which is in heauen, whereof we are made heres by faith; and wherein we are made heres with this blessed *Noe*, who was made heire of *that righteousnesse, whiche is of faith*.

And thus have we heard the most glorious commendation of *Noe's* faith: and of *Noe* by his faith, and of all the examples before the flood.

Now follow the second sort of Examples, namely, such as lived in the second world, after the flood.

They are all of two sorts: either such as lived before the giving of the Law, or after.

Afore the giving of the Law, here are many:

A whereof, as of all the other kinds, some are more, some few.

The first of those blessed men after the flood, whose faith is here renowned, is *Abraham*, that great Father of whom, and whose faith, because he was a Father of so many faithful, more is spoken than of any one.

ABRAHAM'S FAITH.

VERSE 8.

By faith Abraham, when hee was called, obeyed God, to goe out into a place, which hee shoulde afterward receive for inheritance: and hee went out, not knowing whither hee shoulde goe.

Concerning holy *Abraham*, here are more examples than one recorded, and his faith is renowned many wayes: more vertes are spent of him, than of some five others. And the reason is, because his faith was more excellent than any others that followed him. In which regard, he is called the *Father of the faythfull*, oftentimes in the new Testament, especially in the Epistles to the *Romanes* and *Galatians*.

The first example of his faith (and the fourth in order of the whole) is of his leaving his owne native country, and how at Gods commandement he went he knew not whither; only he knew God called him, and therefore he would goe wherin appeared a most worthy faith.

Now concerning this his faith and obedience, the Text layeth downe two points:

1. The cause or ground thereto; which was Gods calling: he was called of God.

2. The fruit or effect of his faith; he hearend and obeyed. And this his obedience is amplified by divers particulars:

1. The matter of it; he went out of his countrey.

2. The end; to take possession of a countrey, which hee shoulde not enjoy of a long time.

3. The manner; hee went out, not knowing whither hee shoulde goe.

The first point is the cause or ground of *Abrahams* faith in this action, and is laid downe in the first words:

Abrahams
faith

Abrahams
faith

By faith Abraham, when hee was called

This doctrie is taken out of Gen. 12. The cause of *Abrahams* faith, is *God calling*. Gods calling is an action of God, whereby he appoinmeth a man to some certaine condition, or state of life, in this world, or after this life. And in this regard, God is compared to a *Governall* in the field, which affiggeth every *Soldier* his standing and dutie: so doth God appointhe every man his place and dutie in the Church.

Concerning these *callings*, let us seee whates how he calleth, and the severall styes whereunto he calleth men. For he meanes or maner; God calleth men two wayes: immediately, or by means.

Sometime immediately by his selfe and his owne voice: as, the extraordinary Prophets in the old Testament, and the *Apostle* in the new. *Saint Paul* (whom hee was educated to be an *Apostle*, not of men, nor by men, but by *Iesus Christ*, and *God the Father*, Gal. 1. 1.)

Sometime mediately by men directed by himselfe, and furnished, or enabled for that dutie: so were called the ordinary Prophets, and Priests of the old; and the Evangelists, Pastors, and Doctors of the new Testament. The first was extraordinary; this is ordinary: the first is for an unbelieveing, or misbelieveing people; the second is for an ordinary and established Church. Now of these two wayes, God called *Abraham* immediately by himselfe from heaven.

Secondly, for the elates of life wherunto God calleth men, they are three: *Generall, Particular, Personall*.

Gods *generall calling* is, whereby he calleth all men to repente by the Gospel, and so to life eternall. Of this speakes the *Apostle*, Rom. 3. 24. *Whom God predestinated, them also hee called: and Rom. 1. 23. The calling of God is without reuenge*. Hereby he calleth men in this life to the state of grace, and to the state of glory in heauen; and this is to all.

His *particular calling* is, when he calleth and affiggeth men to some particular estate and dutie, in Family, Church, or Commonwealth: as when a man is called to be a Magistrate, Minister, master of a family, lawyer, physician, &c.

Thirdly, God calleth some men to some private p[ro]f[ession] all duty, which he deaigneth not to others, but to be done by them alone. Such a calling had he affigged him, that would needs be perfect; *Go seale all that thou hast, &c.* Now the calling of *Abraham* in this place, is to be referred to this third kinde. For it was a *private and personall calling, to leave his countrey, his hundreth his lands, his possessions, and to give* (sic) *to another; and to be the Father of the faythfull, and to receive the covenant: and this duty belongs to none, but who shall pernitionally, and by name be call unto it.*

Vix all these three callings may concurre in one, as here in him. For he was called to be a Christian (for the *generall*) and a governour of a great family (for the *particular calling*.) but

eleventh Chap. to the Hebrews.

that, that is in this place, and *Gen. 12*, is the extraordinary and *personall calling* to leave his countrey. And in it wee are in equall these circumstances: 1. Who was called: 2. When? 3. How he was called.

For the first: *Abraham* was called, the *father of Terah*; but neither his father *Terah*, nor his brother *Neter* were called, but *Abraham* only.

But it may worthily be demanded, why *God* shouldest not call his *father and his kynred* there, can be no other answere but this that the Apostle giveth, Rom. 9. 17. *God hath not given them the will, and worketh not with them as he will*. He calleth *Jacob*, and refuseth *Israell*: he loveth *Jacob*, and hateth *Esau*: taketh *Abel*, and leaveth *Cain*: evens because he will, and for no cause that wee know. But why then calleth he *Abraham*, and not his kynred? Is not this partialtie? I answe, he is tied to none, he might refuseth all: but the maruell is, that he calleth any. But why *none* and not other, why *Abraham* and not his hundred, no reason can be given: for Gods judgments are wonderfull, but as that is inexplicable with man, to suffice with *God*, that there is injustice or partialtie with man, is *juste with God*. And it is extreemely, and intolerable presumption for us to weigh Gods actions in the balance of our flauillor reason.

For the second: But when was *Abraham* called? for this time, there are two circumstances worth the observation: First, *Abraham* was called to this dignitie, when he lived in his tribe with his fathers. So saith *Joshua*, 24. 2. *faith the Lord, your fathers decessed beyond the Jordan, even Terah, your Father of ell, who brought you and your fathers out of the land of Egypt, and served other gods*. If *Abraham* was called by *God*, when he was an idolater, then it was apparent, he had not purchased Gods favour by his works. Where we learne, that the whole worke of a mans salvation, is to be alighted to Gods mere mercy: who as the *Prophet* saith, *was founde of hem that sought him not*, Eze. 5. 4. *Abraham* never dreamt of the true *Cord*, nor of any new covenant of grace and saluation, when *God called him*. And so, when *Paul* was going armed with bludie sword, and his fure armed with commissions and authority agaynt the *Saints*, then *God* from heaven called him; and of a persecuter, made him the principall instrument of his glorie, Act. 9. 2, &c. Therefore (to apply this to em selves) if *God* have vouchsafed us the same grace, and therefore to ascribe nothing to our selves but give all the glory to *God*.

And particularly, for every one of us: if *God* have been so merciful to any of us, as when we were populi or superstitious with our parents, or kindred, to open our eyes and bring us home to his holy truth: or when we were in wicke dednesse and sensilitie with the profane world,

to touch our hearts: and to call us to grace and sanctification: let us often remember and freely acknowledge this his undeserved mercy, and stay with the holy Prophet, *Vnde sicut beligerat meus, justus ut in open shame.*

Secondly, for the time when Abraham was called: it was when he was 75 years of age, or thereabouts, as is manifest in the Storie, Gen. 12:4; therefore we see that God for a long time let him lie in his blindness, and idolatry ere he called him. It is more likely, that Abraham in that mean time lived civilly, and followed learning and other civil causes: and in that time, it is likely he attained to that measure of knowledge in Astrologie, and other learnings; for which he is renowned in old Writers: But this was the first time that he was called to know and serueth the true God in his true service.

Here we learn, that though a man persevere in his sinnes, for a long time, and passe his best years in vanity without repentence, and thereby be in a grievous and fearfull estate; yet true Believers, and men penitent, must not therefore judge them *crueltyes*. For Gods mercies calls a man in his old age, and toucheth the heart when it pleseth him. Christ in the Parable *sime simile* at the 11. hours, Matth. 20.6, and so God calleth men to grace in their old age. We must therefore spare their sharpe and unfavourie causes, which some unadvisedly cast upon such men; for charity thinketh not evill, 1. Corinth. 13:5; where it may think or suppose any possiflity of good: but contrariwise pray for them, and hope of their conversions, because we know, that at what time soever *sinnes* repents of his *sins*, God will forgive him.

And yet for all this, men must not presume to live carelessly in their sins, for that is desperately to tempt God: but must follow the holy Counsell of Solomon, Eccles. 12.1. *To remember their Creator in the days of their youth*: and to turne unto God, when they have meane, let God take away the *meanes*, and with the means his favour from them. Abraham was not called, till he was old; but when he was called, he hearkened and obeyed: Somuch thou when God calleth by afflictions, or by his word, then answer and obey. *Abraham did*; or else *Abraham calling in his estate*, will be little comfort to thee. Thus much for the time.

Thirdly, for the manner of his calling, it is laid downe in the Storie of *Genesys*, to be in an earnest kind of Counsell, *Give our faith God, from thy hands, and from thy Fathers house, unto the sonthat I will give thee*: Where it is to be observed, he saith not *Give God*, or come forth; but he amperis, and urgeth it with many words and circumstaunes.

If any ask why God did so, when he might have given the commandment in one word? I answier, the reason is, that *Abraham* might have cause more seriously to consider of Gods calling, and to imprint it more deeply in his

heart; lest at the first blant he should have *obeyed*, and afterward have shunke backe. For it is doubtless, that his calling was harsh to reason, and that *Abraham* found many hindrances, and therefore it were dangerous, he would have started backe after some trial of these difficulties, he must passe thorow, if he had had but a bare call, and commandments to goe. But when God saith to him, *Get out of thy native Country, let it not be seen, that thou walke borne there; nor hinder thee, that thy kinred dwells there; but leave all and come with me: forsake all, and trust me, follow me into the land that I will shew thee*: Take the first one, but I will give thee another. When God, I say, utteth all these, and it may be, many more like words to *Abraham*, it is apparent he would have him furnished with strength and resolution, to goe thorow with his calling, after he had once mad entrance into it.

Out of which practice of God, we learn this *Institution*; that God would have no man enter upon any calling or dutie, with a fearefull and faint heart, nor with a doubtful minde; but with a strong and settled resolution to goethrough with it, and not to relent and repente in the mid. And for this end, God would have all men afore they enter, seriously to consider the place or duty they are to undertake; for the Lord had rather a man should refuse at the first, than having entred to looke backe againes; and it is great folly for men, hauily and sudenyly, or humorously to cast themselves upon any calling, and then upon trall and experiance of the dangers and difficulties thereof, to be wearie, and wish they had never done it. Men in this world are generally *wiser* in matters of the world: if a man be to build a house, he will not forth-with set upon building such a house as his humour desirith, but will first of all sit downe and count the cost, and then his owne abilitie, to see if the one will countervale the other, else he never beginneth. So faith Christ, (*the widsome of God*) of the *wisdom of this world*: and the like also he saith for warre, that no *Prince* wil fight with his enemy on unequal terms, but will know himselfe able to sustaine the encounter, Luk. 14.32,31.

So the calling of a Christian, is to professe the Gospel of Christ. As the Magistrates is to defendit, the Ministers to teach it; so all men to professe it: now it is as impossible to *build* without *cost*, or to *fight* without power of men, as to professe Christ in any calling, either general or particular, without *cost*. We must therefore considerifist, what our calling and profession will *cost us*: it is sure to cost us a dangering of our credits and estimation in the world; it may bee our goods, our liberties; it may bee our lives themselves. Againe, what enemies wee have to encounter in this spiritual warrefare, the devil, death, hell, sin, corruption, and the crafty malice of wicked men: all these we are sure to meet withall.

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were it not then folly for a man to undertake this profession, and rote to consider this much aforside? the wam of this is cause, why some put their heads to the plough, and after shunke away, and make themselves ridiculous to their enemies corporall and spirituall.

And for particular callings, the case even fandeth to alio. Some men thinke the calling of a *Congreſſe*, a place of *bosour*: and therefore ambitious plot and desire to raise themselves into autoritie; never remembing the *burthen*, and trouble they are sure to finde. Which when they see to be too hevy for their lytle shoulders to bear with ease, they sovily fall to plaine carelessness, and neglect all doing good in their places, and will they had never bought honour so deere.

So others think the Ministerie nothing, but a place of *cife, exemption, and preferment*. And in their conciit, cast presumptionly and rashly into that holy state, never thinking aforside of that great charge of *solles* they are to take, nor of that heavy account they are to make for them; nor of the hatred, and contempt, and extreme disgrace they are sure to finde, if they doe their dutyes with conſcience. And therefore (when upon experiance they finde it to be) they either falle to carnall courses with the world, and neglect their dutyes, (that by these two meanes they may please the world) or else they continue in their dutyes, with much griele and vexation, wishing they had chosen rather any calling, than the *Ministerie*: and by either of both, doe expell themselves to shame and much rebuke. Whereas contrariwise, he that aforside castis his *account* what it will cost him to be a *Minister*, what he must undertake, what he must ſuffe, what he is sure to finde, is loſſed and refolded aforside, as he goeth thorow all dangers and contempts, with comfort, courage, and contentment. Let us therefore all learne by this practice of God, when we thinke to enter upon any ſuch dutie, to reſon with our ſelves, as God did with *Abraham*, what we are to ſuffer, and what we are to ſerueth. So ſhall we not afterward repente, but gone on with much affurance, as *Abra-*

ham did. These and all that doe ſo, may make what ſhew they will: but they are not *children of Abraham*, fearing they want his *faith*: and they want his *faith*, because they ſtill in his *obedience*: they muſt therefore leare to yeeld when God calleth, and not to ſtand upon ſuch base allegations of worldly matters: when *Abraham left Country and kindred over God*.

Secondly, ſuch men as refect not Gods calling, but looke what the ſwinge of their nature or the courſe of the wicked world carrie them unto, they preſently yeeld and obey, not regarding whether it bee Gods calling or no. Three ſorts of men are moſt faulty in this kind:

Fift, ſuch as are content to grow in wealth, either by oppriation, as ſilting or extortion; or by crate and diſembling; or by any other ſuch indirect courſe, whiche their brother is hure; looking ouely at gaine, but neuer regarding whence it comes.

Secondly, ſuch as live by *dicing, carding, or by playes, and Enterlades*, thinking any trade lawfull that brings in wealth, or that gets money; neuer caring whether God ſaith the calling or no.

Thirdly, ſuch as live in no calling, but ſpend their time in eating, drinking, ſleeping, and ſporting,

before

because they have living of their own, and lands left by their parents.

All these and all such like, doe obey indeed; but whereto? not unto Gods calling; for else, her never call *Abraham* to their country; but hath often recalled them from it; therefore this is the obedience not of *faith*, but of *covetousness*, and of the world, which is a plaine disobedience unto God. For, as the wisdom of the flocks or worlds foolishnesse with God, Rom. 8. so to obedience to the flesh or the world, is disobedience and rebellion against God.

here *Abraham* the Prince of Patriarchs, was a banished man, and lived in a *foreign Country*, the greater part of all his life. Let such men therefore take patiently what God hath upon them; for it is not their misery or mishap alone, but hath been common to Gods children in all ages. Again, Christ himself pronounceth them blessed, who suffer persecution for righteousness sake: for though they bee exiles from their owne kingdom, or tossed up and downe the *kingdomes of the earth*, yet this is the *kingdomes of heaven*. *Matthew* 5.10.

Lately, though this commandement was personally directed to *Abraham*, and concernes not us as it did him: yet hath his loue and loue even to us. For, though wee are not to *geozen of our Country*, and leave our livinges and habitacions: yet we must doe that which is proportionable hereunto. That which is commanded to *Salemone's wife*, is to all Christians; *Henck*, *O daughter, and consider, neither thinke care for, et dñe ome hondred, and thy fathers house, to fñnd the King the pleasurely beauty*. This wife of *Salemone* is the soule of every Christian; the *confesse of Christ*; the true *Salemone*, who by nature is daughter to heauenly *Pharots*; that is, to faine, corruption, and wrath: but being married to Christ, must *forget her owne kindred, and fathers behest*; that is, their owne nature and natural affections, and carnall desires: and then shall Christ our King, and spirituall husband, take pleasure in us, and rejoice to see us good. And this is the chiefe travelling of all, and most acceptable to God, when a man giveth out of himselfe, and denieth his owne desires to *see* God, and to serve *Iesus Christ*.

Thus we see the matter of his obedience. Now folleth with the end,

which he shuld after receive for inheritance. The second particular in his obedience is the end, why he went out of his owne Country, to inherite another, that is, the *Land of Canaan*, called also where it the *Land of Promise*, because God promised it unto him, and to his seed. Now *Abraham* at Gods Commandement, went out of his owne native Country into this place, *tibiuitis*, and to take possession of it.

But it may be objected, Hee inherited it not: yea, furthermore *Siephes* faith, *Acts* 7.4, *God brought him in, and gave him no inheritance in it, nor the breadth of a foot*.

In alreadyness *Abraham* did not inherit it personally himselfe; yet he may be said to inherit it two ways:

1. *Sacerdotally*, or *Mystically*:
2. *In his posterity*.

First, *Sacerdotally* thus; the land of *Canaan* is to be under foot, not only as a Country of this riual and fertill, and plentiful of all good things; wherein the only vible Church was conuincid till Christis coming. But further, as a Type of the heavenly *Canaan*, where the incomptant Church reignes in glory

with God. And thus *Abraham* did in his owne *personalem* sake: for he was translated from this world, after his death, into the glory of heaven. And in that respect, the glory of heaven is rather called the *boosome* of *Abraham*. *Luke* 16.24. than of any other the Patriarchs, both for the excellency of his *faith*, as also for that the promise of inheriting the land of *Canaan*, was first of all (*personalem*) made to him: which because he enjoyed not, hee was recompensed with the fruition of the true *Canaan*.

From hence, wee learn a notable doctrine; That God in performing of his promises, giveth not oftentimes the very particular thing promisid, but *somewhat equivalent*, or proportionable to it, or else better. Thus in the fifth commandement, obedient children are promised by God *long life*, as a reward for *honouring their Parents*. Now when he takes them away in their bell age, as he did *Israhel*, *Kin* 2.3. to give them *eternall life*, which is not only proportionable, but farre exceeding the thing promised: So here, he promiseth *Abraham* the *land of Canaan*: but when it comes to the performance, he gives him a better, even the true *Canaan*, the Kingdome of heaven.

The use hereof, isto teach us wileone for the true differeng of Gods mercifull performance of his promises: for he performeth them not always one way unto his children: sometime he giveth the particular thing promised, as unto the children of *Israhel*, their deliverance out of Egypt: unto *Hezekiel*, the restoring of his *teeth*, and such like. Sometime he giveth not, but something which shall be as good, or better unto his children: as when they are in some great *danger*, and crave *deliverance*, or in somesecrecy, and have promise of *aspy*. God oftentimes delivereth them not, but gives them *patience*, and feeling of his favour in such sort, as is many degrees more comfortable unto them. And herein God heareth their prayers, and performeth his promise to them, to their full contentation.

Secondly, *Abraham* inherited *Canaan* in his posterity. For though God promised it to himselfe, when he was 75. years old. *Gen*. 12.4. and to him andis his *seed*. *Gen*. 15.7. yet neither hee, nor his immediate *seed* enjoyed it, but his posterity the *Israicitcs* 430. years after the promise, as *S. Paul* proveth, *Galat*. 3.17. And so *Abraham* inherited it in his posterity, which is a part of him; and they inherited it many hundred years, even until the comming of *Christ*.

As afore wee learned, that God in the performance of his promises, giveth not always the thing promised: so here let us learn that he doth not always performe them to the *same parties*, and yet most truly performeth them. If therefore God doth not to our selves, nor in our times accomplish his promises, or prophecies, we must not be impatient, but wait in patience. For as the Prophet saith, *This instant yet*

for an appointed time, *but as he left it shall breake and not he: though it late, wait for it, it shall surely come, and shall not stay*. *Hab*. 2. 3. To this end *David* also most divinely saith, *Psal. 97. 11. Light is given for the righteous, and joy for the upright in heart*. See, light and joy belongs unto them: but how? *It is forever*, that is, it is in hope and expectation, and not alwaies in *fruition*. Therefore as the husbandman casts his seed into the earth, and is content to stay almost a full year without it, or any profit of it, and yet is patient all that while, because he believeth it will come, and bring increafe with it: So must we wait patiently on the Lord, and know that whatsoever he hath promised, wee or ours after us, shall be faine to enjoy it. And though *we do not*, what great matter is it, if our childrens die? For we know, that oftentimes the Father forsets, and dieth the heauen, and so the sonne respothes. So for Gods great and gracious promises, which are fowen unto the Fathers; if their childrens doe not, their children are faine to reap the comfortable harvest of performance. And thus we see how *Abraham* inherited the *land of Canaan*, which is called the *land of Promise*, because it was so long, and so often promised to many great Patriarches.

In the second place, it is to be observed, when God promised this unto *Abraham*: even then when the *land of Canaan* was poeficed by many mighty Kings: So that it may be here further doubted, how *Abraham* could take any conforte in this promise, seeing it was at that day held by almost 40. Kings greater and lesse, as we may see in *Joshua*, *Chap*. 10.1.12. and further, *The people were many, and strong: the Cities were well walled, and full of large Gyants*, *Numb*. 13. 28. 29. Yet for all this, hee not only believeth and obserues; but as God promised, so heewant to it, and stroke *puff*, *stry*, and dyed in this faith, that God would performe his promise, and that his posterity shoulde inherite it all, as afterward indeed they did, even from *Mos* to *Christ*. It will be asked how this could bee: the answere is, That *Abraham* knew that God was *King of Kings*, and had the world, and Kingdomes of the world in his hand and ciplition: and therefore castured himselfe, that he could bring to passe what he had promised, and make good his word, notwithstanding all such impedimentes to the contrary. And as he believed, it came to passe: his posterity came to it, entred as *conquerors* upon this gift of God: and by the power of God, so amazed all the Kings and their people, as some submitted, as the *Gibeonites*; and they that did not, were all slain, and their Countries conquered, as we may read at large in the booke of *Joshua*: all the stories whereto briefly compendiated by *David* in few words, where he saith, *We have heard with our ears, our fathers have told us, how thens O Lord, drove out the heathen with thy hand, and planted beniam: how thou destroyed the people, and made them gone*. *Psal. 44. 1.2.*

Out of which, we leare two instructions: First, that the change of *names*, and alteration of *Kingdomes* or *commonwealths*, are in Gods hand: and that he can turne them one way, or other, as he pleacheth him. To this purpose, saith *David*, in the fore named *Psalm*, *They inhereted not the land by their owne sword, neither did their own armes: save thens: but thy right hand, and thy armes, and the light of thy countenance, because thou didst favour them*.

This must teach us to pray earnestly, in our daily prayers, for the good estate of this Kingdome, wherein wee live; and of that worthy Prince and Queen, under whose government we have bee so long, and so liberally blessed. For the welfare and prosperity, the certainty and security of it and her, is not in our policy, might, munition, shippes: nor in the strength of our navie, nor in the power of our armours, nor in the chivalry of our people, nor in the wisdom of our Councill (though for all that we are a people horred of our friends, and feared of our enemies;) but in the mighty hand of our God, who (as *David* saith) *beareth rule over the kingdome of heauen, and giveth them to whomsoever he will*. *Dan*. 4.2.

Seeing therefore the King of heaven is the *giver and establisher, the remover and changer* of *Kingdomes* of the earth; let us assure our selues, that the prayers of *Elijah*, are the *Horses* of the *chariotis of Israel*: *2 Kings* 13.14.

And surely, if *Elijah* for his prayer was acknowledged by the King himselfe, to be his father; then doubtless, the godly *Ministrants* such other in our Churche, as pray daily for the peace of our *Ierusalem*, are worthy to be accounted *good children* of our Churche, and worthy members of our state.

Secondly, here wee leare what is the *ruine of kingdomes*, and overthrow of *estates*: namely, *fame* and *ungodlinesse*. This is most apparent in the preuent example. For, why did God take this land from the *Canaanites*, and give it to *Abraham* and his seed? The Stories of the old Tefflement answer, *Nothing but fame*. In *Deuteronomie*, *Moses* chargeth the *Israelites*, that they do not after the *abominations of the heathen Cananites*: For, saith hee, *Because of their abominable sinnes, God did cast them out before you*. *Deut*. 18. 9. 12. And why did not God instantly give it to *Abraham* to inherite, after the promise? Even because the *wickedness of these Amorites was not then filled*, *Gen*. 15.16. that is, their sinnes were not then ripe. For wee must know, that though God be the absolute and *Souveraigne Lord* of all *Kingdomes*, and may dispossess them as he will: yet he rather exerciseth his *Inchise* than his *Power*; and never overturneth any State, but upon cause of their apparent sinfulness. Nor can the *Amorites* or *Canaanites* plead herein any hard measure: for the same *God* dealt afterward in the *same Inchise* with his owne people, giving the *kingdome of Judah* to the *Childrens*, and *Israel*.

G. 2

A Commentarie upon the

the **Affirions**: and the cause is laid downe most memorably in the Story; *Wherent the Israelites sinned against the Lord their God, and killed after the fashion of the heathens, when the Lord had cast ou before them, in all secretly things that were wicked, and made images, and served Idols, and beng Edwarndishen by his Prophets, yet wold they not obey, but haranched their neckes, and so finally, left all the commandments of God, then the Lord was exceeding wroth with Israel, and cast them also out of his sight*, 2 King. 1.7. from the seventh verse to the ninth. Thus sin is able to overturne kingdomes, be they **Cannanites**, **Israelites**, or wholesoever.

Let this teach us all to looke to our freres, and make conscience of all for; especially great and capitall, and crying **sins**: for the frunes of a people are **wormes** and **cankers**, eatting out the life and strength of a common-wealth. And let our **State** and **governement** leare her to looke to the reformation of our people, especially for great **sins**. For open proprieetie, or **uncleanness**, or **oppresions**, or **injustices**, or extortions, or **crusties**, and **exactions**; all these, or any of their **sins**, raigning in a State, are able to overturne the best establisched Kingdome on the earth, and will at last (doe power and policy what they can) **make the lande over her inhabitannts**: and in that meane time (let the wily wits of men, judge as they list) will prove true, that the fasil and prophane man is the **worst**, and the godly and conſcieouſe man is the **best** friend to a State, and **best** ſeſt in a Kingdome.

Thus much for the ſecond point in **Abrahams** obedience; namely, the end of it.

The third and laſt point is the manner of his obedience: which followeth in these words:

And hee went out, not knowing whether hee went.

The manner of his leaving his Country in mans reaſon would ſeeme **fringe**; nay, the world will condenme it to **pline foolishnes**, for a man to leave a **country**, for an **uncertainty**. But it may here bee doubted, how the **Apoſtole** can here lay, that he knew not whether hee went; ſeeminge his words are not in the Story of the old Teſtamente doth not that profit all low tradition before Scripture?

I anſwer ſir; We refute no traditions, which are agreeable to the Scripture, and analogy of faith: but ſuch as are agreeable to one of these, we receive them, though not as **Scripture**.

Secondly, if the Apostoles in the new Teſtamente doe adue any thing in any Story, which is not in the old, (as S. Paul doth the names of the Sorcerers of Egypt, *Times* and *Lambs*, 2 Tim. 3.8.) that circumstance by them foadded, it ſeemeth to ſeeme **Singare**, and **no tradition**; because they having the ſame ſpirit of God, which the writers of the old Teſtamente had, have inferted it into the booke of

Scripture: even as the three ſentences of the **heathen Poet**, allegaged by Saint Paul (Act. 17. 28. 1. Corinthian. 15. 33. Titus. 1. 12.) have now a **dowmey truth** in them, which they had not before.

But yet will ſomelay, The **Apoſtelle** had theſe things from the old Teſtament by tradition; ſeeing they were not written.

I anſwer: We may ſafely grant it, and yet our caufe loſeth nothing, though it may bee they had them by **infiration**, and not by tradition, that being as likeli, or much more than the other.

Thirdly, but for ſeit & particular, I anſwer, that the Apoſtelle had the words, or at leaſt the matter out of the Story in **Genesys**. For thus goe the words; *God ſaid to Abraham, Goe out of thy Country, &c. into the lande I will þeſt thee*. Hee named none to him, but told him he would ſhew him one. Sothen **Abraham** went ou at Gods appointment; and God knew, but *hee knew not whither hee went*: hee knew well the land hee left, but hee knew not the land hee ſhould have.

But it may bee againe objected, that this is not true: for it appears, Gen. 12.5. That **Abraham** with **Sarrah** his wife, and all their ſubſtance, departed to **soe moche lande of Cannan**, and to the land of **Canaan** they came: therefore hee knew whither hee went; namely, to that land.

I anſwer: It is true, hee went ou with purpose and affurance, to **inherit a Lande** proffred him by God, but not named to him. And whereas it is there ſaid, *Hee went out to ſeeme the lande of Cannan*, that is ſpoken in reſpect of the performance when hee was come thither, nor or the ſiue promiſe made him at his departure: or of the time when **Mofit** wrote it, nor of the time when God ſpake it to **Abraham**. And that hee knew not what land God did meane, unill hee came thither, is plaine in the ver. verly, where it is ſaid, *Then when Abraham had paſſed thorow all the Country, and was come into Cannan, then God appeared to him, and ſaide, This Land will I give unto thy ſeed*. But till then God never named it unto him; and therefore we readeaſore, that hee believed and obayed upon the general promiſe: but now when God did particularly ſpecifie and ſhew what land, hee then ſhewed his chauſe and helpe to God, and did therre build an **Altar** unto the God that had appeared unto him.

Thus it is cleare, that **Abraham** went out, not knowing whither hee went. Which being ſo, it appears that **Abraham** did that which the world would call, **plaine foolishnes**. To leave knowne friends for unknowne, certaine living for uncertainty, is a ſimplē entice in man's reaſon: at leaſt (the world will ſay) he might ſtill haue ſeemed of God, **wherent land** that was which hee ſhould haue, before hee left that which hee had: but **Abraham** makes no diuerne proffers, moves no ſuch doutes: but ſeemeth and do-

eleventh Chap. to the Hebrewes.

beyeth, and goeth out of his certaine dwelling (at Gods calling,) though he knew not wherefore (toe at night).

This practice of faſhull **Abraham** hath proſitable ſeeme;

First, loke we leare, that though Gods commandments ſeeme fooliſh, and unreaſonable, yet wee muſt aby them. Chrift ſaith, *If any man will ever come into the kingdom of heaven, he must be born againe*. John. 3.3. S. Petri ſaith, *If any man among you ſeeme to be a ſcife, let him be a ſcife*: that he may be ſrite, 1 Cor. 3.18. Chrift ſaith, *If any man shall bee my Disciple, hee muſt deny hym ſelfe, and ſet me Luke. 9.22.*

But how cane these Commandments be believed or done? how cane reaſon beſte them? how canaue doe them? So diſputed the woman of Samaria with Chrift, John 4.11. when Chrift tolde her, he would give her of the waters of life: ſhe replied, *Sir, thou haſt nothing to draw with, and the well is depee: whence then haſt thou that water of life?* Thus wee object and reaſon againſt God with carnal objections, and weigh Gods commandments in the ballance of reaſon: Thus God and his Commandments are much abuſed by us. And this is the caufe wee heare and read Gods word, and profit not by it, becauſe wee ponder it in our reaſon, and allow nor follow it no further, than it agreeeth with our natural affections. As a man that will needs ſtand under a penſhouſe, hath no water falling on him, though it ſhould raine no ſo preious water from heaven: ſo when the water of life, out of the Word of God, ſhould drop upon our ſoules, to comfort our conſciences, and to waſh away our ſins; wee haue our deuices out of wic, and diſſolutions out of reaſon, as penthouſes to keepe it from us, that it ſlides awaie, and never hath any worke in us. But contrariwise, wee muſt remember **Abraham the Father of our ſaints**: and when wee heare Gods Word, wee muſt with him captiue our reaſon, and ſubdue our affections to it; meaſure them by Gods word, and not by them; and what wee cannot yeeld to in the obedience of reaſon, wee muſt obey with the **obedience of faith**: and ſo shall Gods Word haue a gracieous and powerfull worke in us.

Secondly, here we muſt leare, that though wee ſee **no profit** come by obeying Gods Commandments, yet we muſt obey them. For what profit could **Abraham** ſee in leaving a certaine living, for an **uncertainty**? yet hee obeyed and went, upon the bare word of God, building uppon it, that **God being his guide**, hee could not goastray. ſo mut we follow God ſincerely, and doe his commandments, though no profit ſeeme can come thereby. But ſome will ſay, Shall godly men bee led like blind fold (oolers) ſhall they refule all meaſes of helpe, by wit and polity? This is the way to make them ridiculous, and affe for the wicked world to ride upon.

I anſwer: let godly men ſee all their mi-

ſe and look with all their eyes, in their actions with men of this world. But in the obedience of Gods commandments, let them doe as **Abraham** did, follow Gods calling though it ſeeme to be no end.

In obedience to God, we muſt doe as **Abraham** do, who follow their guides, though it be thior woods and rockeſ, hills, or dales, or dangerous places, regarding nothing, fearing nothing: onely following and truſing to their guides, who haue eyes for them, though they haue none for themſelves. So muſt wee follow Gods calling, and yeild acceſſible obedience to his commandments, fearing nothing but truſing to the fauſhulnes of his power, and affiſtely believing, that he bring our **blessed quide**, wee ſhall not bee miſled: thus to doe is true fact.

But alas, how contrary is the practice of the world! Mendeſe with God, as wee doe with **loue chaperon**, whom we will not truſt without a good pawnie. So wee will not obey Gods commandments, longer than his religion ſerves our turns: nor will wee truſt and follow God without the pawns and profits of pleasure. Nay wee doe worse: moſt men eſteem of God no better, nor ſeeme him any better than they doe theſeves in their houſes. If a man come into our houſe, that is given to ſtealing, wee truſt him as long as he is in our houſe; but if he be out of our right, wee thinkke **ever hee is ſtealing**: So if men ſee the meaſes of Gods proviſion, they will take his word, and truſt it; but elſe God muſt excuse them, they may not truſt him further than they ſee him. And if the **Commandments of God**, ſound to their conuenient, and tend to their profit, they will **obey them**: but if no, they will caſt them behind their backe at laſt, they will make a paſte at the marke, and take their owne time. And if Gods wayes ſeeme pleafant and profitable, they will **make them**: or elſe they will leaue them, and walke in their ownes.

And hence is it, that men in diſtrefſes, runne to Wizards, and Wifmen: others deale ſtaudelously, and deceiſtfully: others worke on the Sabbath day, and thus by indirect and unlawfull deaſing, they labou're to enrich themſelves, and to bring their purpoſes to paffe. And why all this? but because Gods commandments doe not ſerve to their purpoſe, nor tend to their profit, and therefore they will not obey them.

If theſe men had beene in **Abrahams** caſe, they would never haue gone out, not knowing whether to goe: but they would haue argued the matter with God, and haue thought it good wildeſſe to pauſe well, afore they ſeeme a certaintye for an uncertainty. But contrariwise, **Abraham** thought it fooliſhnes to reaſon with God, and therefore performed **absolute obedience**: and for this caufe, he and his faith are renowned to this day namely, 3000. years after him, and ſhall bee till the world ſend.

This was the obedience of faith: and this is to be true subjects to Gods Kingdome. If the King call a man from his owne living, to come to himselfe, and to the Court; who will not leaveth what he hath of his owne, and *trust his word*? So who will not leave his own wildom, and relin on the promise and word of God; and obey his commandments, though their seeme at the first, no profit can come thereby. Thus shall we before, both to have sufficient for this world, and shall also be true children of faithfull Abraham.

Hitherto of the first example of Abraham's faith.



VERSE 9.

By Faith bee abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob, beires with him of the same promise.

Here is the second example of Abrahams Faith, and the fifth in order, and is concerning Abrahams abiding, or dwelling in that land wherinto God had called him: and this he also did by faith. As hec were out of his owne countrey, and came into Canaan, by the power and leading of his faith, so by the same faith he abode and dwelt in the same land.

The parts are two:

1. The Action of Abrahams faith, in the 9. ver.
2. The Reason of that his so doing, in the 10.

The Action in the 9. verse is spoken of two ways:

1. It is laid downe to be his abiding in the land of promise.
2. The manner how he dwelt there, in two points:
 1. As a stranger, or in a strange countrey.
 2. As one that dwelt in tents, and not in houses.
3. The persons with whom: with Isaac and Jacob, Heires with him of the same promise.

The first point in order, is his dwelling in the

A land of Canaan (called here the land of Promise.)

By faith he abode in the land of Promise.

Canaan is now called the *land of Promise*, because it was promised in the veris alore going, as we then heard: so that the meaning is, he abode in that land, which was promised him, when he came out of his own countrey. Which countrey Abraham knew not by name, when he left his own, nor till he came thither: but then God told him, *This is the land I will give thee and thy seed*, Gen. 12. 7. In this land thus promised, Abraham dwelt and remained the rest of his life, which was an hundred years.

In this action of Abraham, are three particular points:

1. He dwelt in Canaan.
2. That Canaan was the *land of Promise*.
3. He dwelt there by *faith*.

For the first: Concerning Abraham dwelling in Canaan, divers questions may bee moved:

Fist, how it is true, that he abode or dwelt there? Seeing it is apparent in the Story, hee dwelt in Egypt, Gen. 12. 10, and in Gerar, Gen. 20. 1.

I answer: The meaning is not, that he staid there every day of his life; but that he lived and died there, and made it the place of his residence and ordinary habitation, whereunto hee always returned againe, if any occasion drew him abroad.

And further, he went not into Egypt, but upon such speciall cause, as could not otherwise be helped, as upon a famine or such like, Genes. 12. 10. when there came a famine into the land, therefore Abraham went downe into Egypt to sojourn there. Where it appears: first, that the cause was extraordinary: secondly, that he went not to make any dwelling, but to sojourn there for a time, and then to reape home againe.

Where we learne, that as a man is not to depart out of that land, where God hath appointed him to dwell, but upon good and sufficient causes: so when those causes ceale, which drew him out, hee is not to stay longer from home; but to reape againe to the place of his ordinary dwelling. God would have a man dwell at home: and it is levite, and a token of an unconfit minde, and a running head, for a man to desire to be alwayes abroad.

Birds fly abroad, but so they may come to their nest at night: so men shoulde endeavour, as much as may be, to take few occasions of being from their dwellings: and when they needs must, to lete bee for as short a time as may bee. For as it is a figure of a light woman, Prov. 7. 1. *Her fest cannot abide in her house*: so is it of an unstaied man, upon every occasion to be carried from home.

Wee must therefore follow holy Abraham, who is here commended for abiding or dwelling in the Countrey, which God had given him.

Againe,

Againe, this practice of Abrahams faith, condemnes the *straying beggers* to bee an unfaithfull and ungracious generation. Our Land (by the abuse of our peace and plenty) is full of such. Ask them where they dwelle their answer is, They have *no fixed dwelling*; but looke into the matter, and they have the largest dwelling of all: for they dwelle every where, and all abroad; they count it bondage to be tied to one Town, or dwelle in one parish, and think it freedom and libertie to dwell evrywhere. These are Caterpillars of Common wealth, and the greatest robbors of the poor that are. Common Thieves steale from rich men: but these steale from the poor; they get that from men, which the true poore shoulde have. No good comes to Church nor Common wealth by these men, but much hurt to both. For a finger cut off from his place, is of no use: so, a man living out of his calling, and out of his place, is of no use in the bodie politike.

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But how could Abraham be preferre'd from the contagion of Idolaters, living amonst them? I answer;

First, God that called him thither, did there preferre him. Againe, Abraham lived in the Country, but converted not with the people at all, but in some necessary and civil affaires: and by this meanes escaped the danger of infection.

Where we may learne, that if any man would live in such places, without hurt to their confluence, let them first be sure that they have a calling and warrant from God, to live in those Countries. Secondly, let them converte with Idolaters warrily and sparingly, and lo that they releave themselves from the occasions of evil, as Abraham did, who abode in an Idolatrous Country: and so, though not without danger, yet without hurt to his religion. Thus we see Abraham dwelt in the land of Canaan.

Now secoundly, this Land is called the *Land of Promise*: that is, the Land formerly promised him by God, when he called him out of his owne Country. And it is likely that the Apostle doth not here first of all call it so, but that it was knowne generally among the Particks by that name: and that Abraham himselfe did first of all to call it, who when he looked upon it, and considered the fruitfulness and excellency of it, did evermore remember and call to minde, *this land is promised to me*, this is mine by promise. And herein he refuted and critisized himselfe, though he had not the possession of it.

Here we may see the excellency of true faith: which depends upon the promises of God, though they be unperfomed. A Land of promise contents Abraham, he leaves his poynters to his posterite. It is hard to finde such faith in the world: It is land in possesyon which we looke for: a Land of promise cannot content us: but let us labour to practise faith, and to take comfort in the promises of God, and leave the performance to Gods appointed time.

Thirdly, he dwelt in this land by *faith*. And no marvel; for had it not beeene by faith, he would never have dwelt there, where he had no muchas a roome for his Tent to stand in, but he must borow it; nor to burie his dead, but he must buy it. This was against reason: yet by *faith he dwelt there*, as afors by *faith he left his owne*, which was also aginst reason. Where still the power of faith is magnified to be such, as is will carrie a man over all impediments of obedience, and will give him victory not a-

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gainst one, but against all objections, and power to performe noe one, but many things contrary to carnall wisdom.

We must here learn to examine, whether we have a true and sound faith or no. If wee have, then we must not doe some one or few actions in faith, or doe in faith, but we must live by faith, the whole course of our lives. *We must walke by faith, and not by sight,* saith the Apostle, 2 Corin. 5. 7. So faith be of himself, Galat. 2. 20. *I liveth the faith in the Sonne of God:* he faith not, he hopeth to die in that faith, but he liveth by it. And in the former place hee faith not, we must set a step or two, but we must walke by faith, which arguesth a continued action: and therefore it is that Saint Peter saith, Gods children are kept by the power of God, through faith and salvation; 1 Peter, 1. 5. In which words two things are spoken of faith: the first is affirmed; namely, that faith preferreth a man to salvation through all hindrances, either of inward temptation, or outward crosses, which the devil or the world can lay in his way. This interpretation is one of the greatest workers in the world, and therefore it is worthily ascribed to God: the power of God preferreth us, but through faith. The second is implied, that therefore we must labour to keepe that faith evermore with us, which must keepe us, and to cherishe and preferre that we must preferre us to salvation. David was an excellent practitioner hereof, whom no man durst tried and taunted her, yet hee never durst accuse was God, Psal. 73. 24. Indeed sometime hee said, all men were liars, but that was in his fift, Psal. 116. 11. And again, I am cast out of thy sight, but that was in his last, Psal. 31. 22: that is, when the force of some passion, or the violence of some temptation did carrie him headlong: but otherwise hee evere redid the life of faith.

So muſt we not think to live in fentality, and die in faith: but to live by faith in all our actions, from one day to another, meditating daily on Gods promises, and believeng them, and relying on them, and applying the general to our owne selves, and practising faith by making conscience of time, and inuring our selves to patience and long-suffering. Thus doing, we shall be children of faithful Abraham, who flied by faith left his owne Country, and then by faith also dwelt still in the land of Canaan. And thus much for the action of his faith, He abode in the Land of Promise.

Now follow the circumstances of the action, which are two: 1. The manner how: 2. The Persons with whom.

The manner is laid downe in two points:

1. As a stranger.

2. As one that dwelt in tents.

The fift point, for the manner, is laid downe in these words:

As a strange Country.

The meaning is: hee esteemed it a strange Country to him, and accounted himselfe a

stranger in it. Against which it may be objected, that he was familiarly acquainted with America, Amer, and Edicol, three great and mighty men of that Country: that hee and they were confederates together, Gen. 14. 13: therefore it seemes he lived not like a stranger in the Country.

Some answere, that these three were not Cananites, but neare a kinne to Abramites, and had other names: but the Text is plain in that place, that Canaan was an Amerite, and the other two were his brethren. Therefore the answere is, that in all likelihood they three were profestes, and that by Abramites godly perverstions they had renounced Idolatrie, and were come to the knowledge of the true God: and that they joyned with Abram in the worship of the true God, and so were his converts: whereupon Abram, as he might lawfully, converted with them as his familiar friends. And herof there are two iudgements:

Firſt, its fift, Gen. 14. 12, that they conſiderate with Abramites: and it appeared to them by their dooſes; for they joynd their poors, and affidid him in the warre againſt the Kings; (Gen. 14. 24.)

Secondly, it is faid, Gen. 14. 13. That Abram dwelt on the land of Canaan: hee was his Tenant or Faſtour. Now, it is more than likely, Abram would not haue ſore beene beſolden to them, but that they were true Christians, and of his owne religion.

Therefore this hinderes not, but he might be a stranger notwithstanding, unto the body of the people: and that it is true that Abram faith of himselfe to ſome of them, Gen. 23. 4. I am a stranger and a Sojourner among you.

But it may then be demanded, Why did Abram live amongst them as a stranger, and in that land as a Sojourner?

Answere: the reaſons were diuers: Firſt, he had ſet given to that Land, but no poſſeſſion; he therefore contented himſelfe with that that God gave him, and chalenged not any poſſeſſion on all the daies of his life, but bought borrowed of Othniel the place where hee lived and dwelt, (Gen. 23. 3.) and of the Hittites a place of buriall, Gen. 23. 3, &c.

This may teach all men not to be too hauie in ſeeking for that, that it may be is their right: let not men preferre their owne times, nor be their owne carvers, but leave their affaires to Gods diuining, and enter no further than they fee God goeth after them. Abram must be a stranger in his owne land; and thou ſometime muſt conſent for a time to bee a stranger to that which is thine owne.

Secondly, they were all of them for the moft part heathen Idolaters, amongst whom Abram would not converte, but as sparingly as might be. Now if Abram would be a stranger in his owne Country, rather than live familiarly with Idolaters, if hee with how little faſt, and leſſe conſcience they haue, who can be con-

tent to live in the middeſt of Idolaters, where they haue nothing to do, and can conuerce with them in all familiaritie, without any ſcruſe or conſcience. Abram made himſelfe a stranger at home to avoid Idolatrie; but they will make themſelves at home in a strange Country, to im‐rangle themſelves in Idolatrie: theſe men will hardly prove the children of Abraham.

These reaſons Abram ſheweth had in this his doings.

There is a third, amoung ſpirituall, or myſtical reaſons: and that reaſon God had in making Abram live in Canaan as a stranger: namely, to teach all Chilian men their duty to the worldſend.

Abrahamicall Fathers of the faithfull Rom. 4. 11.

And this is our honour, to be the children of Abraham, we muſt therefore follow our Father in his faith, and in the practice of it: we muſt live in this world as Pilgrims and Strangers, even in the middeſt of all our peace and prospereſie, of all our liberie, riches, lands, and poſſeſſions; yea, and of all our worldly friends and acquaintance. If it ſeme ſtrange how this can be: I anſwer, the practice of it conſifteth in fix actions:

Firſt, wee muſt not bate our ſelves in the pleaſures of this world. Pilgrims can but little delight in their journies, because they think themſelves not at home. This is S. Peters argument: *Dearely beloved, as strangers and pilgryms abiding from ſtrange ligges which fight againſt the ſoule,* 1 Pet. 2. 11. For too much delight in fleshly pleasures, smothers the grace of God in us, and lets loose all ſinnes, and gives life unto all corruptions.

Secondly, we muſt ſet this world as though we ſed not: that is, even the neceſſary comforts and delights notwithstanding be the very wels of the Apolle, 1 Cor. 7. 31. For to the Pilgrim, when hee paſſeth thorough a strange Countrey, hath not his minde troubled with looking or thinking on the goodis and commodities of that Countrey where he is; but ſitting as much thereof, as is necessary for him, all his thoughts are on his owne Country. So ſhould we, when we are in our heathenſtates, in our greatest jollities, in the middeſt of our wealth and abundance of pleaſures, caſt our minds from them, and have our thought even then conuercing in heaven, where is the place of our abode. This is likewife the Apolle exhortation, Philip. 3. 20. *Worldly men make them beliue their god:* that is, drowneth themſelves in carnall pleaſures, ſo far, as they forget any other God, any other heauen. But we muſt not doe to our conuerſation muſt be in heauen, from whence we looke for our Saviour Jesus Christ.

Thirdly, we muſt have a ſerious care and endevour to please God: for al the earth is his, and we are but Journeymen in his fift: therefore as the Pilgrim is ſent to please the Lord of the Countrey, by whome he leaveth them throwen to him: ſo muſt we be to please the Lord; ſeeing as

God ſaith, Levic. 25. 27, *The Land is his, and we are but ſtrangers and ſojourners with him.*

And herunto add a fourth, which is neare a kinne unto it: We muſt cast all our care on God, ſeeing that hee is the Lord of the earth, and wee are but Pilgrims and Sojourners. David ſaith, Psal. 14. 1. *The earth is the Lord's and all that therein is.* The fame David conſeceth, Psalm. 19. 12. *Hee is a stranger before God, and a ſejourer as all his fathers were;* and thereupon defineth Godſelfe: *as hee præter lege non habet erit,* and ſet to keepe fleſche at his tenaces: as though he had fad, inſomuch as Iouam with thee, thou art to hate my compaſſion. For as a Sojourner caues not loues for raving, but depends on them for al thinges wherewith he ſojourneres, for ouer we expell all care on God: for earell farras, he is not Landlord, we are his Farmous and Tresours, we hold the earth from him, by no leafe of yeares, but at his will, and it is leueſus: let us therefore haue care to pleafe this our Landlord, and care for nothing.

Fourthly, we muſt give continual thanks and praife to God for his good blessings we receive in this world: for all are his, and wee are but Strangers. Thus did all Gods Saints in old time: *Iacob, He was ſteſte for the laſt of God's mercies.* But ſpecially there is one memorabile example of David, and the Church in his daies, 1 Chron. 29. 12, 14, 15, 16. When hee had prepared abundancy for the building of the

C. Temple, hee protraſteth himſelfe before God, and in his owne name, and the peoples ſud thus: *Ricches and honour come of thee, therefore our God, wee thank thee, and praife thy gloriuous name, but who am I, and what is my people, that we ſhould offer unto thee for all this? and, indeede, come here we give ſees for wee are strangers before thee, and Iowam, as all our Fathers were.* Thankfulinge beſomall men, ſpecially strangers. Therefore as Pilgrims, doe thankfully accept the favours ſhewed them in a strange Country: ſo muſt we all the building God giues us in this world, where we are but Strangers.

Sixtly and laſtly, we muſt haſten to the kingdome, as a Pilgrim doth to his journyes end, or to his owne Country: and till he can, is alwayes thinking of it, and ſighing after it: ſo muſt we (who are not dwelleres but ſtrangers) in their houſes of clay, long after heauen, and as S. Paul faſt, he did leue reverence from hence, and to dwelle with the Lord. Strangers are not to take ſuch pleaſure in ſurren Countries, as to forget their owne. So Christians muſt not bee in iſi we wil this world, as to forgoe or neglect the world to come. It they doe, they are unwoorthy fit, and ſhew them iſeſpoſers, as Abram ſaith here was: but men in this world, who haue their priuyniabilitie.

In performing theſe fix actions, men toew themselves strangers in this world. And thus muſt we doe, even in the middeſt of all viceroy

prosperite, if we iooke ever to enjoy the glory of a better: And thus doing, we shall be children of faithfull Abraham, who dwelt in the land of Canaan, in a strange Country.
At otherh[er] dwelt in tents.)

The second point for the manner, how Abraham dwelt in Canaan, is, that he built himselfe no houses, nor made Orchards or Gardens, but dwelt in tents or tabernacles; which were such houses as were tilled in warre, and are yet called by the same name, Tents, or Pavillions; whose matter is not wood, nor stone, but cloth, shutes, or skynnes; and are easly rested and soone taken downe: and when a man deparseth, he may carrie his house with him. That Abraham did thus, appears in the Stories written of him. He came to Beitel, and there pitched his tent, Gen. 12. 8. and Gen. 13. 18. he remorded his tent: and 18. 9. being asked where Sarah was, he answered she was within the tent: and these tents are called his place, Genet. 18. 33. and histories. 24. 2. Out of all which places it is plaine, that he dwelt in tents, and that not only at his first comming, when he had not time to build him a house, but even all the dayes of his life after his comming into the land of Canaan.

But why did Abraham dwelle in tents, and not in houses? was it because then there were no houses? not so: For then were cities built even store the flood, Gen. 4. 17. Cain built a Cittie and maruel therfore if there were many after, as Sodome and her sisters. And though it appears not they digged into the earth for natural stony, yet had they bricke, which they made themselves, Gen. 11. 3. and surely the world, which built the huge tower of Babel, Gen. 11. would not sticke to build themselves houses. Nor can it be said, that those cities, Sodome, Gomorrah, and the rest were nothing but a multitude of tents together. For we read, Gen. 19. 3. that Lot dwelinge in Sodome received two Angels into his house; and the 4. wexe, that the Sodomitess came and invynred his house round about to take them thinking they had bene men: and when Lot refusid to deliver them, that they prestid forso upon the bosome to have brokynge the doore: but all this might have bin spared, if he had beene nothing but a tent, which a child may cut in pieces with a knife. It is manifest then, that there were houses in those dayes. Why then did Abraham build none? was it because he was poore and could not? Not so: for contrariwise, Gen. 12. 5. He carried with him from his owne Country, all the substance he possessed. And what was that, is particularized, Gen. 13. 2. He was very rich in castell, in silver, in gold. His riches were both great and of the best. So then he could, but would not. But why would he not? Was it upon a prouid humour, or in a conceited singularitie, because he would not be like other men, but have a singular way of his owne? No: Abraham was none of

those, who allow nothing, but that is done of themselves; and who think nothing good, but be ordinary: for he was an holy man, and famous for his faith. So then none of them were the reasons of this his so doing.

The reasons then why Abraham, and other holy Patriarches, used to dwell in tents, and not to build them houses, were of two sorts, Civil, and Hely.

The Civil or Politike respect that they had wathis;

They holding themselves Gods servants, did depend on his word; and therefore did submit themselves to goe up and downe the world, whithersoever God did call them. Being then to remove every day (they knew not when nor whither) it was therfore both the fifteth, and cheapest, to dwel in tents, which were soon pitched up, and soone taken downe. Neither need it seeme strange that they could live for cold, in those poore thin tents al the yearelong: for the country and climate there was always temperate enough for cold: and rather inclining to too much heat.

The holy or religious respect was this: They held themselves but strangers upon earth, and therefore would not build themselves cities or houses; as looking or caring to live upon earth: but dwelled in tents, as seeming deuout to remoue from the earth to heauen: the sooner the better. And this did the Fathers of the old Testament: not that they thought it unlawfull to build cities, or dwel in houses; but that they might celifice their religion, and expectation of another world, in the midle of that profane age wherein they lived; wherin there were almost none, that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or singular deed of Abraham alone. All holy men in those dayes, dwelt in tents, though then he was King of all the world. And so did Lot also as long as he lived with Abraham: Genet. 13. 5. Lot had sheep and cattell, and tents. And thus they did, because (as the Apostle saith) they had here no enduringe citie, but they sought for one to come, Hebr. 13. 14. And they thought, they ever heard that voice sounding in their ears, Micha. 2. 10. Arise and depart, for this is not your rest.

Contrariwise, the wicked of the world, because they set their rests in this world, and cared for no other: they began pretyly to build them houses, nay cities, (as Cain did even in the beginning) Gen. 4. 17. And the Sodomitess had a citie even walled (as is likely,) for Lot was sitting in the gate of Sodome, when these abominable peoples came to him, Gen. 19. 1. 2. And the Cananites had cities walled exceeding high: (Numb. 13.) But wee finde not, that ever Gods children build them cities, until they came to have a settled Church of their owne. But contrariwise, it is worth obseruing, that God prouid-

them his people, that they shall cease and dwelle in cities which other louers: namely, which were built by worldly men in their land. And thus we see thereafors why Abraham dwelt in tents. Now let us see the rest of 't.

Fist, here we learne *first*, out of the ciuil use of their tents: that is, to iue the blisse, & comforte of christie, as soberly, and sparingly as may be: as to before as little cost as may be of our selves, in such things as *per se* in themselves, namely, meat, drinke, apparel, and houes. For what spent herein, is spent on our selves; and being spent, is gone: therefore the less, the better: alwaies provided there be a diuersitie care had of our healths, and of the credit of the places we hold, and of surmounting to the dutyes of our calling. Which being fullfily provided for, it is a Christian frugallitie to spare, what further may be spared: and he hath the less to answer for, who spendeth the least in superfluitie.

Againe, here we are taught *second*, in the fact which God hath appointed us, and not to strive to fit to climbe to wealth. These holy men can be contente to dwel in tents, and tabernacles, though they might have compaled much more: for they were great and mighty men. Abraham had 13. men, able to beare a townd, in his house daily: and with them and a little more helpe, he overthrew divers Kings, and refuted Lot, Gen. 14. 14. He that durst encounter, and did overcome such an hoste: how many inhabitants of the country, could he have beat out of their houses? And how many tenants could hee have put out of their living? And how much of that country could hee have inclosed to himselfe? Surely, even as much and asmany as he had pleased. Verodeth haue such thing: but contrariwise, confirmyng himselfe to be but a tenant under God, he is content to let evry man fit quietly by him, and himselfe to dwel in tents, rather than to ierach one foot further than God bade him, though hee had beneable.

This checketh the pride, or covetousesse, or ambition, or al: of such as *synge hereto herfe*, Land to Land, Lordshippe into Lordshippe, Towne to Towne; and care not how many mens houses they pull downe to buil one of their owne: nor how many men want land and living, so they haue their parkes, and pastures, gardens, and orchards, and all other delights they can devise. There are to fare from Abraham's minde, who desired only so much land, as his towne might stand on, and might feed his cattell: as they can inclofe and make lverall to themselves, that which in common shoulde bee the living of many soules. But what can befal such men? but that that Esay prophesied unto them, Esa. 5. 8. We haue uno[ur]d[er] that jesus bese to houses, and land to land, till there be no place left for the poore to dwel in.

Thirdly, in that Abraham lived thus, as

ready ever to depart into any other countrey, when God would call him: leuering that true fidelitie never from Gods hand, either in the greatest or least of trialls, but submitteth it selfe wholly to his will, being rebled and concur to suffer all trialls, how great soever, and how many fower God pleash to lay upon a man. Reaso[n] would hee bid, I have left one countrey at Gods word: if I must leave another, then I shall never know an end, nor haue anything certeine to truthe to. But fath me, As I haue left one countrey at Gods calling, upon his word I will leave twenty more. For God hath as good reason to bid me the second time, as the first: and his love cannot fail me: he may kill me, but can never leave me. This pale Abraham faith. And not he alone: for Job, though hee tire out of the violence of his temptation. *The armes of the dimonite are mine, and the vermethe thereof doth drap my spirit, and the terrorance of God doth agift me*. Chap. 6. 4. yet when fauor comes to play his part, hee then proiecth, that *though God bring me into tribula[n]tia in Imande hee shal be his salvation*. Chap. 13. 15. See esebius his faith will lead him from countrey to countrey: and Job will carrie him thorow life and death. And noble David is ney behind for his part: for he will lofe his kinglome, if God will haue it to: 2 Sam. 15. 26. If I falle David sayeth, I haue no delight in these: lo see, I am falle, to see mee (not what I in my resoun could with, but) what seemeth godly in his eyes. Behold now in these holy men, the practice and obediencie of true faith. It preictis not God the infaute how long, or how faire he shal afflicct us: but makes a man refigne up himselfe wholly, his caufes, his livings, his countrey, his kingdom, his life and all, to bee at Gods dispoting. Hee that can doest thus may haue joy in him selfe, as being assuredly one of the children of iustice.

Fourthly, in that Abraham in a strange countrey will not build him an house, but dwel in tents which daily are removable: Here may such men learne, as are travellours, or factors, or foymours in forren countreys, not to hauntem selves too hattily into societie and familiaritie with the people of those countreys where they sojourn. Abraham will not build him a house in a strange countrey, but will dwel in tents, that so he may the easier remoue: even so, let no man fix and fasten himselfe too hattily in a strange countrey, but dwel so, as he may easilly remoue, when hee feeleth good cause.

Fifthly, Abraham who in his owne countrey (it is likely) had his house, in a strange country will have none, but will dwel in tents. His practice must teach us, even so, not to build his houses in this world, where we are strangers, but to set our tent here, and to looke for our breakeketen. Literallie vice are not bound to, else as Abraham did, but myselfe we must do it: the

the state of our bodies here, is but a tent or a tabernacle; the state of our soules in heaven, is a strong house. Wee must therefore say with the Apostle, 2 Cor. 5, 1, 2, *We are willing that this earthly tabernacle were destroyed, and desire to be clothed with our loue which is from heauen.* Carnall and worldly men build their house in this world; that is, have all their care for their body; but if we follow our father Abraham, and cleane our life, and bodies, but as tabernacles prettily to be removed, and build our houses in heaven, then walke wee here in the steps of his faith, after this life shall attaine his reward.

For the ending and knitting up of this point, it may be asked, How this can bee any such commendation to him, that seeing wicked men have used to dwell in tents?

I answer: in every of them, but in two cases: first intime of warre, where armes lying abroad in the fields, or in the siege of cities, must needs lie in tents; and so doe all men Christian or Heathen to this day: seconde, such as kept sheep for their cattle, like them abroad in tents: as is recorded of Ishab, one of *Cains* posterite, Gen. 4, 20, that he was the father of all them that dwelt in tents, and such as have entell. In which words, obserue how their dwelling in tents, and having cattle are put together: And so to the Arabians, great keepers of cattle, doe in *Abrahams* a hot country to this day. So that it is cleare, the wicked dwelle in tents, either for necessarie sake in the war, or else for profit sake with their cattle; but that for no such cause, but for their owne fakes, and because they esteemed themselves *strangers in the world*, it was never found that any ungodly man dwelt in tents all his life: but that it was alwaies practise of holy and faythfull men, until they came to have a settled Church and state of their owne.

And thus much for the manner how *Abraham* dwelt in Canaan, as a stranger: dweling in tents.

Now follow the Persons with whom.

With Isaac and Jacob, heires with him, of the same promise.

The second Circumstance is the Persons with whom: they were *Isaac* and *Jacob*: his sonne and his grandchild. But it may first of all be asked, to what clause is this referred, whether to *Abrahams* dwelling in Canaan, or to his being there a stranger, or to his dwelling in tents. The answer is, to them all three: *He dwelt there with them*, he was a stranger with them, he dwelt in tents with them, and they with him. Now the meaning is, not, that they dwelt together with *Abraham* in the same tents, at the same time, (for *Isaac* was not borne till *Abraham* was an hundred years old, and *Jacob* was but yong when *Abraham* died;) But that the same promise made to *Abraham*, God remouer after them, first to *Isaac*, and then to *Jacob*, which they also believed as *Abraham*

did, and by the power of that faith were content to dwell in tents, as strangers, as he had done before them.

But why doth he name none but *Isaac* and *Jacob*? did no other dwell in tents, and think themselves strangers, but they yes, many others: but these two are named above any other, both for that they were next *Abraham* in time, and in blood, and in faith also; for their faith was so excellent, as God is called the *God of these three men*, more specially than of any other in the world: but in and underthese two, are all other underflowed, who embracing the same promise, did therefore as strangers dwell in tents.

From hence wee learne divers excellent instructions:

Fifth, see here a notable worke of faith; I mean of true faith in the promises of eternal life: namely, that it conformeth the believers one to another, both in the inward disposition of heart, and outward conversation of life. God hath made this promise, *That he so loved the world, that he gave his only begotten sonne, that whosoever believeth in him should not perish, but have eternall life.* Now as this promise is one, so is the faith that apprehends it; and this faith being one, conformeth all that have it, and makes them like one to another in the obedience of Gods Commandments. Think that that the *Holy Ghost* spake, Act. 4, 22. *The heirever were all of one heart, and one soule: and that not one of them, but dwelt in the multitude of them that believed.* And *Ely* prophesie, that in the Kingdome of Christ shall be such uniformity and peace, as that though men in their natures be as contrary one to another, as *sheepe and wolves, hys and kids, young children and serpents*: yet by grace and faith in Christ, they are changed, and all conformed one to another, so as they shal live, and confeare together in the unite of one obedience: Esa. 11, 6, 7.

The Booke of the Psalmes was penned by *David*, *Aiph*, *Moses*, and others, and in several ages and states of the Church, and were appointed to bee sung then, for the present state of the Church in those dayes. It may therefore be demanded: Why then doe we sing them now in our Churches? The answer is: The Church in all ages consist of a number of believers, and the faith is alwaies one, and maketh all that apprehend Gods promises to bee alike to one another in grace, in meditations, in dispositions, in afflictions, in desires, in spirituall wants, in the feeling and use of afflictions, in course and conversation of life, and in performance of duties to God and man: and therefore the same *Psalmes*, *Prayers*, and *Mediations*, are no assisse for the Church in these dayes, and are said and sung with the same use and profit, as to the Church in those dayes when they were first made.

This doctrine hath profitable use:

First, if this bee so, here is confuted the opinion and practice of many, who when they are taught, they ought to doe otherwise, after the examples of holy men in times past: They auer, they were great and glorious men: they may not thinke to bee like them; and their examples are too highmey may admire them, but not follow them. For example, when they are exhorted to walke with God, as *Hezechiah* did, Gen. 14, 24, to refuse the world for Christ, as *Moses* did, Exod. 2, 10, to shew out enemy being in our power, as *David* did, 1 Sam. 24, 5, 6, 7. In Magistracy to be able to say, *Whose Ox or Ass have I taken, or whom have I done wrong to?* as *Samuel* did, 1 Sam. 12, 3. In the Ministry, to follow the zeale, the patience, and the diligence of the holy Ministers of God in old time; they then answere: that they dare not looke at them, and that they may not thinke to bee like them. But let these men know, that if they have the same faith, they have the same confidence; and that as *Isaac* and *Jacob*, though they had not the same measure of faith, that *Abraham* had, yet having the same faith, were therefore willing to dwelle in tents, as hee had done. So, if wee have the same faith that our fathers in times past had; then howevver we cannot match them in holinesse, and in vertues, yet we must seriously labour to belike unto them, and must also practise the same vertues, which they did: for if wee bee *heires with them of the same promise*, we must bee practisers with them in the same obedience.

Secondly, this checketh a great and common prophaneness, which now reigneth amongst us. Weall professe religion; yet come to the practice of religion, the hearing of the word, receiving the holy Sacrement, or prayer, abstaining from foul and common sinnes; let a man bee in any of these more forward than others, then sone are so prophanes, as they flicke not to deuide and reprehens them. But is this to be *heires of one and the same promise*? Let such men therefore know, that we in this age of the Church, are bound to conforme our selves to the holy lives of the Fathers of the old Church, or else wee have not the same faith that they had. Therefore our duty is to strive, and by all meanes we can, to endeavour wher we should come nearest to their faith, to their zeale, and to their obedience. And if any doe it more than wee doe, wee shoud gather honours than reproach unto.

In the next place, observe here the power of a great mans example, how forcible it is; especially to them of the same kindred. *Abraham* a grand-Patriarch, a man of honour, bee conuenient to dwelle in tents, like a stranger in that land which was promised him to be his owne, *Isaac* his sonne followed him, and doth so also. *Jacob* his grand-childre comes after, and bee walketh in their steps. Let this teach all superiors (be they Parents, Magistrates,

or Ministers) to looke to their wayes: for the higher they be, the more are they followed either in good or evill. Wee see in Courts, in Parishes, doe, they are imitated; and any faith on they like wo or put in practice (hee it never so strang,) is followed of ali men. And here we see, if *Abraham* will dwell in no houle, but in tents, *Isaac* and *Jacob* will doe so after him.

Thirdly, observe how these three holy men are called *heires of the Promise*; and they are called in regard of God. Who as hee made the promise to *Abraham*, to he renewed it to them both severally; and withall, gave them by acto apprehend it, and to shew the obediencie of their faith, as *Abraham* did.

But it is very notable, that they are called *heires of the Land, but of the Promise*; for they enjoyed not the land, but the promise, and their seed did afterwards enjoy the land felte. Wherin appears the excellency of their faith: For they who thus bethidely believed, and thus patiently and constantly obeyed God in all duties of holy obedience, having but *bare promises*, how excellent and eminent would their faith and obedience have beene, had they bee partakers of the blessings *themselves*? And here also must wee leare our dutys. For in greater matters than the land of Canaan, we enjoy the things, whereas they had but the promises: as namely, the *incarnation* of the *Maschi*, and the calling of the *Gentiles*; these two great and grand mercies, were looked for by them, but enjoyed by us; they had the promises, but wee the performance. Therefore if our obedience, and patience, and other vertues, be behind theirs, our condemnation must needs bee to much the deeper.

Much more is to be said of *Isaac* and *Jacob* faith; but they have severall examples for them-selves.

It followeth,
For he looked for a City having a foundation, whose maker and builder is God.

Thus we see the fact of *Abrahams* faith: now followeth the reason that moved him to live in the land of Canaan, as a stranger, and in tents. And the reason is, because hee looked for a *City, &c.* that is, for everlasting life in heaven. This is the substance of the reason; and then that life everlasting, is further described in divers particulars: so that these two things are contained in this verse.

1. Generally the state of the reason, shewing the height and eminency of *Abrahams* faith: *hee looked for everlasting life.*

2. A particular description of that life eternall.

In the general state of the reason, many wondrous powers are to be considered:

Fifth, in the very contection, and bearing of the reason, obserue how *Abraham* therefor liveth as a stranger, patiently in that countrey

which

which washis owne, because he looked for heaven after this life. Hence we learne, That hope to winne heaven, worketh patience and contentment in all estates and conditions of life. I thus reaoneth the holy Ghost here; *Abraham* was content to live no city, but in rents, as a stranger; for he looked for a better city in heaven. So the Disciples, grieved at Christ's departure from them, hee strengtheneth them with this consolation, *In my fathers house are glorious mansions, I go to prepare a place for you,* John 14:2.

The use of this doctrine is necessary for these our daies, wherein are many that will say confidently they looke to bee saved, and hope for heaven: but let any man injury them, or crosse them in the least meate, they breake out into anger and impatience, yea, often into swearing and blaspheming of God's name. Or if God lay his heavy hand on them or theirs, then instantly they runto wizards, and wif-men, that is, even to the bottome of hell for helpe. Thele and all such, doe souly deceyve themselves; for if they truly hoped for that city which is in heaven, a small crosse in this world could much trouble them: nor any fo greate, to drive them into that disquietnesse, as by their oaths they shold rend heaven and earth; and as it were confound God and all his creatures. Or if they truly persuaded themselves that God would give them heaven at their end; they would be afraid, and ashamed to run to the devill before God's hand from them; for affirmdly that man cares not what God laieh on him in this life, who is persuaded that after this life God will *not* be his *heaven*.

Secondly, this doctrine gives us a worthy direction for comfort under the croffe. For if *Abraham* bore all this patiently, because hee looked for heaven; then it must teach us, that when God laith any croffe on us, if we would have the bitternesse thereofallayed, wee must not looke on it with both our eyes, but with one eye on the croffe, and with the other on the City prepared for us in heaven; where is no croffe, no wee, no sorrow, nor misery: but where God himselfe will wipe away all teares from our eyes. There can bee no affliction so bitter but his meditation will mitigate it, and yeeld comfort and contentment in the sharpe pangs thereto.

In the second place, *Abraham* waiting for heaven, when hee founoured on the earth, giveth us an excellent patterne of Christian life. Whilste we are on earth, wee must wait for heaven, and looke, and long after it; there must our joy, and our expectations be. So teacheth the Apostle, Col. 3:1. *If as yet with Christ, seek yet the things that are above, And Phil. 3: 20. We must have our conversation in heaven, though wee live on earth.* How this may bee, cannot be better exprest, than by a comparison:

A merchant that is a free-man in London, and there hath wife, children and living; tra-

velleth as a Merchant into Turkie, or Barbary, or Spaine; there he liveth, there is his body, but all his thoughts, and desires of his heart, are at home: and all his care there, is to maintaine his good estate at home: and all the hazard of his life and goods, are to preserue, and helpe his estate thare. So wee in this world, are but *strangers*; but wee are *freemen in heaven*: therefore our thoughts must bee there, and all our carees here should he nothing, but how to procur a faire and good estate in heaven. This if we deiferiously intend, and careifullly endeavour, then we are good children of *Abraham* our father; and thus doing, *we have our conversation in heaven*, though wee live on earth. And this wee should doe the rather, because generally the world is ful of such men; who(as the same place faith) *doe minde nothing but earthly things*. Now it is an hard thing for a man to be unlike the world, and to refit multitudes, and general examples: but we must still remember we are *Abrahams children*, and children must labour to be like their father, and not the common multitudes: and it must more move a good childe, what his father alone doth, than what is done by many other.

Thirdly, let us obserue, how God promising *Abraham* only the Land of Canaan, that is, a temporal inheritance; he lookes further, for a *City in heaven*. This he did out of his faith: for he knowing that Canaan was but a type of heaven, before in consideration of the earthly Canaan, he arofe to a consideration of the heavenly: and in the promise of the earthly apprehended the heavenly. This is the true and Christiane rule of all Gods blessings, given in this life: in them to behold better things laid up in heaven, and shadowed in the other. Men use for theirire spectacles in reading: but they take no pleasure in looking upon them, but at other things, by and thorow them: So should Christians, through all temporal blessings, looke at *spirituall* and *eternall*, which are promised and shadowed under the *temporal*. Thus doth Christ himselfe teach us, in the very order of the *Lords prayer*: directing us to pray for *temporal* blessings first, in the fourth petition; and then for *eternal*, in the fifth and sixth: as though that the one were introductions and passages to the other. And this made the prophete so ordinarily cover spiritual blessings under temporal, & put temporal deliverances for spiritual, and contiuall oftentimes one for another: because that the holy men of the old Church, did never rest in view of any temporal promise or blessing, but ascended to contemplation of the higher things in them. How pitiful then is the practice of worldly men: who use Gods blessings so, as they daily abuse and pervert them: using meat to glotony, rayment to pride, lespling to vaine glory, speech to flattery, wirtu to deceit, authorite to revenge, callings to oppression: where as they are all given to bee helpe in Gods service, and furtherances in religion, and meane

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to helpe us towards heaven. These men looke at Gods gifts, with the eye of *rester*, and not further; but if they looked at them, with the eye of faith, as *Abraham* did; it would teach them to make a heavenly and spirituall use of them, as he did.

Lastly, in the general state of the reaon, and of *Abrahams* practise, observe how he having promise of Canaan, *wanted for heaven*. Now no man waiteth for anything, but that which he hath hope of; nor hope truly and properly, for anything, but that which he hath assurance of: for *hope maketh not ashamed*, Rom. 5: 5. Nor worldly hope, for that had deceived no more than ever trifled it: but *hope to God* never deceived man; nor went any way disappointed, that hoped in God. Therefore here it is apparent, that hope of heaven goeth with assurance; and this assurance must be particuler to the believer, as the beliefe and faith is.

But the *Papis* say, This is indeed of *Abraham*; he had not only *hope*, but full *assurance*; but that came by extraordinary revelation: So that this is a rare example, and his particular revelation, is no general warrant to us.

We answer from S. Paul, (Rom. 4: 11.) that *Abraham* is the father of *the faithful*; and that his faith is a patterne for all Christians to follow: for else, why doth the Apostle so fare entoll, and set forth that faith of his, above 3000 years after his death; shall it be *only* for his commendation, and not for our imitation also? Therefore every man that will walke in the steps of *Abraham*, may come with him to that meate of *faith*; that he may wait for heaven, with assurance to enjoy it.

Now let us come to the particular description of that heaven, which *Abraham* thus waited for.

A City having a foundation, whose maker and builder is God.

The description hath three parts:

1. It is said to be a *City*.
2. That hath a *foundation*.
3. That *God made an arke* it.

For the first:

Abraham by his faith waited for *heaven*: But for which? For there are three heavens, or differences of heaven in the Scripture.

The first, that wherein we live and breathe, birds flye, and clouds move.

The second, that wherein the starnes are.

The third, that, that is above them both, and is invisible; the seat of Gods glory, where God reveleth his Majesty in special manner to men and Angels. *This heaven Abraham waited for*. For as for the first, he lived in it: And for the second, he knew it was well meet men, for it credibly thought, he was a notable Astronomer. So that it was the third heaven, he waited for: which he knew this world could not give him; and therefore expected it in another.

Secondly, this may teach *Citizens*, in the great, populous, and pompos cities of this world, to shew alio to be *Citizens in heaven*; for that is a *city* alio, and the best on earth; but shadowes of it. And it may shame them that are drawn down in the pleasures and delites of *earthly cities*, and care not, nor looke after the *city of the living God*, the *heavenly terra*.

Now, the seauen which was *Abrahams* hope, is called *a City*.

A *City* properly is a place for the habitation of men, compifted with walls, and distinguished by streets and houles. Now propery heaven (or the estate of holy men in heaven) is not a *City*; but as else where in the Scripture, it is called a *House*, a *Tower*, a *Temple*, a *Heir*, *inheritance*, a *kingdome*. So is it here called a *city*; namely, for the reallme it hath betweene, which consisteth specially in *temperance*:

1. A *City* hath many *houses*, greater, lesser, and for all sorts. So in heaven alio, there are *many mansions*, John 14: 2. places of glory for all men: none need to feare that hee shall not have fullnesse of joy, and perfect happiness.

2. A *City* is built, and at first was

to thisend; that many citizens might live together in concord and amitie. So the *kingdome of heaven* is an *heavenly city*, where the *Saints of God* shall live in perfect peace and love, with fullnesse of joy every one in himselfe, and each one in another.

3. The goodness or excellency of a *City* consisteth in this, to have godly lawes, godly Magistratesto execute them, and godly people performing subjection and obedience. Therefore the *kingdome of heaven* is a most perfect *City*, wherein Gods lawes are the only lawes, and they shall be written in mens hearts; where each one is a sufficient goverour of himselfe, and yetall subject to God; and their God unto them all in all.

4. A *City* is a place, where generally are all necessities and comforst for mans life: one part of the country hath this commodity, another that; but in the city are all, either brought into it, or of it selfe. So in heaven are all parts of perfection, and all complements of happiness, to make the state of Gods children there infinitely blifed.

Such a glorious place is the *City* that was *Abrahams* hope.

Now for the *use* thereof.

Fifth, is heaven such a *City*? Here is a notable comfort to the poore and plaine countryman, who lives in the simplicite of the countrey life, tillling the ground, or keeping cattell; and it may bee, never saw, or (farre the least) never tastt of the pleasure and delights of *cityes*: If hee leue *God*, and keape a good confidence, here is his *heavenly city*; he shal be citizen in the high and heavenly *Jerusalem*: *that city* which was the hope of the holy men of *God* in all ages.

Secondly, this may teach *Citizens*, in the great, populous, and pompos cities of this world, to shew alio to be *Citizens in heaven*; for that is a *city* alio, and the best on earth; but shadowes of it. And it may shame them that are drawn down in the pleasures and delites of *earthly cities*, and care not, nor looke after the *city of the living God*, the *heavenly terra*.

Cor. as it is called, Heb. 12. 22. But also, it comes they care not for this world; for where fecundity, wantonness, pride, &c. & professions so common, as in these great cities? And as in the Apostles times, the country to was *Jerusalem*, was more zealous and religious, than the rich and stately city of *Thebes*. *Apol.* Acts 17. 1. 1. So it is generally to this day, especially in such places in the country, where teaching and knowledge lies. But let such enter know, that as they have better means and more comforts, and their very nature should put them in mind, and make them to love with heaven; so they shall receive greater damnation.

Lately, *Cities* are places of fideicomis, and all such great places have some notable privileges; therefore men defer to live in such places as is to be seen in *London*, *Rome*, *Venice*, &c. even the greatest persons will be content to be of them, and many seek it, and pay dear for it; or at least, worke a long time for it.

But heaven is the *City* of *God*, i.e. the perfection of beauty and true happiness; thereof, he let every one, that defiles either honour or happiness, labour and strive to be a *freeman* of heaven, and never rest till he know he be. And let those that live in cities, when they are admitted freemen (as daily fons are,) remember what a blessedness it will be, if they can be admitted freemen of the glorious *City* which is above; and how little that shall availe them, if they want this, which wast the hope and joy of *Abraham*, and all holy men.

To goe further: this City which *Abrahams* fath wanted for, is described by two points:

1. That *it hath a foundation*.
2. That *the maker and builder was God*.

For the first, heavenly *Jerusalem* hath a foundation, such a one, as no city in this world hath: and by this phrase, the holy Ghost intimates unto us, what be the properties of heaven; which be two:

1. The state of heaven is *unchangeable*.
2. *Everlasting* and eternal.

First, the state of the Elect in heaven, and their glory there, is not subject to corruption, or the least alteration; as appeareth in that notable and lofty description of the heavenly *Jerusalem*, Apoc. 21. 14. and from the 10. vers. to the 21. *Ile* hath a great wall and high, twelve gates, made of *Agate* for porters: And the wall had twelve foundations, of twelve sorts of most excellent precious stones: and the wall is *gold*, was *lapis lazuli*, and the *cypre* gold, like *chrysaff*. The state of it is shadowed by precious stones, and gold; to signify, as well the durability, as the excellency thereof. And in the 5. Psal. 1. it is called the *mountaine of Gods substance*; this not hardly removed, and therefore David saith, that *Moun Zion cannot be removed*, but *remained for ever*. Psalm. 125. 1. Now, if that bee true of *Moun Zion*, in this world; which must needs be taken either literally, for

the state of the visible Church, which cannot be utterly overthrown: or *mystically*, for the state of Gods grace, which in this world can not totally & finally be lost; i.e. if this Mount Zion standeth fast, and cannot bee removed; how much more true is it, of the state of glory in heaven, and of the triumphant Church, and of heavenly Zion; that it is so unchangeable, so durable, so unremoveable, that it cannot bee shaken, but standeth fast for ever. And in this respect, well may the Apostle say here, *It hath a foundation*; which the holy Ghost in the Revision faith, *to have sweete foundations*.

Secondly, the state of the Elect in heaven, is not only sure, but *everlasting*; that is, without end: Psalm. 37. 18. *The inheritance of holy men is perpetuall*, and therefore Saint Peter 1. 4. faith, that the inheritance reserved in heaven for us is *immortal, and not fading away*. It *fades not away*; there is the *unchangeable*; it is *immortal*; there is the *eternity* of it. And this is meant, by *having a foundation* for in this world, so much the longer doth any thing endure, as the *foundation* is stronger. Therefore seeing the heavenly city hath such a *foundation*, no marvell though it endure for ever.

Now putteth two together, and they shew the perfect excellency of that city, which is both *unchangeable* and *eternal*. Where wee learn, the great difference bewixt the state of that world, and this present world wherein wee live in the body. For what is there in this world to excellent, so pretious, so costly, so artificial; but is subject both to *deterioration*, and in the end to *diffusion*? The longest day hath his night; and the longest life endeth in death, after many miseries, and sufferings: the longest Empires, and mightiest Monarchies, had their period, after many mutations: the statelyst and strongest cities, ended in ruine, after many civil broyles, massacres, and other miseries. So that no glory, no strength, no happiness, nothing at all is there in this world, that is either *constant* or *perpetuall*, but subject to utter dissolution in the end: and in the mean time, to pitiful alterations. So weake a *foundation* hath this world, and the best things in it. But contrariwise, the glory of heaven hath such a *foundation*, as it is both *unchangeable* and *eternal*.

The consideration of this difference, hath manifold and profitable use: First, wee may see how reasonable the counsell of the Apostle is, 1 Tim. 6. 17. *Charge them that are rich in this world, that they bee not high minded, and that no their trust in uncertaine riches, but in the living God*. For what a misery and vanity is it, to trust in that which is uncertaine, and therefore will deceive them? The Apostle tells them what to doe; namely, *Do good, and be rich in good works, and bee ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternal life*: that is, that they loe spend their riches in holiness and charite, that they may in the end

attaine heaven, which is the *City that hath a foundation*: and who would not spend riches which are so uncertaine, for heaven, which is so certaine a glory?

Secondly, this must teach us to follow the counsell of Christ Jesus, Matth. 6. 19. 20. *Lay not up for your selfe treasures on earth, where moth and cancer corrupt, and theives steale: but in heaven, where is neither cancer, moth, theives, nor any other corruption*. Every man naturally must have his *treasure*, and that is whereto he fets his heart; now that is unworthy of a mans heart, which will be lost when we know not how soon. But let us make *heaven our treasure*, the glory whereof is both eternall and unchangeable.

Again, seeing nothing here is certaine, we must learne to keepe sound comfort, where it may bee had. Seeke it in this world, and it will faile us; but seek it in the sincere worship of God, and that will minister such comfort in this life, and such glory in heaven, *as hath a foundation*, and will never faile us.

Further, this must put us in minde of the holy Kings aduise; which is, to *remember our Creator in the daies of our youth*, Ecclef. 12. 1. Seeing this world is so uncertaine, and our life hath to weake a *foundation*, as wee are not sure to live to come to old age: every man therefore is to hearre the conclusion of all; which is, to feare God, and keepe his commandments: and this, the sooner the better. For cleare, for a little foolish and vaine pleasure, transitory, and which hath no *foundation*; we shall venture the losynge of that glorious city, which hath a *sure foundation*.

It followeth in the description;

Whose maker and builder is God.

The second point in the description of this city is, that *God was the maker, builder, or author of it*. These two words are both one, and therefore it is a needless labour of some that would distinguish betwixt them: for the meaning is, *God made it*, that is, prepared the glory of heaven, and *built it*; as though he shold say, Heavenly *Jerusalem* is a glorious city: and no marvell though it bee so, for *God made it*. And if you will think that being a city, it must be *built*, he it so; for *God is the builder of it*.

This doctrine is evident in the Scriptures, Psal. 136. 5. *God by his wisdome made the Heavens*. And here is another maine difference betwixt this world, and the glory of heaven: The *Cities* of this world, were built by man, but Heaven by *God himselfe*. The art and skill of men built the cities of the earth, and sometime the coveteousse, or other corruption of man, as is manifest in the beginning for *Cain*, a coveteous, cruel, and ambitious man, built the first city in the world: but holy and good men, have no the honour to be *builders of this city*: No, they are *Creatours* of it, but *God only is the author and builder of it*.

No man may doubt herof, because this third heaven is invisible; for the Angels also are invisible, and yet Gods creatures. Beside our Creed teacheth, that *God is Creator of althings visible and invisible*.

If wee doubt why God made it, seeing he made all things for man, and man in this world hath no sight nor use of it. The answere is, God made it for two ends.

First, to bee his owne glorious palace, (not wherein he would continue his being, or his presence, but) wherein he would make his glory most apparent; and wherein his glory should in a fowle dwell. In which regards, it is called *his throne*, Esa. 66. And in our Lords prayer we say by Christis owne teaching, that *God our father is in heaven*. Therefore as Princes build themselves palaces, to shew their power and puissance, and to magnifie themselves, and to bee fit habitations for their greatness; So God made the third heaven to bee *the throne of his glory*.

Secondly, he had also a respect herein to his creatures: for he made that heaven, wherein to revele his Majestie and glory to his reasonable creatures, *Angels and Men*: and (by shewing them his glory) to glorifie them. *In his Gods presence is the fulnesse of joy*, Psalm 16. ultime. And in this sente is it true, that *God made all things for man (as man for himselfe)*: namely, all things, either for his soule, or body, or both; either for his use in this life, or in the other. And so the third heaven was made for man's use, not in this life, but in the life to come; for his soule until the last Judgement; and after that, for both soule and body.

Hence we learn divers intuitions:

First, in that the third heaven, which never was seene with the eye of man, is here positively affirmed to bee *made by God*: We learn, that therefore it is one of Gods creatures; and not eternall, as some hold, and goe about to prove thus: *God is eternall*; but he must bee in some place: and heaven is the seat and place of God; therefore it is coeternal with God. But I answer, from Gods word; that though heaven be the seat, and thronne of Gods glory, and where hee manifisteth, and magnifieth his glory; yet is it not the place of *his substance and being*, forthat it is infinite, and incomprehensible: and it is against the Christian faith, to imagine the God-head to bee comprehended or contained in any place. 1 King. 8.27. *The heavens, yes, the heavens of heavens cannot comprehend thee, O Lord, how much more nable is this house that I have built?*

Nor is it materiall, that wee know not on what day it was created; for it is not named amongst the works of the creation. For the fame is true of the Angels *also*: and it pleased Gods wisdome, for speciall cause, to name no creatures particularly in the creation, but *visible*; whereas we know both from our Creed, and Gods word it selfe, that he is the creator of

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all things both *visible* and *invisible*. Therefore though wee know not what day the third heaven was made ; yet is it sufficient, that here is said, *It was made and built by God himselfe.* Whereupon it necessarily followeth, it is a creature, and not coeternall with the God-head.

Secondly, here appears the weakness of one of the commoner arguments, used for the defence of the *Ubiquity* and *Consubstantiation* of Christ (say they) present bodily in the Eucharist, and they prove it thus : Christ is in heaven, and he is God ; but heaven is every where; for God is every where, and where God is, there heaven is : (as where the King is, there the Court is.) Therefore Christ may be in the Sacrament, and yet bee in heaven notwithstanding.

In answer, the ground is false : *Heaven* is not every where, for then it is in *Hell* : which to affirme, is absurdity, confusio[n], and impiety. Indeed Gods presence is every where ; and where his presence is, there is his power : as where the Kings presence is, there is also his power and authority ; and where he is, the court is. But if you take the Court, for some one of his chief houses, then the saying is not true. But contrariwise, as the Kings power is, wherever his presence is ; and yet mee may have one house more sumptuous, and magnificient than all the rest, which may be called his Court, by an excellency above other ; and the Court is not always where the King is, but in some set and certane place, and not removable :

So Gods power and glory is every where, and yet his most glorious Court, the *throne*, is not every where, but in his hasted and appointed place, where Gods glory shineth more than in any other place.

Againe, if heaven properly taken, be every where, then it is *God* himselfe ; for that is every where, must needs be deified ; and indeed some, to maintaine this opinion, have faldie little leesse. But if the holy Ghost may moderate this disputation, he plainly tells us here, *That God is the maker and builder of it.* Therefore assuredly it is not God, but one of Gods creatures.

Thirdly and lastly, let us observe the description of heaven, included in these two words, *maker* and *builder*. *God made it*, that is, it is one of his creatures ; he made it as well as the rest : and he *built* it, that is, (as the Word signifieth) made it with art ; or he befflowed skill and widsome unto it. For though we may not imagine any substantiall difference betwixt these two words, for matter ; yet in signification they differ : and so farre wee are to obserue it.

Here then we leare, that the third *Heaven* is like a piece of worke, wherein an excellent workeman hath spent his art, and shewed his skill ; that is, that the highest heaven is a most glorious place, and surpaseth all other crea-

Atures of God in glory and excellency, so faire as therein shineth the glory, skill, and widsome of the Creator, more than in any other creature. In which regard, it is no marvell though the holy Ghost say in another place, *That the eye hath not seen, nor the ear heard, nor man's heart conceived, what God hath there prepared for them that love him.* 1 Cor. 2. 9. And S. Paul himselfe, though he had the honour to be taken up into this third heaven, and to see and hear the glory which is there ; yet afterwardes could not he expresse the glory he had seen. And this was figured in the *Temple of Jerusalem*, which was the miroir, and beauty of the world : for the building wherof, God both chose the skillfull men, and induced them also with extraordinary gifts : namely, *Bезалеїл* and *Ахубін*. Now, as therby that *Temple* was the most excellent peice of worke that ever was in this world, made by man ; so the highest heaven (which was mystically prefigured in *Salmons Temple*) is the most excellent of all the workes of God.

The use of this doctrine is not to bee omitted. **F**ifth, if that bee so excellent and glorious a place, we must all labour to come thither ; for above all things, it seemes worthy to be sought for. People come out of all places of the countrey, to dwell in great townes, and rich cities ; and men labour to bee free-men there, and to have their children free in them : and even the greatest men, will have their houles either in, or neare them ; that so, though they will not always dwell in them, yet they may sojourn in them at their pleasures now and then. And why all this ? but because, first, they are places beautifull, and many wayes pleasant to the eye. Secondly, full, and frequented with the best company. Thirdly, replenished with abundance of all things needfull for mans life, for necessity, comfort, and delight. Fourthly, they enjoy many privileges and freedoms. And lastly, all this is most true of such cities, where the King keeps his Court.

If this be so, then how is heaven to be sought for ? Behold here a goodly city, a city of God, (whereof *London*, *Paris*, *Rome*, *Venice*, *any Jerusalem*, are scarce shadowes) the true *Jerusalem*, the joy of the whole earth : nay, the joy of the world, and the glory of all Gods creatures, made immediately with the hand, and built with the skill and cunning of God himselfe. The Princes of the world, and even of Rome it selfe, wondered at the beauty, and were amazed at the magnificence of *Jerusalem* and the *Temple*, and yet it was but a type and figure hereof. For that had indeed the glory of the world upon her : but the new *Jerusalem* hath the *glory of God upon her*. Rev. 21.4.

Shall wee then feele to dwell in the cities of this world, and not labour to come to heaven ? Are they any way excellent, wherein heaven is not much more to be desired ? Are they bea-

tiful, and is not it the beautie of the world ? Read the 21 chap of the Reve, and suppose that the beauty of it were but outward, and worldly and sensible to humane capacite ; yet is it farre more excellent, than everany was in this world.

And is not there the company of the deities, of Christ's humanity, of the holy Angels, and all good men ? And is not there abundance of whatsoever belongeth to perfect happynesse ? And is not there freedome from the devil, sinne, and death ? And is it not the Court of God, the King of glorie ? Then why doe we not figh and groane, and long to bee free-men of this glorius citie ? And though wee cannot come to it, as long as wee live in this world ; yet why doe we not strive to come as neare it as may be ? In this world, when a man cannot dwell in the heart of a *Citie*, yet he will rather dwell in the *suburbs*, than he will not bee neare it ; and bearing there, he knowes he can fonde step into the citie. So let us in this life come as neare heaven as we may ; let us get into the *suburbs* and dwel there.

The *suburbs* of heaven is Gods true Church on earth, where his Word is freely knowne and preached, and his holy Sacraments administered, and therein God truly served. Let us dedicate our selves to this Church, and live according to the holy lawes thereof. This is the *suburbs* of heaven ; so shall wee be ready to enter into the glorius citie, felte, when the Lord calls us.

And as this is for *our selves* ; so if we love our *children*, or care for their advancement, let us make them free-men of that citie, whose maker and builder is God : So shall we be sure to have comfort and joy of thembere, and with them in heaven. But if we will have them free-men in heaven, we must make them Gods apprenticeses on earth : they must serve our their time, else they get no freedome. This time, is all their life. Men are deceived that let their children be the *devils slaves* here, and think to have them free in heaven : let us then bide our children pretties to God, that is, make them his servants here : then afflyed, as in their repentance and regeneration here, they are borne free-men of heaven : so after this life they shall enjoy the freedoms and privileges of the heavenly citie, which was made and built by the wifewme of God.

Lastly, here we see how true it is that David teacheth, Psal. 13.4. *No wise person can come to heaven.* And no marvell : for if men thus and thus defamed, cannot be free-men in the *Cities*, on earth limit by men, is it likeli that finners, and profane men, that care not for repentance, and regeneration, (for they bee the vniem) shall be admittid into that citie, whose maker and builder is God ? It is the holy citie, no uncleane thing can enter into it. Rev. 21.1. It is Gods holy mountaine, how that ungodlynesse ascend therin ? Psal. 15. 1. It is the new *Jerusalem*, how farr the old man, that is sinfull

corruption, get into it ? We and therefore cast off the old man with his lusts, and be renewed in holiness : we must become penitent intercessors for our lives sake, and new men for heresies ; or else let us not booke to have any partie in heaven.

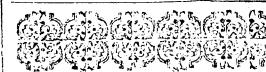
And good reason, for *God is the maker and builder of it* : But he is not the maker of sinne, but the Devil, and our selves brought it out : and thinke we the Devils worke shall come in heaven ? or that God will build a house for the devils slaves to dwell in ? let us not be deceived : but contrariwise, grace and holiness is Gods worke : as our soules and bodies were the worke of his hands, so our regeneration is much more the worke of his owne power and metey. That man therefore who can say, God as once he made me a man, so he hath againe made and built me a new man, and a new creature ; that man is he, that shall be an inhabitant in that heavenly citie, *whose maker and builder is the same God.*

In this holy way of faith and repentance did the holy Fathers walke to the citie : as David faith, in the name of them all, *This will I make for thee in holiness.*

And thus doubtless did the holy patriarch Abraham, who as he was the Father of our faith, so was he alio a patterne of repentance and holy life : and in that holiness he waited for this city that hath a foundation, whose maker and builder is God.

Hitherto we have heard the holy practice of Abrahams faith, in two examples.

There is much more spoken of the excellency of his faith : but by the way, the holy Ghost interlaceth a worthy example, even of a womans faith : namely, Sarah his wife. The fifth example in the order of the whole, followeth in the words of the two next verdes.



SARAH'S FAITH.

VERSE 11.

By faith, even Sarah also received strength to conceive seed, and was delivered of a child, when she was past age, because she judged him faithful which had promised.

Exe to *Sar. 11.11.* who is called the *fairest of our faith*, or of faithful men, folowing *Nah. 1.1.* who was also mystically the mother of *believe-*

next to the husband followeth the wife : nay, Abraham's faith is commended, both before her, and after her ; and hers incloed in the imit.

By the way here observe, how God honours holy matier, and oblivies the decomm, and dignitie of it : He not only allowes, or commands the faith of Abel, who it may be was unmarried ; but as we see, of married men also. And it is worthy our observation, that of all these within the holy Ghost here records for their faith and holiness, they were all married, except Abel ; of whom, it is not certaine whether hee were or no.

It appears therefore, that God as he ordinated holy mariage, so he alwaies honored it, both with his grace on earth, and his glorie in heaven as well; if not better, than any other state of life. They therefore doe spit in the face of God himselfe, who any way disgrace it, and they especially who lowe nomination, or aduertisement, in any sort of men, rather than it, as some Papists doe. But here we may obserue further, how God maintains the dignite and decorum of it : hee placeth Abraham and Sarah together, and puts none betwix them, to shew the inseparable unite, that is to be betwix them : so farre, as that even in stonye, they are to bee set together ; and how heinous their presumptions, that dare any way attempt to separate or part that unite.

Hee placeth Abraham first, to shew the dignite and preemience of the man, whom for her saine God hath chosen her ; not only for her head, but for her guide and governour : and to teach the man, that he, and his example should be fift, and should be a light unto her ; to shew them who come behinde their wives faith and holiness. Hee placeth Abraham both afore and after her, and her in the midde ; to teach her, that her glorie and honour, every way, is in the vertue and worthinesse of her husband ; her head under God : who is to goe before her, to give her good example : and to come after, to oversee her courses ; and on all tides, to be a sheler and defence unto her.

These things may not unifly bee noted in this contextio : Now let us come to the words, wherein are these points ;

1. Who believed : Even Sarah.
2. What shee believed : Gods promise to bear Iсаac.
3. The impediments of her faith which were two : 1. Her age.
2. Her barrennesse.

4. The effects of this her faith : which were three,

1. Thereby she conceived seed.
2. Brought forth Iсаac.

3. Had a great issue and posterity by him.
4. The ground of her faith shee judged him full which he had promised.

All these are laid down in this v. or the next. The first point is, the person, of whom this

storie is : Sarah a woman ; even shee believed. We have heard some examples of notable men ; but behold here, a woman chronicled for her faith, and holy obedience, as well as men.

Where we leare, that faying faith, and consequently salvation it selfe, is not proper to one sex, but to both ; man and woman. The woman indeed was the first that brought in sinne ; and being deceived her selfe by the Devil, the deceiving man. In which sense the Apolice faith, 1 Tim. 2. 14. *The man was not deceived, but the woman, and shee was in the transgression.* And for that cause, grievous calamities, and much bitternesse, was laid upon that sex, in bearing, and bringing up children, and in subjection. In which regards they mighte thinke themselves forsaken of God, for their fault. For the preventing whereof, the Apolice here, or rather the holy Ghost by him teacheth us, that true faith and salvation by the Messiah, belongeth to Sarah as well as Abraham ; to women, as well as to men. And Saint Peter also most plainly (1 Pet. 3. 7.) teacheth us, that *they are bairnes together with their husbands, of the grace of life.*

The use whereof, as it discovereth the monstrous and unnatural madnesse of some men, who haue callid into question the possibility of their salvation ; yea, some, whether they haue soules or no : so it giveth encouragement to women, to seve that God in zeale and sincerie, which hath been so mercifull unto their sin : and who, though he hath subjeceted them in body unto their husbands, yet hath made their soules partakers with them, of the same hope of immortall life.

Yet wittall we may observe, how few the holy Ghost here recordeth, namely, but one or two women, amongst many men. For to it hath beene in all ages, those that haue beeene good, were excellent ; but they were few in comparison of men : which, as it is the more commendation to them that are good, so it must stirre up all women professeing religion, to labour in the imitation of the faith of their grandmother Sarah ; that so they may bee some of thone few.

But let us enter into further, and more particular consideration, who this Sarah was ; especially seeing since is the only woman of the Jewes nation, whose faith is here remembred.

Shee was the wife of Abraham, the grand Patriarch of the age betwix the Flood, and the giving of the Law. And of her we reade this storie amongst other, Gen. 18. 13. God by his Angell appearing to her husband and her, made a promise, that within the yeare they should haue a sonne : both heard it, and both laughted to hear it : Abraham in joy and admiration, and therefore was not reproved : shee in doubtfullnesse, and a conceit of almost impossibilitie, and was for it sharply reproved of the Angel. Yet behold this Sarah, that even

now

now laughted to hear such a promise, as being a fond conceit, and mere impossibilitie : yet afterward believed, and in so good a measure, as her faith is here registred to all posterities.

In her example, we may learne a good lesson. It was a bad thing in Sarah to laugh at Gods Word, though it seemed never so high above her conceit : but it was good and commendable, that the corrected her faine, and taught her amendment by believing. We all follow Marys fault, but few her reparation. Many in our Churche are mockers of religion, and of the Ministers and profisors thereof ; and all religion that standeth not with their humours, is no more regarded of them, than toyes or deviles ; and they are counted tooles or hypocrites that think otherwise. But alas, these men know not howe a sinne they commit, while they laugh at Gods Word. For if her fault was such, who laughed at that that seemed to her almost impossible, and yet without any profaneness ; what shall become of them, that out of their carnalitie, and fleshly profauente, do make but a sport at Gods ordinances, promises, and commandements ; and at all religion, more than serveth their owne turne ? Let such men be warned, to cease mocking, and lay aside reviling of others, and begin soberly and seriously to believe ; else they will find it sharpe kicking against the prickke, and dangerous playing with edge-tooles.

Furthermore, Sarah that laughed in doubting, yet (withall) believed. This teacheth us, that true faith is joyed alwaies with doubting in all Gods children. If any object, that followeth not here : for the first auctor, and then believed ; when he doubted the believed not, and when he believed, shee doubted not.

I answer : It is not so, but the contrarie, as I will prove. For Sarah was no Infidell, utterly to denie and gainsay Gods Word, when shee heard it : but only finding it in all reason impossible, shee therefore pretely yielded not to it, but laughted at it as a matter past ordinary course, yet withall shee regarded who spake it ; namely God, and therefore for hys sake judged it possible with God, though impossible in reason, and to it constantly faultered. Yet still her reason gaue laying it : so that shee never doubted it, but that shee in some part believed it. And when she believed it most steadfastly, yet shee something doubted of it : reason said it could not be, faith said it might be. Therefore, as when reason over-ruling, yet shee had some sparkes of faith : so when her faith was predominant, there remained some reliques of doubting : for as reason cannot overthrow true faith ; so the best faith in this world, cannot fully vanquish reason.

This is the doctrine of Gods Word, Mar. 9. 24. Jesus bidding the father of the child possest to believe, and then his child should be delivered. And when he answered crying with teares, Lord

I believe, helpe my infidell ! There is fith and unbekte in one f. let me once, in one adiunction, upon one object, and what is unbekte, but doubtng or worse ?

And Christ often reprocheth his Disciples for their doubtng ; and calls them, *O ye fidele fidei* ; and ye'll know that, that they then had true fith : yes. S. Peter himselfe, most famous for his fith, is reproved in the same words, *O thou of little fith, wherefore doest thou doubt?* He had a little fith, therfore fane fith : a little fith, therfore much doubtng : therfore it is apparent, a man may haue in his soule at once, both fith and doubtng : yea, commonly we haue a gracie of misfara-fid, or a mire of fath, and a mountaine of doubtng.

The use of this doctrine : First, discoveth the nakednesse of many profesting themselues Christians, who care not howthey live, yet by their believe in Christ, and looke to be saved by him. Askē how they know it : they answere, they know no other : Askē when they began : they say they did ever so : Askē if they doibt, they answere they would be affained to do so. But alas, here is nothing but ignorance and presumption. Our religion can never bee disgraced by such men : for they haue it not, they know it not : for if they did, they would shame to answere so. These men haue no fith at all : for, where it is, doubting doth alwaies shew it selfe. And he that knoweth he believeth, knowes also he doibes : and the more he believeth, the more hee knoweth and feelth his doubtng : for where these two are, they are alwaies opposite, and shew their contrary natures : the one is the spirit, the other is the flesh and corruption. And this fith, saith the Apolice, doest thou one againt another, Galat. 5. 17. He therefore that thinketh he is wholly spirit, and hath no flesh or corruption in him, is nothing but corruption : and he that imagineth he hath perfect fith, and no doubtng, hath no fith at all in him, but carnall presumption.

Secondly, here is comfort to all such as have fith and grace, and yet are daily troubled with temptations : let not such be dismisse, though they finde in themselfes much doubtng and diffidence. For Sarah believed, and yet shee doubted : yea, notwithstanding all her doubtng, shee believed excellently, as her fith is here made a patterne to all holy Matrons for ever. He therefore that is even buffeted by Sarah, with temptations of doubtng, let not him be dismayed, as though he had no fith : but let him assurde, his doubtng doth not bewray it self, but that fith makes the opposition : and therefore let him strive with tears and prayes to God, and say, Lord I believe, helpe thou my infidell.

Thus we see the person who, Sarah : but what is the action which she did ? It is implied in these words,

Through fith Sarah, &c.]
Her action is, *she believed.* This vertue of

fith

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*faith, and this action of believing is the matter of all this chapter. These holy men and women had other holy vertues; but their *faith* is that alone, which is here commended.*

Now particularly for *Sarah's faith*, here is one notable thing to be observed; the very same word of God, which she believed, and for believing whereof free is here regifted, at the same she also laughed; but behold, her *faith* is recorded, her laughing is not; her *faith* is commended, her fault silenced. In which holy and merciful practice of God, we learn;

First, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to give a beggar an almes, though he receive it with a hand shaking with the pale; so, God is well pleased with our *faith*, though dictated with infirmities, and befallow grace on a believing soule, though shaken with many temptations.

In a Word, God accepteth soundesse of *faith*, though it be but small, and more looks at (*in his mereit*) a mans little *faith*, than his many faults. *He will not bradge the braefeeded, nor pierce the flesing flay.* Exay 42. 3. When a man is broken in heart, and dejected in soule, in sight of his many sinnes, and little grace, God will not break this *braefeeded*, but will comfort and strengthen him. And when any life of grace appears in a man, (as flax that *flaxeth*, but will not burne out) God will not quench it, but will ricerh kindle it, and give life unto it.

Let this teach us to take in good part, the holy and honest endeavours of our brethren, though they cannot do so well as they would, or shoule. Let us not exact too much, and too hardly upon them, but expect in meeknesse the working of Gods grace; and in the meantime, think well of *Sarah's faith*, though it be with laughing.

Secondly, here we may learne, that God rather observes and regards good things in his children, than their faults and imperfections: he writes up *Sarah's faith*, he names not her laughing. This is from the goodness of his nature, being *goodnes* it selfe, and therefore most easily apprehended, and takes notice of the least goodnes, where-ever he findes it.

This shoulde we deale one with another: what good thing we see in any man, we shoulde observe and commend it: his faults we shoulde not see, but cover and *quene clepe*. But the course is contrary: the common-table-take of the world, is nothing but of mens faults, and to up their imperfections: but if they have never so many good properties, we can bury them all, and passe them over in silence. This argueth the malice and the naughtynesse of our nature; which being evil, doth delight in nothing but evill; and being corrupt, sees, as doth the filthy horse-flie, en nothing but corruption. But let us remember the practice of God, and learn to conceal faults, and of our tongues to talke

of the good things and vertues in our brethren: So shal we resemble the Lord, who though *Sarah* laughed (not in an holy admiration, but in unbelieve) yet, notwithstanding as afterward *she believed*, God had matched her with the next best believers, and louest men that have bee in the world.

Thus much for the first point, the person, and her action, *she believed*. Now the second is, *what she believed?* I intended and necessarily implied in the last words of the verse: *she judged him faithful which had promised*.

The thing she believed, was the word or promise of God: Particularly his promise that she should bear *Isaac* in her old age: of which promise, and the circumstances of it, wee may read, Gen. 18. 13, &c.

Heres the only question is, By what *faith* she believed this?

And the answer is, by *true saving faith*: and is proved thus: *Abraham believed this promise by the faith that justified him*, Rom. 4. 10, 11. But *Abraham and Sarah believed it both by one faith*; therefore *Sarah believed that promise by the faith that also justified her*. Where we learne, that saving *faith apprehendeth* not only the great promise of *redemption* by Christ, but all other inferiour promises that depend upon it. For here we see *Abraham and Sarah* take hold of the promises of temporal blessing, by the same *faith*, whereby formerly they had laid hold on the promise of eternal salvation by the *Messias*: so that the object of true *faith* is,

1. *Principall:* The promise of salvation by Christ.
2. *Secondaries:* All inferiour promises annexed thereto.

The maine promise is: *So God loved the world, that he gave his only begotten Sonne, to the end, that whosoever believeth in him, shoud not perish, but have eternal life.* Ioh. 3. 16. Now true faith, first of all, directly and plainly setteth it selfe on this: but after, and with this, on all other promises that concern a soule or bodie. In the *Lords Prayer*, wee are bid to pray for temporal blessings, health, peace, competence of wealth, and all other, under the name of *daily bread*; and we are bound to believe, that God will give them, if wee ask in *faith*. Neither is this faith constrained, but free and voluntary, and on a good foundation. For being perswaded that God accepteth us in Christ for salvation, wee cannot but willall bee perswaded, that God will give us all things else needfull for us.

This wee here note againe, because we are wrongfully charg'd by the Papists, to hold that faith apprehendeth the promise of salvation alone. But we passe it over, for that we have alreadie spoken something of it.

Now followeth the third point: namely, the impediments of her *faith*, in these words, *When she was past age.*

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eleventh Chap. to the Hebrews.

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The promise was to have a child: *She believed it.* Now against child-bearing there are two impediments: 1. *Age*, 2. *Barrennesse*.

If one be aged, or past the ordinary time, it is hard and unlikely: but if one be very aged, and far past it, it is impossible the shoulde conceive and bear a child: thus it stands in reason. Besides, though one be not past age, yet if she be barren, (as some by secret reasons in nature are) it is not to be expected, thare should conceive. Now, both these lay in *Sarah's way*: for here it is said, *she was past age*: and another place (namely, Gen. 16. 1, 2) saith, *she was barren*.

But it may be objected against *Sarah's age*, that in the old time they had children, till they were of great age. *Esau had his sonne Shech*, ac 130. years old, Genes. 5. 3. For *Adam and Eve* must needs be both of onage: and after that, *Eve bore many sons and daughters*. Therefore, it may seeme, that *Sarah* was not past age at ninee years old. But wee are to know, that they who began to bearre at that age, lived eight or nine hundred years: but *Sarah* lived after the flood, when Ages were brought downer 200. and for the most part to 100. years. *Abraham* lived but 175. years, and *Sarah* but 127. She therefore who lived 127. years, and died an old woman, must needs be past age of childe-bearing at ninee years old.

And besides herage, she was also barren by her natural constitution, (as many are and have beene) and brought *Abraham* no children. Yet unto this woman comes a word from God, *Sarah shall bear a sonne*. And behold, this same aged and barren woman, doth not object desperately thare her two hinderances, (the one whereof is reason sufficient against childe-bearing) but beyond all impeyments, and above allon beliefe, shall bee foy, resting and relying only and wholly on Gods Word for it.

The use of which notable and faithfull practice (if wonderfull in a woman) must teach us to rest on Gods word and promise, though we have no reason to do so: for example,

When we see our friends, or children bodies cast into the earth to feed worms, bountie by fire, or eaten by fleshes, reason faith, they are gone, they can never be againe. We have Gods word and assured promise, *The dead shall rise: with their bodies shall they rise*. We must therefore believe it, if we will be of the faith of *Sarah*. God said to her, *Age and barrennes shall have a child*: she believed it. He faith to us, Dift and rotteness shall live againe: nay, he hath often said it: and shal not our faire acknowledgement the voice of our God, and beliefe as she did?

But let us come to personall promises, as shewes was (for this is general:) God hath promised grace and pardon to every penitent and believing soule: yea, no man is pareker of the weernes thereof, without the bitteenes of many temp-

tacions to the contrary, giving him occasion of doubting, and often even of despising of Gods favour. What man in this doth *desire even to believe*, though he feele no reason why to believe? *He hope abideth hope*. Such was *Abrahams* and *Sarah's* *faith*. And for us, they were registered in the Storie of Genesis: to both here, and also Rom. 4. remembered: so in, and commended for it. Now, suppose that thou after thy coming to God by faith and repentence, fall into temptations of detraction, wherein to thy felling, Gods heare had and wrath hath lusted on thee, and tells thee that art a damned wretch, for thou were ever an hypocrite, and never hadst faith, and that therefore God is thy enemy: In this case, wherein in realess or in feeling, there is not the least hope of salvation: what must thou doe, despaire? God forbid. For this is the downfall into Hell. No, but hope when there is no hope, keepe faith when there is no felling.

And to strengthen us herein, remember the fach of *Job* (tryed and fised, so as fewe bin) *when he brought the arrows of the Almighty stroke in him*, and the venome thereof dranke up his spirit: Job 5. 4. yet even then he believed: and would not give over, nor let go his hold, and said, *Though thou bring me to death, yet will I not forsake thee no shonge: thou liftest me, yet will I trust in thee*. So in the furie of temptations, when the venome of Gods wrath seemes to dranke up our spirits, then must we believe: and in the pangs of death, when God seemes ready to kill us, then must we trust in him. In such cases is the life of faith to be helued: when reason and felling say, God is a terrible Judge, faith must say, he is a mercifull Father.

In our health, and welfare, and feeling of Gods favour, this exhortation may seeme ridiculous: but if we belue to God, if he be not past alreadie, the time is like to come, when this doctrine will be needfull for the best of us all.

Thus we see the excellency of this womans *faith*: which is the more commended, by reason of the two great hinderances. Now follow the effects of her *faith*, which are divers: some laid downe in this verie, and some in the next.

Received strength to conceive seed, and was delivered of a childe.

In these words are two effects:

First, by power of her *faith* she was enabled to conceive: which afore she did not, though there were the same reasons in nature why she shoulde.

Secondly, she was delivered of a childe in her old age, and that childe was *Isaac* who is therefore calld the promisid seed, and the childe of the promise.

Out of the confederacion of these two, wee may learne divers good instructions: for seeing they are so neare kin in their natures, we will speake of them both joyntly together.

First, here we may see that nothing is so hard or difficult which God hath promised, but faith

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can compass it, and bring it to performance. Christ bade the blinde see, the lame to goe: he spake, they believed, and they were healed. So here God promiseth a barrenid woman a child, her believers, and to, she conceirth and brings forth a sonne.

The use of this doctrine is for two sorts of people:

First, many in our Church being ignorant; when they are moved to learne religion, answer: Alas, they are simple, or no bookes learned, or they are dull, and beavie wittied, or they be old and weake, and therefore can learne nothing; or if they see, they cannot remember it. But here is nothing but vaine excuses: for they want not witt to learne religion, if they have wit to buy and sell, to know a faire day from a foule, good meat from ill, deere from cheare, Winter from Summer. If they have wit to practise the civil actions of the world, they have wit enough to conceive the grounds of religion, and to get so much knowledge as may suffice for a ground of that faith which will save their soules; so that they were nothing, but grace and diligence to use the meanes. To them therefore here is matter of good advice. Let such menaue but one promise of God out of the holy Scripture, as this; *Select first the Kingdome of God, and all things else shall be given unto you*, Matt. 6. 3, or this; *Cult all your care on him, for he careth for you*, I Pet. 5. 7, or this; *Hee that commeth into me, I cast him not away*, Job 4. 37, or this; *Aske, and ye shall haue; seek, and ye shall finde*, Mat. 7. 7. Let them learne but one of these, and whenthey have learned it, believe it, and let their louies daily feed onthat faith; and they shall for what will follow: even a wonderful blessing upon that poor beginning. This their faith will so comfort and please their hearts, that it will urge them forward to get more, and will make them both desirous, and capable of more knowledge and grace; and will make them even hunger and thirst after knowledge and grace: (whereas, that he kneweth no promise, nor believeth it, contents himselfe in ignorance and error.) And this shall have every man, that wil carefully use the meanas God appoints, and will begin to learne but one lesson at the first. For as old barren Sarah, believing Gods promise, conceiveth and bringes forth: so old, simple, plaine, dull Courteyn-men, believeng but one promise of Gods Word, shall conceive and bring forth diuers and more fruits of knowledge and grace.

Secondly, others who have made better proceedings in religion, doe see their sinnes, and doe much bewaile them, but they cannot overcome their corruptions: yes, many there are, to whom their sinnes, and inward corruptions are more grievous, and burdenome, than all bodily wants or miseries in the world; yet see they not how to conquer their corruptions: but (alas) are oftentimes foiled by them,

to their great discomfort.

Let these men know the want of faith is the cause thereof; for that they doe not sufficiently remayne, & consider the promises of God made in their behalfe, nor use the meanes God hath appointed; to the use whereof he hath annexed his promises of helpe against sinnes. Let them therefore lay Gods Word, and promises into their consciences, in holly and frequent meditations. Let them carefully use the meanes God hath appointed, hearing, and reading his word, receiving the holly Commandement, and frequent Prayer, craying of the grace of Christ; and let them sharpe their helpe exerccise, by setting watching, holy conciuers with other's visitations of others affliccted like themselves, or revealing their estate to their godly friends. Let them continue thus long, and not confidiently on the word and promise of God, with the stickefull foot of faith, and they shall see, that old Sarah *had* *strength to conceive*: that is, their poore soules shall receive strength to tread upon Sathan, to conquer their corruptions, and to conceive and bring forth many worthy fruits of holinesse, to their joy and comfort in their latter experience; as Isaac was to Sarah in her eldernesse.

The next doctrine we may here learne is; That whereas Sarah, by her faith in Gods promise, conceives and brings forth: therefore children are the immediate blessing of the Lord: for Sarah bare Isaac, not by any ordinary strength or power of nature, but through faith shewes her strength to conceive, &c. Neither is this so in her onely (wherein there was a miraculous work of Gods power) but in all. Some are indeed barren by coniunction, and therfore cannot conceive, unlesse by Gods power as Sarah did. But some haue no children, who in all natural reaoun might conceive. For as God gave the Law, and thereby a gift and power to increase in humilitie, Gen. 1. 12, so hereforeraved the execution of it to his selfe, and power to cesse, or dispense, to adde or diminish as he pleaseth him. Therefore saith the Psalmist, Psa. 127. 3, *Loe, children are the inheritance of the Lord, and the fruit of the womb is his reward*. And speaking of them, Psalm. 128. 4, his faith, *Loe, thou shalt be blessed that fearest the Lord*.

The use is, to teach Parents therefore to bring them up as Gods blessings, and not only to givethem corporall recencies (for so they doe their beastes) but to nurture them in holly Discipline, by lowing the seeds of religion in their hearts. If this they want, they have nothing, though you leave them Earledomes. And herein is the saying true, *Better sworne iuraments*. The Law and power to increase and multiply, is given to beastes in their kind, all as well as to us, Gen. 1. 22. Therefore unless we doe more than provide for their bodies, we differ little from the, but make thow know God, & so we make the fellowes with the Angels. It

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Parents did thus, it cannot bee exprest, what blessings would come thereby to Church and Common-wealth.

Thirdly and lastly, let us here know and learne, that this holy Matron, Sarah, figureth unto us mystically the spirituall Hierusalem, the Church of God. Allegories are clarly and paringly to be taught, else much unford doctrine mayumber mens consciences: but this is found and sure, as it is the Apostles, Gal. 4. 23, &c. By Agar and Sarah otherthings are meant for these two mothers are two Testametes, wherein which gendereth unto bondes, Hierusalem, which is free, and from bondage the mother of us all. Now the refren unto betwix natural Sarah the wife of Abraham, and mystical Sarah the spouse of Christ the Church of God, stands in this, that as she necht power in herself, but by Gods power and faith in his promise bare Isaac, to the Church our mother bringeth forth children to God, only by the power of Gods Word and Spirit. And therefore Isaac is called the childe of Promise, and said to be borne by Promise, Gal. 4. 23: to men regenerat and borne to the Church, are said *not to be born of blood, nor of the will of the flesh, nor of the will of man, but of God*, John 1. 13. And Saint James saith, 1. 18. *God of his owne will begat us with the word of truth*. Thus the word of God and the will, that is, the Spirit of God, these two together beget children to the Church.

The use is to teach us all to honour the Church as our mother, but to worship God alone, who is the father of our soule. The Church cannot make her selfe our mother, nor us her children, when she will; but it is God that must speak the word, and therfore we are made, he must beget us by the power of his Spirit, and ministrity of his Word. And further, let us learne here what a countre we are to make of Gods holy word, which is the immortall feed of our regeneration, whereby weare made Gods children and heires of immortality.

Thus much of the two first effects of her faith.

The third is laid downe in the next verse: which because it is much stood upon by the holly Ghost, we will put it off till then, being therefore worthy our deeper consideration.

And now followeth in the end of this verse, the fifth and last point, which is, the Ground of her faith:

Because shee judged him faythfull which had promised her

The foundation whereon the built this her faith, that she should have a sonne, being barrenid past age, was not the bare promise of God, so much as the conceit or opinion the had of him that promised: for promises are not of value, so much by the things promised, though never so great or excellent (for they may promise much, who can performe nothing: or though they can, yet will recall their word in

faulthet and inconstancy) as by the worthynesse of the partie promising. Wee lay in this world, wee had rather haue somemens word, than other mens bond: and rather haue a little promised of none, than much of other. Now such was the judgement that Sarah held of him that promised; namely, God: *Shee judged him faythfull which had promised*.

Faythfull: that is, shee judged him able and willing to accomplish what-e'er he promised to her. So that the Grounds of our faith in God, and all his promises, must be a foreapprehension and knowledge of these two things in God: 5

1. His ability to make good what-ever palleth him in word.
2. His carefulessesse to doe it when hee hath said it.

Sone will promise any thing, though their abilities stretch not to performe: others are able enough but haue no care of their word: But both these are in God; all-sufficient ability and most carefull willingness. So Sarah judged of God and therefore shee believed against reason; and so must wee doe, if wee will believe Gods word aright. We may reade, and heare, and know Gods word, and haue the points therin swimming in our heads: but if we will constanly belieue with our hearts his blessed promises, and in our consciences search his threatenings, we must be fully persuaded of these two to be in him.

So are we taught by Christ (the wisdome of God) in the Lords Prayer (after we pray for any thing) to booke lovel of Gods power and will to haire and helpe us. Hee is our Father, therefore carefull and willing: *He is in heaven, and therefore able to haire us, and to give us all things*, Mat. 6. 9.

And the fame commendation here given to Sarah, is also given to Abraham, Rom. 4. 21. *Hee doubted not, but believed aboue hope*: &c. being fully assured that he which had promised was also able to doe it:

The use hereto us is double:

First, to advise and guide us for our promises: not to be too reckleesse, as some are, what we promise: but to consider aforchand, and if be beyond our power, not to saye the word (for Christians words must not be vaine) and if we have promised any thing lawfull and in our power, to be carefull to performe it. Thus to doe is to be a faythfull man, and is a good signe of an holy man, and Gods child: provided this be so.

First of all towards God, that we make conscience of performing the great vow we made in our baptism, and all other serious and holly purposes of our heart made to God. For otherwise, hee that breakes his vow to God carelessly, by living profanely, he may in worldly policie keepe his word, but hee cannot doe it in conscience.

The Church of Rome is foully faulty in this point,

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point, making no conscience of breaking promise and faith with us, or any of our religion; their nakedness herein is discovered in the face of all Christendome: let them that are wise be wised of it. They make great ostentation of their voices, and of their care to performe them above any other religion: but it appeares hereby to be vile hypocrite. For if they were conſionably, and not politikly and formally carefull of their voices of chaffity, poverty, and others made to God, they could not but be like-ways careful of their promises made to men for the one of these is the fountainne and root of the other. But the neglecte of the one, sheweth the formality and hypocritie of the other.

Let all that feare God learme to make conſience of both theire in their religion and ſervice of God, and in all their dealings with men in the world: that fo the world may judge us ſatisfiſed men when we have promiſed.

Secondly, let us here learm how to helpe and strengthen our weake faith in the great promiſes of God. Wee haue a promife of *ſaluation*, whōever believeth in Chrift, ſhall not perishe, but haue life euerlasting. Of our reſurrection, Dan. 12.1. They that ſleep in the dust ſhall rife againe. Of our glorification, Phil. 2.1. The Lord ſhall ſtand amonge our vyle bodies, and make them like to his owne glorious body. Of a new world, 2 Pet. 3.13. We looke for new heavens, and a new earth, according to his promife.

The beſt, 2 S. Peter calls them, *great and precious promiſes*, 2 Pet. 1.4. And surely it muſt be a great and precious faith, that can conſtantely believeth them. No better helpe of our conſcience, than often and ſeriously to confide of the mercie and power of him that made them ſiſte willing and able, what can let the performance of them? let us therefore often lay with holy Paul, *Faithfull is he which hath promised*, who will alſo doe it, 1 Theſſ. 5.24, and with Sarah here, *We judge him faithfull which hath promised*.

Now followeth the laſt effect in the next verſe:

v. 12 And therefore ſprang there of one, even of one which was as dead, as many as the ſtarres of the ſkie in multitude, and as the ſands of the ſeaʃore, which are innumerable.

The third and laſt effect of Sarahs faith, is that by this ſonnes Iſaac, whom ſhe conceived, and brought forth by faith, ſhe had a wonderfull great iſſue, and a poſterity almoſt without number. This effect conſifts not of it ſelfe, but depends upon the former. Her faith gave her ſtrength to conceive Iſaac, though ſhee were

A barren, and to bring him forth, though ſhe were old and weake; and ſo her faith brought him out, by whom ſhe was made the mother of many millions of men.

The matter of this third effect, is the multitude of men, that came of Abraham and Sarah by Iſaac.

This poſterity or multitude is described by two arguments:

1. By the beginning or root of it;
One that was as dead.
2. The quantity or greatness laid downe:

1. Generally, to be a multitude and innumerable.

2. Particularly, by two comparions:

1. As many as the ſtarres in the ſkie.
2. As the ſands by the ſea ſhore.

The firſt point is the root and beginning of this multitude, in these words:

And therefore ſprang there of one, even one that was as dead.

One; that is, one woman Sarah: or at the moſt, one couple, Abraham and Sarah. And this one was no better than dead. Not dead properly and fully: for none are ſo dead whose foules and bodies are not ſeparate: but, as dead, that is, as good as dead, or halfe dead; meaning that they were altogether unfit for generation of children, the strength of nature being decayed in them; Abraham being an hundred, and Sarah ninety years old. And if this be true of Abraham, who was paſt age; how much more is it of Sarah, who was both paſt age, and was also barren in her beſt age.

Here we are to note and learm many things:

First, *Multitudes come of one*. See here the powerfull, and yet the ordinary works of God, to rearre up godly and huge buildings upon ſmall and weake foundations. So did he in the beginning, and ever ſince. Indeed, he made at the firſt thouſands of ſtarres because they muſt be no more than at the firſt they were; and millions of Angels intending they ſhall not multiply: he could alſo haue made millions of men in a moment: he would not, but only one couple, Adam and Eve. And of them came the infinite race of mankind. When ſime had made an end of that world, hee founded not the conſort that yet continueth, upon a thouſand couples; but by threemen and their wives hee multiplied the whole race of mankind, which ſince haue growne from three to millions of millions. And ſo here of one old man, and a barren old woman, ſpring innumerable multitudes.

This God doth to magnifie his owne power in the eyes of the ſons of men: and to he did alſo in matters heavenly. The number of Christians ſince Chrift, that haue growne to millions, began in a poore number at the firſt. For when Chrift himſelfe was ascended, the number of knowne believeth was but 120, Act. 1.15.

The conſideration hereof ſhould teache us all theſe duties;

First,

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A First, not to meafeur God by our lengthes, nor to tie him to our rules; but to conteine of his power and might, as wee fee it deſerves: and to entertaine high and honourable thoughts of him and his Majefy, who can rearre up ſo great workeſ upon ſo poore foundations.

Secondly, not to depaire of our ſelues or our ſtaetes, though we think our ſelues never to weake, to poore, to ſick, either in foule or body: but to remember him, that of one made multitudes to spring out. Therefore when thou art brought never to low, either in foule or body, by any muſeries, either inward or outward; faint not, but goe forward in the ſtrength of the Lord by God. Particularly: If God haue afflieted thee with poverty that thou haue nothing to begin withall: for thy loue; is thy knowledg in religion ſmall, thy meane poore, thy feeling of Gods favour but weake; yet tauntor, but lay fast hold on Gods power and promife, ſe carefully the holynesses God hath ordained, rememb'ren and relying on him who made millions grow out of one; and affirme thy ſelfe, as Job faſh, *Though thy beginning be ſtraylyer thy later ends ſhall greatly increaſe.*

Secondly, obſerve here how old perſons are called *halfe dead*, or *as good as dead*; and that is truе of them many wayes:

First, their yeares and dayes limited them, are as good as gone. For ſuppoſe a man ſhould be as live to am 100, yeares, as the ſunne is to run all the day long; his conſe, and at night to goe downe: yet as when the ſunne is paſt the height, and drawing downward, we ſay it goeth fadowne, and the day hath ſet away; ſo when a man is paſt his middle age, when the ſunne of his life is paſt the noonſeſt, hee declineth daily, and draweth fadowne, and the night of his life approacheth, with halfe and much horror, unleſle he preventit.

Secondly, their ſtrength and vital powers, by which their life is continued, and their foules and bodies kept together, are ſo much weakened, that they are almoſt extinguiſhed: whereby it cometh to paſſe, an old man may feele a manifeſt defect in all powers of minde and body.

Thirdly, ſicknesſes or diseases grow upon oldage: and as their strength faileth, forth force of diseases is redoubled on them: and looke what diſeaseſ haue lurking in their bodies which either naturally were bred in them, or accidentally taken, they now ſhew themſelves more ſeſſible; and the weaker a man is, the stronger is his ficklenesse. In theſe three respects an old man or woman is *as good as dead*.

The uſe hereof is profitable;

First, they muſt therfore be aduised to *prepare themſelves for deaſt*. Every man is to prepare, I conſiſte: then if every man, especially they that bee old. The young man may die, the old man muſt die; the younge cannot live alwayes, the old man cannot live long; the aged mans grave is as it were made already, and his

one foot is in it. And this is not alwaies concerne alone, but Gods own judgement, who as we fee here, calſ an old man *as good as dead* and that not so much in regard that he is *to die*, as that he is *neare it*. Therefore as every man young or old is to make ready, becauſe his time is unknowne, and no man is ſure that he ſhall live to be old; and as the Psalmift ſingeth,

Every man in his best effaſe is altogether vanity, Psal. 39.6. So especially he to whom God hath bene ſo gracious as to let him ſee old age, he ſhould think of nothing but his end, and prepare every day to die in the Lord. His gray haire, his wrinkled ſkin, his withered face, his ill ſtemacke, his weake memory, his crooked body, and the manifeſt and moſt ſenſible alteration and decay of his whole ſtate of mind and body, ſhould hourly all cry in his ears, *I am halfe dead, I will therefore prepare to die in the Lord.*

It is therefore a iniſterable fight to ſee that thoſe who of all men ſhould be moſt willing to die, are for the moſt part moſt deſirous to live. And thoſe who ſhould be moſt ready to die, are generally moſt ignorant, moſt coveteouſ, and their hearts moſt of all wedded to the earth and earthly things.

Secondly, old perſons muſt here learm S. Paul leſon; 2 Cor. 4.16. That as the outward man perifheth, ſo the inward man may be renued daily. The outward man is the body, the inward man is the ſoule and the grace of God in it. They muſt therefore labour, that as the strength of their bodies decay, to the grace of God in their ſoules may quicken and revife. But alas, the common practice is contrary. For old men haue generallie to miſerit their youth, and in their old age are partly to backward, partly to ſuit to learn religion, that when they come to their death-beds, they are then to bee Caſchified in the very principles of religion: ſo that when the body is halfe dead, religion hath no being in them; and when the body is a dyng, religion and grace ſcarce begin to live in them: ſuch men caſt all upon a deperate point. But le them that deare a joyful departure, think of theſe thingſ aforēad: and as you draw on, and to draw liue to hiſtend, and the body to the grave; to let them weare their bodies from the world, and lift them up to God, and to ſpend their laſt daies in getting knowledge, and iſeruing God; that when their bodies are weakeſt and fitteſt for the earth, their ſoules may be the holieſt and ripeſt for heaven.

To ſuch men that it never be diſcomfor to ſee their bodies halfe dead, when for recompence thereof they finde their foules halfe in heaven. Thus wee ſee the root or foundation of this poſterity, how poore and weake it was. Now let us come to the greatness of it.

Thereſe ſprang as many in number, &c.] This one old couple, Abraham and Sarah, are made by Gods power the father and mother of many nations: and he and ſhee, of whom the

world

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would have pronounced, they should not have left a name upon the earth, have now millions of children that sprung out of them. Here we may learn, that though God worketh ordinarily, according to the course of Nature, which himselfe hath established; yet that he is not bound to it, nor will be: bound it, therefore there is no reason it should binde him. Here we may see the power and prerogative of Gods Majestie.

As in the beginning hee made to bee, those things which were not: so still he calleth things that are not, as though they were. Rom. 4. 17. and turneth after the state and nature of his creatures as pleaseth him. Hee can take life from the living man, and leave him dead; he can give life to the dead man, and make him live againe. So hath he dealed for the body, and for the soul he hath binne no leste wonderfull.

Soul, of a bloudy persecutor, he can make a zealous Preacher, Act. 9. even a glorious instrument, and a chosen vessel to carry his n.e. unto the Gentiles; even he who thought to have plucked out the name of Christ, and all that called on that name from under heaven, Act. 9. 14.

Rahab an harlot, and a common woman, yet by Gods works so farre altered, that her faith is registered in the 32. ver. amongst the most excellent believvers that have binne in the world. Let this teach us, when we see our owne times, how hideous and monstrous they be, yet not to despairre. And when we see other men live in extreme disfolluterice, yet not to judge of them before the time: but even then, with hope and comfort, remember that God who quickeneth the dead, and calleth things that are not, us though they were.

And in that hope let us prouide our selves that hee may quicken our dead hearts, and reveue us by his grace, And therefore in that hope let us attire up our selves to use all holy meanes of Gods Words, Sacraments, and Prayer; which if we carefully and continually doe, we shall fee wonders wrought in us; thus that they said of Paul, *Ther was none like unto him*, which before hee desirous, and therfore glorified God, Gal. 1. 22. 23. so shall hee say of us. This man hateth the profane, & them that lived in, and loves thereligion that afors mocketh. Such miracles will the Lord work in us, if with faith and diligence we use the holy meanes; that so altho' we fall, *Glorie God for us.*

Thus we fee generally how great the issue and povertie of Sarah was.

But it is more particularly intaged by two comparissons:

As many as the stars in the skye, so also by the seafiore, which are innumerable.

His comparissons are two: One taken from the heavens, as many as the stars in the skye: The other from the earth, as the sandis in the

A sea. And these two are used by the holy Ghost, being things of uncredible number, to expresse the multitude of the Israelites that came all from Sarah.

Nr. but that other things also are of esgual number; as the drops of water, drie of the earth, and haunes of mens heards, &c. but these two are most common and proverbiall phrasles, wherby to expresse a multitude. And againe, the *stars of the skye* are rather named than any other, because God in the beginning pleased to use it to Abraham, when hee had never a child. Gen. 15. 8. God carried Abraham forth in the night, and bade him count the stars if he could, and said so shalst thou be. And Moses afterwards useth the same comparison, Deut. 10. 22. Our Fathers went downe into Egypt sevety persons, and now the Lord hath made us as the stars of the skye in multitude.

Now because all men are not *Abramones*, as Abraham and Moses were, and that ignorance might say, they can perceive no such matter in the *stars*: Therefore we useth another comparison, which every Countreyman may dileeme how innumerable they be; namely, the *sands of the seafiore*. And left any should say, I dwelle in the mid-land Countrey and never saw the sea sand, and am ignorant and so cannot judge of the *stars*, therefore to put him out of doubt, the holy Ghost affiues him in the end of the verie, that they are both *innumerabile*; that is, not in themselves, or to God; but in regard of man and mans skill unables to be counted.

Concerning these two comparisons, let us obserue the *cause* or the phrasle of speech in them used:

For the first we are to know, that the speech is not proper, but *figurative*. For properly, they were not as many as the *stars*, or as the *sands*: neither are the *stars* or *sands innumerabile*: but it is a figure called by the Rhetoricians *excessus*, which is an excesse of finenesse of speech, or an exceilent elegancy. And as it is ordinary in all Writers, and even in common speech; so it is not refised by the holy Ghost, but used both here, and in the two forenamed places; and the like also of the same nature (but in other phrasles) in other places; as S. Joh. 1. 12. 13. If people, he, *all the sayings and doings of Christ were written, the world could not containe the booke that would be written*. Meaning, they would be exceeding many, and more than would be needfull for salvation. And Deut. 32. 1. *Moses faith, That the Cities of the Canaanites were great, and walld up to heaven*. Meaning that they were very high, and so high as was possible for City wals to be, and as was impossible to have beene scaled in all mens reasons, had not God fought for them.

These and such like are common in the Scripture: and seeing wee allow that liberty to all Writers, and to our selves in common speech; no reason to deny it to the Scripture, which was

cloves & cap. to the Hebrews.

was written for all mens and handlings, and therefore in such places as are small and ordinary with al mynes.

And the like libertie is here taken also in another figure, as *sands as the sands by the shore of the sea*: the word properly signifieth and soundeth, *the lip of the Sea*. Now the Sea hath no lip, but it is a speech taken or borrowed from man or beast who have lips, and the *sea shore* resembleth a *lip*. For looke what a *lip* is to them, the *shores* act to the *Sea*: as the two lips doe inclose the mouth, so to the two shores on both sides doe inclose the *Sea*, which lieth as in a mouth betwix them. From hence wee may learn profitabe instructions:

Firste, that therfore *Rhetorike* is a warrantable, good and lawfull Art; and if artifiteth thus; That which the holy Ghost practiseth, must needs bee not only not evill, but good and warrantable. But the holy Ghost useth and practiceth *Rhetorike*, here and in many other places else of the Scripture: Therefore it is a good and lawfull Art. The *proposition* is undoubtedly, the *affumption* is cleare both by those places, and almost the whole body of the Scripture: many of S. Pauls Epistles, many of Chritts owne Sermons, S. Johns Gospell, many of the Prophets, especially *Isaiah*, have as much, and as elegant Rhetorike in them, as any writers in the world: and beside all other vertue and divinitie in them, doe even for figures and ornaments of Art, match any *Oratours* that have written in the *Greece* or *Latin*. Nor would it bee any hard taske to undertake to prove and illustrate every approved rule of *Rhetorike*, out of some part of Scripture. Now if it be lawfull to praefite the rules of Rhetorike, then it is lawfull also to collect those rules together, to pen them, and to make an *Art* of them. They therefore that holding the contrary, do say, or teach, or write, it is unlawfull, goe against the streame and common practice of the Scripture, and rules of common reason.

Secondly, here it is apparent, that in praefiting Gods Word it is lawfull and warrantable for a *Minister* to use Rhetorike and eloquence. And the reason is good: for that which the holy Ghost useth in penning of the Scripture, the same may Gods Ministers use also in preaching the same. They therefore that deny that libertie to Ministers, are too rough and rugged, and pull out of the hand of the Minister one of his weapons, and out of the wings of the Scripture one of her feathers.

Yet we must know, that all, or any kinde of eloquence is not permitted to a Christian Minister; For Saint Paul faith, 1 Cor. 2. 12. *Wee speake the words of God, not in the words which man mislone teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things*: So that there is a holy, a sanctified, a spiritual eloquence, an eloquence fit for spiritual things, and that eloquence must be used. As the Israelites might marry the Midian-

women, wheron they had takenem war, but not till *they had purifid them*, Numr. 31. 18. 19. And more plainly and particular, Deut. 21. 11. 12. 13. *Moses explieth what that purifying is: And when she bring her home into thise houses, and she shall shave her head, and pare her nesles, and put off the garment she was taken in, and then thou maist marry her*: So, humane eloquence must be brought home to divinitie, and be pared and shaved with spirituall wisdom, and then may lawfully and profitably be used.

For our more speciaall direction herein, these cautions may be observed:

First, the more natural it is, and the less affected, the more commendable is it in the doer, and more preferable to the hearer.

Secondly, it must begrave, sober, and modest; remembraing the heighth and holiness of the place a man standis in, and of the worke he doth. Therefore it must not consist in telling strange tales, or using such gestures or words, manner or matter as may move *Laughing* and *Mocking* in the Auditors. There may bee wit in such doing; but it can hardly be the lanched and spirituall eloquence, which Saint Paul there speakes of.

Thirdly, it must be such as may be an helpe, and not an hinderance to the understanding of Gods Word: for it is a Danefold to Divinitie, but not her Misreffe. Gods Word therefore must not bow and bend to her; much lesse be wrung and wretted to her, but shew to Gods Word.

It must in a word be such, as may most lively, purily, plainly, and significantly expresse the meaning of Gods Word. Therefore a man must understand that all his speech bee in one language, at least, in such as his heareys understand; for else if he speake the body of his speech in one, and pesses out the members in other, which the people understand not; he may indeed *in his owne spirall speake mysteries*, but to the hearer he *speakeþ parables*. And to his own understanding, he may preach well, but the hearer not *edified*: as the Apostle faith, 1 Cor. 14. 2. 17. Therefore let no eloquence be an hinderance to the understanding of the hearers, which God hath ordained to be an helpe and furtherance. And with them or such like qualifications, eloquence may bee fitted with good warrant and much profit. And for cautions or qualifications herein, hardly can any man set downe better rules than every mans conscience will onto himselfe.

Thirdly, in as much as the holy Ghost here and elsewhere useth so much Rhetorike, Divines may learne where the fountaine of Chritian eloquence is, namely, in the Scriptures of the old and new Testament. Which being compiled by the wiilome of God, wee are to affirme our selves they containe in them the wiilome of all gods. *Precepts of Rhetorike*, I confess, are to be learned out of other booke, which

which purposedly doth teach them; but the practice of those rules in examples, can be no where better than in Moses, the Prophets, and the Evangelists.

And this must needs follow upon that, that hath already been granted. For if we yield, that *Rosetovic* is good and lawfull, and practised in the Scripture, then it must needs follow, that it is there practised in the best manner: I shall the *Divinity* there taught be the fount: of the *History*, there reported the truth? the conclusions of *Philosophy*, *Astronomy*, *Geometry*, *Ariumeccie*, *Cosmography*, and *Physics*; there delivered, the first? the *Musick* there practised, the exactest? the *Logicks* there practised, the sharpest? the *Laws* there enacted, the justest? and shall not the *Rhetorike*, there practised, be the purest? Surely, if *Moses* had written a booke of his owne, as he was a meece man, and as he was *Moses*, brought up in Egypt: or *Paul* writ a booke, as he was a Pharise, and Doctor of the Law; they would have been full of all excellent learning: for *Paul* was brought up at the foot of *Gamaliel*, Act. 22. 3. And *Moses* was exceedingly learned in all the learning of the Egyptians, and riguite in word and deed, Act. 7. 22.

Shall they then be the Narratrices of the most high God, the fountain of wisdom, and learning; and shall not their booke be filled with the most excellent learning in all kindes? Doubtless, who ever seacheth it, shall finde it to be so.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully use it; let them also know, where to have it: let them study Gods booke, and there they shall finde not only Divinity, but knowledge and learning of all sortes, and that most exquite: and as excellent patternes and prentices of Eloquence, are to be found in any Authors in the world. And let them, if they would preach with spiritual power and eloquence, looke how *Moses*, the *Prophets*, our Saviour *Christ*, and his *Apostles* preached: for to follow them is the true way.

Thus we see the manner herecited by the holy Ghost, in these two comparissons, to detcribe the greatestnes of this her posterity.

Now the matter in them contained is, that here is the performance of one of the greatest promises made to *Abraham*. The promise is, Gen. 22. 17. *I will surely blesse thee, and greatly multiply thy seed, as the stars in the heaven, and as the sands by the sea shore.* There is the promise; and behold here the performance, in the very same words, and that most true and effectuall: For at the time when the holy Ghost wrote their words, the Israelites were multiplied to many millions: yea, to a number past number.

So that here we leaine, *God is true* in all his promises, be they never so great or wonderfull; if he speake the word, if the promise passe him, it is true: Heaven and earth shall rather passe

away than any one peice of his promise shall faile.

The use is to teach us, first, *to believe God* when he promiseth, what-ever it be; for, he is wortlie to bee believed; who never failed to perforne what he promised. He promised the *Milions* to *Abraham*, when he had but *one chitole*; nay, when he had never a one: Gen. 15. 8. and *Abraham believed*. Such a faith was excellent indeed, and deserves eternall commendation (as here it hath.) Let us be *children of this faithful Abraham*, and the rather, seeing we see the performance which hee had now. We thinke it a disgrace, if we be not believed; especially, if we doe use to keep our word: Let us then know thereby, what disfavour it is to the Lord not to believe him, which never failed in the performance to any creature.

Secondly, we must here leaine of God to be true and faithfull in our words and promises. God spake plainly and deceived not *Abraham*: and after at the time performed it; so mif we deale plainly and simply in our words and bargaines, and think that to deceave and overreach by crafty words and double meanings, and equivocal phrases are not beleeming Christianity. And we must make conscience of a lie, else we are like the devill and not God. Also a Christian man must take heed what, how, and to whom he promiseth: but having promised, he mif performe, though it be losse or harme to himselfe; if it be not wrong to God, or to the Church or State. Wrong to himselfe must not hinder him from performance. Christian mens words must not be vaine, they should be as good as bonds, though I know it is lawfull, and very convenient in regard of mortality, to take such kinde of assurances.

Lastly, *Abraham* had the promise his selfe fulfilled, Gen. 15. 8. and here wee see it is so; but he himselfe saw it not: so that *Abraham* had the promise, and wete the performance. So *Adam* had the promise of the Mefias, but wee see it performed: the Patriarks and Prophets, the promise of the calling of the Gentiles, but we see it performed.

See here the glory of the Church under the New Testamente above the Old. This must teach us to be so much better than they, as God is better to us than he was to them: and to excell them in faith, and al other vertues of holiness; or else their faith and their holy obedience shall turne to our greater condemnation, which have had so faire greater cause to believe and obey God, and to fare better meanes than they. Which if it be so: then alas, what will become of them who come behind them, nay, have no care to follow them in their faith, nor holiness, nor any duties of holy obedience.

Thus much for the example of this holy womans faith, and of the commendation thereof.

Now before he cometo any more particular

examples

examples of faith, the holy Ghost gives a general commendation of the faith of all those joyetly which are spoken of already.

should be performed in Gods good time. Their promises were principally these two: 1. *Saluation* by the Mefias, 2. The *possession* of the Land of Canaan.

In this faith they died; that is, they held it (thowre all affautes and temptations to the contrary) even to the last gaspe, and died therein.

In this their practise is commended unto us a most worthy lesson of Christianity; namely, that we must to live that we may die in faith. Many say they live in faith; and it is well if they doe so: but the maine point is, to *die in faith*. There is none so ill, but howsoever he lives, yet he would die well: If he would *die well*, he must *die in faith*. For miserableness is the death that is without faith. And herein faith and hope differ from other graces of God: *Love, joy, sake, humblenes*, and all other graces are imperfect here, and are perfected in heaven: but *faith* and *hope* are perfected at our deaths; they are not in the other world, for there is nothing then to be *believed* nor *hoped* for, seeing we then do enjoy all things: but as they are begun in our life, at our regeneration, so they bee made perfect when we die; and they shone most gloriously in the last and greatest combat of all, which is at the hour of death. So that the death of a Christian, which is the gate to glory, is to *die in faith*.

Besides, as life leaves us, so death findes us; and as death leaves us, so the last judgement findes us: and as it leaves us, so we continue for ever and ever without recoverie of alteration.

Now to *die in faith*, is to die in an assured estate of glory and happiness; which is that that every man desirith: therefore, as wee all desire it, so let us *die in faith*, and we shall attaine unto it.

Saint Paul tells us, 1 Cor. 15. 55. *Death is a terrible serpent*, for hee hath a poisoned sting: Now when we die, we are to encounter with this hideous and fearfull serpent. Hee is fearefull every way, but especially for his sting; that *sting is our sin*: and this sting is not taken away, nor the force of it quenched, but by true faith, which quencheth all the fiery darts of the devill, Eph. 6.16. If therefore we would be able to encounter with this great enemy, (in the conquering of whom stands our happiness; and by whom to be conquered is our eternall misery) wee must then so arme our selves with faith, that we may *die in faith*; for he that dieth in faith, that faith of his kills his sinnes, and conquers death: but he that dieth without faith, death and sinne feaze on him, and his sinnes live for ever, and his misery by them.

Now, if we would die in faith, we must live in faith; else it is not to be expected: For, so the holy Patriarchs lived long in this life, where in they died. For their holy lives shewed plainly, that they lived in that faith which the Apo-

therto the holy Ghost hath particularly commended the faith of divers holy beleevers. Now from this verfe to the 17. he doth generally commend the faith of *Abraham*, *Sarah*, *Isaac*, and *Jacob* together; yet nor so much their faith, as the dedurance and confiancy of their faith. Particularly the points are two:

1. Is laid downe their constancy and constiance; *Allthese died in faith*.
2. That constancy is set forth by four effects:
 1. They received not the promises, but saw them affirme off.
 2. They believed them.
 3. Received them thankfully.
 4. Professed themselves strangers and pilgrims on the earth.

The first point touching their beleevers is; that as they began, so they held on: as they lived, so they died in faith.]

The truth of the matter in the words, may bee referred to all afore-going, saying *Enoch who dieth*; yet he continued also constaint in his faith, and in this faith was taken up: but as for *Abel and Noah*, they died in faith. Yet take it, that principally and directly, the holy Ghost intended no more than these four I named: and my reason is, because the particular effects in this verfe, and the points where this their constancy is amplified in the three veres following, doe all agree, especially with these four; and not so properly with *Abel or Noah*: so that take, he meaneith by *allthese*, all these ment that lived in the second world since the flood. All these died in faith; that is, in affurance that the promises made unto them

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(the faith) doth *pacifie our hearts*, Act. 15. 9. Now if we would live in true faith, the meanes to attaine it, set downe by Gods Word, are these:

First, we must labour to get knowledge of the fundamental points of Religion; of God, of the Creation, the Fall, the immortality of the Soule, the two Covenants, of Works by the Law of Grace by the Mediator; and such other leibhaftill points touching God, his Word, Sacraments, Law, Gospel, Prayer, good Works, &c, as the Scriptures, and the Creeds, and Catechises out of the Scripture, doe yeld unto us. Herein the case of the common people of all nations is misfalle. In Popery their Clergyn is fat and full, they will not; in our Churches the Ministry (a great part of) is poore and ill provided for; they cannot teach. Betwixt both, the people of the world doe *perish* for lacke of knowledge; for how can they but perishe that *dies not in faith*? How can they die if that live not in faith? And how can they ever have faith that have no knowledge, seeing knowledge is the foundation of faith? Therefore it needs the *help* of those that may, and the *prayers* of all, that our Church may have *Teachers*, and our people *Catechists*; for without learning the Catechisme, it is impossible to learn Religion.

Secondly, when wee have got knowledge, and so laid the foundation; then we must learne the *promise* of *God's salvation*, and we must *hide them in our hearts*, as the Jewels of life of salvation. We must believe them to bee true and effectual to all that will take hold of them; and we our selves must therefore take hold of them, and apply them to our soules.

Thirdly, after both those, we must *conforme* our selves therowur (heat, and life) unto the holy *lawes* of God; we must leave all bad waies and ungodly courses, though they be never so deare unto us, or so common in the world; and must make conscience of all sinne, and endeavour to doe all dutys to God and man.

The first of these is the *ground* of faith: the second is *faith it selfe*: the last the *fruite* and effect of it, and an affirmed testimony of it to God, to his Church, and to a mans owne conscience. And to doe these three things is to walke in the old and holy way, consecrated by Christis bloud, and troden in by all the holy Fathers: and Popery, nor any other religion can appoint to safe, nor so direct a way. Thus lived *Abraham*, *Sarah*, *Isaac*, and *Jacob*, and after this course they *died in faith*, and now live in glorie; and so shall we with them, if we will live in faith as they did; but else we may long looke for Heaven before wee come there. Indeed God can make a man that liveth not in faith die in faith; but the matter is not what hee can do, but what is his ordinary course; and that is this: *They that live in faith die in faith*. Therefore let us take the ordinary course, and reueit, and tune becomes, and live the life of

faith; and leave the latele repenteance to them that thinke it but a sport to venture a soule: that coust may speed; but this course is sure to speed: he that lives in sinne, *may hope* to die in faith; but he that lives in faith, *is sure* to die in faith, and to live in glory for ever.

Secondly, obserue how it is said, *All these died in faith* not some, but all. *Abraham* the father, and the root, and with him the wife, the child, and the grand-child: behold a *true noble bloud*, a holy kindred, a bleffed generation: worthy is *Abraham* of all the honour he hath, who was the root of such a noble and bleffed brood. And worthy are *Isaac* and *Jacob* of to good a father, who stained not their bloud by forsaking their faith, but held it as they received it, and *lived and died in it*. Let this teach us first, if we be fathers, to shew before our children in a holy religioun, true faith, and good life; and it is great hope that our wives and children will follow us in the same.

Secondly, if we be sonnes, to looke which of our forefathers and ancestors embracedit the most holy Religion; and to chuse, and live and die in their faith. Most of our young Papists can say no more for their religion but this; my father, and grand-father were of that religion. But they must looke al to their fore-fathers: *Isaac* and *Jacob* would not bee of their great grand-fathers (*Nahor* or *Terahs*) religion, but of their father *Abraham*: and *Abraham* himselfe would not be of his father *Terahs*, or his grand-father *Nahors* religion; but he went up a great deale higher, to his forefathers to the tenth generation *Noah*, and *Shem*, and embracedit their religion. So that we see, it is nothing to say, I am of my fathers, or grand-fathers religion; unlesse first I prove that theirs was of God: and then here is a noble Christian man, which knowing that, will not forsake it, but will live and die in it.

Thirdly, see here *true honour and glory* is to live and die in the true faith and holy religioun of our Ancestors; here is the fountain of honour, to do as those did. *Abraham* perceveth hee is wrong, and errred with his fathers; he therefore leaves his fathers and grand-fathers religion, and goeth up higher, and takes abetter. *Isaac* his sonne makes himselfe here, not of his land alone, but of his fathers religioun also: *Jacob* the grand-child follows both, and dieth in faith with them. Behold here *Jacob*, a *true gentleman in bloud*, his holencie and religioun in the third delectant: Let us all learne to adorne our gentilite and nobility with these enigmes of true honour.

And letall them that shame to staine their bloud by treasons, or mallemansours, shame also, to let their fore-fathers religion, holencie, or vertues faile in them: but let them all to live in them, that with *Jacob* they may *die in their fathers faith*.

Lastly, obserue how it is said, they *died in faith*: they afore lived in it; but now their pain-

*Vivere, credere
fausto.*

*Vita et fides
fausta.*

eleventh Chap. to the Hebrewes.

cial commendation is, *they died in it*.

Let us leane here to hold on in a good course when wee have entred into it: for constancy and continuance is the true commendation: he that *dies in frib*, is he that receives the crowne. To this end, let us shre up our selues with the Apostles exhortation, Gal. 6. 9. *Let not us be weary of well-doing for in due time we shall receipte we finis not*.

And further, let this teach us all to chuse that faith to live in (with these holy Patriarches) that we may boldly die in. It is a true observation, that *Popery is a good religion to live in, but ours to die in*. The Papists use this saying, and tune it the contrary way; but they have as much right to it, as the leefe to the true mans partie. The libertie, the pardons, dispensacions, fancies, the pompe and outward glory of their Church; and their fasting and outward austeries, being fouse and feined hypocries, and indeed open licentiousnesse and many things more, may allure any natural man in the world, to live in their religion; but when they come to die, then they all know, and sone confesse, it is sullen and easett to die in our religion. Let us therefore cheerfully and comfortably live in that religion and faith wherein we may so boldly die, that even our adversaries confesse it to be easett.

Now follow the fourre effects and fruits of their faith:

The first is this: that
*They received not the promis
es, but saw them
affare off.*

By *Promises* we understand, first, the promises of the Land of *Canaan*. Secondly, the spirituall promises of the Kingdome of Christ. Thise they did *not receive*; that is, fully; though in part they did: for true faith doth alwaies receive, apprehend, and apply unto it selfe truly, though not fully, the thing promised. God said, he would give them the Land of Canaan: but they did not fully enjoy and possesse it. So likewise the *Messias* was promised unto them, but they never saw his comming in the flesh, and yet they believed Gods promise, and died in that faith.

Where wee may see the invincible force of their faith that cleaved fast unto the promise of God, even unto death: though they never enjoyed the things promised in this life; which plainly condemnes our age of unbelief, for we have more accomplished unto us than ever they had. *Abraham* never saw Christ, but *affare off*; yet wee have him exhibited in the flesh: we see and know he lived and died, rofe againe, and ascended, and now makes continual intercession for us: and we have the true Sacraments, which shall last for ever pledges of him, and of life everlasting by him. And for temporal promises, we have farre more accomplished unto us than ever we had. But though we go before *Abraham* in the fruition of Gods

promises, yet we come farre behind him in *believe*; for faith worketh by love, and love is seene in true obedience: but generally, this is too true, men make no conscience of *obedience*: which sheweth undoubtedly, that there is little found faith among us. And it may bee feared, that these notable men, *Abraham*, *Isaac* and *Jacob*, shall stand in judgement against us to our further condemnation: for they never received the accomplishment of Gods promises, and yet they believed: but we doe fee the same fulfilled and exhibited unto us, and yet we will not believe.

*But saw them affare
off*

Here is the property of their faith, and the power of it: the promises were *affare off*, and yet they saw them. The phrase here used is borrowed from Mariners; who being faire on the Sea, cannot defry townes and coasts affare off, but only by helpe of fome tower or high place, which their eye will sooner discerne, altho it bee *affare off*. And so *Abraham*, *Sarab*, *Isaac* and *Jacob*, being long before the day of Christs incarnation, could not otherwise see Christ, but *affare off*; by the eye of faith in the promises of the *Messias*: for this is the properie of faith, to make a thing abient to bee present, after a sort: *Faith being the ground of things hoped for, and the evidence of things which are not seene*.

Here wee may learne a difference betweene the Church in the old Testament, and in the new. Wee in the new *Testament* have greater measure of knowledge, more lively discerning of the *Messias*, and a clearer light of understanding in the mysterie of our salvation by Christ, than the Church had under the old *Testament*: however they excelled in faith, yet in the knowledge and discerning of Christ they were inferior unto us. And therefore the Lord made this promise to the time of the *Gospel* long beforetill then that *the earth shall be full of knowledge of the Lord, as the waters that cover the sea*. And Saint Paul provestis performed, when he affirmeth of the Church of the new *Testament*, 2Corinth. 3.18. *But all we are in a mirour beholding the glory of the Lord with open face*. And Christ, Joh. 6. 45. *They shall bee all taught of God*.

If this be true, that knowledge should so abound in the time of the *Gospel*; then all ignorant persons of this latter age of the world must know, thatthey have much to answer for at the last day of judgement: for God in the new *Testament* hath made his Church to abound in knowledge, so that their ignorance (for which they think God will hold them excused) shall haue a bill of indictment against them at the last day, to their further condounement: because the light of the *Gospel* is so cleerly and plentifully revealed in these daies, that whereas the most excellent Patriarches of all, could then but fee Christ *affare off*, the

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most simple may now see him neare unto them.

Again, where is more knowledge, there shoulde be more obedience; therefore it concerneth all those that professe themselves to bee Christians, and submit themselves to heare and leare the word of God taught unto them ; not to content themselves with bare knowledge, though it be never so much : But withall, to bring forth the fruits of obedience in their lives and conversations. For though *Abraham, Isaac, and Jacob*, in regard of faith did goe farre before us ; yet seeing we have more knowledge than they had in the *Messias*, we must laboure to become like unto them in the obedience of our lives : their faith was stronger than ours : but our obedience should be greater than theirs, because we have more cause to believe than they. *S. Paul* saith, *We all vissold us in a mirrour, the glory of the Lord, with open face*. And the end thereof is this, that we may be transformed into the same image from glory to glory, as by the spirit of the Lord. So that the more knowledge we have, the more affliction we ought to have, and the more hatred of sin, and more obedience to Gods commandements. But the more is the pite, the case goeth farre other wise with the World : for evill many among us that are no Students by profession, have great and commendable knowledge in religion. But where is the fruit hereof in holy obedience to the Lawes of God ? God by calling hath made us a pleasant vine ; but the sowe Grapes of fine are our ordinary fruit, they be the *grapes of gali* (as *Moses* saith). For Atheisme, blasphemie, contempt of Gods word and worship, with open profaning of Gods Sabbath, doe every where abound ; to omitte heinous crimes against the second Table, as oppression, adulterie, and blood touching blood : for all which we may justly feare, that the Lord will either removre his Candlestickke from us, and to of a Church and people of God make us no Church ; or else sweepe us away by some fearfull judgement, as with the blowme of destruction, because we with-hold the truth in righteoussesse, Rom. 1. 18. For better it were not to have knowne the way of righteoussesse, than to come from the holy commandement given unto us : Iles therefore joy with our knowledge obedience, that so we may shew forth our faith in doing our duties of pietie unto God, and of brotherly love and Christianitie unto our brethren. Thus much of the first fruit of their faith.

The second fruit of their faith is noted in these words ; *And believed them*. Where by believing, we must understand not so much the act of faith, for that was noted before, as the growth and increase of their faith : for the word imports a confirmation of their hearts, and a resolution in assurance of the promises made unto them ; which is not unusual in Scripture ; for *Paul* prayeth for the *Churches* who had

A true knowledge, faith, and love, that they might increase and abound therein more and more. Ephes. 3. 16, 17. Phil. 1. 9, 12. Coloss. 2. 11.

Hereupon wee may observe in the example of these Patriarchs, that : i. is the duty and property of every true believer, to goe forward and increase in faith, till he come to a full perswasion and assurance in Gods promises. All the gifts of God (and therfore *faith*) are the Lords talents, and every true believer is the Lords servant, called to occupy therewith. Now God, having put his talents into any mans hand, doth require the increase thereof, as the Parable shewes, Luke 19. 13. And this *Paul* teacheth : for praying for the Ephesians that they may goe on, and be strengthened by the Spirit in the innerman, Ephes. 5. 16, his significit, that he that doth truly believe in Christ must goe on from grace to grace, till he be a tall man in Christ : as a child groweth from year to year till hee come to bee a strong man. The nature of faith is like unto fire, which will not goe out so long as wood or other fuel is putt unto it, but will take hold thereof, and grow unto a greater flame ; and so will faith grow up to a full perswasion in all thos that conveniently apply themselves to the Word and Prayer.

But goes the case thus with us in the matter of faith ? Nay verily, generally it is farre otherwise : for many among us have no regard of faith at all, but think they may live as they list ; their good meaning will suffice the time : others and those not a few, are so farr from going forward in faith, that they are every day worse and worse, and still goe backward more and more. A third sort we have that will leave the Word and receive the Sacraments : but yet their growing in grace is very slender, they stand at a stay, and profit little.

Now howsoever it may bee thought but a small fault, not to profit in religion ; yet undoubtely it is a fearfull judgement of God, when the hearers of the Word in any Congregation are daily taught, and doe not profit thereby ; and therefore the holy Ghost nocht those *would be laden with sinnes, which are everlastinge*, 2 Tim. 3. 7. If a childe layke borne, like not well nor grow, when it hath good keeping : the common saying is, that it is a *Changeling*. So if a man heare the Word of God, and do not increase in knowledge, faith and obedience, we may most truly say of him, that he is a spiritual Changeling, and therefore that we may avoid this fearfull judgement of God, wee must labour for faith ; and having gotten faith, increase thereto, and in other graces of God, *till we come to be strong men in Christ*.

It is here said, that those Patriarchs increased in faith : But it may bee demanded, how and by what means they did attaine hereto ?

Abrahams, Isaacs,
Saboths

faith

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*As in the booke of Genesis, we may finde three waies whereby they were confirmed in the faith, and did grow up in grace. The first meanes was from God himselfe : for when he had made his covenant with *Abraham*, mercifully renewing the same during his life, as occasion faved fudry times, hee stayed not there, sufferinge it to die with *Abraham* : but when *Abraham* was dead, God renewed his covenant with *Isaac* and *Rebekah*, and with *Jacob* also after them. Now the tongue of man cannot utter what a wonderfull furtherance it was unto their faith, to have the Lord himselfe to renew his gracious promises unto them. The second meanes of *increasing their faith*, was then holy converting one another : for the manner of the *Patriarchs* was to teach and instruct their children, and to nurture them up in the true worship and fear of G o d, by which meanes they did not only implant Gods promises in the hearts of their children, but were themselves confirmed in the same : for hee that teacheth another from a feeling heart, greatly strengthens his owne soule. Now God himselfe doth tell us this thing of *Abraham*, saying, *I know him that will command his sons, and his longhhood, after him, that they keepe the way of the Lord, to do righteousesse and judgement*. Now looke what *Abraham* heridid to *Isaac*, that no doubt did *Isaac* unto *Jacob*. The third meanes to increase their faith was, from each one to himselfe : for they gave themselves oftentimes in their owne persons to muse and meditate upon the promises of God : to it is said of *Isaac*, that *he went out to pray or meditate in the fieldwards evening*, and we may peradue our selves it was concerning this and other promises of God, and the accomplishment thereof. And we need not to doubt but that *Abraham* and *Jacob* did the like.*

These are the meanes by which these godly Patriarchs were strengthened in their faith. All which must be marked vsus diligently, and put in practice : for the cause why wee heare the word often, and yet profit little by it, is chiefly this : because the meanes by whicheon should grow up in faith, are so slenderly used among us. For the first meanes, which is on Gods behalf to man ; i through his great and unpeakeable mercy, plentifully afforded in many parts of the Land, in the holy Ministerie of the Gospell : wherein Gods gracious promises of mercie are opened and applied to mens hearts, and his judgement against sinne sharply denouned, to drive men to lay hold on Gods mercie in Christ. But if we regard the second meanes ; which is mutuall instruction of father to childe, of master to servant, and of one neighbour to another ; together with mutuall conference about that we arte about : Or elseif we regard the third meanes, which is private meditation upon Gods word and promises taught unto us ; (which meditation is to a Christian loule like the chewing of the cudde unto a beest, for

as the chewing of the cudde turnes which was eaten into true feeding ; so doth holy meditation make Gods words and promises spirituall refreshing, by digesting them in the heart:) If I lay, we take a view of these two latter, we shall finde them seldom used of very many or not at all. Blest bee God, we need not to doubt, but thos bee some who use these latter, but alasse they are very few. And because this duty is so flackly performed, hence it is, that though the covenant of mercie in Christ bee oft repeated, yet men reap little profit by it. So that we must leane to follow this notable practice of these godly Patriarchs, and looke what meanes they used for the increase of their faith, the same also must weuse, and that diligently, so shall we grow and increase and wax strong in faith, as they did.

The third fruit of their faith is this,
And received them thankfully.

Remember, the word in the originnall doth signifie to *salute* ; and that not only by speech, but any way else, as by embrasing, &c, and therfore in this place it is not unly translated,

And received them thankfully : that is, they took them kindly at Gods hands.

This is a notable fruit of holynesse, wheyby they are commended : that seeing the *promises of God* *stare off*, did take them most kindly at Gods hands. But hereupon must confide how they took them kindly ; namely, by doing two things : First, by an action of their hearts. Secondly, by an action of their life. The action of their heart was this, that howsover the promise was not accomplished in their dates, yet they were wonderfully glad thereof : for our Savioour Christ said to the Jewes, *Your father Abraham* *rejoyced to see my day, and saw it, and was glad*. Did *Abrahams* heart good to see Christ starr off ; and so we may fayly think of *Isaac*, *Isaac*, and *Jacob*, and their hearts were also to rauish with joy, to heare the wonderfull promise of God concerning the *Messias* ; and to think of the most joyful performance which they knew shoud follow in due time.

Secondly, they took this promise kindly by the practice of their life ; for when they came to any strange place (as wee often rade in the florile) there they built up *altars*, and offered sacrifice unto God, and called on His Name. All which they did, to testifie their inward joy, and thankful acceptance of Gods promises in Christ, and of the promised land, though neither were accomplished in their dayes.

Now as touching our selves, the same maine promises of God, that were made to *Abraham*, *Isaac*, and *Jacob*, when the Lord made and continued unto us : nay, wee have the same already accomplitshed : and wee see the same

verified

Gen. 18. 3.

Gen. 24. 6.

1 Cor. 12. 2.

Gen. 12. 8. & 32. 5
& 33. 10.

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*Abrahams
Serafis,*

verified more evidently and plainly than any of the Patriarchs did, Which being true, our duty is to take the same much more thankfully and kindly at Gods hands, than they did or could doe; because wee have more light and knowledge in the promises of God than ever the Patriarchs had.

But we have just cause to bewaile the daies and times wherein we now live; for whereas we should take the promises of God most joyfully and kindly; the case is farr otherwise. For generally, it may bee said of our nation and people, that in regard of the mercies and promises of God we are unkinde people. And that this is true (for the most part) in all of us, if we will but a little examine the matter, we shall finde it too apparent by many evidences: for first, let any of us be brought to a place where we may behold some vaine Enterlude, or a Show: a man would not think how wonderfully we are ravished there wilfullie, to woe could finde in our hearts to spend whole dayes in beholding them. But let us bee brought to hearke the Gospell of Christ, his holy Word preached and taught; as it was unto *Abraham, Isaac, and Jacob*, (wherein they much rejoyned) and there we sit heavy and drowfe, to as the word seemes loathsome unto us, and one houre is so tedious as wee hardly hold it our without sleeping: and if it passe the houre a little, O how impatiently our nature taketh it! All which shew plainly, that we have no such joy to heare of Christ and his merciful promises, as these godly Patriarchs had: for we are both hard-hearted and unkinde, and altogether insensible of great favour and mercies of our God towards us.

Secondly, consider mens behaviour in Gods worship: It is evident, that the greatest parte of people worship God but in formal fnew, for fashions sake. These godly Patriarchs, *Abraham, &c.* built altars in every place where they came, and offered sacrifice unto God, to signifie their kindnesse and willing heart towards God for his promises; but now men worship God formally, not in way of thankfulness; but either because the Law compels them to it, or else because it is a custome and order unto which must be kept. For proofe thereof take some of the common sorte, and ask him why he commeth into the Congregation? he will say he commeth to doe as other men doe; but what they do he knoweth not; nor what he himselfe shoulde doe he cannot tell, nor careth much to know. Others also come to worship God: but ask them how they doe it, they will say, by saying over the ten Commandments, the Lords Prayer, and the Beleefe. But, if the word be either preached, or read, they regard it not, thinking all Gods worship flands in the repeating of those three things. Which sheweth that they worship God but for fashion-sake, and with little more than a plaine lip-labour.

Another fhort there are, which come neare to God with their lips, but their hearts are farte from him; for though their hearts be present in the Congregation, yet their hearts are wandering about their worldly busynesse, or the works of fne; so that we may truly say, God is not worshipped with faith in the heart. And therefore we are unkinde people, and quite degenerate from the faith of our fore-fathers, the holy Patriarchs, who received Gods promises so kindly and thankfully.

Thirdly, wee have the Word of God daily prented and taught unto us; but how many be there that make confidence of obeying the same in their lives and callings? Men doe come and heare, and shoulde learne: but when they comelome, they do flat contrary to that which is taught. Now there can bee no greater unthankfulness nor unkindeless towards God than this, that men shoulde heare and not obey, for *dissidence is as the sin of whicket: nay, the Lord himselfe fath, that he that maketh no conscience of obedience in his life, is in his actions of Gods worship no more acceptable unto God, than a murderer is when he killeth man.*

Wherefore, seeing obedience is so rare to be found amongus, and disobedience abounds every where, it is a plaine argument that wee take not the promises of God kindly, nor thankfully at his hands; for if we did, we would at least endeavour our selves to doe what God commandeth in his Law, and desirous in his Gospell, and to bee thankful unto God for his mercies shewing forth our thankfulness by our obedience. So that it laydeth us in hand, every man to looke unto himselfe for his owne part, seeing God hath given us his Gospell, the meane of our salvation, that therefore we receive and embrace the same, lest God doe either take the same from us, or us from it: for we may be sure that the one of these two will follow, if we doe daily heare and makeno confiance to obey. And thus much of the third fruit of the Patriarchs faith.

The fourth fruit of their faith followeth, *And confest that they were strangers and Pilgrims on the earth.*

Herein weare to consider divers points: First, the Text ffaith, *They confest;* that is, they profest openly what they were, and what their religion was; and that not only amongst themselves, but before the face of Gods enimies, and heathen men. Gen. 22, 4. *Abraham* tolde the people of the land of Canaan, that he was a *stranger and a forrener among them.* And when *Isaac* came before *Pharaoh*, he confest, that both his daies, and the daies of his Fathers were of *pilgrimages:* Gen. 47, 9. Now affirmyng to openly that they were strangers in these Countries, they intimated a plaine deniall and dislike of the religion and idolatrye of these heathen Countries, and proclaimed themselves to be of another religion: so that this

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*Abrahams
Serafis,*

is true which is here faid of them, that they made confession and profest of their estate and their fath, and that to the enemies of God.

I hence we learme that we are not to be ashamed of that holy profefion of *Christians: ligato* to which we are called. Our calling is to profest the Gospell and religion of Christ; now to many it is a reproach and ignomnie; but we must learne this speciall lesson by the example of these men, that howsover the world judge of Christ and his religion, yet we having entred into this holy profefion, and being called thereto, must never bee ashamed of it; much lesse deny or forsake the same. In the Primitive Church it was a contemptible thing, both among the Jewes and Grecians to be a Christian: to the one, the Gospell was a stumbling-block, to the other a laughing stocke, 1 Cor. 1, 25. And yet Paul profest openly, *that he was not ashamed of that holy Gospell, Rom. 1, 16.* And so it ought to bee with us, wee profitte Christs religion, and therefore we must not be ashamed of it. Some bee that know but little, and yet have a good minde to religion; but when they do see one doe nothing else but make a *mote* and a *jell* of religion, they are thereby daunted and held backe from the open profefion, and embrasing of it.

But if we looke to be faved by fath, as these men were, we must learne by their example, not to be ashamed of the profefion of Christianity, whereto wee are called: but must follow this notable example of *Abraham* and the Patriarchs, who were not ashamed, nor afraid to testifie their profefion among the Heathen, whensover any occasion was offered; for *whosoever is ashamed of Christ in this world, Christ will be ashamed of him at the last judgement before his Father in the world to come, Luke 9, 26.*

To goe further: Thef: Patriarchs profest two things: 1. That they were *strangers.* 2. That they were *Pilgrims.* A *stranger* is one that hath his abode not in his owne, but in a strange Country, though he dwelle not.

And a *Pilgrim* is one that is going thorow a forren Countrey to his owne home. *Abraham, Isaac, and Jacob* were *strangers*, becaide they dwelt as *strangers* in Tents, not in their owne Countries where they were borne; but in that strange Countrey whither God had called them; and they were *Pilgrims*, becaide they were always ready to goe wheresover God would call them: and in all places wheresover they were, till they waited on God, and sought to him for the kingdome of heaven.

Now this was not proper to these Patriarchs, but is also common to all Christians, that looke to be faved by the same fath: for *David*, long after them, confest unto God, Psalm. 39, 10. *he is a Stranger, and a Pilgrim, a sojourner with him, as all his Fathers were.* And even

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A. we also must follow their fath in the practice of this profefion: so long here on the earth, we must testifie, and profest our selves to be both *strangers and Pilgrims.*

But how (will fome say) shall we be answerable to this profefion? *As*: For the practice hereof, we must declare three things: 1. We must *use this world and the things thereof, as though we used them not,* 1 Cor. 7, 31. The temporal blessings we here enjoy, we must loe, as though they were not ours; but as strangers doe, only for the present occasion: but wee must not let our hearts thereon. And the rather to perfwade us, let us consider the practice of these godly Patriarchs. They had the promise of the land of Canaan distinctly and absolutely: so as *no man* in the world hath more right to anything that he possessest than they had to this land; yet when they came into it, they enjoyed it, and all things therein as strangers; and profest nothing, but did even buy ground to bury their dead in. And so must we use the things that wee have in this world; for our houses, wee must so fute them as *Strangers* do an lime; and for our goods, we must use them as *Pilgrims* doe other mens goods, where they stay for a night: wee must let them alwaies, as being ready and willing to leave them the next morning, or at any time when God shall call us away.

Secondly, we must cast off all things in this world, that may any whit hinder us in our journey to the kingdome of heaven; like unto good travellers, who will carry nothing with them in the way, but that which may further them to their journeys end; and if any thing hinder them in the way, they will cast it from them, and rather loe it than be hindered from their home. But what is that which is burthenes unto us in this our journey to heaven? This S. Paul sheweth, when he fath, 2 Tim. 3, 6. that certaine impes women are *laden with fne.* Behold, it is that that loadeth us: and the Author to the Hebrews calleth fne, *the thing that hangeth by fof, and prefeteth unto downe,* Heb. 12, 1. Therefore if we will be good travellers and pilgrims toward the kingdome of heaven, we must take heed of fne: for that will hold us downe; that wee cannot get one step forward, but will draw us backward, hell: for the way is *broad that leadeth unto life, and the gate narrow, and few there be that can enter into it,* Matth. 7, 13. Hee that would come hither, must come with an humble and pure heart: for the gate will not fffer any toke that is laden with fne, to enter therein. The proud man, whose heart is puffed up with pride; and the covetous man, whose heart is enlarged with a desire of gaine; The ambitious man, who is with childe with worldly poings and Ira: and the luxurius and voluptuous man, who feedeth and fatcheth himselfe with earthly and carnall pleasures; all these are grown too bigge to enter into this strait gate. But

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the meske in spirit, who lead an humble and innocent life, that shall tread in this path, although it be narrow; and enter in at this doore, though it be strait. And therefore we must cast off every sinne, by the practice of true reparation; and so make our selves fit pilgrims for the way to heaven.

Thirdly, wee must learne contention of heart in every estate of life, which God shall endow us with: wee must be contented as well in felicitie, as in health; in poverty, as in plenty; in trouble, as in peace; and in good report, and ill report; and in all estates of life and death. A Pilgrim in his way taketh all things patiently that befall him; and if he injured any way, he puts it up quietly, without seeking revenge or making complaint, till he come home; where he knowes he shall have audience and redresse. Even so must wee behave our selves in this our pilgrimage to heaven: in hope of that redresse and rest we shall have, we must bear all things patiently that befall us in this life, which is the way: and doing these three things, we shall to become *good pilgrims and strangers in this world*.

Here two questions offer themselves to bee considered: First, if every man both in professio[n] and practice, must shew himselfe to be a *pilgrim and stranger* in this world. Whether then it is nota good state of life for a man to concerne the world and all things in it, and to take himselfe to perpetually beggary and voluntary poverty? *Answ.* The world in Scripture is taken divers wayes: first, for the corruptions and *faulces* in the world; and these must be contemned by all means possible: yes, that is the best religion which teacheth best how to concerne them; and he the best man who most forakes them in what calling soever he lives.

Secondly, for *temporal blessings*, as money, lands, wealth, faulceance, and such like outward things as concerne the necessary or convenient maintenance of this earthly life. And in this sense the world is not to be contemned, for in themselves these earthly things are the good gifts of God, which no man can simply contemne, without injury to Gods disposing hand and providence, who hath ordained them for natural life.

The Papists esteem it an Angelicall state of perfection, approaching neare to the state of glory, when a man forlaketh all, and betaketh himselfe to voluntary poverty, as begging Friars doe: But indeed it is a nice device of mans braine, and bath no warrant in Gods Word, which decreeth thus; that hee that will not labour (in some lawfull calling) shall not eat. *Objec.* But here they will say, that our Saviour Christ speakeing to the young rich man, bade him go and sell all that he had, and give to the poore, and he shoulde have ressurection in Mar. 10c. *Answ.* That commandement was not ordinary but speciall, belonging to that young man: It was a commandement of triall given to him one-

ly, as this was to Abraham, when God said, *Abraham kill thy sonne*, Gen. 22. 2. And the reason of that commandement was peculiar to him; namely, to shew him his corruption and to discover his hypocritie. Againe, however the young man was commanded to *sell all*, yet hee is not commanded to *give all*; but onely thus, *Sell all, and give to the poore*. *Obje.* Againe, they object that Christs humilitie was a beggar, and his Disciples also, and had nothing of their owne, but were up and downe in the world as beggers, and lived of that which others ministred unto them. *Answ.* This is a mere forgery, and cannot be proved out of the word of God. The bag which Iudas carried doth prove the contrary: for hee was (as it were) the steward in Christs family, who looked to their provisior, and to their contribution to the poore: as may be seen, Job. 13. 27, 28, 29. Yea, Christs Disciples, though they left the profite use of their houses and places; yet they gave not over their title and possession in them; for Christ went to *Peters* houle, where he healed his wifes mother, Matth. 8. 14. And after the time of Christs passion, *Peter* and the other *Disciples* returned to their shippes againe, and became fishers for a time. For Christs (Job. 11.) after his resurection, appeared to them while they were fishing.

2. *Ques.* Whether may a man lawfully seek to be rich, seeing we must professe our selves to be *pilgrims and strangers* in this life? *Answ.* Riches are taken two wayes: 1. for things sufficient. 2. for abundance. For the first, by things sufficient, I meane things necessary and meet for a mans estate to maintaine him and his family; and thus a man may seeke to be rich: for so we are taught to pray in the fourth petition, Give us this day our daily bread, that is, things meet and needfull for the day. From whence I reaon thus: That whiche we may lawfully seeke at Gods hand, we may lawfully seeke for: But we may lawfully seeke of God all things necessary to this life: Therefore we may lawfully use the meane to attaine unto them. And this *Answ.* prayer sheweth also, *Give me not poverty, nor riches, feed me with food convenient for me*. When we see, it is requiret a man should labour for things necessary to this life. Now, because mans corrupt nature is lo grapple, that he would not be contented with the whole world though it were all his; therefore we must learne this rule of contention for worldly things: namely, to follow the counseil of wise and godly men, who are neither covetous nor riotous, but self contented with that which is sufficient. As for the wearing of apparel, we have no speciaill rule nor precept in Gods word; and therefore our direction must be the example and fashion of the most grave and godly in that calling, which weare: whose precedent must be our direction in all cases, wherof we have no precept nor rule in Gods word.

But if riches be taken in the second sense, for

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abundance, above that which is competent and sufficient; then it is not lawfull for a man to seeke to be rich: for proove hereof, we have the plaine testimony of the word of God; *Paul* saith, Tim. 6. 8, 9. *When we have found raymen, we must therewith be contented: for they that will be rich fall into temptation and snare, and into many foolish and unwise lusts which drawne men into reprobation and destruction*. Where the Apostle doth not simply condemne a rich estate, but rather the desire to be rich, that is, a desire to have more than is necessary for the maintaining of a mans estate. Yet this is the common sin of the world, men are so covetous that they wil not be contented with that which is enough, but still tolle and moile for more, till they have gotten so much under their hands as would hevily and suffiently mainataine men of their estate and calling. But all such are condemned by the testimony of the holy Ghost, in the place aforesaid.

3. *Ques.* What if God give abundance to a man by lawfull meanes; what must such a man doe? *Answ.* When God ftesteth riches in abundance to any man, he must thinke himselfe to be appointed of God as a steward over them, for the good dispensing of them to the glory of God, and the good of his Church; alwayes remembiring this rule of the Prophet David, Psal. 62. 10. *If riches increase, set not thy heart upon them. Fee not rich, If riches increas, refuse them; but set not thy heart on them: and thus much of these Questions.*

Now this practice of the *Patriarchis* is as necessary for us in these dayes as ever it was; for the cause why wee profit little after much hearing of Gods word, is this; we have not behaved our selves like *Pilgrims and strangers* in this world, but the *causes* of the *thirthings of this life* have cheked us np, Matth. 13. 12, that is, could take no ground nor root in our hearts: when we have heard the Word we remember it not, because our hearts and the afflictions thereof are set on the pleasures and commodities of this world. We therefore must shake off this filthie, vaine, and leane to behauour our selves like *Pilgrims and strangers*, not entangling our selves with the things of this life, but *using them as though we sedd them not*, so as they be no hinderance to the growth of Gods graces in us.

For they that set such things, declare plainly that they seeke a Country.

In the former verse was set downe the constancy of *Abraham, Sarah, Isaac, and Jacob*, in the faith. Now in the 14, 15, and 16. verdes, the holy Ghost proceedeth to amprise and enlarge the commendation of their perseverance in the faith: for the scope of all these verdes is to prove, that all these particularly were *constant in the faith* unto the end. The prooff is made by one habitaunt reaon; the summe whereof is this: *Abraham, Sarah, Isaac and Jacob fought for their Country which was beaten*, and therefore they were constant in the true faith.

But some may think that this reason is not habitaunt, for men may lecke for heaven, that never had true faying with. As, *Balaam* desired that his end might bee like the end of the righteous, Numb. 25. 12, wherein with no doubt he desired the state of the righteous after this life.

I answere, that this desire of *Balaam* was not grounded upon any contant pellivale, nor fested resolution, but upon some hidden motion on. Secondly, though he desired to die the death of the righteous, yet he would not deserve life of the righteous: he had no delight to walk in the way to come to that end which they walked in; without which no man ordinarily can come to it.

Yet further come we, *Mary shall beke* (as our Saviour Christ saith) to enter in at the *straie gate of the kingdom of heaven*, and shall not be able, Luke 13. 24. Therefore to seeke for heaven, is no sufficient argument of true faith.

Answe. True indeed, many shall lecke to come to heaven, and shall not be ables enter: because they lecke when the doore of mercy is shut, and when the day of grace is past for there is a time of grace wherein the Lord will bee found. Now if men lecke him in this time, though they seek him never so long after, yet they shall not find him. But the seeking of the *Patriarchis* was a sound and constant seeking, and to a notable fruit of their true faith. For 1. they fought an *heavenly Country*: 2. they fought it in due time; not for a boun, but thorow the whole course of their lives: 3. they went the right way; denying themselves and their estate in this life, as being strangers upon earth; and they were willing to foriske all things in this world to attaine heaven, eleving it as their true dwelling place, and their eternall rest.

Now more *particularly*, the holy Ghost diuideth this reason into two parts, and handeth the same severally: 1. hee proveth that they fought a *Country* in this veile; and 2. that this *Country* which they fought was *earthly* themselves. ver. 15, 16. For the first part, that they fought a *Country*, is thus proved:

They whiche sayl ex are Pilgrims and strangers, they shew plainly that they seeke a Country:

But Abraham, Isaac, and Jacob said of themselves, that they were Pilgrims and Strangers; *Therefore they shew plainly that they seeke a Country.*

The first part of this reason is evident in it selfe: for heiret faith has in it a *Pilgrim and a stranger in any place*, the wherewithal that he is forth of his owne *Country*, and therefore seeketh one. The second part of the reason is alument from their confeßion, in the end of the

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former verke; and professed, that they were *pilgrims and strangers in the earth*: from whence the conclusion is laid downe in the 12. verse, that therefore these Patriarchs *fought for a country*.

In this reason observe, first, that the Author of this Epistle had diligently read the Historie of Abraham, Sarah, Isaac, and Jacob, penned by Moses in the booke of Genesis: and in reading had observed that which they particularly confest of themselves in many places of that booke; namely, that they were *Pilgrims and strangers*; yea, also he gathered from their confest this most heavenly meditation, that *ever they were not in their own country, but forsooth another*. These three things then the author of this Epistle used about the holy Scriptures: *Reading, meditation, and observation*.

Whence we learn, that all Gods Ministers, and those which prepare themselves to the work of the Ministry, are diligently to read and study the holy Scriptures, and to meditate therein. No doubt, the author of this Epistle was an *Apostle*, and had most notable gifts by virtue of his calling, and yet hee belloved paines in viewing the particular words of *Abraham, Isaac, and Jacob*, recorded by Moses in the booke of Genesis. Daniel also was an extraordinary Prophet, yet (as we may reade) Daniel 9. 2. hee studied with admirable diligence the prophecies of *Jerome* and *Ezekiel*. And *Timothy*, though he were a *Disciple* (Act. 16.1) and well learned, yet *Paul* chargeth him to give audience to reading, to exhortation, and to doctrine. 1 Tim. 4. 13. And *Ezekiel* is commanded to eathe the role, and to fill his belly with it, Ezekiel 3. 3. And *S. John* likewise is commanded to eat up the little book, Revel. 10. 9. 10, which thing he did all that stongly enforce the former duty, shewing that Gods servant in the Ministry, must as it were, eat up Gods booke; that in judgement and understanding, he may digest as farre as is possible the deepe things of God, and the hardset places of the Scripture: here must hee lay his foundation, and hitherto have recourse from all other writings whatsoever in any matter of doubt.

This direction is moe necessary for the Schools of the Prophets, and for all Gods Ministers: and yet notwithstanding, the contrary practice beraeth sway in the world. For in the Popish Universities most of them Divines supply themselves to study the booke of certaine *Schoole-men*, and the Expositors or Commenters therupon. These are applied day and night though they bee both many and large, and full of needlesse oddities; and oftentimes they bee also publicly expounded, whereas in the meane time the Bible lieth neglected, or littler regarded: wherein we may see the notable worke of the Devil, and his malice toward the Church of God; for the Schooles of the Prophets are

the fountains of learning. Now when as Satan by this means doth stede away from them the study of the Bible, and in stead thereof foisteth in corrupt humane writings; hereby hee poysons the fountains, to the danger of infecting the whole Church. And as this is common in the places of Popery; so likewise some fault is this way committed among us that be Priests, fractars; for many in their private studis take little paines in the booke of God, but apply themselves wholly to the writings of men; as Councils, Fathers, Schoole-men, and other Expositors; and in the handling of the Scripture, they glory more to prove a point of doctrine by multiplicity of humane testimonies, than by the written Word. But the truth is, thus to doe is to preferre the handmaid before the Miftis; and as for the opening and expounding of Scripture by other Writers, it is no such point of deele learning a man of ordinary capacity and diligence, may easily deliver what others have done before him. But to open the Scripture soundly and purely, as it ought to be, is of another nature than thefem to take it; and hereto the sound study of the Text it selfe will prove the best helpe, asthey will confess who have tried most of all. And though the best mens workes bee but base stuffe to the pure word of God, yet the writings of holy men must not be contemned; but must be read and regarded in their place, for our furnishing and enabling to the study of the Scriptures, for the helping of our knowledge and judgement in the word of God: they that hold or practise the contrary, know not what helps they bee, and what light they yield to many dark places of Scripture: But still above and beyond, before and after all, the Word of God must be eaten up of us, and studid with all diligence.

Secondly, in that the author of this Epistle noteth their particular sentence, and by consequence gathereth this meditation out of it, *that they fought a Country*: Hereby all men are taught to exercise themselves in hearing and reading all the places of the Bible, even the Histories of mentherius, and out of the words to gather godly meditations. So *I Paul* write to the Colosians, *Let the word of God dwell plenteously in you*, Col. 3. 16. The Prophet David also noteth it for the propriety of a good man to *meditate in the Law of God day and night*: And the practise of the blessed virgin Mary is regifted as an example for us to follow: that *slept at the sayings of Christ in her heart*. But pity it is to see how reading the Word of God is laid aside; for it is so little practised, that men now adayes will not bee at charge to buy a Bible: for bookees of Statues, men will not onely have them in their houses, but att their finger ends; but Bible they have none: and if they have, it lieth on the deale or table, and they reade it not; and if sometime they read, yet they never meditate theron, as we

are taught in this place.

Further, whereas the holy Ghost reawake thus upon their example; *Abraham, Isaac, and Jacob, were strangers and Pilgrims*, therefore *they fought a Country*: Hereby he teacheth us this speciall point, to wit: that a doctrine, though it bee not exprest in plaine words in the Bible; yet being gathered thence by right and just consequence, is no lese to be believed and received, than that which is plainly exprest: and therefore they are fure to blame which mislike thefem in *Divinity, persons, nature, sacraments, confessionall, trinity, &c.*

because they are not exprest in the Word. But they may with good confidence and much profit be retained; because, though not literally, yet in sense and meaning they are contained in the Scripture, and may by just consequence be gathered thence. And we dny not rashly statation, because the Word is not in the Scripture; but because the matter is not there: nor can by necessary consequence be derived from it, but rather the contrary.

Againe, many refuse these doctaines, the proceeding of the *body Ghost from the Sonne*; and the *baptizing of children*, because they are not exprest in the Scripture. But hence wee affirme, that though they bee not expressly set downe in somany words, yet by just consequence they may bee soundly gathered out of Scripture, and therefore are true doctaines, no lesto be beleaved, than that which is plainly exprest. And this much of the first part of the reaon.

And if they had beene mindfull of that commandement when they came, they had lesse to have returned.
But now they deare a better, that is, *an earthly Country: Wherefore God is not ashamed of them to be called their God. For hee hath prepared for them a City.*

Here the holy Ghost prooveth the second part of the former argument, by two reasons: the first is contained in the 15. verse, and the beginning of the 16. It is taken from the distinction of Countries, and may bee summed thus;

They either fought an earthly Country, or an heavenly Country:

But not an earthly: *Therefore they fought an heavenly Country*. The first part of this reason is cleare of itself. The second part is in the 15. verse, from whence followeth the conclusion in the beginning of the 16. verse.

To come to the first part in these words: *And if they had beene mindfull of the Country, &c.* That is, if they had regarded, or thought upon Melopotamia, or Chaldeia, from whence they came, and where they were borne; with any desire to have enjoyed the profits or pleasure thereof; they had leafe enough to have returned backe thither, by reason of the leach of their dayes which they lived, in the land whither God called them.

A. Here observe two points: First, that they are not *mindfull of god*, as the word importeth; they remember not the Country from whence they came: but when god giveth commandement to depart thence, and not to returne to Mesopotamia againe; after this commandement given, they came forth, and did forget their owne country.

Whence we learne, that howsoever usually *forgetfulness* be a vice; yet longe kinde of forgetfulness is a notable vertue: namely, to forget the things that displease God, and which he would not have us to think upon. Psal. 45. 9. the *Church* is commanded to *forget her owne people, and her fathers house*: that is, her owne will and desires; shee must never think thereof (nor of any other thing whereby God is displeased) unlesse it be with dislike.

This condemneth the practise of many aged persons, in these dayes, who delight themselves among the younger sort, to tell of their bad practices of their youth; in wantonnes, contentions, and breaking Gods commandements: But into doing they sime griseously; for a man must not remember his simes, but with dislike and detestation; being griseed with them, and angry with himselfe for them; or else to teach others how to avoid them.

And as this kinde of forgetfulness is a good vertue, so there is also a verious and good remembrance: namely, to be mindefull of that which may please God as Gods *Indulgences*, to be humbled thereby: and of his *Mercies*, to be thankful unto Almighty God for them: and of his *Commandements*, to become obedient to his will. These things therefore wee ought to imprete by diligence in our memorie.

Secondly, here observe, God calleth them out of their owne country, and biddest them live in the land of Canaan as *strangers and pilgrims*; and to they doe, abiding thare without any purpose to returne: nay, they are not mindefull of their former home.

Hence wee are taught to be constant in that calling whereunto God hath callid us. It is a faire full fine for a man to goe backe from that calling, in which God hath placed him.

D. When the Israelites abode not patiently and constantly with God in the wildernes, but desired to shake off the calling of God, and to returne to Egypt, there to sit by the fleshly pots againe, they had Gods hand upon them grievously: as we may reade at large, Psa. 78. 20. wife for looking backe when shee was commandanted whereunto, was sorely and strangly punished, being cast into a pillar of salt, Gen. 19. 16. And our Saviour Christ fadeth, Luk. 9. 67. *No man withereth his head to the Lord plough, and looketh backe againe, as apt to the kingdome of God*. As though he had said, He that fadeth from the plough, is not fit for the field: no more is he that flitteth from his calling, fit for Gods service.

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To apply this to our selves; God had called us to professe Christian religion, whence we are called *Professors*; We therefore must professe the same constantly and hold it fast, without wavering or doubting; (even without being unmerciful of that spiritual Egypt ofdarkenesse and superstition, whence wee are delivered;) much more, without turning to any other; this being the *innerlygion*, which is grounded on God's word.

Again, in this our calling of Christianity, wee have vowed unto God for our selves, to renounce the flesh, the world, and the devil. Now, this being our calling; as we have promised, and undertaken; to we must obey it in our lives, fighting manfully every day against the world, the flesh, and the devil. For, if wee professe religion in word, and do not obey it indeed; we make our selves unfit for the kingdom of heaven. But alas, manke like to the Swine that returneth to the puddle, though he be ass'th never so cleane; and to the *Doge*, that returneth to his vomit; for most men doe but serv the flesh, and the world, and the lusts thereof; therein is their joy, and their hearts ease: take away these things from them, and take away their lives so farre as they from fearing the kingdom of heaven as these Patriarchs did.

This is much for the first part of the reason.

Now followeth the second part, which is this; *But they sought not a place in earth;* and therefore the conclusion followeth, *That they defin'd a Country, which is heaven,* in these words,

But now they defin'e a better.

But some will say, the Patriarchs were dead many hundred years before this was written; How then can they be now said, to defin'e a Country? Ans. The Author of this Epistle here obiecteth, and followeth the manner of them that write Histories; who speake of things past long agoe, as though they were now present.

Now it is said, they defin'e a better Country: These Patriarchs had before them two countries, the Land of Canaan, and the kingdom of Heaven; and of those two, they might chuse whether they would, to be their portion and inheritance, upon which they would bellow their hearts: Now, they esteemed heaven (though it was to come) better than Canaan, though present; and therefore made choyce of heaven, and longed for it.

Where we learn, that as we must be thankful to God, for all his blessings so among them all, wee should chuse the best. This David doth; for being put to chuse, whether he had rather live in life-guard, and in solace, with the wicked and ungodly, than in his estate; and in great dangerre to Gods Sanctuaryes; His faith, Psalm. Sa. 15. *Her habrake been a doore-keeper in the house of his God,* than to dwell in the Tuberacles of wickednesse. And

Salomon is highly commended by the holy Ghost, 1. King. 11.10.11. for chusing a *wise, & modest-moral heart, before diverses, and naturall.* Moses also (as we shall see afterward) had his choyce, whether he would live gloriously, and at ease, in *Marsaels* Court; or with the Church of God in adversity; now, Moses having the gift of discerning, *refused to call his lot for of Pharaos daughters, and chose rather to suffer adversitie with the people of God, than ease, for the pleasures of sinnes, and seuerall.* Which holy examples doe all teach us this, when God setteth before us diversitie of his blessings, wee in spirituall wildeome, must make choyce of the best. On the contrary, *Eli* had this choyce set before him; his brothers red brath, and his *brown-sight:* but he chose the worst, and therefore in the new Testament, the holy Ghost notched him with this mark, to be *profane Elias* for his labour. And the Gadarens also are branded with a sort of infamy to all ages, for chusing their *hegs* before *Christ*, and his salvation. And the like choyce is set before us every day: for God of his mercy, in the preaching of the Word, for his part, doth let forth unto us *Christ* *Iesus* crucified; and in him remission of sinnes, and salvation: Now, on the other side, cometh the devill, and setteth before us all sorts of vanie pleasures and delights; shewing to ev'ry man those times to which he is given; and with them all the profits or pleasures that naturally accompany such sinnes. Now, most men having this choyce set before them, doe leave the true and substantiall blessings of God, and come to Satans painted Pageants, and there make choyce of sinnes, with his base companions that doe attend her. This is too apparent to be denied: for how excellent word of God he preached unto us, and wee doe hear the same, yet we preferre the vanities and plentiousnes of the churcill world, before *Christ* *crucified*: making no account of him, nor of our owne salvation by him; in comparison of the present profits and pleasures of sinne. But we must pray to God to give us spirituall *wisdom*, and the gift of discerning, that now when God lets before us things to have choyce of, we may have grace to discern betwix them; and withall, to preferre and make choyce of the best, and to refuse the worst. But as for them that are so mad in their choyce, that they now preferre sin before the blessings of God in *Christ*; they shall see the day, when they would with themselves to be *Dogges, Toades, or Serpents, rather than men and women;* and yet (though they would be glad of that exchage of life,) they shall never compasse it, but shall remaine woefull men and women for evermore; because that once they made so profane a choyce; when the path of life was set before them, they chose the way of death rather than of life; and therefore when they would defin'e death, they shall not have it, but shall live a life more bitter for ever, than any death in the greatest pangs.

Thus

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Then wee see in general their choice was of the better. Particullerly the Peopple idde,
This is amercyless.

In which words is laid downe the last and chiefest point in this reason, to wit, that the Patriarchs defin'd a better Country than the land of *Canaan*, and that was an *everlasting Country*, even Heaven it selfe; the promise whereof is principally intended in this place.

Now whereas the Patriarchs, being our fore-fathers in faith, and patternes whiche we must follow, *defin'd Heaven*: by their example ev'ry one of us is taught the same dutie, to aime at another and a better *Country*, than that in which we live, even the Kingdome of Heaven: and not to think that this world is the country we are borne for. This better Country we must all seeke for, whatsoever we be, high and lowe, young and old, learned and unlearned, if we will follow these godly Patriarchs. And this we must doe not at death only, seeking this world all our life long, for that is to despise Heaven; but even in the time of our youth, and strength of our dayes, must wee for our hearts on Heaven: endeavouring to use this world, and the things thereof, that when wee die we may come to Heaven, that blessed Country, which we defin'd, and fought for in our lives.

And to pedyade us hereunto, consider the reasons following: First, worldly wisdome teacheth this: If a man dwelle on his owne land, and in his owne house, he is carefree: But if in another mans house, whereof he hath no lease, but contrariwise is certaine to bee put out, hee knoweth not when: this man in time will provide himselfe of another, that so he may remove into it, and not be desirous: and if he be within his power, hee will provide a better, that so he may not remove for the worse. Behold, while we live in this world, our bodies are tents and tabernacles wherein our soules doe dwell for a time: and besides, this time is uncertaine; for there is no man that can say certaintly, hee shall live to the next hour. Therefore, we must ev'ry one of us, provide for himselfe a dwelling place in Heaven, where we may abide for ever in blisstidene.

Againe, consider the state of all sorts of men in the world; for saine, Atheisme, and profanenesse aboue where, the blaspheming of Gods holy name, and the breaking of his Sabbath: besides daily sinne against the second Table: Now all these cry continually for vengeance, and for Gods judgements to be inflicted upon us, and we know not how God will deal with us for our faines; whether hee will take from us our goods, and good name, our health, friends, or life it selfe; and therefore it standeth us in hand, to provide for our selves a refilling place, wherein we may abide for ever, after this fraille life full of miserie is ended.

Thirdly, if we shall not doe this, make what followeth: this, and no other, is our rellate: By

nature, we are the children of wrath, and of the Devil: and by our manifold sinnes, we have made our easse faire worse: Now, what is due unto us, for this corruption, and for the first greivings? Surely, not i heaven, but another place; even the contrarie, the place of eternal woe and defunction, the bottomlike pit of Hell. Now, if this bee our due by nature, then let not mane, nor Satan deceiue us; proceeding us, that we may come to Heaven, and still continue in the latre of our corrupt nature: but let us labor by all meanes to cleave this place, which is due unto us by nature; that through the gift of faith in Christ, we may come to the heavenly City, which godly Patriarchs for seriously soughte. But if wee remaine in our sinnes, and so die, we are sure to goe to the place of destruction, and there to *abide* in woe and torment, with the Devill and his Angels for evermore: so that it stands us in hand, to use all good meanes to come to Heaven; or else our easse will be most miserabile of all creatures; for, perdition and defunction will bee our portion world without end.

This must awake and stirre up our dead and drowne hearts, that are so befeated with inanit, that though we hear, yet we neither leare, nor practise. In worldly things; we can take care and paines: but if we will doe anything for our owne everlasting good, let us labou're by all meantes to come to Heaven; for if weaste of this City, it had bene good for us, wee had never bene borne: or that wee had bene the vilest creatures in the world, rather than men. For, when the unesimable creatures die, there is an end of all their miserie; but if we die, and be not prepared for that place, our death will bee unto us the beginning of all woe and miserie.

Wherefore God is not ashamed of them to bee called their God, for he hath prepared for them a Cittie.

In the first place is laid downe a second reason, wherby is proved that these Patriarchs *died in faith, seeking their country in Heaven.* The reason is drawn from the testimony of God him selfe, recorded by Moses in the booke of Exodus, where God saith, *He is the God of thy fathers, the God of Abraham, Isaac, and Iacob*, Exod. 6.1.

The Expofition. Wherefore that is, that this might appearre and be evident, that these Patriarchs died in the faith, and sought this countrey of Heaven; God was content to vouchsafe and grant unto them this favour, to bee called their God.

Was not Abramido. To be, or not to bee a habited of our, properly belongs to men; and it cannot be affirmed properly of God, that hee is *abramido, blasteris* (as the word signifieth;) but the meaning is, that God vouchfifed unto them this favour, and shew'd them this honour and dignitie which hee shew'd unto them? Ans. *It is*

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bcalled their God. By which is meant thus much, that God accepteth them in his mercy, to be such, with whom he would make his covenant of salvation, and not with them alone, but with their seed after them. Secondly, that he choiceth them to make the covenant in their names for all the rest. Thirdly, he vouchsafed them a special and extraordinary favour, even that himselfe would bear their names, and they should bear his; making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Isaac, and Jacob.* Hereupon the reason is framed thus; God would not bee called in special manner the God of unfaithfull men, but rather would bestow such a special favour upon Believers; but that favour did God vouchsafe to these three Patriarchs; therefore do we see they lived and died in that holy faith.

In that it is said, *God was not ashamed to be called their God;* Here we learn, that God doth not vouchsafe his mercy equally to all men, but some have more prerogative in his favors and mercies than others. Kings make choyce among all their subjects, of some men, whom they will preferre to be of their counsell or guard, and to whom they will give speciall countenance, and dispense their favours more liberally than to all: Even so God among all *Abrahams* kinred maketh choice of these three persons, *Abraham, Isaac, and Jacob,* to bestow on them such speciall honour, as he vouchsafed not to any of their fore-fathers before them, nor posterity after them. No marvel therefore though he bestow not his speciall mercy upon all, seeing he dispenseth not his inferior favours unto all alike. And yet for all this, he is not accepter of persons: for hee only is properly said to bee an accepter of persons, that preferreth one before another, in regard of some quality in the person: but God vouchsafed this honour unto these three, only of mere mercy and good will, and not for anything he reprehended in them.

This confuteth the conceit and error of many men, breached abroad in this age, that God doth equally love all men as they are men, and hath chosen all men to salvation, as they are men, and hath rejected none: for (say they) it standeth with equity and good reason that the Creator should love all his creatures equally; and this opinion they would build upon the general promise made to *Abraham:* because that in him God said, *all the nations of the earth should be blessed.* Gen. 22.18. But we must understand that (All) is not alwayes taken generally, but sometime indefinitely for many: and so Paul speaking of this covenant of grace Christ, saith, *The Lord made Abraham father of many nations.* Romans 4.17. where repeating the covenant recorded by Moses, he putteth many for all. Againe, grant that *Abraham* were the father of all nations, and that in him *All the kindreds of the earth were bles-*

Afed: Yet it followeth not, that therefore God should love *all men* equally and alike: for hee may love the *faithful* of all nations, and yet not love *all men in all nations:* for, in his bountifull mercy in Christ, hee preferreth some before others. And this answer seemes the better, because we may have some reason to think, that God will love of every nation some, but no ground to imagine he will love all of any nation; much less all of every nation.

B2 Here wee may see, *That God honoureth those his servants that honour him,* as hee saith to *Eli the Priest,* 1 Sam. 3.3. Which is a point to be marked diligently; for this God is the glorious king of heaven and earth: yet he abhath him selfe, and is content to be named by his creature, advancing them by abasing himselfe to be called their God, *The God of Abraham, Isaac, and Jacob.* Where we may apparently fee, rather that God will not have them honoured that honour him, hee will abase himselfe, that they thereby may be honoured.

Hence we may learne many things: First, that all that professe religion truly, must inure themselves to *get through good reports and ill reports,* and in all estates to bee content, for Gods honour sake, as Paul saith; *I have learned in whatsoever state I am therewith to be content: I can be abased, and I can abound; everywhere in all things I am instructed, both to be full, and to be hungry; abundante have want.* Thus spake that holy man of God: and so must we all endeavour to say, and accordingly to practise. And the reason is good, because if a man honour God, however hee be contemned, or not regarded in the world, yet God will honour him, and esteeme highly of him: that will prove the way to all true honour, as it hath done, even in this world to all that tried it.

Secondly, hence we leare which is the true way to get sound honour amongst men; namely, to honour God. Good estimation in the world is not to bee concerned, for the Lord commandeth all inferiors to honour their superiors, whereby hee allo bathed every man to preferre his owne dignitie. Now God honoureth them that honour him: therefore the surest way to get true honour amongst men is this: Let a man first lay his foundation well, and begin with God, and fet all the affections of his heart and thoughts on this, To honour God. **Ques.** How may a man honour God? **Ans.** By forsaking the rebellious wates of sinne and ungodlihouette, and walking in the way of righteouſſe thorow the course of his life. This doth God take to bee an honour unto his high Majestie. And when a man doth thus unfaulſly, then God will honour him, even among men, to fare forth as shal be for his good: for God hath all mens hearts in his hand, and will make them to honour those that honour him: so S. Paul saith, *If any man therefore forgoe himselfe from these, hee shall bee a vessel unto honour: not only in glorie eternall after death,* but

Phil. 4.13.

2 Tim. 2.21.

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but also in grace and favour with Gods Charch. This confuteth the opinion, and condemneth the practice of many, who would faine have godd report in the world, and bee spoken well of by all mankind what counte? *Pray you, take they to come by this good name?* They doe not begin with God, and lay their foundation by honouring him; but they strive to please men, whether it bee by doing well or ill they care not, their only care is to please all; for that is their rule and resolution, all must bee pleased; and because most men are ill, they rather chuse offenditons to docill that they will not please the greatest part. But hee that beginnes to get honour by pleasing men, beginneth at a wrong end; for by the testimony of the holy Ghost, in this place, the way to get sound approbation before men, is first to begin with God, and to honour him.

Thirdly, if God will honour them that honour him, then by the contrary, consider what a miserable estate many a man is in: *For those that honour God will suffer shame in this world;* as we may see at large, and very plainly in the example of *Eli and his two sonnes:* for *they cast their burden upon the Lord unto him I will honour, and I will not despise me shall be dis-
filled.* Sam. 2.12. And in Zachary we my readie, *that he ministered in blisfomy shew, or proprie-
ty, before the face of the Lord, in the winge of the Lord, shal come into his house, and remaine in the midde thereof, and confesse it with the number thereof, and the stones thereof.* Zech. 5.4. And because *Eli did more honor his children than God,* 1 Sam. 2.21, therefore the Lord threatned the destruction of him and his family: and according as the Lord had threatened it came to passe. For when the Israelites fought with the Philistines, chap. 4.11. his two sonnes were slain, and hee at the hearing of the newes fell downe and brake his necke.

Now if this be so, what shall we say of our owne nation and people, amongst whom it is as common to dishonour God, as ever it was amongst the Papists or Pagans; partly by lightning of his holy titles, and taking his name in vain; partly by swearing, and open blasphemynge; and sometime even by abominable perjuries. Nay, it is many mens rule, that they may curse, detest, lie, and forswear for advantage. Thick times are some of them rife in all sortes of people, and hardly shal you talk with a man that doth not by vaine oaths dishonour God: yea, it is so common, that chidren, lo soone as they can crawl or lufe out a word, the first thing they can speake is to curse, or swear, and take Gods name in vain, whereby God is dishonoured every way: as it is a wonder that the earth doth not open, and to allow up meny mea quicke, for their swearing and blasphemynge. And whereas Gods judgement is often grievously inflicted upon us in many places of the land; wee may perwade our selves, that among other times it is, for

our blasphemynge and taking Gods Name in vain. And if he be not specially redrefed, it is to bee feared left God will raine downe his judgments upon us, and in his wrath sweep us all away; and take away the father with the child, the good with the bad, because there is no reformation of so vile, and yet so needless a sinne.

To be calledd his God.

Observe here further, that *Abraham, Isaac, and Isacab,* could all of them say, *God is my God.* Now that which worthie Patriarchs could lay of themselves, wee must evrey one of us in our owne perfis labour for; for their example is and must bee a rule for us to follow. Wherefore must labour for this assurance, by Gods grace to lay as the holy Patriarchs did lay, *I trust Iehova is my God:* and of this I am resfled, and undoubtely assited in mine owne confidence.

Ques. How shall we be able to lay unfelld, *God is my God?* **Ans.** By becoming his servants and people in deed and truth; for to him who is one of Gods people, God is always in God. But how shal we become Gods true servants? **Ans.** By letting out heire upon the true God, and giving them wholly unto him and to his service; and restraining our selues from all occasions of sinne, because sinne displeaseth him. **Ques.** But how shall a man fit his heart wholly on God? **Ans.** This hee doth when he loveth him above all, and feareth him above all, and above all things is zealous for Gods glory; when hee hath full confidence in Gods word and promises, and is more grieved for displeasing God, than for all things in the world besides. Or more plainly thus; then a man doth let his heart on God, when his heart is so affected, that when God commands, hee is alwaies ready to obey: So the Lord saith, *I lo-
fe 2.27. I will lay to them that were not my peo-
ple, Thou art my people; and they shall say, They
are my God.* And in the Psalms the Lord saith, *Phil. 2.8. Seek ye my face:* then the holy mans heart as an Echolo giveth answere, *I seeke thy face, O God.* And such an one is the heart of him that is indeed the servant and childe of God, and one of Gods people.

D*For he hath prepared for them a city.* These words are a reason of the former, proving that God was not ashamed to be called their God, because hee prepared a cite for them. And indeed, this shewes evidently, that God was greatly delighted with them, rather than abhained of them: for had hee beene abhained of them, hee wold have shut them out of his presence. Heine therefore hee declared his love and favour, that by preparing this city, hee procured that they shoulde live in his sight for evermore.

Hence wee leare, that hee which hath God for his God, hath all things with him, according to the common proverbe, *Hee God, and I have all.* And on the contrary, *Lasy God, and*

lucky all. And therefore David saith, Psal. 1. 15. *Blessed are they people whose God is the Lord.* Other things which he might be added have beene handled before.



ABRAHAMS FAITH.

VERSE 17.

By faith Abraham offered up Isaac when he was tempted, and bee that had received the promises offered his only begotten sonne.

18 *To whom it was said, in Isaac shall thy seed be called.*

19 *For bee considered that God was able to raise him up, even from the dead: from whence bee received him also after a sort.*

In the former veres wee heard the faith of *Abraham, Isaac, and Jacob* commended jointly together. Now the holy Ghost returneth to the commendation of their faith severally. And first, he begins with *Abraham's* faith, whereof he had formerly propounded two works orations: First, his going out of his owne country. Secondly, his abiding in a strange Land. Now here followeth the third, which is the most notable worke of all, wherein his faith shines most gloriously: and his example herein is unmatchable. The particular points herein areshew: First, the worke of his faith is plainly laid down in *his offering up of Isaac*. Secondly, the same worke of faith is notably commended by three special arguments: to wit, first, by three great impositions that might have hindered the worke of faith: as we shall see in their place, v. 17, 18. Secondly, by his victory over their impidours, v. 19. Thirdly, by the issue of this temptation, and his work of faith therein, in the end of the 19. verse.

For the first. The fact of *Abraham's* faith here commended is this: *That he offered Isaac his sonne.* It may first of all bee demanded, How *Abraham* could offer up his sonne by *faith*, considering it is against the law of Nature, and the Law of God, for a man to kill his owne sonne: which *Abraham* mott doth, if he did offer him up in sacrifice unto God. For ansver hereunto, we need gao no further than the Story, Gen. 22.

where wee may see, he had a ground for his faith: for though the generall commandement be, *Thou shalt not kill*; yet he had a speciall commandement, *Abraham, kill thy son*; and by vertute of that, he did it; and did it in and by faith. But if that be so, then therewithal another and a greater doubt: namely, How can these two commandements stand together, one being contrary to the other? Ans. Here a speciall point is to bee observed: namely, that whencesoever two Commandements are to joyned, that a man cannot practise both, but doing the one, the other is broken: then one of them must give place to the other: For howsoeuer all Gods Commandements blinde the conscience, yet some blinde it more, some lesse, because some are greater, and some lesse than others. Whence this rule may be downward: that when two Commandments of God croffe one another, then a man must preferre the greater. As for example, this is Gods Commandement, *Honor God*, commanded in the first Table. Againe, the fifth Commandement, *Honor Parents and Magistrates*. Now if Parents or Magistrates command any thing, the doing whereof would dishonour God, being contrary to the first Table; then the fifth Commandement giveth place unto the first: and a man must rather disobeit Magistrates and Parents, than dishouette God: for the maine duties of the first take place before the maine duties of the second. And therefore Christ saith, *If any man come to me, and hate not his father and mother, wife and children, brethren and sisters, yes, and his owne life also, he cannot be my Disciple*; meaning, that if either mother, wife or children, would draw us from God, we must hate them rather than disobeit God. Againe, a commandement *Ceremoniall*, and a commandement of *Love and Mercy* concurre together, and it to falshut that they should be both kept and cannes: in this case therefore the ceremoniall Law of the first Table, must give place to the law of Charite and Love in the second Table: because the commandements are the inferiour duties of the first, but charite and mercy the principall duties of the second Table. For example: the Lord injunctions us in the fourth Commandement to rest on the Sabbath day. Now it falls out that our neighbours house is on fire upon the Sabbath day: whether then may I labour with my neighbour that day to save his house? Ans. I may; for the strict observation of rest on the Sabbath day is a ceremony: but the quenching of fire in my neighbours house is a woorke of mercy, and a maine duty of the second Table, and therefore must take place before a ceremoniall duty of the first Table.

Thirdly, God hath given us ten Commandments, concerning all ordinary duties both of peace and mercie: yet if God give us a particular and speciall Commandement contrary to any of the ten, then must that, and the ordinary commandments must give place

and yield unto it: as for example, the second commandement forbiddeth any man to make any graven Image: yet Moses by a speciall commandement made a brazen Serpent in the wilderness to bee a figure of Christ. So the sixth commandement, *Thou shalt not kill*, is an ordinary Commandement, and bindeth the conscience of every man to obey the same; yet God comes with a speciall Commandement to *Abraham*, and saith, *Abraham, kill thy sonne*: and therefore the ordinary commandement of the second Table giveth place for the time. And so all the Commandements, *Thou shalt do thus and thus*, unless God command otherwise: for Gods is alwayes Lord, and so above his owne Lawes, he is not bound unto them, but may diffe with them, and with us: for the keeping of them at his will and pleasure. And this was *Abraham* warranted to sacrifice his sonne: namely, by vertue of a speciall and personall commandement to himselfe alone.

But if *Abraham* had not had this particular commandement, the sacrificing of *Isaac* had beeene unlawfull and abominable; for the killing of a man is a heinous sinne: much more is the killing of a mans owne sonne without a speciall commandement: for that is against nature: and therefore the Lord by *Ieremie* doth severely condemne the Jewes for *burning their sons and daughters in sacrifice*, Jer. 7. 32. without any warrant from him: though it may bee they would pretend their imitation of *Abraham* in the sacrificing of *Isaac*: yet as he sheweth his desperation of that fact, he changeth the name of the place, calling it *the valley of slanckers*, v. 32. and in the new Testament it is used to signifie hell, Mat. 5. 29, 30. And because this sinne is so odious, it is rather to be thought that *Iepheth* did not kill his daughter in sacrifice to the Lord, (as somelike he did) especially beeing a man commended for his faith by the holy Ghost: but therof we shall speake when we come to his example, ver. 32.

Thus we see *Abraham* had ground for this fact to doe it by faith, even Gods speciall command. But here it will be said, that *Abraham* did not offer up his sonne indeed; for though he had bound him, and laid him on the Altar, yet when he lifted up the knife to have killed him, the Angel staid his hand, and suffered him not, Genet. 22. 11, 12. Howthen can it bee true which is here said, that he offered him up? for the writer of the story must make true reports; but it seemes the writer hereto is deceived in the very principal point, affirming *Isaac* was offered, when in truth he was not. Ans. God is the Author and inditer of this Story, and in Gods sight and estimation he was offered, though not in the worlds: and therefore it is to be said in regard of Gods acceptance, because *Abrahams* purpose was to have done it; and if in fact had not bene staid, he had done it.

Where we note a point of speciall comfort,

to wit, that God in his children and servants doth accepte the will for the deed: so *Paul* saith, Cor. 8. 14. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not: speaking of the releeving of the poore, helpe them*; that God regardeth not so much a mans worke, as the heart wherewith he doth the worke. And therefore the poor *widow* in the Gospell, Lukar. 2. is faid by our Saviour Christ, to have cast more into the treasury (though it were but two *mites*) than many rich men that cast in greatest abundance: more in heart, not in substance.

This serveth to stay the heart of many a man that is found brifled in confidence; for seeing his weake obedience, and the greatness of his sinnes past, he begins to call his election into questionnow what must a man doe in this case? Ans. Surely he must goe on forward in obedience, and endeavour himselfe to continue therin: and then though he fall many times through infirmitie, yet for his endevour, God will accept of him, and be pleased with the same.

This doctrine is very comfortable to a distrefled conscience; but yet it must not make any man bold to sinne: for many abuse this doctrine, and say, that though they live in sinne, yet God will accept them, for they love God in their heart. But they deceiue themselves: for this mortifiell dealing of God in accepting the will for the deed, is only towards those that endeavour themselves sincerely to leave their sinnes, *God will not be merciful unto them*, Deut. 29. 19, 20.

Here further it may well bee demanded: How *Abraham* could take *Isaac* and bind him, and lay him on the Altar to have offered him: for though the common opinion bee, that he was but 14. years old, yet the more received opinion of the best Writers is, that *Isaac* was 25. or 27. yeares old. How then could *Abraham* being an old man of morethan 200 years, be able to bind *Isaac* being a young and lusty man, and lay him on the Altar to kill him? For though *Abraham* had a commandement to kill *Isaac*, yet we finde not that God commanded *Isaac* to suffer himselfe to be killed; now Nature moves every one to fecke to save his owne life, and to refit such as would kill us. How then was *Isaac* brought to yeld thus far to his Father?

For ansver hereunto, we are to know, that *Abraham* was no ordinary man, but a Prophet, and that an excellent and extraordinary Prophet: so God himselfe certifieth of him to *Abimelech*: *He is a Prophet, and he shall pray for thee*: yea, he was esteemed and reverenced as a Prophet, and an honourable man, even of the Heathen. The *Hittites* tell him, *Thou art a Prince of God among us*, Gen. 22. 6.

Now being a man of so high place, and so great regard even in the world; doubtlesse

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he was of much more authority in his owne houfe. It is therefore very likely that he tells *Isaac* his fone, that he had a special commandement from God to kill him in sacrifice. Now *Isaac* being an holy man, and well brought up, hearing this, is contented to bee sacrificed, and obeys his Father herein.

This I speake not as certaine, but as most probable; and it is the judgement of the best learned, who have good experience in the Scripture.

This circumstance well observed, serves greatly for the commendation of them both: of *Abraham* the father, that had so religiously brought up his only fone, that was most deare unto him, that hee would not refut the will of God revealed unto him, though it cost all of him. Oh that Parents would follow *Abraham* in doing to their children; then would it goe well with the Church of God. A going, *Isaacs* behaviour is here admirable, that hee would not refut his weake and aged father, but suffered him to bind him, and to lay him on the Altar; yeelding himselfe unto death when his father told him, My sonne, God will have it so.

This example must bee a patterne of obedience, not only for children towards their parents; but for us all towards Gods Ministers, when they shall tell us what God would have us doe: wee must submit our selves and yield, though it turne to our bodily paine and griefe; for *Isaac* yeelds, though it were to the losse of his life. But alas, who will follow *Isaac*? For let the Minister speake against our carnall pleasure and unlawfull gaine; let him croff our humour and affections, then wee refuse to heare and will not obey. Nay if the Minister of God, as the Lords Priest, come with the sacrificing knife of Gods word to the throat of our faine, to kill the same in us, that so we may be pure and acceptable sacrifices unto God; doe we not refut him, and say in our hearts, We will none of this doctrine? Or, if hee like a Prophet of God, come and offer to binde our conciences with the cords of obedience, and to lay our affections on the altar of the Law; then we refut, and are either too young, or too old; too rich, or too learned; or too great to bee taught and bound to obedience. But let us know, that if wee will bee true *Isaacs*, even the fones of faith and obedience, and the true heires of *Abrahams* fath, (as we would beeke the world in hand) then as he did submit himselfe to bee bound of his fath, so must we yeeld our selves to the Ministers of God, to bee bound by his Word: and suffer the same Word to bee in us, the two edged sword of the Spirit, to cut downe sinne and corruption in us, and to make us new creatures; that so both in body and soule wee may become pure and acceptable sacrifices unto our God. Thus much of the fact it selfe, wherein *Abrahams* fath is set forth.

Now follow the arguments or reasons

whereby the same worke of faith is commended unto us: The first argument is taken from the great impediments which might hinder his fath; and they are in number three: First, that he was brought to this worke, not by ordinary command, but by an extraordinary course in temptation: *Being tempted*. Secondly, that hee was to offer his owne childeyres, *his only begotten sonne*. Thirdly, that hee who had received the promises, must offer him and kill him, *so whome hee promise was made*.

For the first impediment. In the ordinary translation it is read thus, *When hee was tried*: But that is not so fit, being rather an exposition of the meaning, than a translation of the word. For the very word signifieth, *to tempt*; and the meaning is, when hee was tried. I would therefore rather reade it thus, *when hee was tempted*; as the word signifies.

In the handling hereof, first wee will treat of the nature of this temptation, and then come to the circumstances belonging to the same.

Temptation (as it is here used, may bee thus described:) *Its action of Gods whereby hee prowest, and makes experiance of the loyalty and obedience of his servants*. First, (I say) it is *an action of God*: This is plaine by the testimony of *Moser* in Gen. 22, 1, where (if we reade the history) we shall finde, that *God did prove Abraham*. Obiect. But against this may bee objected, that Saint *James* fath, Jam. 1, 13, *God tempeth no man*: and therefore temptation is the action of God? Ans. That place in *James* is thus to be underflood; *God tempeth no man*: that is, God doth not stirre up, or move any mans heart to sinne. Yet further it will be said, That temptation is an action of Satan: for so in the Gospell we may reade (Mat. 4, 3) that he is called the *tempter*? Ans. Some temptations are the actions of God, and some the actions of Satan: *God tempeth, and Satan tempeth*: but there is great difference in their temptations: first, in the manner: for *Satan tempeth a man to sinne against the will of God*, and to doe some evill; *God tempeth a man to doe something*, which shall be only against his owne affections or his reason. Secondly, *God tempeth for the good of his servants*: but *Satan tempeth for the destruction of both their bodies and soules*.

Againe I say, *wherby he maketh triall*, &c. Here some will say, God knowes every mans heart, and what is in them, and whatthey will doe long before; and therefore hee needeth not to make triall of any man? Ans. God makes triall of his servants, not because hee is ignorant of that which is in their heart; for hee understandeth their thoughts long before: but because hee will have their obedience made knowne; partly to themselves, and partly to the world: so that hee makes triall of his servants, not for himselfe, but for our selues.

Now further, *God tempeth men three*

ways:

Abraham fath

and Isaacs

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and it must appear, whether we be hot or cold. Now if we live not handisome of grace in us, in the time of trial, then looke, as the dyotle confineth in the fire, when as gold commeth out more cleare; so shall hypocrite, formalite, and all temporizing praction, come to nothing, in the mifit of temptation; when sound grace, and a good confidence shall pass thorough, and come more pure and perfect after that before.

Thirdly, confidering wee are to loske for trialls and temptations from God; therefore we must be carefull to remember, and practice that command of Christ to his Disciples, before his passion: *Watch and pray, lest ye enter into temptation, Matth. 26.41.* And because they were carefull in practising this date, therfore they kill into temptation; especially Peter most grievously, by denying his master. We must peraduade our selves, that the same commandement is given to us; for God will prove us by temptations, to make manifest the corruptions that be in our hearts: we therefore confidering our own estate, we must pray for Gods assiting and strengthening grace, that when temptations shall come, wenby be found found and fledgash in the triall.

Thus much of the name of *Abrahams* temptation, now follow the *circumstances* to be considered therein: And first, of the time when *Abraham* was tempted. Hereto we may read: *Gen.22.1. After these things, saith Moses, God did prove Abraham.* The words will admit a double reference. But this I take to be most proper and fit for that place, to wit; that after God had made most excellent promises unto *Abraham*, and given him most wonderful blessings and privileges, that then he tempted him.

Hence we leare this notable lesson: That those people in Gods Church, which receive from God more graces than others, must look for more temptations. This we shall see to be true in *Christ Jesus* the head of the Church: for when he was *tempted*, and *had received the holy Ghost*, Matth. 4, in the forme of a Dove, and had this voice of God the Father pronounced upon him, that he was *well beloved* *of him whom he was well pleased*; then perfectly followed this, that he *misted into the wilderness to be tempted of the Devil*: Matth. 4.1, being full of the holy Ghost, as Saint Luke saith: So likewise when God had testified of *Iob*, that he was an *upright and righteous man*, *that feared God, and shewed evill*, Job 1.8, then Satan tooke occasion thereto to tempt him: as in all the whole course of that booke we may plainly see, wherein are set downe most wofull temptations and trialls whereby he was proved. So *Iacob must wrestle with the angel*, Genet. 32, 24, 28, and by the power of God, overcome God himselfe. This was a notable prefigurall, to prevaile with the Lord; but yet he must *previse with his fates*, (v. 21) and acte the same time, and ever after draw

one of his legges after him, even so has a long day. Saint Paul was rapt up into the third heaven into Paradise, and there would not *comme be sholyng you*, which are impossible for man to sate: yet left hee should be exalted out of mortals, through abundance of revelations; there was given unto him a *piske in the flesh*, the messenger of Satan to buffet him: 2 Cor. 12.7. God will honour him with revelations, but yet Satan shall have leave to buffet and bear him as it were blische and blew. In all which we may fee, to whom God vouchefeth a greater measure of grace, to them he appoyneth singular trialls and temptations above other men. And the reason is: First, because Gods graces do better appear in temptations than out of them: as gold is bellterred in the fire, and thereby proved most pure and perfect: Secondly, temptations serve to abase the servant of God, and to bring him downe in his owne conceit, that he be not proud of those things that are in him, or puffed up with conceit that there is more in him, than indeed there is. This we saw in *Pauls example*: *He was enticed of Satan, left hee should be exalted with abundance of Revelations.* We may fee a type hereof in worldly affaires: The bellt Ship that floateon the See, when it carrieth in its most precious Jewels, is ballched with gravel or sand, to make it sinke into the water, and so falle more surely, left floating too high, it should be unfafe: even so dealed the Lord with his servants, when he hath given them a good measure of his graces, then doth hee also lay temptations upon them, to humble them, left they shoulde be puffed up in themselves.

The second circumstance to bee considered in this temptation, is the *greynesse thereof*. It was the greatest that ever was, for, ongle we read of: That God *should commandment to kill his owne sonne*. For if God had told *Abraham*, that his *sonne Ioseph* must have died, it would have bene very grievous and dolorfull newes unto him: and yet more grievous, if he had told him that he shoulde have died a bloudy death. But yet this was most grievous of all, that *Abraham* himselfe with his owne hand shoulde sacrifice his owne sonne: nay, his *only sonne*; and that which is more, he must kill his only childe, in whom the promise is made, that in *him shoulde his seed be called*: this must needs be a great wound unto his heart; and yet to augment his griefe, he must not doe it picturally, nor when he would, but over three dayes journey in the wilderneſſe. During whiche time Satan undoubtedly wrought mightily upon his natural affections to difflame him from obedience: which could not cluse but be faire more grievous unto himſelfe.

Out of the grievousnesſe of this temptation we may leare this lesson: that God in tempting a man, doth sometime proceed thus farre: Not only to croſſe his times and pur-

Abrahams fates.

Abrahams fates.

sions, but even to bring him to nothing, in regard of humaine reaſon and natural affections. For this Commandement (*Abraham kill thy sonne*) might have made *Abraham* (if he had contoured with flesh and blood) even diſtracted in himselfe, and without reaſon, not knowing which way to turne himselfe. And accordingly, for all Gods children, especially such as have the greatest graces, looke for such temptations, as shall lay their humane reaſon flat upon the ground, and bring them to this point, even utterly to deny theiſe commandements.

The third circumstance in this temptation, is this: What *Abraham* did, when he was tempted: The Text telleth us, *that by faith he offered up Ioseph, being tempted.*

Abraham being thus tempted, whether hee would obey Gods Commandement, or not; obeys God in offering up his sonne, and yet layes held upon Gods promise made in him. For we must know, that *Abraham* had a promise of blessing, in *Ioseph*: and being now commanded to kill *Ioseph*, he did not now cast off his hope, and desperately think it could not be performed, if this Commandement were obeyed; but by the great power of God, he both obeys the Commandement, and yet still believeth the promise: For so saith the Text, *By faith he offered up Ioseph.* Therefore in the very action of killing *Ioseph*, he believed the promise, that *Ioseph* shoulde live. And this was the excellency of *Abrahams* faith. For if God shoulde with his owne voice bid a man kill his sonne, it may be some would be found, that would doe it; but to doe it, and stil to believe a contrary promise made before, brekenneth the vertue of an admirable faith.

In this circumstance we may leare a good instruction; to wit, in all temptations that befall us, stil to hold fast the promises of God. Though in the Devils purpose, they tend to the looſening of our hold; and in all common reaſon, we have good caute to letthem goe: yet for all that, wee must never let goe, but still hold the promise fast, and rather let goe all reaſon in the world, than Gods promise. And this is not only true faith, but even the excellency of faith. For example: Gods promise is (John 3.16) *God so loved the world, that he gave his only begotten Sonne into the world, that whosoever believeth in him, shoulde not perish, but have everlasting life.* Now when we are in the extremitie of all temptations, we must stil hold fast this promise, and venture our fates upon the truthe of it. This was *Abrahams practice*; for in this temptation, Gods meaning was to try *Abraham*, and to see what he would doe: Now *Abraham*, he holds fast the promise, and yet obeys God; though all the reaſon in the earth, cannot tell how that promise, and that commandement could stand together. But this was *Abrahams* faith; though I know not, nor reaſon knoweth not; yet God knoweth: and therefore, seeing I have his commandement, I will

obey it; and seeing I have his word and promises, I will believe that this, and never forsake it. And even thus must wee doe in all temptations whatsoever: yes, even in those that come from Sarai, which are full of violence, and all violence. In our heart and conuerce, we must still hold and believē the promises of God: and this is ever the frefet and iſſel way to get the victory over Satan, to hold, That Gods promise shall be performed, though we know not how, but rather for the contrary. And though in humane reaſon, it be a vice of ignorance, and want of skill, to flicke al eyes to the conclusion, yet in spirituall temptations and trialls, this is founde divinitie, Alwayes to hold Gods promise, and to flicke fast to that conclusion: and next to follow Satan in his arguments, neither suffer him by any meane to drive us from it.

Further, in that this fact of offering up *Ioseph*, was only *Abrahams* triall; we may obserue, that it did not make him just befor God, but onely served to prove his faith, and to declare him to be *Ioseph*. And therefore, whereas Saint James saith, James 2.23. *That Abraham was justified through works, when he offered his sonne Ioseph upon the Alter.* His meaning is, that *Abraham did manifest himselfe to be just before God*, by offering up his sonne; and not, that by this fact *Abraham* of a finer was made just; or, of a righteous man, was made more just: For indeed, good works doe make a man just, but onely doe prove and declare him to be just.

Thirdly, God gave *Abraham* this commandement; *Abraham kill thy sonne*: but yet he concealed from him, what was his purpos: and intent herein; for God meant not that *Abraham* shoulde kill his sonne indeed, but onely to try what he would doe; whether he would still believe and obey him, or not. Where we fee, that God, who is truth it selfe, reveales to *Abraham* his will; but not his whole will: whence ariseth this question:

Whether it be lawfull for a man, according to this example of God, when he tol a thing to another, to conceal his meaning, in whole, or in part? For answere hereunto, we must know, there are two extremities, both which must be avoided in this case: 1. That a man shalwayes exprefe all that is in his mind, 2. That in ſome caſes a man may ſpeake one thing, and think another, ſpeaking contrary to his meaning. But this latter is no way lawfull, and the other is not always neceſſary. We therefore must hold a meane betweene both; to wit, that in ſome caſes a man may conceal his whole meaning, ſaying nothing, though he be examined; namely, when the concealing thereof, doth directly stand with the glory of God, and the good of his brother.

Thus godly Martyrs have done: for being examined before tyrants, where and with whom they worshipped God; they haue chosen rather

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to die, than to disclose their brethren : and this concealing of their mindes was lawfull, because it touched immedately the glory of God, and the good of his Church.

Secondly, a man may conceale part of his minde : but that must be also with these two eaveates : First, that it serve for Gods glory : Secondly, that it be for the good of Gods Church.

Thus did *Iacob* conceale the condition of mete from the *Nimittes*, when he preached destruction unto them, saying ; within fortie dayes and *Nimitt* shall be destroyed : though it is evident by the event, that it was Gods will they should be spared, if they did repent. But that condition God would have concealed, because, it would not have beene for the good of the *Nimittes* to have knowne it ; sith the concealing of it caused them more speedily, and certeynly to repente.

But out of these cases, a man (being called to speake) must declare the whole truth, or else he fynes greatly against Gods commandement, forsaking the properte of the godly. *Psal. 15.2.*

And thus much of the first impediment of *Abrahams* faith.

The second impediment to *Abrahams* faith, is contained in these words :

Offered his only begotten sonne,

We know that the love of Parents defendis to every childe naturally, but specially to the only begotten ; upon whom (being but one) all that is bestowed, which, when there are many, is divided among them. And therefore in all reason, this might greatly hinder *Abrahams* obedience. That God shoulde command him to offer his sonne, yea, his only begotten sonne : But yet by faith he overcometh this temptation, breakes through this impediment, and offers up his *only sonne*.

Where we note, that true *faith* will make a man overcome his owne nature. Love is the strongest affection in the heart, especially from the father to the childe, even his *only childe*; And a man would think it impossible to overcome this love in the parent, unless it were by death ; there being no cause to the contrarie in the childe. But yet behold, *Abraham* by faith subdued this speciall love which he bare to his *only childe* : God himselfe testifid of *Abraham*, that his loue to *Isaac* was great, *Genet. 22.2.* and yet by faith he overcometh this his loue.

This point is carefully to be marked, as declaringe the great power of true faying *faith* ; for, if faith can overcome created and sanctified nature, then undoubtedly the power thereof, will enable man to overcome the corruptions of his nature, and the temptations of the world : for it is an haudier thing to overcome our nature which we have by creation, than to subdue the corruption thereof, which comes in by trans-

gression. And hence such excellent things are spoken of faith : it is called the *victorie that overcometh the world*, *1 John 5.4.* And God is said by faith to purifie the heart : *faith strengtheneth the heart* : *Acts 15.9.* And through *faith we are kept by the power of God unto salvation*. *1 Peter 1.5.*

Is this the power of faith to overcome nature, and the corruption thereof ? then howsover religion be received, and faith professed generally among us, yet undoubtely theris little true faith in the world : for even among the professours thereof, how many be there that subdue the sinnes of their lives, and supprese the workes of their wicked nature ? surely very few. Now where corruption breschethaway, and in rengthe, there lound faith cannot be : for if faith were found in men, it would purifie their hearts, and cleane the corruptions thereof, and bring forth obediency in life.

Secondly, this power of true faith in mans heart must teach us, not to content our selues with a general faith and knowledge in religion, but to goe further, and to get a sound faith that may purifie the heart, at last in some true measure, for laying faith will cleane a man in every part of soule and body, and strengthen his soul in temptations.

Ques. Here it may be asked, how it can be truly said, that *Isaac* was *Abrahams* only begotten sonne, seeing *Ismael* was also his sonne, and was borne before *Isaac*, as is evident, *Gen. 16.1* I answe, two wayes : first, that *Ismael* by Gods appointment was put out of *Abrahams* house, for it was the expresse commandement of God, *to put forth the bond-woman and her sonne*, *Genet. 21.10.* and so was made no childe of *Abraham*. Secondly, *Ismael* was his childe indeed, yet not by *Sarrah*, but by *Aga* a bond-woman ; and so was (as I may say) base borne, wherupon he is repared for no sonne ; but *Isaac* is his *only* begotten lawfully : which may be an item to beware of the bed defiled, seeing such off-spring is so debased with the Lord.

Now followed the third impediment of *Abrahams* faith ; which is also a notable circumstance whereby the same faith is conuerted : and it is taken from the person of *Abraham*, in these words, *who had received the promises*.

The meaning of the words, Who ? This must be referred to the person of *Abraham* of whom the holy Ghost here speaketh. *Received the promises.*] That is, by faith ; for when God made his promises unto *Abraham*, he did not onely hear them ; but (which is the principal point of all) he believed them, and applied the same effectually unto his owne soule. To much doth the word (*received*) import. Now it is said that he received (not one promiss) but the *promises* plurally ; for these cautes : first, because God having made one maine promise unto him touching Christ, did repeate and renew the same divers times. Secondly, because God had made divers particular promises unto him ; as first, *that he would be his God, and the God of his seed*: *Genet. 17.7.* Secondly, *that he would give him a child in his old age*: *Genet. 17.19.* Thirdly, *that unto him and his seed, he would give the Land of Canaan for ever*: *Genet. 13.15.* Fourthly, *that in Isaac he would bless all the Nations of the earth*, *Gen. 21.12.*

It seemes to be fruitarie, and we have no hope of the accomplishment thereof, then we must cast out our soules upon it. For we must not only believe, when we feele comfort in our confidence concerning Gods mercies ; but evn then when God feenes (I stand against us, and when we feele in our soules the very gall of hell, then I say) we must believe.

In *Pauls* dangerous voyage towards Roine, when he was in the Ship with the Mariners ad Centurion, there arose a great tempeste, and neither *Swene* nor *Starres* appeared for many daies : so that as the Text saith, *All hope that they shold bee saved was taken away*, *Acts 27.20.* Now what faith *Paul* in this extremite of danger : *Now I exhort you to be of good courage : for there shall bee no losse of my mans life, fasse of the Ship only*, *(Verse 22.)* and so perfevred them to take bread. Even so, when our soule falls out to be this ; that either by reason of sinne and of the temptation of Satan, or else by reason of some outward calamities and troubles, we feele our soule (as it were) overwhelmed with sorrow, and even enting into desolation, and can neither see (as it were) *lights of Symone or Starres* : then we must feare before us Gods promises, and labour to beleve the same. So *David* being in great affliction, and grievous temptation, faith that of himselfe, *Psal. 77.2.7.8.9.10.* In the day of my trouble I soughte the Lord, my force was in the night, and ceased not, my soule refusid comfort. Yet at the very same instant he prayed, when his spirit was full of anguish ; and though he seemed (as it were) to despairre, (when he said, Will the Lord absen himselfe for ever ? and will he shew me more favour ? Is his mercie cleane gone ? Darsh his promise faire for evermore ? And hath God forgotten to be mercifull, &c ?) yet he chekkes himselfe, and saith, *This is my death and my weyfesse*. Even so, everie true member of Gods Church, in the extremite of all temptations, and in the time of desperation, is bound to beleve the promises of God ; and indeed, that is the fiftt time for *faith* to shew it selfe in : for *faith* (as we have before heard) is the ground of things hoped for, and the subtilty of things which are not seene.

Now further it is said, *Abrahams* received *Gods promises* ; that is, he applied them to his owne soule and conscience, and beleved them, and made them his owne by faith. This is a notable point, and worthy the marking : God made his promises to *Abraham* : now *Abraham* he doth not onely heare, and learne the promises ; but applies them to himselfe, and by faith makes them his owne. And thus ought we to doe with all the gracious promises made in Christ. But the manner of our dayes is rare otherwise ; for when the merciful promises of God are laid downe unto us in the ministerie of the Word, we are content to heare, and (it may be) to leare, and know the same : But where is the man to be found, that will apply them

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them to his owne conscience, and by faith make them his owne? Men commonly steale unto way-faring men, or travellers vpon the Sea, that passe by many godly faire buildings, rich Townes, and Islands; which, when they behold, they admire, and wonder at; and so goe their way, without making purchase of any of them. And thus deale the most men with Gods merciful promises. In the ministracie of the Word, God layes open unto them his rich mercies, and bountifull promises in Christ; and men approve thereof, and like them well: whereupon, many doe willingly apply themselves to know the same, but for all this, they will not receive them by faith, and so apply them to their owne faulcs.

But we must take a better course: and when we heare of the promises of God made unto us in Christ, we must not content our selves with a bare knowledge of them, but labour to believe them, and apply them unto ouer selves, to our loues, and conueniences; and so by faith make them our owne. As it is said of *Abraham*, and in him, of all the faithful: *The blessing of Abraham came on the Gentiles, through Iesse Christ, that we might receive the promise of the spirit, through faith*, Galat. 3.14.

Further observe, the holy Ghost fetcht downe that particuler promise which God made to *Abraham*; in his sonne *Iesse*: *Ton hem it was said, in Iesse shall thy seed be called*, Gen. 21.12. Rom. 9.7. In which places it is said, that in *Iesse* shold his seed be called. The meaning whereof is plaine, and thus much in effect: *Iesse* shall not be thy sonne and heire, but *Iesse* is the childe which shall be thy heire; he it is, in whom I will accomplish the promises of life and salvation made to thee.

From the words thus explained, first wee must observe, *Pauls* collection gathered from Gods dealing with thols two persons (Rom. 9.7.) namely, that God before all worlds hath chosen some men to salvation in his eternal counsil, to manifest the glory of his grace; and hath rebuffed and rejected others, leaving them unto themselves, to shew forth his justice upon them.

This doctrine is gathered out of this place, after this manner: Such as is Gods practice and dealing towards men, in time; such was his eternall counsil and decree, (for as God before all time determined to deal with men, so in time hee dealeth with them.) Now Gods practice and dealing with *Iesse* and *Ismel* is this; *Ismel* is vouchsafed to bee made partaker of temporal blessings; but yet he is cut off from the spiritual Covenant of grace, and *Iesse* is the man that must receive the Covenant, and by vertue thereof be made partaker of life everlasting. And to accordingly it is with others; God hath decreed to chuse some men to salvation, and these are admitted into the Covenant; others he hath decreed to reject, and they are cut off from the Covenant, and from life ever-

a-lasing. These two persons, *Iesse* and *Ismel*, are Types of their two sorts of people whom God doth elect, and reject: *Iesse* representeth those that are chosen to salvation, who become the true members of Gods Church; and *Ismel* is a Type of those that are rejected. Now in regard of this different dealing of God with mankind, chusing some, and refusing others, we must all put in practice Saint Peters lesson with feare and trembling being very carefull, and giving all diligence to make our election sure, 2 Peter 1.10. for all be not elected to salvation, but some are rejected; all bee not *Iesse*, but some are *Ismelites*. If all were elected and chosen to salvation, then no man needed to care for it; but seeing some are rejected, and never vouchsafed to come within the covenant indeed, therefore it staundeth us greatly in hand to take the good counsell of the Apostle, and to give all diligence to make our election sure.

Secondly, whereas it is said, *No in Iesse, but in Iesse shall thy seed be called*: We may note the state of Gods Church in this world, in regard of the different sorts of men that live therein. For *Abrahams* family was Gods Church in those dayes, and therein were both *Iesse* and *Ismel*; though both his children, yet farre differing in estate before God. *Ismel* indeed was borne in the Church, and there brought up, taught, and circumcised; but yet he was without the Covenant in Gods sight: Now *Iesse* was not onely borne, and brought up in the Church, and circumcised, but also received into the Covenant; and herein differed farre from *Ismel*: for, he is the sonne of *Abraham* in whom God will continue the Covenant of grace unto life everlasting, to his posterite. And so it is with Gods Church at this day, in that there be two sorts of men: one, which are baptized and brought up in the Church, heare the Word, and receive the Sacraments; but yet are not saved, because they have not the promise of the Covenant effectually rooted in their hearts. The other sort are they, which being baptized in the Church, heare the Word effectually, and receive the Lords Supper worthily to their salvation; because God doth establish his Covenant in their hearts. This difference is plaine in Scripture, in the parables of the draw-net, (Math. 13.) of the Sower, and of the tares: as also by Christis behaviour at the last judgement, (Math. 25. 32.) severing the sheepe from the goats, both which live together in the Church. And by Saint Paul, who speaking of those which are borne and brought up in the Church, saith, that some are children of the flesh, and some children of the promise, Rom. 9.8.

This being so, that every one which lives in the Church is not of the Church; that is, is not a true member of the Church, and the true childe of *Abraham*; it must make us all careful, to use all holy meanes, whereby we may be fully assured that the Covenant of grace be-

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longs unto us; for, it is not enough for us to dwell in the Church, to heare the Word, and to receive the Sacraments, (for so did *Ismel*, and yet never was saved) unless therewithall we have the Covenant of grace belonging unto us, and the assurance thereof sealed in our confidences, by Gods holy Spirit.

Againe, consider who speake these words; *Bur in Iesse shall thy seed be called*: We shall finde in Gen. 21.12. was God himselfe. Let it not (such Cast unto *Abraham*) be grievous in thy sight for the childe, and for the bond-woman: in that *Sarah* shall say unto thee, heare her voyce; which was, to cast out the bond-woman and her sonne *Ismel*. For (such God) in *Iesse* shall thy seed be called.

Here obserue a notable practise of *Abraham*, as a good direction how wee ought to judge of all childe that live in the Church, submittinge themselves outwardly to the ministerie and regementthereof. *Abraham* heare had two sonnes, *Iesse*, and *Ismel*; hee circumcised them both, and instructed them both (for *hee taught all his household* to know God, and to feare, and obey him, Gen. 18.19.) he judgeth them both to be in one state, in regard of Gods Covenant; though they were not; but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Ismel* out of the Church, which was in his family; but God bids him put him out, and then he put him out, and not before: till such time he keep him in, and held him to be within the Covenant, as well as *Iesse* was. Even so must we deale towards those that live in the Church: secret judgement must be left to God; and (till God manifest the contrary) in the judgement of charitie, we must hold them all elect. This is the practise of Saint Paul in all his Epistles: writing to the Corinthians, (1 Cor. 1.2.) hee calls them all *sanctified*: and to the Galatians, (Gala. 1.2.) he calls them all *elect*: speaking to in the judgement of charitie, although he knew that among them there were many profane and wicked men; and though he reprove many great errors and heinous sinnes among them.

And thus much of the first argument whereby *Abrahams* faith is commended unto us; namely, the great impediments which might hinder him.

Now followeth the second argument or reason, whereby his faith is commended; to wit, *Abrahams* victory over these impediments, or the meanes whereby hee overcame them, and induced himselfe to obey God, in these words:

VERSE 19.

For he considered, or reasoned, that God was able to raise him up, even from the dead.

*H*ere is the true cause that made *Abraham* to offer his sonne, and yet believe the promise, that in him his seed should be called. We

may peraduise our selues: that *Abraham* had rather die himselfe (if it might haue stood with the will of God) than to have sacrificed his sonne. How then doth he induce himselfe to offer him up? *Answe*. By this which is here set downe: *he reasoned that God was able to raise him up, even from the dead.*

Here are divers points to be considered of us: First obserue, the Text saith not, that *Abraham* murmurred, or reasoned against God; but reasoned with himselfe, that God was able to raise up his sonne again; and thereby induced himselfe to sacrifice his sonne into God.

Hence we leare, that when God layes upon us any hard commandment, we must not plead the case with God, or murmur against him: but with all quietnesse and meeknesse obey.

B is a notable grace of God commended unto us by God himselfe: *In quietness and quietnesse (faith God, Italy 30.15.) shall be your strength: in quietnesse and confidence shall ye be saved.* Many thinke it impossible to endure or doe some things, which God imposeth on his chilidren: But our spiritual strength standeth in these two, in *quietnesse*, or *rest*, and in *quietnesse*; by thele we shall be enabled. When *Nadab* and *Abihu*, the sonnes of *Aaron*, offered strange fire before the Lord, which he had not commanded, *There went out a fire from the Lord, and devoured them; so they died before the Lord.* Now when *Aaron* their father asked *Moses* a cause hereof, *Cleopas* said, *It was that which the Lord spake, he would be glorified in all that came near him;* which when *Aaron* heard, the Text saith, *He held his peace, and said not a word:* to *David* beheld himselfe in the case of distresse: *I held my peace, and said nothing, because thou Lord diddest it.* And this is a speciall point for us to leare and praefuse: we must not grudge or repine at Gods hard Commandments, nor plead the case with him, but in all quietnesse and silence obey God in all that hee saith unto us.

Againe, whereas it is said, that *Abraham* reasoned, that *God was able*, &c. Here we leare, that it is a necessarie thing for a man that believeth, to have good knowledge in Gods word: that when a temptation comes against his fide, by knowledge and reasoning out of Gods word, he may be able to put backe the same; for all our reasoning in matters of faith, must bee grounded on the Word: so doth *Abraham* in this place, against this strong temptation, reason out of Gods Word to stay himselfe: Is that knowledge in the Word of God, is necessarie to him that believeth. And therefore that Doctrine of the Church of Rome is erroneous, and here condemned, which fide, that if a man become devout, and believeth as the Church believeth, (though he know not what the Church believeth) yet this fide will live him: but this is a mere device of their owne, and hath no ground in the word of God: for (as we believe) knowledge in the word is necessary for him that hath

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batch true saving faith.

But what is *Abrahams* argument, whereby he moves himselfe to obey God? Surely this: *Herefore that God was able to raise up Isaac from the dead*. One part of his reason he takes for granted, which here he conceals: for this promise was made unto him, *In Isaac shall thy seed be called*. Now thus he takes for granted, that *God will never change his promise*. From whence he reasoneth thus: *God is able to raise up Isaac my sonne from the dead to life againe*; and therefore I will sacrifice my sonne according to his commandement: for this I know certainly, that in *Isaac shall my seed be called*, fearing God hath promised that, as well as he commandeth this other.

In this example, we see a meane set downe unto to induce us to obey God in all hard and difficult cases imposed by God: which is a point to be confidencely of every one of us. For say that any of us shall be so touched in conscience for our sinnes, that we even despise of our own salvation: what must we doe in this case? we must take *Abrahams* course, and dispute with our selves for our selves, and we must draw our arguments from the *promise* of God, and from the *power* of God; we must joynre the promise and power of God together.

As for example: that we must say, *God hath made this promise*, this I have heard, and I do believe it, *that God so loved the world, that he gave his only begotten Sonne, that whosoever believeth in him shal not perish, but have everlasting life*. This is Gods promise, and it shall never be changed. Now therefore whosoever my selfe be hearie and delolate, yet God is able to comfort me, and to bring my soule out of hell, and from this case of desperation: therefore though he kill me, I will trust in him, and I will utte all holy meanes whereby I may overcome this hard and grievous temptation. So, if it shall please God to call us to suffer any thing for the name of Christ, and his holy profession; flesh and blood we knowe is weake, and Nature will make this objection, *that life is suete*: what course therefore shall we take? we must doe as *Abraham* here doth; unto the certainty of Gods promise we must addorne our selves, and reason thus: *God hath made this promise*, that he will be with them that suffer anything for his owne name sake, and I knowe that he is able to deliver me: and though he will not, yet he can make me able to bear it; therefore I will patiently suffer and abide whatsoever his holy hand shall lay upon me. Thirdly, is a man so troubled with some sinne, that he cannot get out nor overcome it? Then also let him let before him this fact of *Abraham*; and unfeindly endeavour to do hereafter. For that which is past, let him labour to believe this promise of God, *At what time sauer a sueter dish respect him of his sinnes, he wil put all his wickednesse out of his remembrance*. And for the time to come (being first resolved), that God can enable him to leave his

(sinner) let him strive by good meanes to leave his sinne, avoiding the occasions of it, and prayng against it; and this will be as a cable-reepe to draw him out of the pit of sinne. This course we must take, and this dee, in every hard case that shall befall us.

And thus much of the meanes whereby *Abraham* induced himselfe to obey God.

The third and last reasow whereby *Abrahams* faith is commended unto us, is the issue and event thereof, in these words:

From whence he received him also after a fort.

From whence; that is, from death. *After a fort*, or (as it may be read) *in some fewe*. This is said, because *Isaac* was in the thought and purpose of *Abraham*, was but a dead man: for *Abraham* was fully resolued with himselfe upon Gods command, to have sacrificed him; yea, he had gone so farre, as to put the sacrificing knife unto his sonnes throat, and had slaine him indeed, had not the Angel of God stayed his hand: and then also *Abraham* obeyed God, and deth not kill his sonne. Here we see *Abraham* is at Gods command, and as we say, at his beck: He doth not follow his owne will and pleasure, but when God calls, hee is wonderfull pliable to doe Gods command, whatsoever it be, one way or other.

This practice of *Abraham* must be a looking-glafe for us, whereto to see, what manner of persons we ought to be. Look what God commandes us to do, that we must doe; and whathe forbids us, that we must not doe. But this is a rare thing to be found in these dayes: our practise generally is contrarie; for in our lives we follow our owne humours and affections, neyver regarding what God doth either will or will. But we will be *Abrahams* children, we must follow *Abrahams* practice in this place;

For the sonnes of Abraham will doe the works of Abraham, Joh.8.39. Good servants will come and goe, and unto, at their Lords pleasure: and forget themselves to obey their Masters: And so must it be with us, if we call God our good Lord and Master.

The second circumstance to be considered, is the time when *Abraham* received his son from death; to wit, at the verie same time when his knifewas at his sonnes throat, and he himselfe ready to offer him up for a sacrifice unto the Lord: at the same instant God spake unto him by his Angel from Heaven, and said, *Abraham stay thy hand*, Gen.22.10. This circumstance is worth the marking: for God left him alone three whole dayes in great perplexite; and *Abraham* goes forward, according to Gods command, even to lay his knife to his sons throat.

Here then we see, what is the Lords dealing with his servants: He lets them alone for a long season in temptation and pitiful diffresse: and at the length, when it comes even to the extremitie, and when the knife is (as it were) at the throat; then he shewes himselfe, and brings comfort unto them.

The Spouse (in the Canticles) which is the Church of God, or a true Christian soule, whether you will (for it is true both in the general and particular) Cant.5.23, *Shee seekes Christ extremitie with streets and open places, but she*

Abrahams faith

Abrahams faith

eleventh Chap. to the Hebrewes.

being putt to any plunge, or extremitie, must cast themselves upon God wholly, and wait for his good time & pleasure and then will the issue be both joyous and comfortable unto their foulnes.

Here some circumstances of this fact are to be considered out of the larger florile. The first is this: What did God unto *Abraham* at this time, when he was about to kill his son? Ans. God now gave him a commandement, to *stay his hand, and not to slay his son*: by vertue whereof, *Abraham* stayes his hand, God before commanded him to *goe three dayes journey in the wilderness, and there to sacrifice his sonne*: Here upon *Abraham* goes, but now being come to the place, having bound his sonne, and being ready to cut his throat; God bids him *stay his hand*: and then also *Abraham* obeyeth God, and deth not kill his sonne. Here we see *Abraham* is at Gods command, and as we say, at his beck: He doth not follow his owne will and pleasure, but when God calls, hee is wonderfull pliable to doe Gods command, whatsoever it be, one way or other.

This practice of *Abraham* must be a looking-glafe for us, whereto to see, what manner of

persons we ought to be. Look what God commands us to do, that we must doe; and whathe forbids us, that we must not doe. But this is a rare thing to be found in these dayes: our practise generally is contrarie; for in our lives we follow our owne humours and affections, neyver regarding what God doth either will or will.

But we will be *Abrahams* children, we must follow *Abrahams* practice in this place; *For the sonnes of Abraham will doe the works of Abraham*, Joh.8.39. Good servants will come and goe, and unto, at their Lords pleasure: and forget themselves to obey their Masters: And so must it be with us, if we call God our good Lord and Master.

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findes him not; then she goes to the marchmen (which are Gods minitres) and there enquires after him where her soule loured, and they cannot tell her where she might finde him: so that now all hope of finding him might seeme to be past: but when she was a little from them, then she found him, and Christ comes to her when she was most in feare not to have found him at all.

The people of Israel, were many years in bondage in Egypt: and when the time came that *Moses* was sent of God to fetch them thence, and to be their guide and deliverer, when he had brought them out, and carried them to the red Sea, then came *Pharaoh* with a huge armie after them to destroy them, Exod.14.25. Before they had beene in great affliction and bondage: but now they were quite pale all hope of recovery: for they had before them the red Sea, and on each side of them great hills and mountaines, and behinde them the huge host of *Pharaoh*; and therefore they cried out unto *Moses*; who then by Gods commandement did divide the red Sea, and made it dry land, and delivered them through the midst of the red Sea: but as for their enemies, *Pharaoh* and all his host, the Lord drowned them in the midst thereof.

So for our selves, when God shall exercise any of us in cases of extremitie, we must looke to be dofe dealt withal at Gods hand: He will let us alone for a time, and never helpe us till the pinch: and therefore, we must wait for his good pleasure with patience; for this he will do to trie us to the full, and to make manifest the graces of God wrought in us.

The third circumstance to be considered, is this: *In what manner did Abraham receive his sonne from the dead*. This we may read of, Gen.22.13. He must take a Ram that was caught by his horns in a briar, and offer him in stead of *Isaac*: so *Isaac* is saved, and the Ram is sacrificid and slaine.

Now whereas *Abraham* offered *Isaac* in sacrifice to God, and yet *Isaac* liveth, and the Ram is slaine in his stead: Hence some gather this use, and we may profitably consider of the same: to wit, that the sacrifices which we offer unto God, now under the Gospell, must bee living sacrifices: for *Isaac* he was offered in sacrifice to God, and yet he lived and died not, but the Ram is slaine for him. So must we offer our selves in sacrifice unto God, not dead in sinne, but living unto God in righteounesse and true holynesse. And thus shall wee offer up our selves living sacrifices unto God, when as we consecrate our selves unto Gods service, and obey him in our lives and callings. And looke as under the Law, the burnt offerings were burnt all to smoke and ashes: so must we in our lives, wholly and altogether, give our selves unto God, and renouncing our selves, be nochtong to the world, but wholly dedicated to God. Neither must we come unto him in our sinnes: for sinne makes our sacrifice dead, lame, halt, and blinde, which God doth abhor; but we must bring our selves living

A Commentarie upon the

living sacrifices unto God (as Paul saith, Rom. 12.1.) *I beseech you brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service of God.*

Hence also come gather, that this sacrificing of *Isaac* was a figure and type of Christ's sacrifice upon the Cross. For as *Isaac* was sacrificed and lived, so did Christ; though he died, yet rose again; and now liveth for ever: but because it hath no ground in this place, though it be true which is laid of both, that *Isaac* will not stand to urge the same.

And thus much of this third reason, whereby *Abraham's* faith is commended, with the circumstances thereof; and consequently of all the examples of holy *Abraham's* faith.

ISAACS FAITH.

VERSE 20.

By faith Isaac blessed Jacob and Esau concerning things to come,

In the three former verses, the holy Ghost hath particularly commanded the faith of *Abraham*: Now in this verse, he proceeds to set downe unto us the faith of *Isaac* particularly also. Wherein we are to make these four points: First, a blessing wherewith *Isaac* blessed *Jacob* and *Esau*: Secondly, the cause of this blessing, that is, his faith: Thirdly, the parties blessed, which are *Jacob* and *Esau*: Fourthly, the nature and matter of this blessing in the end of the verse: *Concerning things to come*. Of this in order.

Fifth, for the blessing. That we may know the nature and quality of it, we must search the kinds of blessings how many they be.

In Gods Word we finde three kindest of blessings: first, whereby *God* doth now God blesseth man, by giving unto him gifts and benefits either temporal or spiritual: and so he blesseth all his creatures in the beginning, but especially man.

The second kinde of blessing is that, whereby *man blesseth God*; and this man doth by *praying* *God*, and giving *shakings unto him*, who is the Author of all blessings. So Paul saith, *Blessed be God even the Father of our Lord Jesus Christ, which bath blesseth us with all spiritual blessings in heavenly things in Christ*: Ephes. 1.3, beginning his Epistle, with this kinde of blessing, that is, by praising *God*. And so *Zacharie* after the birth of his sonne, and the receiving of his sight, he finge unto *God* this song of praise, *Blessed be the Lord of Israel*, Luke 1.48: that is, praise and thanksgiving unto the Lord, &c.

The third kind of blessing is that, whereby one man doth blesseth another; and under this kinde we must understand *Isaac's* blessing in this place.

Now further, this kinde of blessing whereby one man blesseth another, is either *private* or *publick*. A *private blessing* is that, whereby one private man whatsoever he be in his place, prayes to *God* for a blessing upon another. And this is common to all men: for every man may blesse another, that is, pray to *God* for a blessing upon another; but especially it belongeth to Parents thus to blesse their children, by praying to *God* for a blessing upon them. And therefore the Commandement goes thus, *Honour thy father and thy mother, that they may prolong thy days in the land which the Lord thy God giveth thee*, Exod. 20.12. Now Parents prolong their childrens days by blesing them; that is, by teaching and instructing them in religion, and by praying unto *God* for a blessing upon them, that he would blesse them. Secondly, there is a publicke kinde of blessing, which is done by the minister of *God*, in the name of *God*. And after this for *Melchiszech blesseth Abraham, as he returned from the slaughter of the Kings*, Heb. 7.1, and without all contradiction (faith the Author of this Epistle) *the left is blessed of the greater*, ver. 7. Further, these publicke kinde of blessings are of twoforts; either *ordinary* or *extraordinary*. An ordinary kinde of publicke blessing is that, which is pronounced and uttered out of *God's* word by an ordinary minister, upon the people. Example of this we have in the ordinary Priests in the old Testament; whose dutie was in the service of *God*, to blesse the people before their departing. And the forme of blessing which they shoulde use, is prescribed unto them by *Mos. 28*; after this manner from the Lord: *Then shall ye blesse the children of Israel, and say unto them: The Lord blesseth thee, and keepeth thee, the Lord maketh his face to shine upon thee, and be merciful unto thee: The Lord lifteth up thy conuincience upon thee, and giveth thee peace*. Where we see the manner of the Priest was to blesse the people, not in his owne name, but in the name of *God*, stretching out his hand over the heads of the people.

This kinde of blessing was then ordinary, and yet some way figurative, signifying unto them the blessings which Christ, *Jesus the Mediator*, *God and man*, shouldest not only pronounce, but even give unto the Church in the new Testament: which our Saviour accordingly performed to his Disciples at his Ascension. For the Storie saith: When he was risen againe, he led them to Bethania, (where he ascended), and lifted up his hands and blesseth them. And S. Paul declareth this blessing of Christ more at large, saying, *Ephes. 4.8, 11, 12. Christ is ended in high, and lead captive captivity, and gaze gifts unto men: some to be Apostles, some Prophets, and some Evangelists, and some Pastours and teachers: for the gathering together of the Saints, for the workes of the ministeries, and for the edification of the body of Christ*. Where we see, that our Saviour Christ did not only pronounce a blessing upon his Church, but was also the Author thereof from God his Father. And as the

Priests

Numb. 6.23.

1/2 to faith

1 Cor. 12.13.

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Priests in the old Testament, had an ordinance: *A shewbread were to be set before the tabernacle of the congregation, and before the Ark, whereon the golden candlestick stood, with the two tables of the law, and the golden pot of incense, and the golden altar of burnt offering, and the shewbread was to be set before the Ark of the covenant*. But this shewbread was to be set before the Ark, and before the Tabernacle, and before the Ark of the covenant, and before the golden candlestick, and before the two tables of the law, and before the golden pot of incense, and before the golden altar of burnt offering, and before the Ark of the covenant. And this shewbread was to be set before the Ark of the covenant, and before the golden candlestick, and before the two tables of the law, and before the golden pot of incense, and before the golden altar of burnt offering, and before the Ark of the covenant.

Firstly, by pronouncing a blessing upon them, according to Gods holy Word. A forme of this blessing we have from the Apostle S. Paul, who blesseth the *Corinthians* after this sorte: *The grace of our Lord Jesus Christ, and the love of God, and the communion of the fellowship of the holy Ghost be with you all*.

Secondly, an extraordinary kinde of blessing is, when an extraordinary Prophet, or servant of *God*, doth for downe and pronounce a blessing unto any, and foretelleth their estate from *God*. Thus did *Noah* blesseth his two sonnes, *Shem* and *Japheth*, Gen. 9.25, 26, 27, and pronounced a curse upon wicked *Canaan*. This he did, not as an ordinary tather, but as an extraordinary Prophet, not only praying for a blessing upon his two sonnes, but also foretelling them what shoulde be their condition or estate afterward. So in this place, whereas *Isaac* blesseth *Jacob* and *Esau*, it is no private blessing, but a publicke; and yet indeed, not an ordinary publicke blessing, but extraordinary, by telling unto *Jacob* and *Esau* before-hand, what shoulde be their particular relatives and conditions, and what blessings they shoulde have from *God*, both in this life, and in the life to come. For we must not here conceive of *Isaac*, as an ordinary Father, but as an holy Patriarch and Proprietor of the Land, and an extraordinary man; foreseeling and foretelling by the spirit of Prophecy, the particular estate of his two sonnes; and also what particular blessings they and their posterity should receive from *God*.

The meaning then of these words, *Isaac blesseth Jacob and Esau*, is this; that *Isaac* being a Prophet, an extraordinary man, and a famous Patriarch, did by the spirit of propriece foresee and fo downe, and tell before-hand, what shoulde be the particular estate of his two sonnes, *Jacob* and *Esau*; and as he did foretell it, so likewise he prayed unto *God* that the same might come to passe; as it did afterward. And thus much for the meaning.

Now though this were an extraordinary kinde of blessing, we may all of us learne an ordinary dutie; for looke as *Isaac* blesseth his two sonnes, so we by his example must learne to abstaine from all wicked speeches; as cursing and bannning, and exercise our tongues in *blessing*, not making them the instruments of curse, to curse and revile, as many doe: for *vengeance is mine*, saith the *Lord*. He must censure hath absolute power and authority to inflict the same, when he will. But we are not absolute Lords over any man, nor any creature; and therefore we must remember Saint Peter lesson, 1 Peter 2.9. *We must not render evil for evil, nor revile for revile; but contrariwise bless*: and herendith a reaton, Knowing

A shewbread were to be set before the Ark of the covenant, and before the Tabernacle, and before the Ark of the covenant, and before the golden candlestick, and before the two tables of the law, and before the golden pot of incense, and before the golden altar of burnt offering, and before the Ark of the covenant.

Forasmuch as from us therefore, to open our mouths to curse either men or any of *God's* creatures: and indeed vile and abominable is the practice of many, who exercise their tongues in cursing and bannning, not only men, but also other creatures of *God*. But let such as have *God*, both leare and practise the contrary.

The second point to be considered, is the cause of this blessing; to wit, *Isaac* saith: *By faith Isaac blessed Jacob and Esau*.

Hencefirst we are to consider, how *Isaac* faith blesseth *Jacob* and *Esau*? surely thus: He did most notably gather together all the promises of *God* made to him, and to his two children, which were specially three: First, *I will be thy God, and the God of thy seed*. Secondly, *God* had promised, that *he and his seed should possess the land of Canaan*. Thirdly that his two children should be two mighty Nations, and that the *elder should serve the younger*.

Now *Isaac* doth not confide these blessings a part one from another, but lath them all in memorie; and on them all (recyving them by a lively faith) he buildis his blessings: for by faith in these promises, he did certaintly fore-see what shoulde be the future estate of his two sonnes, and accordingly doth pronounce particular blessings upon them both.

But it may be thought, that *Isaac* did not blesseth his sonnes by faith; for if we reade the Historie in Genesis, we shall see, that he blesseth them by error, and was deceived therin: for he was purposed to have blesseth *Esau* only with the speciall blessing, when as he gave the same to *Jacob* unwittingly; how then could he doethis by faith? For answering of this, we must confide two things: First, it is true indeed, that *Isaac* was blinded overmuch with a fond affection, toward *Esau*, and loved him otherwise than he ought, and therefore was purposed to have blesseth *Esau* with the speciall blessing. This was a fault in *Isaac*: but yet it takes not away *Isaac's* faith, nor makes it to be no faith; But it sheweth that *Isaac's* faith was weak, and joyned with some infirmitie in forgetting *God's* particular promises. Secondly, howeover at the first *Isaac* erred in his purpose for the blesing of his children, yet afterward he corrects himselfe for it. For as we may reade in the Historie, after he had indeed blesseth *Jacob*, supposing it had beene *Esau*, when *Esau* came for his blessing with his venison, the *Text* saith, That *Isaac was stricken with a marvellous great fear*, and said, *I have blesseth him, and therefore he shall be blest*: correcting his fault in his former purpose: yea, and though *Esau* fought it with tears, yet he could not move *Isaac* to repeate his blesing of blessing *Esau*, Heb. 12.17, wherefore it is undoubtably true, that he gave these blessings unto his children by faith.

Now from this that *Isaac blesseth Jacob and Esau* by faith, we leare many instructions: the first concerneth Parents; that howsover they care for their children, they must not only consider their naturall infirmitie, but also their sinnes, and correct them, as farre as they can, and by the same time comfort them, and shew them the way to *God*, and to *himselfe*, and to *the world to come*. The second concerneth Children; that they must not only consider their parents, but also their selfe, and their sinnes, and correct them, as farre as they can, and by the same time comfort them, and shew them the way to *God*, and to *himselfe*, and to *the world to come*.

as *Iacob* did, like Prophets and Patriarchs, pronounced blessings upon their children, and foretold what that their particular estate afterward; yet if Parents would as farre as they may, follow the practice of *Iacob*, they shoud bring great comfort and consolation to their owne foules, both in this life and in the life to come.

Iacob set before his eyes all the promises that God had made both concerning him and his comes, and by faith in these promises, is moved to blesse his children; so if Parents would have true comfort in their chidren, they must search through the whole booke of God, and see what promises God hath made unto the godly and to their seed; and withall, they must by faith apply unto their owne foules, all those gracious promises, endeavouring also to make their children to knowe the same, and to walle worthy thereof; and then as their obediencie shall increasse, so will their joy increase, not only in God, but mutually one in another. This will stay their hearts in all afflittions, yea, even in death it selfe.

Secondly, whereas *Iacob* blessed his children by faith: here we may take just occasion to speake of fish wicked persons as are commonly called blisters; who are too much enfeoffed of, by many at this day, and their wicked practices counted blessings, and good means of helps, when as indeed they are most vile and wretched creatures. This may bee thought a hard censure, because they are taken for cunning men and women, and for good people, following *Izaes* example in blesing mens children and catell: they are thought to doe no harme at all, but much good by helping strange mischances that befall men in their bodies, chidren, or goods. Thus would some exalte and defend these Wizards and blisters, who are the wretched limbs of the Devil: but let us know, that if they will blesse aright, it must be by faith. Now what faith have they? hath God made any promise to them that by their meanes he will helpe them to come to seeke helpe at them for their children and catell? may verily, there is no such matter: God never made promise to any such; nay, he hath flatly forbidden, not only such practices as they use, but also for men to *seeke* to any such persons: and therefore they cannot blesse mens children and catell by faith. But they say, they doe these things by faith: yet it is by faith in the Devil, and in his promises. Forthis is certaine, thatas God hath his Lawes and Sacraments for those that enter covenant with him; so on the contrarie the Devil hath words, spells, and charmes, as his Lawes and rites, wherein he exerciseth his lawes; and by a Satanicall birth in the devils word and promises, doth these Wizards and wil-women blesse mens goods and children. This is true by the common confession of many of them, to evill all other professe. And therefore we must hold them for the limbs of the devil, and his wicked instruments to draw men from God; and so in no case goe to them for

helpe: for in so doing, we *forsake the living Lord* and his helpe, and seeke for helpe at the Devil; than which what can be more odious? But let us receive some outward helpe by their meanes: yet marke the issue: the Lord hath said, *Levit. 20.6.* If any turne after such as work with spirits, and after sooth-sayers to *see a whoring after them*, then will I *set my face against that person, and will cut him off from among his people*. Therefore unless we feare not the curse of God, we must be warned hereby, not to seeke for helpe at their hands. For they are gracefull people, who have no fear of God before their eyes: but they set themselves against God and his Word. And indeed these common blisters which seeme to doe no hurt, but to blesse mens children and catell, are more dangerous than notorious witches, who can only hurt mens bodies and goods, when God permits; whereas these blisters enflame the soule, and draw whole Townes and Countries to the approbation and partaking of their wickednesse.

The third point to be considered is, the parties blessed, that is, *Iacob* and *Esaia*. Here marke first the order which the holy Ghost useth: he setteth *Iacob* in the first place, and yet *Esaia* was the elder brother: what is the reason of this?

Answ. We must know, that the Scripture useth a three-fold order in the naming of persons:

1. The order of *Nature*, as when the first borne is put first. And thus *David* sonnes are numbered according to their age; first *Amnon*, then *Daniel*, the third *Abraham*, &c.
2. The order of *dignities*, when as those are put in the first place, not which are the eldest, but which are the best, and most in Gods favour. This order the holy Ghost useth in naming *Noahs* sonnes, *Gen. 5.21.* saying, *Noah begat Shem, Ham, & Iapheth*; when as *Iapheth* was the eldest, and by order of nature should have beene put first: yet with *Shem* God continued the covenant.

3. The order of *Histeries*, whenas one that is first, or chiefe in dignitie, is placed last, because his historie begins in the last place. So our Saviour Christ is mentioned last in the Genealogie made by *S. Matthew*, because his history began in the last place, though in dignitie he were the first and principall. To apply this to our purpose: the order which the holy Ghost here useth, is not the order of *Histeries*, nor of *nature*, but of *dignities*; because *Iacob* was chiefe in favour of God, therefore the holy Ghost putteth him in the first place.

Herrere we see in this order of dignitie, that the first blessing (of life everlasting) belongs to *Iacob*: *Esaia* must have his blessing, but in the second place.

Herrere observe these two things: First, *Iacob* is received into Gods Covenant, and *Esaia* put by, *Iacob* gets the principall blessing, and *Esaia* loseth it: but what? are these things to be for *Iacob* delect, or to the default of *Esaia*? Nay verily: the good pleasure of God is the chiefe ende hereof: for as touching the blessing;

if we reade the history, we shall see, that *Esaia* at his fathers commandement, went and hunted, and tooke paines, and got his Father venison, and told him nothing but truth. But *Iacob* never went to hunt, but gets a Kid dreffled, and comes to his father with it, and while he talkes with his father doth fouldly glofe and lie: so that in all reason it might seeme, that *Esaia* deserved the better blessing: yet God will have it otherwise, and the principall blessing belongs to *Iacob*. Wherein wee may note, that Gods speciall love to a man, whereby he receives him into his covenant, is not grounded on mans behaviour, but on his owne good will and pleasure.

Secondly, in that *Iacob* her had the principall blessing: we learnes that the counsell of God doth overrule the will of man. For Father *Iacob* had purposd to have blessed *Esaia* with the chiefe blessing: but yet Gods counsell was contrary, and the same overrules *Izaes* will. For though *Iacob* had cause to suspect that it was not *Esaia*, both because he came to boone, as also for that the voyce was apparente not to be *Esaia*, but *Iacob* soryce; yet Gods counsell overruled his will; and when hee came to handle his sonnes hands, he could not discerne betwene a kids skinne, and the skinne of a man: what is the cause hereof? Surely it was Gods will and counsell, that *Iacob* should have the chiefe blessing: and therefore hee overruled *Izaes* will, and blindes his sences, and makes him to blesse *Iacob* with the chiefe blessing.

The consideration hereof is profitable unto us for it is a received opinion with many at this day, that God did purpose to save all men. Now when question is made, Why then are not all men saved? They answer, because men will not thoughts God will. But this opinion is erroneous: For, it makes mens will to overrule Gods counsell: as if they should say, God willleth it not, because men will it not: or else (which is worse) God willeth it, but it commeth not to passe, because men will not doe it. But Gods will and counsell is the highest and chiefe cause of all: and looke whatsoever hee willeth, that bringeth hee to passe.

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For, if it makes mens will to overrule Gods counsell: as if they should say, God willeth it not, because men will it not: or else (which is worse) God willeth it, but it commeth not to passe, because men will not doe it. But Gods will and counsell is the highest and chiefe cause of all: and looke whatsoever hee willeth, that bringeth hee to passe.

Now further, more particularly of *Iacob* blessing: first, it may be asked, How could *Iacob* be blessed, seeing hee came dissemblingly and lying to his father?

Answ. Wee must know, that howsoever *Iacob* sought the blessing by fraud, yet hee might be blessed: for hee did not, neither did amisse in seeking for the blessing, but onely in the manner of seeking it: it was his duty to seeke it, though not after that manner which he did: he shold rather have staid that leasure and time, wherein God had caused *Iacob* to blesshim, without his sinne in seeking it.

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Secondly, consider the manner how *Iacob* receives his fathers blessing; namely, in his elder brother *Esaia* garment.

Here wee may see a notable resemblance of Gods manner of blessing us: When wee looke for a blessing at Gods hand, we must not come in our owne garments, in the rotten ragges of our owne righteousness; but wee must put on Christs garment, the long white robe of his righteousness. And lo comming unto God, as *Iacob* said of the favour of *Esaia* garments, which *Iacob* had put on, (*Gen. 27.17, 28.*) Behold, the *garment of my sonnes is as the garment of a field; God giveth certes of the dew of Heaven, and the sunnes of the ice carts, and plenty of meat and wine*: So will God fynt us, that the *righteousness of Christ*, which we have put on by faith, is a faire (smelling savour in his presence), Eph. 5. 2. Now seeing all the blessings we enjoy, come to us in Christ, and our acceptance with God, is in his righteousness; wee therefore must labour to put on Christ every day, by becoming new creatures: wee must lecke to resemble him in knowledge, righteousness, and holinesse: so shall our assurance of Gods blessings increase, upon us more and more.

Lastly, marke that howsoever *Iacob* was blessed otherwise than *Izaes* had purposd; yet after the blessing is pronounced, it must needs stand; for so when *Esaia* came, *Iacob* laid unto him, *I have blessed Iacob*; therefore *hee had bee blessed*: Gen. 27. 33. Even so, the Ministrers of Gods word, the assembly of the Church, who have power to pronounce Gods blessings upon the people; who everthey be but weakemen, and may bee deceived, being subject to error, as other menare: yet when they pronounce Gods blessing upon their congregacion in the ministrer of the word; if they doe it in fineritie of heart, and uprightnesse of conscience, that blessing shall stand. And so on the contrary, looke whom they curse, for just cause out of Gods Word, their curse shall stand.

Further, as *Izaes* blessed, but knew not whom; so the Ministrers of God in the dispensation of the word, they must bless Gods people, though they know not who they are particularly, that doe receive it.

Thus much of *Izaes* blessing *Iacob*. Now I come to his blessing of *Esaia*: for hee also was blessed, as the text saith; yet in the second place though he were the elder brother. *Ques.* How could *Esaia* bee blessed at all, seeing *Iacob* had but one blessing? *Ans.* *Esaia* was onely blessed with temporal blessings, and not with spiritual. *Object.* But some will say, *Esaia* was a bad man, and wicked; and so it is said, that to the impure, all things are impure: how then could the bestowing of temporal things bee blessings to him? *Ans.* Temporal things beflowed on the wicked are blessings, and not blessings: they are blessings in regard of God.

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that gives them ; but they are no blessings, in regard of men that receive them, and use them amiss.

Ques. How came it to passe that *Esaï* being the elder brother, had his birth-right, and blessing both ; how came it to be *Iacob* ?

Ans. The cause was his prophamencie, as we may see and read in the next chapter, where it is said, Heb. 12. 16. *that he fildeth birth-right for a portion of me*, even for a messe of red broth ; and bring to prophecie, as to come in to high honour, he must be content to have his blessing in the second place. And hence wee may observe a good instruction.

There is many a young man in these our days baptiz'd, as *Esaï* was circumcised, and living in the Church, as he did in *Iacob's* house ; who, during the prime of his youth, is given to nothing but to his pleasure ; that is good to him as *Iacob's* red broth was to *Esaï* : take this pleasure from him, and take away his life : herein is all his joy, and he delighteth in nothing so much, as to spend his time in hunting, hawking, dicing, gaming, wantonness, and drinking. Now, know for certaine, this is a right *Esaï* ; and veramony such have bee among us, who think of themselves, that they are the jolly followers, and they only carry the brave mindes as for *Iacob*, and such as make confiance of their wayes and word ; those alas are silly followers. Now, what is to bee said or thought of these ? Surely this, if they doe not (and in that time) looke to their estates, and to themselves, it will cost them their lives, even the life of their loues. *Esaï* left his birth-right by his prophamencie : and so will these men doe if they continue in this estate : they will blot their names out of the booke of life, and root themselves quite out of the kingdom of Heaven. Therefore let all young men whatsoever they bee, high and low, take heed how they live in sinne, and gan on in their wickednesse ; for if they take *Esaï's* course, and continue in prophamencie, doublefesse they will have *Esaï's* end. How wonderfully doth Satan bewitch them, that while they gae on in sinne, they shold think to highly of themselves, and to bate of those that make confiance of their wayes ? Wherefore in the feare of God let such become redresse their wayes and courses ; lest when Gods curse is upon them, they erre too late for mercie. And thus much of the parties blessed.

The fourth point to be considered, is the nature or matter of this blessing, in the end of the verse ;

Concerning thing to come.

The meaning of these words is this : That old *Iacob* their father did pronounce blessing upon his sonnes, not only for the time present, but for the time to come, in blessings temporal and spiritual, (as we may reade, Gen. 27. 28, 29,) wherewch he giveth to them both the *curse* of the land, and *strength* of wheat and barley, and e-

A specially to *Jacob*, that he shold be Lord over his brethren. But some will say, it may seeme to prove otherwise ; for while *Jacob* lived, hee was alwayes humble and subiect to *Esaï* : and when hee came to his owne countrey from among the *Amrites*, as he met with *Esaï* : he sent presents to him : and when he saw him, he went before, and bowed himselfe to the ground 7 times, until hee came neare to his brother. *Ans.* That prophetic of *Jacob* and *Esaï*, that the elder shold serue the younger, must not be reftained to the person of *Jacob* and *Esaï*, but referred to their posterity ; especially in the dayes of *David* and *Solomon* : for then were the *Edomites* who came of *Esaï*, in subjection to the *Israelites*, the posterity of old *Israel*. Whereupon *David* speaking as King, saith, Psal. 60. 8. *As shall be my wab-pot, over Edom will I cast my flax* : meaning thereby, that hee would bring the posterity of *Esaï* into a base and low estate of subjection unto him ; according as wee may see verified, 2 Sam. 8. 14.

But some will say, that *Iacob*, when hee blessed *Esaï*, pronounced that he shold have a fertile soile, and the fatnesse of the earth shold be his dwelling place, Genet. 27. 39, whereas in *Melachi* the Lord saith, Malach. 1. 3. *he hateth Esaï*, And a token thereof was this, that he had made his mountains waste, and his heritage a wilderness for dragons : meaning that he shold dwelle in a barren Land. How can these two agree ? *Ans.* First, we may say thus : That the land of Edom was a fertile land, but yet in respect of the land of Canaan, but a barren and waste land. Secondly, *Iacob* speakes here of *Edomites*, as it was in his time, not as it was afterward, for it might be fertile in *Iacob's* time, and yet after become barren : for God will curse a Land, by turning fruitfulness into barrenesse, for the wickednesse of them that dwell therein, Psal. 107. 34.

And thus much for the example of *Iacob's* faith. Now follow the examples of the faith of *Iacob*.



D **I a c o b s F a i t h .**
VERSE 21.
*By faith Jacob when hee
was dying, blessed both the sons
of Joseph, and worshipped on the
end of his staffe.*

In these words, the holy Ghost laies downe the notable and worthy example of *Jacob's* faith : which is here commended by two actions. First, his blessing of the two sonnes of *Joseph* : Secondly, his adoring or worshipping of God. In the first action consider these points :

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1. The blessing it selfe : 2. The circumstances belonging to the time ; As 1. The time when *Jacob* blessed them, that is, when he was dying : finally, by what meanes hee did bless them, namely, by *faith* : thirdly, the parties blessed *Esau* and *Manasseh*. Of these in order.

First, for the blessing : Of this kind of blessing wee intreated in the former verrie, in the example of *Iacob's* faith, and therefore need not now repeat the same. Only this wee must remember, that this blessing of *Jacob* is not the common or ordinary blessing of a father, but the extraordinary blessing of an holy Patriarch and Prophet of God. The blessing it selfe stands in three things : *Jacob* makes the sonnes of *Joseph* his owne sons, adopting them and taking them into his family. And this is the meaning of those words in *Genetis*, where *Jacob* faith as he is blessing them, *Let my name be named upon them, and the name of my fathers, Abraham and Isaac*; Gen. 48.16 that they shall be received into my family, and be my children, called after my name.

2. He gives them two portions in the Land of Canaan : for *Jacob* was made an instrument of God, by way of propheticie to distinguish and divide the Land of Canaan among his children.

3. He doth as a Prophet, by the spirit of prophecye, foretel the condition and estate of *Esau* and *Manasseh* in their posterity ; to wit, that they shold be great nations, and of them shold come two great people ; in the three things doth *Jacob's* blessing consist.

Out of this blessing of *Jacob*, we leare two things : first, that God alloweth this liberty to a master of a family, to adopte and chuse for the upholding of his house, a child or children, in the waste of *Isaac* from his owne body. For here old *Jacob* for the continuance of his posterity, and the enlarging of the Church of God ; adopteth his sonnes sonnes into his owne family, to be his owne sonnes : And this he doth by *faith*. And therefore a Lord and Master in his family may doe like, but yet with this caveat : hee must ever take heed that in this adopting hee doe not unjutly hinder his owne issue or kindred.

Again, whereas *Jacob* blessed these two sonnes of *Joseph*, by fore-telling the particular estate of their posterity, to their portion in the Land of Canaan ; here we leare, that in many things God doth vouchsafe to revele his will and counseil in a speciall manner unto them that be his children : As in this place he reveleth unto *Jacob* the particular estate of the two sonnes of *Joseph*. In like manner, when God was to destroy the Sodomitons : *Shall I hide thee (as the Lord) from Abraham that thing which I do, seeing that Abraham shall be made a mighty Nation ? For I know that hee will command his sonnes and his household after him, that they keepe the wayes of the Lord*. And the Prophet Amos saith, chap. 3. 7. *sincelye the Lord will*

A *doe nothing, but hee reveleth his secretes unto you through the Prophets*. So faire our Saviour Christ to his Disciples, *I ee are my friends* : and hee giveth a reason, *because (faire bee) I have revealed unto you althat I have heard of my Father*, John 15. 15. So that those which are (in Christ) the friends of God, they shall in a particular and speciall manner knowe thos things which God wil not revele unto others. And looke as this is here verified to *Jacob* in a speciall manner, so it is true generally in all Gods servants and children, hee reveleth unto particular things unto them, more than he doth unto others. For besides that generall knowledge which they have in his word, he reveleth particularly unto them the knowledge of their own election of their justification, sanctification, and glorification to come : though by way of prophecye, yet by the working of his spirit in the ministracy and meditation of his word. And thus much of the blessing. Now follow the circumstances :

The first circumstance to bee considered, is the time when *Jacob* blessed the two sonnes of *Joseph*, noted in these words, when *he was dying*, that is, being ready to dye, not in the act of dying. In this circumstance we may learn two ecclesiall duties : one for masters or families ; the other for the Ministers of Gods word ; for here *Jacob* leares the person not onely of a Father, but of a Prophet. First, masters or families are here taught to set in order their houses and families whereof they have charge, before they die : for *Jacob* having a great charge, and many children, calls forthe sonnes of *Joseph*, *Ephraim* and *Manasseh*, before his death, and makes them his owne, to perfect his family.

Ques. How (wiltone askes) must a master of his house, in order when he dies, *adseru* ? By doing two things after *Jacob's* example : for first, hee disposes of his temporall things, and disbursheth his temporall inheritance in the Land of Canaan. Secondly, hee gives them charge of some duties concerning himselfe, and some others, especially concerning religion and Gods worship, and then he dies : and it is said, *When he had made an end of giving charge unto his sonnes, he plucked up his feete from bed, and gave up the Ghost*, Gen. 49. 32. So likewise Masters or families, they must teach their houses in order by the like two duties : 1. By a due disposing of their temporall goods and possessions ; and 2. by giving exhortation and charge unto their children and family, concerning the worship of God, and the practice of true Religion. This (as wee may also reade 1 Kings 2.) was the practice of good King *David* : when he was about to die, and as he faid, *to see the wayes of all flesh*, hee calls for *Salomon*, his sonne, and makes him King in his stead, and gives him a most notable charge concerning Gods worship. Verse 3, reade the place, it is worth the marking. So the Prophete saith,

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when he comes to *Hezekiah* from the Lord, he aimes at these two : and bids him *set his house in order for he must die and so live*: *Isay 38.1.* and so ought every master of a family, after their example, both learne and practice these two duties.

Secondly, Gods Ministers must hence learne their duty: for *Jacob* was a notable Minister and Prophet in Gods Church, which was then in his family. *Jacob* *blest the foyntes of Joseph*, that hee might receive them into his family, and into the covenant; that so hee might continue and preferre the Church of God after his death : for looke as *Isaac* his father did call him into the covenant, and blessed him, so dealeth hee with the two foyntes of *Joseph*. And accordingly every Minister of God, in his place ought to have speciall care to convey and derive true religion, and the Gospell of Christ from hand to hand, so much as they can while they live ; that so after their death it may bee published and maintained. In the new Testamente wee have a wroght Commandement for this purpose : *S. Paul* having instructed and taught *Timothy* in the wayes of godline and religion, chargeth him, *that what things he had heard and learned of him, the same he shold deliver to fiftfullmen, which shold be able to teach others also*; that so Gods Gospell and religion going on from hand to hand, and from person to person, might increafe from time to time. *S. Peters* practice herein, was notable, *2 Pet. 1. 15. I will endeavour therefore alwaies, that ye may be able to have remembrance of the things of God, after my departure*: having professe before, that while he lived he would stirre them up by putting them in remembrance, *ver. 13.* And in likefore, all Gods faithfull Ministers must do their whole endeavour before they die, that the Gospell may bee preached when they are gone.

2. *Circumstance*. By what meanes did *Jacob* bleſſe the two foyntes of *Joseph*. *Answe*. *By faith* in the promises of God ; to the Texte, *By faith Jacob bleſſed the two foyntes of Joseph*. And if we consider the matter well, wee shall see it was a notable faith: for he was now a poore pilgrym in Egypt, and yet by faith gives them portions in the land of Canaan.

Quere. Why (will some say) did he not keep himselfe in the land of Canaan.
Answe. *Jacob* indeed dwelt there for a time, but yet as a pilgrym, having no more libertie than hee bought for himselfe; no nor so much as water for his camels, or a place to bury the dead : and besides, hee was driven out of this his owne Land by famines, and was faine to flie into Egypt for food and sustenance ; and there to live as a poore pilgrym and stranger, forth of his owne country: and yet for all this extremity (as though hee had beeome some mighty potence of the world, or some Empereur) he makes his will, and bequeathes unto his children the land of Canaan, allotting to every one his part

And portion ; which must needs be a worke of a notable faith, wonderfully apprehending and applying the promise of God.

In his example we are taught a notable duty in the matter of our salvation ; when as any of us (by reason of the rigorous temptation of sin and Satan, and by their assaults) shall leeme to our selves to bee (as it were) thrust out of our inheritance in the heavenly Canaan, what must we doe ? We must not despair ; but even then set before our eyes, and call to remembrance the promises of God made unto us in Christ, concerning life everlasting: and theron we must rest and stay our selves. Then let temptations assaile us, and drive us whether they can : still we must hold fast the promise with both hands of faith ; and above hope, *by faith* appoint and designe unto our selves, a part and portion in the kingdome of heaven. And so doing, we shall be true Israelites, and true followers of this faithful Patriarch, who by faith (beyond all likelihood) allotted the Land of Canaan to his posterities.

3. *Circumstance*. The parties whom he bleſſed, namely, *the two foyntes of Joseph, Manasseh and Ephraim*. Herof wee may reade at large, *Gen. 48. 8, 9, &c.* where among many things, observe this one : *Joseph* brings his two foyntes *Manasseh* and *Ephraim*, unto *Jacob* his father, that he might bleſſe them as he lay on his bed. Now *Joseph* minde was, that *Manasseh* (the elder) shold have the chiefe bleſſing ; and therefore he fet *Manasseh* *Jacobs* right hand, and *Ephraim* (the younger) at his left : But *Jacob* being to bleſſe them, lases his hands acroſſe, putting his right hand on *Ephraims* head, and the left on the head of *Manasseh* : whereby, hee gave the birth right (which was a principall prerogative, unto *Ephraim*, contrary to *Josephs* desire). Unto *Manasseh* hee gave a bleſſing alſo, but farre inferiour to *Ephraim*. Now here we may not think, that *Jacob* did this upon any fond affection, (as parents oftentimes doe, because they love one childe better than another) but he did it after a ſpeciall manner : by the direction and intuitiōn of Gods Spirit, which ſo appointed it. For, when *Jacob* bleſſed them, hee knew not (of his owne knowledge, by the benefit of his ſenſes,) which was *Ephraim*, and which *Manasseh*. Again, looke as *Jacob* gave the bleſſing at this time, the principall unto *Ephraim*, and the leſſer to *Manasseh* ; so afterward they came to palle. For (as we may read) the tribe of *Ephraim* was ſcarce more populous, and more glorious than the tribe of *Manasseh*. And therefore, in the bookeſ of the Prophets (*Hos. 4. 16. and 5. 9. and 6. 4, &c.*) wee shall finde, that the name of *Ephraim* given to all the ten tribes, and they are called by that name becauſe it was the moſt noble tribe of all, and the moſt valiant, and (as it were) the fueler of all the reſt. Yea further, of this tribe came (*1 Chron. 7. 27. Israhel*, that noble captaine) and (*1 King. 11. 26. Jerobeam*, and many other

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mighty Kings of Israel.

Where wee may learme, that God is the difpoſer of honours and dignitieſ in this world; hee giveth thofe to whom hee will, to ſome more, and to ſome leſſe, as pleaſeth him : yea, ſometime hee raſteth up men of base and low degree, to great dignitie ; as *David* faith, *Pſal. 113. 7. Hee raſteth the needy out of the dust, and lifteſh the poore out of the dung*. Now whence comes this ? Is their hearing, their great strength, their beauty, or wonderfull ſkill, and knowledge, the cauſe of their preſeruation? or the wealth of their parents, or any thing in them? No surely: if we ſpeak of the firſt cauſe, we ſee in this example, that the preſeruation of *Ephraim* above *Manasseh*, was no cauſe in *Ephraim* ; for what was in *Ephraim* that was not in *Manasseh*, when *Jacob* bleſſed them ? Surely, nothing : for hee was but a childe as the other was, and a younger child alſo ; but hee was preſerued by reaſon of Gods good wil towards him. And to it is with all thoſe that are advanced to preſeruation in this world. Wherefore, ſeeing honour and dignitie commeth not from themſelves, or any thing in them : therefore they muſt not aſcribe it to their owne wit, learning, ſtrenght, or friends ; but wholly to the gift of God, as the firſt cauſe : and to muſt labour into it to the honour of him that onely gives it, of his good pleasure ; elſe they diſcrafte to their ownne net: *Hab. 1. 6.*

C4. *Ques*. Why doth the holy Ghost in this place put *Josephs* name downe, who was not bleſſed, and conceale the names of the two children that were bleſſed ? *Answe*. If wee reade the History in Genesis, wee ſhall ſee the reaſon hereof. For, when *Joseph* heard that his Father *Jacob* was ſick: though he was a mighty Prince and a noble Potentate among the Egyptians, and his Father but a poore Pilgrym, hee cometh to his ſick Father before his death, and brings his two foyntes with him, to have his father to bleſſe them before he dieth; and therefore the holy Ghost here nameth *Joseph*, to ſhowe unto us what reaſon hee had of his Fathers bleſſing : hee made more account thereof, and did more eſteem of it, that ſo hee might have his foyntes within the covenant, than of all the Kingdomes in the world : and therefore hee brings them both to his Father to be bleſſed, a little before his death.

Now looke what minde and affection *Joseph* beares, the ſame ſhould bee in every one of us. Whatſoever our estate bee, whether honourable, or base and meane : wee muſt with *Joseph* eſteem more of Gods covenant, and to bee members of Gods Church, than of all the honour in the world beſides: and we muſt eſteem our place and preferences that we have, or our children may have, to bee nothing in comparation of the bleſſing of God, and his favour. Yea, wee muſt chufe with *Joseph* rather to leave our honours and dignitieſ for a time, or (if it were) for ever, than to loſe the bleſſing of Gods

grace : and bleſſed ſhall thoſe Fathers be with *Joseph*, who had rather have their children bleſſed of God, than advanced in the world. The ſecondacion of *Jacobs* faith is in theſe words, *And worshipped he the end of his ſtaff*: and it is a notable worke for the commendation of his faith. But before we come into it, there are certaine queſtions which may profitably be conſidered: as firſt, for the translation: how the word ſhould be read. The pupils read them thus: and adored the top of his rod: that is, (ſay they) the top of *Josephs* ſceptre, who came to viſit him. From whence they would gather and ground their abominable Idolatry, in the Adoration of creatures, and namely, of holy thiſſes, as Crucifix, Reliques, Images, as alio of God at and before ſuch holy thiſſes. But we muſt know that their translation is ſtill and erroneous, and cannot be justified, howeuer they may bring home mens witness and testimony for the fame. For in reading it thus, and adored the top of his Rod : they leave out a ſubſtantiall word of the Text, to wit, this word upon ; whereby they corrupt the Text, and deprave the meaning of the holy Ghost.

Again, their obſervation and collection heretofore is molt abominable : for to worship an Image or other holy thiſſe, or God himſelfe in or aſter the fame, is flatly forbidden in the ſecond Commandement, *Thou ſhalt not make to thy ſelfe any graven Image, &c. Thou ſhalt not bow downe to them*.

But our translation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghost, that hee worship upon the end of his ſtaff.

Yet further there may be a queſtion moved about the words : for if we reade the History in Genesis, it there ſaid, that *Jacob worshipped towards the end or top of his bed*, *Gen. 47. 31.*

DNow, there is a great diſference betweene theſe two, *To worship on the top of his ſtaff: and on the top of his bed*.

How therefore can they stand together? *Answe*. They may stand well together, and bee both true : for when *Jacob* was about to give up the Ghost, and was ready to dye, hee raised up himſelfe upon the pillow towards the beds head, and thereon reſted his body. Now becauſe his body was weake and feeble, he ſtaiſed himſelfe alſo upon his ſtaff : and thus comparing the places together, wee ſee there is no reſugnacy in them. Again, this we muſt know, that the ſame ſentencē of Scripture may bee diuinely read in divers places of Scripture, without any impeachement to the truth, certaintie, or perfection of Scripture : for when the holy Ghost ſpeaketh the fame thing often, yet in different termes (as in this place) the diuinity of words doth enlarge or open the ſene and meaning, but no way corrupt or deprave the fame. And thus much for the words.

Now to come to the fact it ſelfe : in *Jacobs* worſhip,

worship, three circumstances are to be considered: 1. The occasion: 2. The time: 3. The manner of it.

The occasion of Jacob's worship here spoken of (as we may reade, Gen. 47.) was this: when the time drew neare that Jacob must die, he called for his sonne Joseph, and charged him deeply. That he should not bury him in Egypt where he was dead, but that he should carry him thence, and bury him in the buriall of his fathers; Joseph consented unto his fathers request; and yet Joseph for certainty makes him to swear that he shall do so, and Joseph swore unto him. Now upon this issue that Jacob had with Joseph, the Text saith, that Israel worshipped towards the beds head: that is, he praised God, and gave thanks unto him for his benefit that he shold be buried with his Fathers, Abraham and Isaac. And yet this benefit did not so much concerne himselfe as his children for the carrying of his bones thither, was to be a token and pledge, and a certaine assurance unto them, That the land of Canaan should bee theirs, and that God would bring them thither againe.

In this circumstance, observe a notable duty belonging unto fathers and Masters of families: they must in their life time have care of their posterity, and use all meanees to helpe them, and benefit them in their faith; not only while they are alive, but also after they are dead, after the example of this holy Patriarch: and when they have obtained this benefit for them, they must be glad in their hearts and rejoice, and therupon take occasion to praise the Lord, as Jacob did in this place.

2. Circumstance. The manner how hee worshipped: Which is set downe in these words, on the end of his stafe. This circumstance is worth the marking: for good Jacob, by reason of the weaknesse of his body and old age, was not able to come forth of his bed, and kneele down or prostrate himselfe; but raisteth himselfe uppon his pillow towards his beds head: and by reason of his infirmitie, being yet not able to sit upright, he doth leane and bear himselfe upon his stafe.

Here wee learne, that wee must not onely worship God with our soules and hearts, but with our bodies also: for God hath created both, and therfore will be worshipped in both, 1 Cor. 6. 20. Old Jacob might have excused himselfe, that by reason of the weaknesse of his body, hee was not able to adore God with any bodily reverence: but yet wee see hee leanes upon his stafe; and so, making supply to his bodily weaknesse, adoreth God with his body.

Quest. In what kinde of gesture then must we worship God with our bodies?

Answer. The word of God doth not prescribe any by way of limitation. For sometimes our Saviour Christ prayed kneeling, Luk. 22. 41. sometimes groveling, Matth. 26. 59. sometimes standing, John 11. 41. as also did the Apostles,

A And the Scripture approoveth the Publican, who fliode afarre off and prayed, Luke 18. 13. Eliu also, 1 King. 18. 42. is said to pray with his head betwene his legs; so that we have no certaine forme prescribed us: onely this, we must use that gesture which may best set forth and declare our humble heart, and holy affection unto God.

Here then is confuted an opinion of those, which think that a man may worship God with his heart, and yet worship images with his body; that hee may bee present at idolatrous worship, yet keeps his heart unto God. But Jacobs behaviour, in this place, doth both confute and condemn them: for hee thought his body as due to God, as his soule; and therefore worshipped God with both.

3. Circumstance: The time when hee worshipped God thus; namely, when hee was dying, even then he worshipped God. In this circumstance we may note diversitings:

First, here behold the bad practice of the world; for many men when they are dying, nowadays are so farre from following Jacobs example in worshipping and praising God; that then they arteane to call for men to teach them how they shold worship God: having spent the former part of their life carelessly, in regard of their soules; following worldly profits and paticuleres, neverthinking of their duty to God till they die. But what a fearful course is this, that men shoud thus brutishly goe on from day to day, not knowing how to worship God. Well, all such as love their owne soules, and would be like to godly Jacob; or (as our Saviour Christ said to Nathaniel) would be true Israelites: John 1. 47. the natural sonnes of old Israel indeed: they must have care to live in this world, that they may worship God when they die: and therefore they must not deferre, but learne betime the knowledge and feare of God; that when death comes, they may be able to shew forth, and practise the same. It is a lamentable thing, to consider how the devil bewitcheth mens hearts, so as they live in the world, as though they shoud never goo out of it; never caring for religion till the day of death come upon them, and then it is too late to learne. But this is to follow Esau and not Jacob; who is therefore condemned by the holy Ghost.

2. Again, in this that Jacob worshipped God at his death, we cleare this; that as men live, so they die, for the most part: Jacob was brought up in Gods worship, and therin lived all his life long; and looke as he lived, so he died: for when hee died, hee worshipped God, resting his body on the end of his stafe. This same truth is vertified now, and shall bee forever; let a man worship God through the course of his life, and when he die he shal beable to worship and praise God. On the other side (take notice of it) he that lives in covetousnesse, in prophanesesse, in fornication, and wantonnesse,

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for the most part so dies: Come to a covetous man at his death, and talk with him, and you shall finde nothing in him ordinarily, but raving, and talking about his bargaines, his bils, and indentures, and other worldly things. And so we may say of other lewd liuers: looke what mide they had while they were living, and that shall you finde most in their mouthes while they are dying: which shewes plainly, that as men live, so they die.

But some will say, that oreintes the godly man raves and speakes lewdly, and (it may be) profanly before his death. Ans. It is true indeed: the best man is not freed from any kinde of bodily sicknesse, but is subject to them, as well as the wicked; as to burning fevers, and such like; by the violence and rage of which diseases, they are often driven to rave, to speake fondly, and sometimes lewdly; yea (it may be) profanly. But what is that to the purpose? for though a godly man (for the time of his life) cannot expell the grace of his heart, but rather corruption of his nature; yet when he hath recovered himselfe, hee is forie for the same, and is then readie and willing to praise God with all his heart. So that we would die well, as Jacob did, praising God, then let us lead our lives as he did; namely by faith, and the direction of his word and promises. Then come deareth when it will, and how it will: we may indeed bee sore assualted by sicknesse and temptation, but yet wee shall never be overcome: for God is faithful that hath promised affiue to his children in temptation, 1 Cor. 10. ver. 1.

Lastly, whereas Jacob worshipped God arid death: Here we learne, that found zeale will never decay. Many men have zeale indeed, but it comes ony from the strength and soundnesse of their bodily constitution: and looke as strength decayes, so doth that kinde of zeale. But found zeale will not decay and weaken with the body: but as David saith of the righteous, Psal. 92. 13, 15. will flourish like a palmtree, and grow like a Cedar in Lebanon, it shall still bring forth fruit in a mornes age, and flourishe. This we see was true in Jacob; for though hee were old and feeble with sicknesse, yet hee shewed forth found zeale in his heart, at the hour of his death. Even to will it be with us that professe religion; if zeale be found in our hearts, it will shew it selfe: and the older we are, the more fruits of grace wee shall bring forth: and then shew forth more true zeale, than in younger yeares. For though bodily strength decay, yet found zeale will never decay: but when strength faileth, then will zeale flourish (if fit be found) like to the palme tree, which will bud and sprout, though the roots be cut off. Wherefore, if we would shew forth zeale in our age, we must get foundesse of it in our youth: for that will put forth its selfe in the time of death. And thus much of Jacobs example.

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E have heard in the former veris the fewer examples of the faith of the three Patriarchs, Abraham, Isaac, and Jacob. Now in this verie the holy Ghost setteth downe the example of Josephs faith. The words in this verie are plaine and easie, and need no explication: They are a plaine and briefe summe of the end of the 50. Chapter of Genesis. Let us therefore come to the points of doctrine, and instructions which are to be learned and gathered forth of the words.

C First, note in general, the great resemblance of this example with the former: of Joseph a godly sonne, with Jacob a godly father: for both of them shew forth their faith when they die. For it is fide of both, By faith when he died: So that in ground and circumstance of time, they both agree.

D Herin we may obserue: first, that the good examples of Superioris (whether they be civil or Ecclesiastical) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as Paul saith to the Corinthians in this case of Almes) provoketh many. Jacob the father, a worthy Prophet and Patriarch, and giving an holy and blessed example unto Joseph and his children, doth shew forth at his death most notable behaviour: wherein he worshiptly expresseth the truth of his fide. Now his example works with Joseph, and hee in his deat behaveth himselfe in the same maner that his godly father did before him: and therefore Superioris must looke to all their sayings and doings carefully, that they may be worthy examples to their Inferioris, to draw them on religion, and in the fide of God.

Secondly, hence inferiors also must learne to followe the godly, holy, & religiouse examples of their governours and superiors (whether they be civil or Ecclesiastical:) as we may see in this place, Joseph doth imitate the godly example of his father Jacob. Hrcf of saint Paul giveth fide charge unto the Philippians, saying, Brethren, bee followers of mee, and looke on

the example of me, as I also ame.

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them which walke so, as yee have us for an example, Phil. 3. 17. And in the next Chapter, exhorting them to honest conversation, hee bid them doe those things which they had heard, received, and seene in him. But are these duties practised among us bee the elder sorte teachers of good things to the younger? and do the younger follow their elders in well-doing? nay verily: but such are our times, too many among us both those who give, and those who follow good examples, are as *foges* and *mowers*: as the Prophet speaketh; they are made a roach, and a by-word among men, and are foully disgraced by odious termes, Esay 8. 19. But this indeed is a practice of *Iosme*, that mocked *Isaac*, Gen. 21. ver. 9. And weагaine, much undoubtfully know, that unless it be reformed, that hand of God which hath beene stretched out against us in many fearfull judgments will not be pulled backe, but stretched out still, till it bring us to destruction: for God will not suffer his ordinance to be contumied, and his holy ones to be abuied: he looketh for better fruits at our hands, and therfore wee must leare of these godly Patriarchs, both to give and to follow good examples.

In the example of *Iospe*, more particularly we are to obserue two points: 1. *Iospe* faith: 2. The actions of his faith whereby it is commended.

For the first: it is sayd, *that by faith Iospe when he died, &c.* *Iospe* for ought wee finde in Scripture, had not such meanes to come by faith, as his Ancestors had before him. For the three Patriarchs, *Abraham*, *Isaac*, and *Jacob*, had otherwhiles the appearance of God unto them, otherwhiles his holy Angels brought them meffages from God, and sometyme they had his will revealed unto them by dreams and visions; all which were notable helps and meanes both to beginne and to increate faith in them: but *Iospe* wanted all these meanes, or at least many of them. For reade his whole Historie, and you shall not finde, that either Angel appeared unto him, or else that God by dreams and visions spake unto him: and no marvel; for he lived out of the visible Church where Gods presence was, in superstitious and Idolatrous Egypt: and yet for all this, hee is here matched in the matter of faith, with the three worthy Patriarchs.

It is then a good question; how *Iospe* should come by this faith?

Answ. We must know this, that though hee had not the like extraordinary meanes with the Patriarchs; yet he wanted not all meanes: for in his younger daies, hee was staineid up in his Father *Jacobs* family, & by him was instructed in the ways of God, and in the practice of religion; and in his latter dayes also, he had the benefit of his Fathers company and instructions in Egypt. Now *Jacob* was not an ordinary Father, but a notable Patriarch and an holy Prophet; in whose family God had placed his

visible Church in thole daies, wherein *Iospe* was the Lords Prophet and Minister. Now *Iospe*, both in his young age, and also after his Father came to Egypt, did heare and learne of him the wayes of God: and by that meanes came to that excellent faith, for which he is commended here and matched with his Fathers the holy Patriarchs.

Here we leare, that the preaching of Gods Word by his Ministers (though extraordinary meanes, as revelations and visions, be wanting) is sufficient to bring a man to faith; yes, to such a faith as the three Patriarchs had. Indeed in the Ministerie of the Word, he which speakeith unto us, is but a man as others are; but yet the Word which he delivereith is not his owne, but the mightie Word of God: and looke what is truly pronounced by him unto us of Gods word, the same is as certainly sealed unto us by his Spirit, as if God himselfe from heaven should extraordinarily revele the same. And howsoever in former times men had visions and dreams, and Angels from God hincfeste to revele his will unto them: yet this Ministerie of Gods Word in the new Testament, is as sufficient a meane of the beginning and increasing of true faith, as that was then.

This plainly confuteth all those that neglect or contemne the Ministerie and preaching of the Word, and looke for extraordinary revelations, and for visions and dreams, for the beggiting and increate of faith and grace in their hearts. But our Saviour Christ doth notably cheele all such in the Parable of the rich man, by the words of *Abraham* to *Dives*; saying of *Dives* brethren, that they had *Iospe* and the *Prophet*; *if they will not hear them, neither will they believe though one should come from the dead againe*; (ver. 31.) infinatizing, that if a man will not believe by the preaching of the Word, there is nothing in the world will make him to believe, neither revelations, nor visions, nor not the words of them that rise againe from the dead.

Secondly, the consideration of the sufficiencie of Gods ordinance in the holy Ministry, to beggite and to increate true faith, must stirre us up to all care and diligence, not only to heare the Word of God preached unto us, but to profit by it both in knowledge and obedience: and thus much for the first point.

The second point to be handled, is the commendation of *Iospe* faith by two actions thereof: to wit, 1. His mention of the departure of the children of Israel out of Egypt: 2. His commandement concerning his bones. Of both which we will speake briefly, because the speciall points herein were handled in the former ver.

For the first; *Iospe when he died, made mention of the departing of the children of Israel, that is, out of Egypt into Canaan.*

Here we may obserue a most notable worke of faith: it makes a man to keepe in memorie

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Iosephs faith.

the mercifull promises which God hath made unto him. This is it which commendeth *Iospe* faith for a lively faith, That being about to die, he remembreth this mercifull promise of God, made to his fore-fathers touching their posterity: to wit, that after they had continued *aservans in a strange Land* 400. years, they should then have a good issue and happy deliverance, and be brought into the Land of Canaan, Gen. 15. 13. This is a notable worke of faith, as may appear by two notable effects thereof in the life of a Christian. For first, by this remembrance of Gods mercifull promises, the servant of God in all times, and in all distrefses and extremities doth find comfort unto his soule. This brings to his memorie the wonderfull goodness and mercie of God, by which he is comforted. When *David* was in a moff desperate case, so as he cried out by reason of affliction and temptation, *Willst the Lord absent himselfe forever, and will he shew no more favour? Is his mercie cleane gone? doth his mercie fayle for evermore?* Psalm 77. with such like most fearefull speeches. How then did hee comfort himselfe in this distresse? *Aysur.* Surely, by remembraunce the works of the Lord, and his wonders of old, and by remembraunce of all his works, and gracious acts which he had done for him. So like wise in another place, in great anguish of spirit, he faih to his soule, *Wylt thou cast downe my soule, and my art thou disquieted within me?* Psalm 43. 5. Yet in the next words hee thus stayes himselfe; *Wait on God, for I will yet give thankesun to him: he is my preuentor help, and my God.* How came *David* to say so in this distresse? *Aysur.* By means of faith, which doth revive and refresh the death of man, by bringing to his remembrance the mercifull promises of God.

Saint Paul prestid with corruption, cryed out: *O wretched man that I am: who shall deliver me from the bodye of this death?* Rom. 7. 24. Yet in the next words hee faith, *I thank my Godherof Iesu Christ my Lord: then I myselfe in my minde serue the Law of God, &c.* How come the latter words to follow on the former? *Ans.* In the first words indeed, hee is cast downe with the view and sight of his natural corruption, which drew him headlong into sinne: but yet the latter words are a remembrance of the mercifull deliverance from sinne, which God had wrought in him by *Christ*: and therefore kee breaketh out to this saying, *I thank my God herof Iesu Christ, &c.*

Secondly, the remembrance of Gods promises serveth to bee a meane to keepe a man from sinne: for mans nature is as ready and prone to sinne, as fire is to burne when fewell is put to it. But when by faith hee comindeth Gods mercifull promises, especially those which are made unto him in Christ; then hee reaoneth and striveth against temptation, and stayes the Word: as a shield unto his soule, to keepe out the sifer darts of Sathan: yea, hee

applies the same word to his owne soule, as a corrayfe unto corruption: whereupon it is said, *that faith purifieth the heart*, Act. 15. 9. How? namely, before the applying of Christs bloud, it brings to memorie Gods mercifull promises in Christ; which stayes a man from committing such things, as would pollute and defile the heart. And therefore is *faith* said to be *our victorie over the world*, 1 John. 5. 4. because by applying to our soules Gods promises in Christ, we doe not only conteme the world, in regard of Christ; but also stand against the assaults thereof: so that it is a most notable and excellent worke of faith.

Lastly, observe the circumstance of time, when *Iospe* made remembrance of their departing. The rest faith, *When hee was dying.* Herof we have spoken in the former verie; yet this one thing may here againe be well remembred: *Iospe calst into the promises of God at his death*, which concerneth the temporal deliverance of his people, and we by his example, when we are dying, must learne to call to remembrance the gracious promises which God hath made unto us in Christ, touching our eternall deliverance from the spirituall bondage of the Devil. Oh! great will be the fruit hereof, not only for inward comfort to our owne soules, and joy to such as love us: but also we shall hereby give a worthy evideunce to the world, that we have beeene found in the faith: wherein we shall leave a good precedent to those that follow us.

The second fact of *Iospe* faith is this: *He gave commandement concerning his bones.* The meaning thereof is this: that *Iospe* lying on his death-bed, gave a solemn charge to his brethren, to have special care how and where they buried him: that his bones might not be lost, but so preserved while they stayed in Egypt, that at their departure they might bee carried into the Land of Canaan, and there buried in the sepulchre of his Fathers. The causes why *Iospe* gave this commandement were these: 1. Herby to testifie unto his brethren and posterity, that howsoever hee had a long time in the pompe and glorie of Egypt, yet his heart was never farre thereon: but hee had greater delight, and more esteemed to be counted a true membre of the Church of God, than to be a noble Prince in the land of Egypt. For hee had loved and liked the pompe of Egypt, he would have had his sepulchre among them; but giving commandement to the contrary, it sheweth plainly, that his heart was never set on that glorie and pompe in which he lived.

By whole example we are taught, that in uising the world, and the things thereof, we must not set our hearts on them: but as the Apostle faith, 1 Cor. 7. 31. *Use them as though we used them not: still have our affections set on heaven, which is our spirituall Canaan.*

2. Herby *Iospe* would testifie unto his brethren, what hee esteemed his chiefe happiness: namely,

namely, that in faith and hope he was joyned unto his fathers, and ancestors, that believed in God; and that he was of their religion, and looked for a resurrection & another life as they did. And this he wold have knowne, not only to his brethren and posterite, but to the Egyptians also, among whom he lived.

3. *Joseph* intended principally, to confirme the faith of his brethren and posterity in Gods promise, for enjoying and possessing the Land of Canaan after his death: and this was a notable way to strengthen their faith. For when they shold see or remember his corps, it was unto them as a lively remen, to shew them plainly, that howsoever they lived for a while in bondage in Egypt: yet the day shold shortly come, wherein they shold bee let at liberty, and brought (as free-men) into the Land of Canaan. And undoubtedly, *Joseph* would therefore have his bones kept among them, that they might be a pledge unto them of their deliverance.

Ye no further, the stony faith, (Gen. 50. 15.) that *Joseph* did not only charge his brethren generally, but binds them by an oath to carry his bones thereby shewing, that it was a matter of great weight which he did in thyne behalf, even a signe and pledge of the truth of Gods promise in their deliverance. Whence we learne, that it is a matter of great moment, for every Christian, both carefully and reverently to note the commandments, which God hath given us pledges of his covenant of grace, made with us in Christ: for all *Joseph* caused his brethren and posterity to keare concerning his bones, that so they might more reverently regard that pledge and signe of their outward deliverance? And shall not we with reverence and good conscience, both esteem and use these holy pledges of our eternall deliverance by Christ Jesus?

The Papists from this place would justifie their practice, in revering and honouring the Reliques of Saints. Now by Reliques, they meane the parts or bodies of Saints departed; as the head of *Iohn Baptist*, the aunes or bones of this or that Saint, the milke of the virgin *Mary*, and also the parts of the croffe wheron Christ suffered, with such like. *Answ.* First, let us know, that then Reliques are nothing else but forged devices of their owne, and not Reliques of Saints; as by one instance may appear. For the parts and parcels of wood, kept in Europe, which they say are parts of the croffe wheron Christ died, are so many, that if they were all gathered together, they would load a ship, which shal plainly shew herein they are nowise forgotten, for it was no greater than a maray beane. And the like is their belief wheron written. Secondly, by the keeping of Reliques, as for aye, read and purpos; namely, to reftifie his owne faith, and to confirm others in believing Gods promise for a time to come. And non legat alii ergo

A but their Reliques serve rather to extinguish faith in Christ, than to confirme it: for they nourish men in fond devices, and fole superstitions, and not in the truth of Gods promises. Thirdly, we doe not reade in all the Bible, that *Joseph's* bones were ever worshipped; and therefore from this place they have no ground whereon to build their superstitious *worship* of *Reliques*. And thus much of the example of *Joseph's* faith.

MOSES Parents Faith.

VERSE 23.

By faith, Moses when he was borne, was hid three months of his Parents, because they saw he was a proper child: neither feared they the Kings commandement.



In this verse the holy Ghost proceedeth further, and setteth downe unto us a notable and worthy example of the faith of *Moses Parents*.

If we would see the historie at large, we must reade the

2. Chapter of Exodus; of which these words are an abridgement, or briefe Epitome. Now her the faith of *Moses Parents* is commended unto us by two notable actions: 1. The hiding of *Moses* their child, when he was borne: 2. Their courage and boldnesse in that action: in not fearing the Kings commandement. Of their hiding of him, we will first treat generally, and then come to the circumstance thereof. In generall, Their hiding of the childe was this: They kept him close, and unknowne to the Egyptians for three moneths space; because the King had given commandement and charge to all his people, that they shold drawe every man-child borne among the Hebrewes, Exod. 1. 22. In this action of their faith, we may observe some speciall points:

Fift, *Moses* was to be a worthy Prophet, and Captain or guide unto the people of Israel: and therefore howsoever other men-children were drowned upon the cruel command of *Pharao*, yet the Lord provides for him so fone as he is borne, that he shal be hid, and so preserved from the tyranny & rage of *Pharao*.

Whence we learne, that God in the middel of all perdition, doth evermore provide the seed of his Church. There bee two estates of Gods Church in the world: the first nre, and peaceable, when the Goode is preser-

likely professed, taught, and received without hostile opposition, as by Gods great mercie it is in our Church at this day. The second is an hidde estate, when as it cannot shew it selfe visible, but the open profession of the Gospell is suppressed by the rage of the enimie the Devil, and by wicked and cruell men that be his instruments. Thus God suffered his Church sometimes to be shadwoed, and in these times many of his dear children to be flane and put to death for the sakes of his Church, yet so, as that always he preserves the seed of his Church. When *Egypt* had shewed the Jewes the fearefull desolation of their Land; that the Cities should be wasted without inhabitant, and their houses without man; yet then hee faith, *There shall bee a resis in it, and the holy seed shall bee the substance or underpropre thereof*, ver. 11. God doth not dealt with his Church, as he doth with the enemies thereof: hee but loppes the branches in his Church, when as hee stockes up the root of his enemies, Ilay chapter 27, verles 7, 8. When hee visited *Sodom* and *Gomorrha*, hee destroyed them utterly out of the earth; but the Lord doth ever keepe fast the seed of his Church, that when the storme of persecution is blowne over, his Church may spring and flourish afterward.

B 2. This is a point which all of us must marke; we must not look to have ease and joy on earth: It is enough for us to enjoy that after this life. If Christ himselfe carrie his croffe out of the gate, we then with his disciples must take up our croffe and follow him every day.

Exod. 2. 2.

The 2. circumstance to be considered is this.

How long was *Moses* hid? namely, three moneths. *Ques.* Why was he hid no longer? *Answ.*

Because they could not; for it is likely, there

was search for him, and therefore they made a basket of reed and daubed it with slime and pitch,

and laid the childe therin, and put it among the bulrushes by the river brimme.

C Thus did the Parents aduenire the childe life, for the faving of their owne: wherein we may see a great want & weakness in their faith: for they kept their childe a white by birth; but afterward committed him to the dangers of the waters, of wilde beasts, and fowles of the air. So that it is plaine their faith was weaker, and mingled with feare, and with some doubting. For in keeping the childe three moneths, they shew forth lively faith: but when as they expole him to danger for their owne saeftey, herein they bewray some want of love, and weaknesse of faid: and yet wee see they are here commended for their faith. Which sheweth plainly, that if a man have true and found faith, though it be but weake, yet God in mercy will take knowledge of it, and command it, paffing by the weaknesse of it; yet and into that faith will give the promises of life everlasting made in Christ.

D The third circumstance to bee considered is this; Who it was that kept *Moses* three moneths. In Exodus it is said, *that his Mother kept him*: but here it is said, *In Parents keeping*: where the holy Ghost includes his Father also.

How can both things be true? *Answ.* We must know, that the Mother was the chief doer in this worke; and the Father, though he was not a doer, yet he gave his consent. Now we must remember, that consisteth a kind of doing, whether it bee in good things or evill: for when *Saul* did but *deserte* the *persecutors* *clacke* that *bared Sceaper*, (Act. 7. 58.) whereby he signified his contynent: thereupon hee committeth himselfe to *deserte* *ys* *death*, Act. 22. ver. 20.

Evid. 2. 2.

Jaily, observe the Cause, or rather the Occasion that moved the Parents to save their child. It was a notable comeliness and beauty, which did appear in the body of the childe, when he was borne. This moved them to reason thus with themselves: Surely God hath given such beauty and comeliness unto this childe, that it is very likely he will use him hereafter, to be some notable instrument of some great works: we therefore will keep him alive. This point must be marked of us: for beside their natural affection, this also was a motive to make the Parents save the childe.

Hence we may learne, that those whom God will employ above others in some speciall service for his owne glory, are usually endowed with some speciall gift above others; yea, many times with outward grace and comeliness in the body. For this beautie in Moses boode, moved his Parents to keepe to save his life; they perwade themselves that God had not imprinted that in him for nought. *Sicut (we know) was made King over Israel*; and it is noted, that the Lord had given him a godly stature; for he was *bigger than any of the people from the shoulders upward*. And so David had a good countenance, and a comely visage: for the Lord purposed to make him King over Israel. Now as he did excell his brethren in beautie and comeliness, so he was to bee faire above them in this speciall service of God, in governing his people.

Hence we learne, first, that comeliness and beautie is a gift of God: Secondly, that those which excell others in these gifts of nature, must alioo also that answervably they excell them in holiness, and zeale in the service of God, and doing good unto men, as Moses and David did. But alas, wretched is the practice of these times: for commonly those which have comeliness and beautie above others, doe use it as a bait and occasion unto all sinne and naughtiness; as to whoredome and lasciviousnes, that thereby they may more fully satisfie their owne wretched and Satanical lusts: but this must carefully be looked unto, of al iuch as have the gifts of nature in more excellent manner than others. For they use them, or rather abuse them to be means of sinne, and to set forth the pride and vantie of their hearts they have much to answer for unto God, at the dreadfull day of judgement. Hath God given thee beautie and comeliness: and doest thou use it as a bait to inurate others for the satisfying of thy lust? then looke unto it thou evill varant, for thou doest not hide but confume thy Masters talent, employing it to his dishonour: therefore it shall be taken from thee and from thereof, thou shalt have ugliness and deformity, and lo in soule and body be tumbled into hell with unclean spirits. And thus much of the first action of their faith, with the circumstances thereof.

The second action, whereby the faith of

Moses Parents is commended unto us, is this: *They did not feare the Kings commandement*. These words must not bee underlood absolutely and simply, but with limitation. For many places of Scripture are spoken simply, which must bee underlood with respect: as when it is said, *Mark. 1.18. John came neither eating nor drinking, that is not, eating nothing at all, but eating little*; and Christ saith, *Mark. 10. 34. He came not to bring peace, but the sword*: that is, (as Luke expounds it, *Luk. 12. 51*) rather *debates han peace*. And so in this place, Moses Parents feared not the Kings commandement; that is, they did not feare it overmuch, or wholly, or onely, or so much as others did in this like case.

B Here then first wee may learne, how farre forth we must obey superiors and magistrates: wee must obey them not simply, but in the Lord, *Ephes. 6. 1*, that is, in all their lawfull commands; but when they command things evill & unlawfull, then we must fay our selves, lefft obeying them we rebell against God. For this we have sufficient warrant in this place, as also in the Apostles: who being commanded (*Act. 4. 18, 19.*) that in no wise they shold speake or teach in the name of Jesus: answerved, *Whether is breight in the sight of God, to obey yourrathers than God, indeyde*. And the miseries of Egypt are commended by the holy Ghost, *Exod. 1. 17*, for saving the young children alive against the Kings commandement. And the three men of the Jewes, *Shadrach, Meshach, and Abednego*, are renowned with all posterite, for disobeying the commandement of Nebuchadnezzar, (*Dan. 3. 16, 17*) of worshipping the golden Image. By which examples, wee may see plainly, that our obedience to men, must be in the Lord only. Neither is our refusing to doe their unlawfull commands, any disobedience indeed: because the fifth commandement in this case ceaseth to binde, and gives place to the commandements of the first table, which are greater, as we shewed before, ver. 17.

Secondly, see here this godly boldnesse, in not overmuch fearing the Kings commandement, is made a worke of faith: whence wee learne, that true faith in the promises of God, doth serve to moderate a mans affections. There is no man, but if he be left to himselfe, hee will goe too farre in the sway of his affections: experience sheweth that many through anger and joy, have lost their lives; some for feare have forsaken religion, and sorrow hath cost many a man his life: yea, any affection, if it be not moderated and stayed, will bereave a man of his sens, and make him a beast, and no man.

But behold the use and power of true faith: It serveth to mitigate a mans affections: so as a man be angry, it shall be with moderation: and so we may lay of feare, joy, hatred, or any other affection: faith will awaze and stay the rage thereto. For undoubtly, Moses Pa-

rents might have been overwhelmed with fear of Pharaohs tyranny and crueltie, but that God gave them faith, which did moderate this fear. There is none of us, but if wee looke well into our selves, wee shall see that we are exceedinge in many affections, sometime in feare, sometime in anger, sometime in sorrow, and such like. Now would we know how to bridle these strong passions? Then gette faith: it is the means wherby a man may moderate and stay the rage of his affection, so as they shall not breake out in extremity. Is a man angry? Why, if he have faith, he will bridle his anger. Is he sorrowfull? yet it is in measure: and so for the rest, faith will rule them all, and yet extinguisheth none. Which should greatly provoke us to labour for true faith, seeing it is of such use and power in the stay of our affections.



V. 24. *By faith, Moses when hee was come to age, refused to bee called the Sonne of Pharaobs daughter.*

C V. 25. *And chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season.*

V. 26. *Esteeming the rebuke of Christ greater riches than the treasures of Egypt: For he had respect unto the recompence of reward.*

D H ere the holy Ghost comes to the commendation of Moses faith, and in these three verses propounds a most notable example hereof.

By Moses faith, in this place, wee must understand saving faith; which is nothing else, but a gift of God, whereby Moses received the promise of God touching salvation by the Messiah, and of the promised land, made to Abraham and to his seed after him, and applied the same unto himselfe particularly.

Now in the first entrance of this example, the holy Ghost setteth downe a wonderful thing of Moses; namely, that Moses had faith; and by it did this great worke. This (I say) is strange, because hee was brought

up by Pharaohs daughter in the Court of Pharaoh, where was no knowledge of the true God, and indeed nothing but Idolatry, wantonnesse, and prophanecesse. And yet here it is testifid of him, by the spirit of God which cannot lie, that he had faith; which is a wonderfull thing. And the like is recorded of others in the word of God: As in Abrahams Court, (who was a King that had sold himselfe to work wickednesse), yet the spirit of God testifieth, that even there was good Obadiah, a man that feared GOD greatly. And Herod was a most deadly enemy to Christ: and yet Jona the wife of Cleopatra Herods friend, ministred her goods unto Christ. And Paul saith, *The Satans which are of Caesars household stay you*: Where by Cesars houle, is meant the Court of Nero, who was a most bloudy man, and a wicked persecutor: and yet in his house were the profetors of Christes Gospele. By these examples we learne, that Christ hath his children and servants in the middle among his enemies: for their three Courts, of Pharaoh, Herod, and Nero, may bee called a kind of hell; and yet there were some of Gods servants in them all. Which sheweth us cleerly the truth of Gods Word, which faith of Christ, that he reigneth in the middle among his enemies. Howsover they rage, and seek to blot out his name, and root out his kingdome, yet maugre their throats, he will rule in the middle of their kingdomes, and there have those which truly serve him and feare his name. *Revel. 2. 13.* God had his Church in *Pergamus* where Satan throned was.

Again, this fact of Moses serves to checke many a man in this age, that is brought up in the Church of God, and under godly Parents and governours, and yet is a hater and mocker of the religion of Christ. Surely Moses in the day of Judgement shall stand up against all such, and condemne them. For he had faith, though he were brought up in a most prophanie place: and they are void of faith, nay, enemies unto it, though they live in the besonne of the Church.

B But let us come to the strange fact which Moses did, for which his faith is to commend. The Text saith of his first of all. *When hee was come to age, hee refused to bee called the sonne of Pharaobs daughter*. How Moses became her sonne, we may read at large, *Exod. 2*, where it is said, that he having found Moses in the basket, preserved him alive, and brought him up as her owne childe, purposing to make him her owne sonne and heire. But this honour of hers hee would not accept; this hee refused by faith, and this is a very notable and famous act, for which his faith is here commendedit unto us.

B But some will say, This fact of Moses may seeme rather worthy of blame than praise, as being a practice of great rudenesse and ingratitude: for sace preserved his life from death.

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death, and brought him up as her owne child, and vouchsafed him this speciall favour, to make him her heire; and therefore *Moses* should not thus have contemned her favour. Answ. Indeed it had beeene *Moses* part to have shewed himselfe thankful, in accepting this favour at her hands, and also enjoying the same, if he might have done it with the feare of God, and keeping a good conscience. But that hee could not doe : for if hee had dwelled still with her, and beeene her sonne and heire, hee shoud have beeene uniusfull unto God. Now this is a rule to bee remembered and practised alwaies ; that in dutys of like nature, the Commandments of the second table doth binde us no further than our obedience thereto may stand with obedience unto the Commandments of the first table ; and when these two cannot stand together, then wee are freed from obedience unto the second table ; as from performing honour and thankfulness unto men, when wee cannot therewithall performe obdience and service unto God. And this was *Moses* case ; because hee could not both serve God, and continue his thankfulness to *Pharaoh*'s daughter, (for in staying with her, shee shoud haue made shipwrake of true religion) therfore hee forsoaketh her favour and honour ; and for this cause is here commended unto us. The like did our Saviour Christ : for when the people would haue made him King, hee refused it, and staid from among them. Jo. 6. 15, because it would not stand with that calling, for which hee was sanctified and sent into the world : therefore *Moses* fact was commendable, and doth greatly gett forth unto us his holynesse.

In this fact of *Moses*, thus generally confidered, obserue a notable fruit of true faith : It maketh a man esteemed more of the state of adoption to bee the childe of God, than to bee the childe or heire of an earthly Prince. This is plaine in *Moses* in this place. And the like wee may see in *David* : for though he were a King, yet he set all his royalty and majesty at naught, in regard of Gods blessing of Adoption ; and therefore he saith, *The Lord* (not the kingdom of Israel) *is my portion*. And again, when hee was kept from the Lords Tabernacle, and the company of Gods Saints, through persecution ; he saith, *The Sparrowes and the Swallows were more happy than I*, Psal.84. because they had nests where they might keepe their young, and fit and sing ; but he could not come neare the Lords altar. And yet more fully to expresse the earnestnesse of his affection this way : he saith, hee had rather bee a man of base office, even a *dore-keeper in the house of God*, than a man of renowne in the tents of wickednesse. But howsover, these men were of one minde herein, yet come to our age, and lecke in Towne, Country, and people, and wee shall see this fruit of faith is rare to bee found : for generally (though I will not say all) the most of those that are borne of good parentage, as the

sonnes of Knights or Squires, and especially of Nobles, are so bewitchid with the pride of their earthly parentage, that they haue scarce a thought after Adoption in Christ. Gods heavenly graces will take no place in their hearts, but they utterly contemne all other estates of life in regard of their owne. And this is the common sinne of the whole world : for at earthly preferments men will stand amazed ; but seldome shall you finde a man that is ravished with joy in this, that hee is the childe of God, as *Moses* was. But this practice must be a preuisent for us to follow : we must learneto have more joy in being the sonnes of God, than to bee heires of any worldly kingdomes ; and to take more delight in the grace of Adoption through Jesus Christ, than in the sonneship of any earthly Prince.

It is a great prerogative to be heire to a King or Emperour, but yet to bee the childe of God goes farre beyond it, even above comparision. For the sonne of the greatest Potentate may bee the childe of wrath : but the childe of God by grace, hath Christ Jesus to bee his eldest brother, with whom he is fellow here in heaven ; hee hath the holy Ghost also for his comforter, and the kingdome of heaven for his everlasting inheritance. And therefore wee must learne of *Moses*, from the bottome of our hearts, to preferre this onching, To bee the childe of God, before all earthly things, either pleasures, riches, or any other prerogatives whatsover.

Now more particularly in this fact of *Moses*, two circumstances : 1. The manner how : 2. The time when hee refused to bee called the sonne of *Pharaoh*'s daughter.

For the first : his refusall was not in word, but in deed : for if wee reade the whole History of *Moses*, wee shall not finde, that either hee spake to *Pharaoh* or to his daughter, or to any other to this effect, that hee would not bee her heire, nor called her sonne : but wee finde hee did it indeede : for when hee came to age, hee left the Court of entainement, and went to visit his brethren, to comfort them, to defend them, and to take part with them. And hence wee must learne, not so much to give our selves to know, and to talke of matters of religion, as to doe and practise the same before God and men. This did *Moses*. It is the common fault of our age, that wee can bee content to heare the doctrine of religion taught unto us ; yea, many will learne it, and often speake thereof ; but few there bee that make conscience to doe the things they heare and speake of. But let us learne of *Moses* to put those things in practice which wee learne and professe, and in silence doe them : for the fewer words the better, unless our deeds bee answerable. If any of us were to walke upon the top of some high mountaine, wee would leave off talking, and looke unto our steps for feare of falling. Behold, when wee enter the profession of Chri-

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dianity, wee are set upon a high mountaine : for the way of life is *difficult* ; and Christianity is the *high calling of God*. We therefore must bee wife, as *Solomon* saith, Prov. 13.24, and looke well to our converstation, having a faire watch over all our wyes thorow the whole course of our lives, even to the end of our dures, and not stand so much on speaking and taliking, as on doing for the deere of his work to bee blest in his deed. Jam.1.25. This is the thing we must looke unto, as the onely ornament of our profession, declaring that we haue the power of godlinnesse but if deedes be wanting, our religion is vaue, we are like the *Figtree* which Christ cursed, *bearing leaues and no fruit*.

The 2^e circumstance to be considered, is the time when hee refusid this honouremonly, when hee came to bee a sonne and heire, and discretion. A man in common reason would judge thus of *Moses* fact : *Moses* hath rare fortune offered him, he might haue beeene sonne and heire to a Prince : Surely this is a rath fact of his, and void of consideration, to refuse it : undoubtly hee fare-ouer-shot himselfe herein, either through rashnesse or ignorance. But to prevent such carnall surmisess, the Spirit of God sets downe this circumstance of time : saying, that hee did not refuse it in his youth : but when hee was come to age, that is, superfull years of discretion, and by reason thereof must needs have consideration and judgement to know what hee didthen did hee refuse this honour, to be *Pharaoh*'s daughters sonne and heire. In the seventh of the Acts, wee shall finde that he was *fourty years old* when he did this. And therefore this is true which is here said, that when hee was come to age, and flaeid selfe, then hee refused this honour : for fourty years is a tyme, not onely of ripeness for strength, but of flaeidselfe in judgements and direction.

Out of this circumstance wee learne two points : 1. That it is a common fault of young years, to bee subject to inconsideration and rashnesse : for *Moses* did not refuse the honour of *Pharaoh*'s daughter, when he was young, lest it should seeme to bee a point of rathesse : but when hee was come to age, (as the text falleth flaminuating, that hee had done it when hee was young, it might haue beene esteemed but a rath part, and done in lone halfe passion of youth). Every age of man hath his faultes, and this is the fault of youth, to bee heady and rash in their affaires, for want of consideracion and experiance. And therefore all young persons must haue care of the flimes of youth, and watch the same against them, because they are to infidellants to their years. Now the way to avoid them, is to follow Christes example, Luke 2.52, to labour to grow, as in years, *in wisdom and grace*, and to obey the counsell of *Paul to Timothy*, 2 Tim.2.22, to *flue the tests of youth*, following after *justitie, faith, charite, and peace*, with all your heart upon the name of the Lord with a pure heart.

Secondly, this circumstance of time, noting *Moses* deliberate staidnes in this fact, doth plainly advertisse us, what is or shoule be, the vertue of old age, and the ornament of yeres ; namely, *stateoffesse and discretion* : whereby I meant, not onely that natural temper of affection, which old age bringeth with it, but such religiouse discretion, whereby men of yeres doe all things in faith, so as their works may be acceptable and pleasing unto God. For when a man is growne in yeres, and hath had experience and observation in the Church of God, he must not onely haue a general knowledge and widsome, but a particuler widsome, whereby he may do in faith, whatsoever he takes in hand and therein pleaseth God. But alas, this may bee spoken of old men in their dayes, that in regard of this widsome they are very babes : a thing greatly disgrauncefull to their condition : For *Paul* bids the Corinthishians 1 Corinth. 14. 20, that they *should not be children in understanding, but of ripe age* : yea, and he forbids the Ephesians, Eph.4.14, to be *children still, watering and caried about with every wind of doctrine*. Wherby we may see, that aged persons doe quite degenerate from that they ought to bee, when they are babes in knowledge, void of spirituall widsome. Indeed wee must graunt that our aged persons are wordily wise ; and haue must haue a cunning head, and (as wee say) rath earey, that herein goes beyond them : But bring them to the booke of God, and to give a reason of their actions, that they are done in faith : herein, they are mere babes, and ignorant : neither can they tell what it is to doe a ching in faith, so as it may be acceptable to God. Herein, may theye be young in yeres, doe quite ouerclipe them. What would we thinke of a child that being setto a good school, shoud fullill be in the lookeye of some, though hee had long continued at it : Surely we shoud judge him either exceeding negligent, or deftless of ordinary capacity.

Behold the Church of God is the schoole of Christ : and if a man haue lived long therein, (as twenty, or forty years) and yet be no wiser in religion, than a young childe ; is it not a shame unto him ? and shall wee not condonem hym of great negligence ? Wherefore, let all aged persons here learne their duty : which is, to grow to ripeness in spirituall widsome, that so their age may bee to them a crown of glorie, being found in the way of righteuseesse, Prou.16.31.

VERSE 25.

And choicerather to suffer adversities with the people of God, than to enjoy the pleasures of sense for a season.

The meaning of these words is this : *Moses* cast with himselfe, that if hee shoule yield to become heire to *Pharaoh*'s daughter, he must live with her, and please her in all things, and lo-

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altogether leave Gods Church, and people, and Gods holy religion which thing to doe, he abhorred in his heart and verall he must leave and forgoe eternall his felicitie of Gods children, for the honours and fulll pleasures of the Court, which were but momentary. These things considered, hee chuch rather to bee in affliction and misery with the people of God, than upon these conditions, to live in *Pharaoh's* Court, and to become his daughter, sonne and heire.

And because this may seeme a strange choice the holy Ghost doth afterward render a reason hereof, which is this; Because *Moses* liked rather to enjoy the prerogatives of Gods Church (though it were in miserie) than to enjoy any honour in a wicked Court, which is indeed *Pharaoh's* Court.

In this verie therefore, wee are to note a second fruit of *Moses* faith to wit, that he preferred the fellowship and communion of Gods Saints, before all other societies in the world. The same also was *Daniel's* practice, *Dan. 1, 2, 3, 4, 5, 6, 7* (which he) is in the *Saints* that are in *babylon*.

This fruit of *Moses* faith, doth dñe over unto us a grievous fault which rageth in this age; to wit, the neglect and contempt of the communion and society of Saints. There is a society and fellowship that is loved and magnified among us; but what manner of society is that? surely of such as give themselves to drinking, jutting, scoffing, riot, mirth, gaming. This is the commandement, general good-fellowship; though which, God is greatly dismoued. For men set their delight therein, and are never merry but in such company, wherein indeed they delight themselves in their sensuality. True it is, meane plaid that this good fellowship is a venem, But then was *Pharaoh* farre overeien for in *Pharaoh's* Court he might have had all kind of such good fellowship and company; verie likest unto, but rather churched affliction and misery with the people of God, than to enjoy such fellowship in *Pharaoh's* Court. And as for the goodliec of it, it is neither so esteemed, nor called by any, but by them that call good evill, and evill good. Wee see, *Moses* was a man of wilisme and learning, *Act. 7, 23*; no child, but a man of xl years old, haies and abhors this good fellowship, as the wort estate in the world; rather chusing the society of a miserable and persecuted Church, than the belt of that fellowship which a Kings Court could yeeld. Let us therefore learne more willingly out of his practice. Some say, this good fellowship is harmele; but such men, who thinke misery passe their times, doo no such thinge as many others doe. But I say, men are borne to let good. A gaine, to mispend time, wealth, and viue, are not these evill and harmelie, both in themselves, and in the example? And which is wort of all, it is no fellowship with godly and godly place of the communion of Saints,

but rather a fellowship with Satan; therefore, let all that will, like true Christians, have true comfort in that article of their Creed, the *communion of Saints*, etcene the fellowship of good and holy men above all other. For by this communion with Gods Saints, a man reaps great profit, when as the other brings to a man the nine belt of his body and soule. By the society of the godly, we are first made partaker of their gifts and holy graces; and secondly, of their prayers, and the blessings of God upon them; which things, if there were no other, might move us to embrace this blessed felicitie before all other. And yet further, by being of this society, a man avoids many of Gods judgments: If there had beene ten righteous men in *Sodom*, they had all beene spared from destruction. Wherein wee may see, that they that cleave to such as feare the Lord in deede, never receive harme, but rather much good: for, for the elects sake it is, that the world yet standeth; and if they were gathered, heaven and earth would goe together; but for the calling of the Elect, the hand of God is yet staled. Why then shd not *Moses* example be our rule. Above all worldly pleasure to rejoice in the society of Gods Saints.

This much in general: Now in the particular words, are many notable points of doctrine, which we will touch in their orders. *And singe rather, &c.* Mark here a rare and strange choice as we shall reade of. There are two things propounded to *Moses*: The first is honour and pretencion in *Pharaoh's* Court; to be some and hence to *Pharaoh's* daughter; where with he might have enjoyed all earthly pleasures and delights. Theeord is, the miserable affliction condition of Gods Church and people.

And of these two, *Moses* would chuse the one; well, what chuse he? Surely he refeth the prerogatives and dignity, that he might have had in *Pharaoh's* Court, and myghte chance of the misery and affliction of Gods people in adversity; that he may enjoy the privyleges of Gods Church. A wonderful choice: for which his faith is here commended, and he renouned to all poverty. The same choice hath God set before all men in all ages. In sometyme God did before *sin* two things: *An ass, of red brash*, and his birth-right; but propria *Esa* chusef the worter; hee forgoes his birth-right, so he may have the brach. But far wort did the *Gadarens*: there was set before them Christ Jesus the Lord of life, and their hys, and cattell: Now they preferre their hys before Christ; A most miserable and felidelic choice. And is it not as ill with us? There is set before us on the onyside heaven, and on the other hell; butmen for the most part chuse hell, and forgoe heaven. Civil worldly men whose delight is all in riches, they preferre earth before heaven; the service of hys, which is the greatest slavery, before the service of God, which is perfect freedome, and glorious liber-

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ty of the Saints in light: and thus doe all men without Gods special grace. Whereupon *Paul* prayes in his Epistole for the Churches, that God would give unto them the *spirit of wisdom*, that they may be able to judge betweene things that differ. And this widsome wee must abyour for, that when these different things are set before us, we may make a wise choice; otherwise, we shew our selves to be like brut beasts without understanding, and do quite overcomme our owne wisdom. In the Ministry of the word we have *life and death, good and evil*; set before us, *Moses* said to the people, *Deut. 30, 15, 19*. Let us therefore endevour our selvesto chuse life, by embracing and obeying the word of God; and so shall we follow both his precept and practice.

To suffer adversity with the people of God.

Here wee may obserue what is the ordinary state and condition of Gods Church and people in this world namely, to be in affliction and under the curse. Hence *Paul* saith, *The weare of this world strengtheneth manifold afflictions*, *Acts 14, 22*. The Lord knoweth what is best for his servants and children: and therefore hee hath set downe this for a ground, that all *that will weare gaudy in Christ Iesus, must suffer persecution*, *1 Tim. 3, 1*.

Thus the Lord dealeth with his children for special causes: for first, all crofts, as losse of goods, fruis, liberty, or good name, they are meanes to stir up and awake Gods people out of the flumbring fit of sinne; for the godly are many times overtaken this way. The wife vitius sleepes, as well as the foolish: Now afflictions rouse them out of the sleepe of security. See this in *Ioseph's* brether; who were on a long time without any remorse, for selling their brother: But when they were fained in Egypt, then they are rouzed out, and can say, *Gen. 42, 21*. *The trouble is come upon us for selling our brother.*

Secondly, afflictions serve to humble Gods children, *Levit. 26, 41*. So the Church of God speakeyn, *I will deare the wrath of God, because I have transgred against him*, *Micha. 7, 9*.

Thirdly, they serue to weare the people of God, and to drame them from the love of this world: for if men might alwayes live in ease, they would make their heaven upon earth; which may not bee. And herein God dealeth with his children like a Nurse, when shee will weare her childre, sice lyes some bittering upon the paps head, to make the child to loath the pap; to the Lord, to draw our heart from the world, and to caule us to love and seeke after Heaven and heavenly things, hee makes us to eft of the bittering of affliction in this world. Fourthly, affliction serues to make Gods children to give out themselves to seeke sincerely unto God, and to reue one uppon him whiche in prosperity they will not do. Thus *Paul* commiseth of him selfe and others *set forth he* *to consider the seuerance of death in order to be*, because

wee shold not reue in our selves, but in God, *2 Corint. 1, 9*. So good King *Jehosaphat*, when hee was comp. afled of his enemies, *He cried to the Lord, saying, Lord we know not what to doe, but our eyes are towarde thee: a Chron. 20, 12*. Yea, the rebellious Jewes are hereby driven to feele the Lord, whom in prosperity they forooke: as wee may see at large, *Psal. 107, 6, 12, 13, 19*.

Lastly, afflictions serue to make manifest the graces of God in his children. The Lord (laich *I b. knoweth me, and trieth me*, *Job 23, 10*) *Deut. 8, 2*, *Remember all the day (which Moses did to the Israelites) I b. the Lord thy G O D ledst *thee* *forth* *four* *yeares*, for to prove thee and to know what was in thine heart*. Hence *James* calleth *the temptations, the trial of faith*, *Jam. 1, 2, 3*, and *Paul makes paires the fruit of tribulation*, *Rom. 5, 3*; *For lookes as the flowers in the springtime, cause the buds to appear: so doe afflictions make manifest Gods graces in his children*. Patience, hope, and other vertues, hee close in the heart, in the day of peace: but when tribulation comes, then they break forth, and shew themselves.

Hee wee learne that it is not *ayes* a token of Gods wrath, To suffer affliction. If any man or people be laden with crofts, it is no argument, that therefore they are the children of God: for *3 Peter 1, 7*, *Indemnity begin at God's house*; *x Peter 4, 17*; and any croft upon a people, family, or particular persons, if it bring forth the fruit of grace in them, is a true signe, they belong to God. Yea, whenmen wander from God by an evill way, these afflictions are meanes to call them home to God: *Psal. 149, 6, 7*. *Before I was afflict, I went astray*. And they that forsake their fia, and returne to God in the time of affliction, are certeynly Gods people: for the wicked minster and minister agynst God when a croft commeth, and hee cannot abide it. But the godly man is humbled thereby, and it makes him more obedientiall duties unto God.

This we should consider: for by an outward affliction, wee bear the world in hand, that weare Gods children, and therfore wee come to heare Gods word, and to leare how to beare our selves as beffemeth his children. But if wee would bee knowne to be Gods children indeed, then when any of Gods judgements doe beset us, wee must abide this use of them; namely, labour therch to be humbled for our finnes, and to forfike our finnes, and to make confesse of all bad waye, for ever afterward; and then wee shew our selves to be Gods children indeed: but if under the crofts, or after the crofts, wee be as dishonest as ever we were, and still follow our old finnes, then wee can nebe knowned to be Gods people and children: but rather a wicket and stubborn generation, which the more they are corrected, the worse they are; like a stony, hemore is beaten, the harder it is. Let us therefore by the

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use of Gods judgements, shew our selves to be Gods children : so shall wee say with David with much joy and comfort, It is good for me that we have beene in trouble, Pial. 1.19. 71.

Thus we see Moyses choice : now come we to the thing here refuted, To enjoy the pleasures of fine for a season. By pleasure of fine, we must understand the riches and dignities that Moyses might have had in Pharaohs Court and Kingdom. Which are called the pleasures of fine, not because they were so in themselves; for so they were the good gifts of God, but because Moyses could not enjoy them in Pharaohs Court, without living in sin; for hee nult have refuted the society of Gods Church and people, and so have bene a stranger from the covenant which God made with Abraham, Isaac, and Jacob, and with their seed after them, if hee would have beene sonne to Pharaohs daughter.

Hence then the holy Ghost setteth downe two notable reasons, which induced Moyses to refuse their honours and dignities : First, because they were the pleasures of fine ; And secondly, because he should enjoy them but for a season.

The first reason affordeth unto us many notable points worthy our consideration: 1. Here wee learne, that riches, honour, and dignity severed from true religion, are nothing but the pleasures and profits of fine. This was Moyses judgement, as the holy Ghost heretelijc hath it: and it is the plaine truth of God, as Solomon after lamentable experiance dispueth, and proveth at large concluding of riches, honour, pleasures, and all earthly things separated from the fear of God, they are nothing else but mere vanity and vexation of spirit. And Paul saith, To the impure all things are impure; his meat, drink, and apparel, which in themselves are other, while the godly gifts of God.

The confederacy hereof is of great use: for first, it lets us see what is the state of these men which lay aside religion and good conscience, and betake themselves wholly to the world, to get riches and preferment: most men are of this disposition, and such indeed are only counted wile. For let us see what he tending to a mans commendation, usually this is the first matter of his praise, that hee is a substantiall wealthy man; and one that looks well to himselfe: as though riches, or honour were a mans chief happiness: But ho whoever the world judgeth of their case is miserable. For without religion and the fear of God, their riches and honours are but the pleasures and profits of fine, and therefore the more they heap up chases after this lort, not regarding Christ, nor his Gospell; the more they heape up to themselves the terrors of fine, and consequently the greater condemnation: for worldly treasures levered from religio, are but the Manmon of iniquity, which causeth damnation. Hence Christ said

unto his Disciples (upon occasion of the young rich man) that it was as easie for a great Camel to goe thorow the eye of a needle, as for a rich man to enter into the Kin-dome of Heaven; that is, such a rich man as fets his heart to get riches and honour, not regarding the religion of Christ. Whence also in another place he pronounced this fearfull sentence againt them: Woe be to you that are rich, for you have received your consolacion: Luke 6.24. They therefore that lay aside religion and give themselves wholly to leuke game and honour, are before God most wretched and miserable; and the longer they continue in this course, the more miserable they are; for the more fine they heape up, and so the deeper shall be their condemnation. Wherefore if any of us have bene thus minded heretofore, let us now leave this course, as most dangerous to our soules: for what will it profit a man to gaine the whole world, if hee losse his soule?

2. Hence we must all learne, especially they that have any measure of wealth more or lesse, to joine with the use of our riches the feare of God, and the practice of true religion: for either the alviter, and riches are nothing else but sinful pleasures. It is a good conscience which rectifieth the owner in the right use of his honour and treasures: but without that, he pollutes the blessings of God which he enjiies, and they being polluted shall turne to his greater woe. A man would have thought that King Belshazzar had beene an happy man, when hee kept his roiall feast, and drakke wine in goldenbowles, before a thouland Princes that were under him, and before his Concubines: but the end of all that his jollity may shew us the nature of such prosperity. For to soone as he saw the fingers of mans hand, writing upon the wall, hee became quite confounded in himselfe: his countenance was changed, and his thoughts troubled him: so that the joints of his bones were loosed, and his knees smote one against the other: What comfort had hee now from all his riches and pleasures? So Dives, while he liuid, mighteeme for his wealth and riches to be happy: yet all this did him little good: for he had but his pleasure for his life time. Luke 16. 25. and after this life, his soule went downe to hell. A worldly man would judge the rich man in the Gospell, a most happy man, that said to his soule, by reason of his great abundance of outward wealth, Luk. 12.19. Soule, take thon þis much good laid up for many yeares, live at ease, eat, drinke, and take thy fill: yet because herewith hee wanted religion, a good conscience, and the fear of God, this sentence was pronounced againt him; Observe stiue my selfe they fetch away thy soule: wherefore þis worldly thinges be? Wherefore unlesse wee will wilfully cast away our owne soules, let us sanctifie our intent in all earthly blessings, by a sincere endeavour in all things, to shew forth the love of God, with the keeping of faith and godly

Matt. 19.24.

Dan. 5.32.3.

moyses faith.

science: and let us begin with this, as Christ saith, First seek Gods Kingdome, and his righteousnesse, Mat. 6.3,3. Let us hereby seeke to have the faith and religion of Christ, labour to bee affected towards fine; we must judge it the greatest miserie and torment in the world, to come to our dayes, and the case is farre otherwise; for to most men, it is meat and drinke unto them to commit fine: to farre are they from counting it a miserie. Yea, if a man be ordinarily addicted to some speciall fine, then may as soone take awry his life, as because line of his time: in will adventure the life of heaven for ever, for the pleasure of fine for a time. But all such, are farre unlike thise holy servants of God: for they counted it the greatest exorde and miserie that could be, to doe anything that displeased God, and did checke and brake the peace of good conscience. And if we like to enjoy the like peace and comfort with them, wee must strive against our own corrupt disposition, and laboure to finde fine to be our greatest sorrow. Worldly miseries may afflict us: but in respect of sorrow for fine, all worldly griefe should be lighte unto us. Indeed, we are other wise minded naturally; but herein we must shew the power and truth of grace, that to displease God by any fine is our greatest griefe.

The second reaon, that moved Moyses to refuse the honours and pleasures of fine, was, that hee should have enjoyed them but for a time: for the time of his natural life, was the longest that possibly he could have enjoyed them. And the same reason must move every one of us to use this world, and all things herein, (even all temporali benefits), as though we used them not: being always willing and ready to leave them when ever God shall call. This same reason doth Paul render when hee perwades the Corinthians to the same dutie, 1 Cor. 7.31. Use this world (he saith) as though you used it not; for the fashion of this world passeth away. As if hee shold say, All things in the world last but for a time; and if a man would never loine, he could but enjoy them to the end of his life, and therefore if ethen as though you used them not. But pitty it is to see, how faire men are from the practice of this dutie; for they let their whole heart upon the world: and to get riches is their delight, and their god. This ought not so to bee, God hath not laid downe these precepts and examples in vain: undoubtedly, if they draw us not to the like practice, they shall rule up in judgement agaist us at the last day. And thus much of Moyses choice, and refudall.

VERSE 26.

Esteeming the rebuke of Christ greater riches, than the treasures of Egypt; for he had respect to the recompence of reward.

Moyses

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Moses's book.

Moses (as we have heard) refused the honour and wealth of Egypt, and chose to live in affliction with Gods people. Now, because this might seeme to be a strange choice, and a natural man would faine condemne him of folly for his labour : therefore here the holy Ghost layes downe a reason that moved Moses thus to doe : to wit, *Moses chose rather to suffer affliction with Gods people, than to enjoy the pleasures and honour of Egypt: because he was persuaded, that reproach for Christ his sake, was greater riches than all the wealth in Egypt.* So that he refused not absolutely riches, honour, and other comforts : but chose the best riches and honour, and left the worser upon a found judgement betwixt those that differ.

Hereby wee may obserue in generall, how needfull a thing it is for every Christian, to have found knowledge and understanding in the Word of God. For, hee that would walke uprightly, and approved of God, must bee able to judge betweene things that differ not onely between good and evill, but between good and good, which is the better : and so of evils which is the worser. Which no man can do, but hee that hath a sound and right judgement in the Word of God : for therein is attained the spirit of discerning. Many there be that by the course of their lives chuse hell, and refuse heaven : which undoubtedly comes from their ignorance in the Word. But ignorance will excuse none. He that will come to heaven, must bee able to informe good from evill; and according gly, to chuse the good, and to refuse that which is evill ; which without divine, and supernaturall knowledge no man can do. And therefore all ignorant persons, and all such as are blinded through the deceitfulness of sinne, must shun off their security, and get sound knowledge in Scripture, with a good conscience ; that when things which doe differ as they before them, they may with Moses chuse the better.

But let us come to Moses judgement more particularly. *He esteemed the rebuke of Christ, &c.* that is, hee was fainely rebuked, that reproach and contempt for Christ his sake, was greater riches unto him, than the treasures of a whole kingdom. But some will say, This is a very strange judgement : can it possibly bee true and good? *Ans.* Yes undoubtedly, it is most sound judgement, and worthy eternal remembrance of every one of us ; that to suffer reproach for Christ his sake, is greater riches than all worldly wealth. The truth hereof is proved by many reasonous of Gods Word : 1. God hath made a promise of bleſſednesse to those which suffer for Christs sake. Bleſſed are you (faith Christ) when men revile you, and sayde all manner of evill things against you for my names sake, &c. And S. Peter saith, If ye be reviled upon for my names sake, blessed are ye. And left any doubt about how this can bee, Christ the wenes whereinthis bleſſednesse confisit, saying ; *Hee*

A that forsakes his house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold more, and shall inherit eternall life. A most worthy promise, assyning us that no man loseth by suffering for Christs sake ; for he shall be rewarded an hundred fold over. Instead of earthly friends, and worldly comforts, he shall have the love and favour of God shed abroad in his heart, which will be an over-flowing fountain of comfort for soule and body for ever, faire more worth than the wealth and treasures of all the kingdomes in the world. A small springing fountain (we know) is better than an oul, than an hundred cisterns full ; because of continual supply from the springing fountain, when the ouls will be spent. Behold the love of God in Christ, with other spiritual graces, shall be in all that suffer for the name of Christ, as living streams flowing unto life eternall ; when as the cisterns of all worldly pleasures and treasures, shall be spent and dried up. 2. By suffering affronts to Christ his sake, we are made conformable unto him in his humilitie ; that so wee may bee made like unto him after this life is past. So *Past faith, our light affliction carrys into us an eternall weight of glorie.* 2 Cor. 4. 17. In againe, it is a true saying, if we bee accusatiōn Christ, we shall also bee with him : If we infirme, we shall alſo infirme with him. 2 Tim. 2. 1, 12. This affurance can no worldly riches givend therefore we may boldly say, that the suffering or reproach for Christ his sake is greater then the treasures of a whole kingdome. 3. To suffer for Christ his sake, is a token of Gods speciall love : and therefore Saint Paul bidis the Philippians, *Not to feare their adversaries: n̄cise, is a token of salvation unto them, and of God; breakfast is given to you (faith her) for Christ, that you shoulde verily believe, but suffer for his sake.* Wherefore if suffering for Christ have a promise of bleſſednesse ; if it make us conformable unto Christ, and bee a signe of Gods speciall love ; then it is to bee esteemed above the riches and honours of the whole world.

Are afflictions of Christ to be esteemed above the treasures of a kingdome ? then we must all learn to rejoice in the troubles and wrongs which we suffer for Christ his sake. So did the Apostles, Act. 5. 41. They departed from the Councill, rejoicing that they were counted worthy to suffer affliction for his name. And Saint Paul braggs thereof greatly, saying, *I bore in my body the marks of the Lord Jesus.* Gal. 6. 17. And looke, as these servants of God rejoyced in their sufferings for Christ ; so likewise must we labour for the same heart and affections in the like case : for who would not rejoyce to be made partaker and possessor of the treasures of a kingdom? Well, the rebuke of Christ is greater riches than the treasures of a kingdome.

This lesson is of great use : for howsover many

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many among us come to hear Gods Word, yet there be many all that scoff and mocke at religion, and at the (sceptic) Christ, and the prosector thereof ; whereby the most are hindred in profision, and many daunted, and quite driven backe. But wee must here learne, not to be disengaged by their mocks. Indeed wee must take heed, wee give them not such occasion to mocke us ; and then if we be scoffed at, we shall never be hurt by it : may (though that bee farre from their intent) yet in mocking us, they doe us great honour. For the Word of God that cannot lie, is this, that to suffer affliction for Christs sake, is greater honour and riches, than the treasures of a Kingdome. And if Moses judgement be good, which God himselfe doth here commande, then we are happy and blessed, in enduring these mocks and scoffes for Christ.

Secondly, wee must here leare instruction for the time to come : Wee have a longtyme, through the great godlesse of God, enjoyed peace and weale, with the Goſpel of Christ ; but undoubtly these dayes of peace wil have an end, they cannot last alwayes. Gods people will putt throw the fire furnace of affliction. Well, when this is come upon us, how shall we be able to bear it? Surely, wee must now leare to be of this opinion that Moses was of : we must judge it to be the greatest honour and riches that can be to suffer affliction for Christs sake, and this will be ground of all confidence, courage, and Christian boldness in the day of tribull. For he that is of this minde, will never fear affliction, nor reproach for Christs sake ; nay, he will be so free from fearing it, that he will joye and triumph therin.

Further, wheras it is said, *Eſteeming the rebuke of Christ, her marble, the rebuke of Gods Church & people is called the rebuke of Christ.* The people of God in Egypt were laden with reproches and rebukes ; and behold, Christ accounts it his rebuke, and the holy Ghost do calis it. Where learned this, *That Christ esteemeth the reproach and affliction of his Church, his owne affliction.* When Saul went to persecute the brethren at Damascus, Act. 9. 24. Christ Jesus callis to him from heaven, saying, *Saul, Saul, why perſecutest thou me? Saul went to persecute the Christians, and yet one Savour Christ taketh it unto himſelfe. And after his conversion he faſh, 2 Cor. 4. 10. Every way wee bee aboue in our bodies, the dying of the Lord Jesus.* And againe, *Let no man put me to batneſſe: for I bee in my boder the marks of the Lord Jesus.* Gal. 6. 17. This is a point of ſpeciall iſſe.

Finil, hence wee leare, that Christ hath a ſpeciall care of his Church and children, in that hee judgeth their afflictions to be his owne afflictions ; wherefore hee can no more forgo, or leave off to helpe them in diffretē, than denie himſelfe. Secondly, here is a ſpeciall comfort for Gods children that bee in affliction : their afflictions are not their owne alone, but Christs alſo ; he

is their partner, and fellowe ſufferer. This may ſeeme ſtrange, but is mett true. Christ puts (as it were) his ſhoulders under our afflictions, and takes them to ſacrifice, as though they were his owne ; than which what can be more comfortable : for though thou thy ſelfe cannot be overcome, yet truſt undoubtedly, that Christ who doth with thee, will give thee strength to overcome, even o victorie.

Thirdly, if the afflictions of a Chriftian, be the afflictions of Christ ; then it is a ſearfull ſaint for any man to mocke or reproach his brother, in regard of his profision and religion, for *mocking & perſecution.* Gal. 4. 29. with Gen. 21. 9. And thus reproach which is cast upon a Chrlitan, is cast upon Christ ; and Christ taketh as dogs nato himſelfe : the perſector wounded Christ Jesus throw the fates of a poore christian ; which is a ſcarfeill thing. For in to doing, hee ſteps himſelfe againſt the Lord Jesus, hee kickes againſt the prickes ; and if to continue, hee muſt needs looke for some ſearful end : *for no man ever beene ſ�corched againſt the Lord, and hath prospereſ?* Job 9. 4. Wherefore if any of us be guilty of any ſinne in this kind, let us repente : for unleſſe we turne our condenmation will be remedieſ.

Againē, the afflictions of the Israelites are here laid to their ſufferings for Christ : where note, that though Christ his coming were then aſſafe off, yet the Israelites then knew of Christ : for elles they could not ſiffer for him.

This confuteth threel which hold, that every man may be ſived by his owne religion, what ever it bee, if hee live civilly and uprightly therein. Their reaſon is taken from the Jewes, who (they ſay) had only the knowledge of outward ceremonies, and so were ſived. But the opinion is heretofore provid : for the Jewes knew Christ, and professed him, or else they could never ſiffer for himand the reaſon they were ſived by him, and not by their ſhabderye or outward ceremonies. And thus much of the reaſon, which moved Moses to make ſuch a choice as hee did.

Now in the end of the worke is added a traſton, why Moses was of this ſtrange judgement, to think the reproach of Christ greater riches than the treasures of Egypt : namely, because he had refleſt to the recompence of reward. This is, he often ſet his eye to himſelfe, and his heart to conider how God had made a promife of life everlasting after this life, unto all thoſe that obeyed him, and truffed in him after this life : for the enjoying whereof, he preferred that eſtate wherein hee might live in the ſear of God, though it were a ſtat of reproach, before all other whatſoever. Whiche we ſee, whiche is wilbring a man to ſacrifice affliction, with the ſear of God, better than the creatures and pleafures of an earthly kingdome : namely, as wee ſee for the bodily eye to behold the conſideration ; to wee muſt lift up the eye of our minde

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by faith, to behold the recompence of reward; that is, the state of glory in heaven prepared for Gods children. Thus did the Christian Hebrews in the Primitive Church, Heb. 10:37. *They suffered with joy the loss of their goods; a very hard thing, but yet most true, for it is the Word of God. And the reason is rendered, They knew themselves how that they had in heaven a better and more enduring substance. And our Saviour Christ endured the Cross, and despised the shame, for the joy that was set before him, Heb. 12:1; that is, in consideration of that joy in glory, whereunto he should be advanced himself, and bring all his members. This we must make use of: for if we will live godly in Christ Jesus, we must suffer affliction. This flesh and blood will not yield unto us; and therefore, to persuade us to suffer with joy, we must with Moses have respect to the recompence of reward. We must say this to our soules. The day will come wherein we shall have life everlasting in the Kingdoms of heaven, if we now leave and forsake him: Shall we not then for his sake be content to suffer a short affliction, seeing the greatest of them are not worthy of the glory that shall be revealed? Rom. 8:18.*

Q. 3. But why doth the holy Ghost call everlasting life a reward? Ans. It is not so called because Moses did procure it, and deserve at Gods hand by the dignitie of his works in suffering for sure no man can merit any thing at Gods hands. The first is plaine: for Christ as he is man (consider his manhood a-part from his God-head) could not merit any thing at Gods hands; for he that would merit of God by any works, must doe three things: 1. Hee must doe the workes of himselfe, and by himselfe; for he doe it by another, the other immitigately, and must haue the reward and praise of the works. Secondly, he must doe it of mere good will, and not of dute: for that which is of dute cannot merit, because a man is bound to doe it. 2. The workes done to merit, must be of that price & dignitie, that it may be proportionable to life everlasting, which is the reward. Now, though Christ as he is man, be above all men and all Angels in grace and dignitie; yet consider his manhood apart from his Godhead, and he could not doe a work with these 3 properties: For first, the workes done of the manhood were not done of it selfe, but from that fulnesse of the spirit wherewith hee was endued. Secondly, Christ as man is a creature and to consider his workes as of duty to the Creator, and to cannot merit. Thirdly, Christs workes, as a man, fayl y confusid, are finite, and so cant not merit infinite glory.

*Q. 4. How then did Christ merit at Gods hands? Ans. Partly by means of Gods promises made in the Law, which was this, *Dothis nation shall live; but properly and chiefly, because hee was not a mere man only, but (withall) truely very God; for because his obedience both in his life and death (though**

A performed in his meadow, was the obedience of him that was God and man, even though the infinite excellency of the person whiche it is, it becomes meritorious. In his meadow he obseruid the Law, and inferred for our times: but the dignitie thereof came from the Godhead: for he that did these workes surely, was both God and man.

Now, if Christ considered as man only can merit; then much lete can any other man merit at Gods hands. And therefore Moses, though he were a worthy man, yet because he was not a man, and a fayul man also, he could not by any worke deserve life everlasting at Gods hands.

*B But life everlasting is called a reward in Scripture, because it is the free gift of God, promised by God to his children in Christ; for this end, to allure and draw them on to obedience. And is not this strange that wee lay a reward as a free gift, for so it may be, as we shall see by comparing two places of Scripture together: to wit, Matthe. 5:44, with Luke 6:32. For whereas Matthe. 5:44, *If you love them that love you, what reward have you? Saint Luke repaireing the same stting, saith, What shalke have you? (or as the word signifieth) what favour or free gift have you? Secondly, there may bee another cause rendered, why life everlasting is called a reward; to wit, not in regard of the workes done, but in regard of the worker considered in Christ: for Christs merit makes life everlasting to be a reward. Now, every true believer that endevours to doe the will of God, with Christ; and so Christ righteounesie with the merit thereof, is his, to fare forth as strives to make his person acceptable to God. Whereupon he hath a promise of reward made into him upon his obedience yet not to his worties, but for the worke of Christ's obedience in whom he is: And so must these words here be understood:**

*C 1. The consideration of this reward of life eternall given through Christ, to thone that faileth for his sake, may make us joyful and patient in our afflictions for righteousnesse sake. A natural man will endure much for a good recompence in the end. Now Christ saith, *Great is your reward. And therefore let us rejoice in suffering for Christ; holding fast our confidence, which hath great recompence of reward.**

Secondly, life everlasting a recompence, that is, a giving of a reward? Then here is condemned the desperate practice of many a one, who spend their whole life in a greedie pursuit after the profits and pleasures of the world; as it were running themselves out of breath in the way to hell, without all regard of their soules till death come: thinking, that if at the last gaspe they can cry God mercie, and commend their soules to God, all is well. But all such persons for the most part deceiveth their owne soules, not considering that life everlasting is given as a reward. Now, we

S. 5. 12.
13. to 17.

know

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know that no reward is given to any man, till the worke be done which he is set about; hee must come worke in the Vineyard some part of the day, that would have his penny at night: as for thole that neither stirre hand nor foot to doe the worke, what reward can they looke for? And yet this is the state of carnall livers, they additt themselues wholly to earthly things. But if we looke for any reward at the day of death, we must labour in the works of godlinnes all the dayes of our life; for therefore were we redeemed, Luk. 1:74-75.

In the whole booke of God, wee finde but one man that lived wickedly, and repented at his end: that is, the thief upon the Croffe. Which shewes that it is a most rare thing for a man to have the reward of life everlasting after this life, that labours not in the works of godlinnes in this life.

Thirdly, the consideration of this reward, must stirre up all Gods children unto all diligence in the duties of godlinnes, and that with cheerefulness, through the whole course of their lives. When we shall die, we will looke earnestly for this reward; and therefore while we live, we must diligently doe the works that God commandeth: and then when death comes, we may assure our selves that God will give us this reward; not because we did deserve it by our works, but because he hath promised it in Christ, upon our endeavour in obedience and true repentance. And thus much for the reason of Moses choice.

VERSE 27.

By faith hee forsooke Egypt, and feared not the fiercenesse of the King. For he was courageous, as hee that saw him that is invisible.

D In this verse the Spirit of God proceedeth to another example of Moses faith; and hereto also in the verse following, he addeth a third. Now he is thus large in the commendation of his faith for this end: to persuad the Hebrews, to whom this Epistle is sent, that they were not to looke for any justification by the works of the Law: and his reason is, because if any man could be justified by the works of the Law, it must be Moses, who gave the Law to the people from the Lord, and did excell in obedience to both Tables, and hereto is a renowned Prophet unto all posterite in special favour with God, Numb. 12:7,8. But Moses could not be justified by the works of the Law; for here the holy Ghost proverch, that Moses was justified and saved by faith. The thing that commands Moses, and makes him stand before God, is not his works, but his faith; and therefore the conclusion is; that as Moses was not justified by his worke, but by faith; no more

*A must they stand upon their works to be justified thereby, but fayl for such fayl as Moses had. Now, this faith of Moses is a true saving faith, founded on these two promises of God: 1. On this great and maine promise made to Abraham, *I will be thy God, and thou shalt be my seed.* 2. On another particular promise rising from the general, made unto him when he was called to fetch the Israelites out of bondage; which was this: *I will bee with thee, and guide thee. And in this place, Moses is said to have faith, not only because he believed that God would be his God, as hee was the God of all Abrahams seed; but because he believed particularly, that God would be his God, and defend and bee with him in the deliverance of the Israelites out of Egypt.**

*To come particularly to this fact. By faith Moses forsooke Egypt. Moses departed from Egypt twice. First, when he had flaine the Egyptian, and fled from Pharaoh unto Midian, and there kept Israels sheep. Secondly, fortie years after, when he led the people of Israel out of Egypt into the land of Canaan: and here fome make it a question, whether of these departures is meant in this place, Ans. It is most like, that this place is to bee understood of his second departure, rather than of the first: And the reason is taken out of Exodus, chap. 14:15, where we finde that the first time, *he fled for fear;* for so soone as he heard that his slaughter of the Egyptian was knowne to Pharaoh, he fled in such feare, as that he durst not returne againe of fortie years. Now these words are not to be understood of such a flight: for here it is said, *He departed, not fearing the Kings wrath or fiercenesse.**

*Here come will say, This is no commendation: for malefactors and rebels doe flee their Country? Ans. They flee indeed, yet not in faith, but in feare. Moses fled in faith; and hereby his faith is commended, that he fled not fearing the King: but malefactors flee for fear of punishment. Moses departed with courage and boldnesse, and therefore fled not as a malefactor: for he feared not the King, as appeareth plainly in the Historie: for though Pharaoh had said unto him, Exod. 10:28. *Get thee gone, that see my face no more; for when thou comest in my sight, thou shal die;* yet Moses went once more, namely, the tenth time, and told him of the tenth plague, and said, *That Pharaoh servants shal come downe unto him, and fall downe and pray him to get him out with the people and their cattle.* And when the Israelites murmed against him at the red sea, when Pharaoh was at their heeles, and they had no way to flee, Moses encurageth the people, laying, *Fear not, stand still, and behold the salvation of the Lord which he will show you this day: for the Egyptians whom ye have seen this day, shall see never againe me, Exod. 14:13. Whereby it notably appertains, that Moses departed in faith without feare of Pharaoh.**

But

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But some will say ; For a man to come into another mans Kingdome, and to carie away his Subjects without the Kings consent, is a fact of rebellion and sedition ; and therefore worthy no commendation, but rather shame & punishment. And this did Moses : hee comes from Midian, and caries away the Jewes which had bene a long time Pharaohs subjects ; and for whose service hee might plead possession, and a long preterition : therefore it seemes to bee no fact of faith. *Answ.* Indeed if Moses had done this on his owne head, he might worthily have beeene thus censured. But when he came to Egypt, he had a calling immediately from God to do as he did ; and for the confirmation hereof, he had Gods promise of assitance, in working strange miracles : and when he carried the people out of Egypt, he did it by commandement from a King that was higher than Pharaoh. Neither yet did Moses carrie them away as a private man, for he was a publike person, an high Magistrate, and no stranger, but one of themselves : yea, he was a King, as may appear in Gods word for Deut. 33:5, he is plainly called a King ; and Genes. 36:31, it is said, *There were so many Kings in Edom before her reigned any King over the children of Israell.* Now, the last of those Kings reigned at that time when Moses went with the Israelites out of Egypt : that Moses was their King, and had the authority and government of a King over them from the Lord : and therefore it was no fact of rebellion in him, but a worke that did greatly commend his faith, being grounded upon Gods Commandement and promise.

Thus we see how we must conceive of Moses fact. Now wee come to some particular points to be considered therin :

How came it to passe that Moses now had this courage to depart from Pharaoh, notwithstanding his commandement ; whereas 40 years before, being called to *be his messenger unto the brethren, as one whom they were to respect as their deliverer*, Act. 7:23,25, he fled immediately out of Egypt upon the notice of some fact of defence in behalfe of the Israelites ? why did hee not shew as much courage when he flew the Egyptian, as at his second departure ? *Answ.* The cause of his courage at this latter time was this : God now renew'd his commission, and confirmed his former calling. For when he was first called, he did his dutie, and revenged their wrongs : but yet being in danger, and his calling being as yet but a fearefull instinct, hee was fayrely fled. But now when God call'd him the second time and confirmed the same calling, both by promise and commandement ; and power to worke miracles, then fearfull Moses becomes courageous and bold.

Heres then observe, that there is a difference of Gods graces ; there is a first grace, and a second grace. The first is that which God gives, to any man for any calling : the seconde is that which God addes to the hirr, for the confi-

ming thereof. And the first is not effectuall without the seconde : As here we see, Moses first calling was not effectuall with him, till the seconde came. And so Gods first grace is not effectuall till the seconde come, by which the former is confirmed, strengthened, and increased. And the seconde is confirmed by the third : and so we must go on from grace to grace, if we will be bold and courageous in any duty, either of our general or particular calling. This must be well consider'd ; for that any man stands in grace, or increaseth therein, either respecting his particular calling, or his Christian conversation, it comes from this, that God addes a seconde grace unto the first. And therefore whosoever is enabled for any duties, hath great cause to praise God : for whether we continue in grace, or increase therein, it commeth from the goodness of God, who addeth grace to grace, which if he should not doe, we shoulde fall away, and not be able to goe forward in the feare of God, and the duties of our calling : for the first grace would not suffice to strengthen us against temptation. And therefore howsover God hath strengthened us for the time past, yet still we must pray to God to deliver us from evil, which plainly imports, that our standing is from his daily supply of new grace.

2. Point. When went Moses out of Egypt ? The time is directly set downe, Exod. 12:41. *Even the selfe same day when the promise of God was expired : for when hee 400, and thirty years were expired, they were at the boord of the Lord out of Egypt : neither before nor after, but the very same day.* Indeed Moses was chosen to be their Captaine 40 years before, and sent unto them by God : and S. Stephen saith, *Hee taught them to have underfoord so much, but then they would not take him for their guide.* Yet now 40. years after, when Gods determinate time of 430. years was expired, he comes againe unto them, to carrie them out of Egypt ; and then they acknowledge him and follow him out, according to Gods commission.

Hence wee learne, first, that no creature can alter the rule of Gods providence. Fourtie years before, Moses would have delivered the people ; but hee must stay till the time of the Lords promis was accomplished, and then he caries them away. Secondly, this must teach us, not only to believe, that God both can and will keepe his promises ; but also by faith to wait for the time, whereunto he will accomplish the same unto us. Moses is faine to wait forty years for the fulfilling of Gods promise. When Daniel understood how long the Israelites must be in captivity, he would not pray for the shorting of that time : but when he knew that the time of their returne drew neare, then hee prayed unto the Lord most earnestly, waiting for the accomplishment of Gods promise in their deliverance. And David thus waited on God for deliverance in all his troubles. And their examples must wee follow, for the fru-

Dan. 9.
Exod. 12:41.

Moses faith.

Moses faith.

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tion of all Gods blessings.

3. Point. In what manner doth Moses depart ? The text saith, he went out, not fearing the Kings commandement : so that his departure was with courage. Whence wee learne fundry instructions : First, here is a notable precedent for the framing of our lives, which must bee a rule unto us. We must walke diligently in our callings, as Moses did ; and though eviles doe meeet us, so that Pharaoh fall out with us ; if Kings become our enemies, yet we must not lay aside the dutyes of our callings ; but after Moses example, go on therin with courage. *Moses without fearing the Kings wrath, wens and led the people away.* And so must every one of us ; although dangers come, we must not feare, but stand fast in our profession, and goe on in the dutyes of our callings. Eccles. r.c. *If the spirit of him that ruleth rise up against thee, leave not thy place.*

Secondly, hence we learne, that Magistrates which are to govern the people, ought to bee men of courage, in performing the dutyes of their calling. When too hevy a burthen lay on Moses, in judging all the congregation himselfe : *Ierobo*, his father in law bids him provide among all the people men of courage, fearing God, to be Rulers, Exod. 18:13,21. Now their courage must not be a proud haughtinesse, or an indiscreet crueltie, but a godly boldnesse, which may enable them to the dutyes of their calling, without feare of man. To this end, the Lord put of his Spirit upon the seventy, which were to rule with Moses, Num. 11:17. Now the Spirit of God is not the spirit of feare, but of power, and of love, and of a sound minde, 2 Tim. 1:7. Which shewes, that as a Magistrate must bee courage to call, and (if need be) to compell others to the dutyes of their callings, how great soever they bee. And it is a matter of great weight and moment in Gods Church : for the Minister may teach and speake as much as hee will, or can ; yet unless with the sword of the Spirit, they bee joyned the temporall wrod of the Magistrate to reforme mens lives, and to keep them from open sinnes against the law of God, and to urge them to the dutyes which the Minister teacheth : surely, their teaching and preaching will be to final effect.

Lastly, Moses went with courage out of Egypt. This departure of his was a lign of our spirituall departing out of the Kingdome of darknesse ; so lo Paul appliceth it, 1 Cor 10. And therefore after Moses example, wee must with courage come every day more and more out of the kingdome of darknesse, marching forward with courageous faith and heavenly boldnesse towards our blefed Canaan, the glory of heaven : we must never leave this to the last breath, and then thinke to have heaven gates ready open for us : but we must enter into Gods Kingdome in this life. Looke as Moses by his faith did depart boldly out of Egypt, so must wee in heart, by faith depart out of the king-

dome of sinne. This we shall doe, when we use meanes to establish the kingdome of Christ Jesus in our hearts, and doe forsake the workes of sinne and darkenesse. For looke where there is no departing from sinne, there is no faith : and therefore let us shew our selves to have true faith, by departing more and more boldly, and joyfully out of the kingdome of sinne and Satan, that so it may appear we love the light and hate darknesse. And in this journey, let us not fear any contrary commandement, nor the furious wrath of spirituall Pharaohs the devill, nor all the gates of hell : for Christ Jesus is our guide.

Because a man might think the first, that it was a rash and delperate part in Moses, thus boldly to take away the Israelites, not regarding Pharaohs commandement : therefore in the latter part of the verse, the holy Ghost setteth downe a reason, that moved Moses to doe so, in these words : *For he endured, or was courageous, that hee tooke heart to himselfe.* Why so ? Because he saw God that is invisible. That is, hee callt the eyce of faith upon God, who had promised the evidencie of his power and presence in their deliverance. So that it was the woorke of Moses faith, laying hold on the promise of Gods prelence and protection from the rage of Pharaoh, that made him thus confident and bold.

Hence wee learne, that the true valour and manhood that was in Moses, and is in all Gods children, like unto him, is a gift of grace. Among many gifts of the Spirit, powred upon our Saviour Christ, *the spirit of strength and courage*, I Cor. 16:12. And Ierobos counsell to Moses is notable this way : he bid him provide for Gouvernours, *men of courage, fearing God*, Exod. 18, 21, insinuating, that true couraige is always joyned with the feare of God, and is a fruit of grace. But soule will say, that many heathen men, who never knew the true God, nor what the gifts of the Spirit meant, had that courage. *Answ.* True it is, they had courage indeed ; but was nothing but a carnall boldnes (not worthy the name courage) ; being only a shadow of true fortitude arising from ambition, pride, and other fleshly humours ; whereas Moses his courage sprang from the grace of faith, in the mercifull promises of God made unto him concerning his deliverance and safety. And indeed, howsoever wicked men have a notable shew of divers vertues, yet in the triall they prove but shadowes ; for true valour and other vertues doe always accompanie regeneration.

As he that saw him that is invisible [] Here is the cause that made Moses thus courageous : and this will make any man bold, if he can be perswaded in his conscience of Gods speciall prelence with him, and providence and protection over him.

Heres then observe a singular fruit of faith : it makes God, who is indeed invisible, to bee O O after

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after a fort vifible unto us. *Moses* by faith, saw
that was invisible: for by faith he was per-
suaded of God's providence, and speciall
protection in the delivery of his people, though
Pharaoh shoud rage never so much. So *Heman*
is faid to have walked with *God* because he saw
him by the eye of faith, in all his affaires. And
when *Joseph* was allotted to faine with his Mi-
stress, who stayed him? surely the feare of God,
whom he law by faith: *How can I doe this great
wickednesse* (with *Joseph*), and *so sinne against
God?* As if he shoud say; I am awaies where
God is present; how then shall I doe so wi-
kely, and God see it? and the faime is the flate
of alltrue believors; their faim makes the in-
visible God to be after a fort vifible unto them:
so as a faithful man may say, God is present
with me, and proteceth me. Whereby we may
see, what little faim is in the world: for few
cantruly say they fee God, which faith in ablet
a man to do. Yea, most men care little to
fee God, that hee is fare from their very
thoughts. Many have made meane to fee the
devil; but wher he is that labours for such a
measure offaith, that hee may fee the invisible
God? If wicked men run to Conjurers to fee
the devill, whom they shal once fee to their
forrow, let us labour for faim in the Word and
Sacraments, and this faim will make us to
endure in all tribulation, as though wee saw
God.

Furthermore, seeing *Moses* by faith endured as he that saw God: we learn, that the seeing of God by faith, takes away fear, and gives spiritual boldness. This is a point of special use: for naturally men are fearful: some cannot endure the darke, nor solitary places, for fear of the devil: yet, the shaking of a leaf, or the crawling of a worm doth terrifie others. Now howsoeuer some mens constitutions may helpewards this fear, yet many times it doth come from an accusing conscience, as a fruit of sinne. And the way to removit, is here to bee learned: namely, doe as *Moses* did: labour to bee relieved of Gods presence with us, and providence over us: and this will arm us, against all fantastical and foolish feare. For if God be for us, who can be against us?

But Moses is said, *to walk with God face to face*, and to see his *back-side*, Exod. 33. 21, 22. *Answer.* This imports not, that he saw the substance of God; but only that God did after a familiar manner reveal himself unto him, and in some resemblance shew his glory, so farre forth as Moses was able to behold it; for the Text is plaine, *My face cannot bear mine eye-sight*. *There shall no man see me and live*: ver. 20.

Here we learne, that when we pray to God, wee must not conceive of him by any forme or image in our mindes; for so we make an idoll of God. *Ques.* What then must we doe? for how (will some say) can I pray to him, and not thinke of him? *An.* When we think of God, or pray unto him, wee must conceive of him

A hearts may bee assured, that God hath called them to that fight; and that hee is present with them to cover their heads in the day of battell. This will make them to take heart and courage to themselves, and to become truly valourous, though by nature they bee weake and timorous.

Thirdly, who knowes whether God wil bring us to this triall: either to lay downe our lives, or forfeite his truth for he may justly take from us these golden days of peace, for our ingratitude. Now, if such times come upon us, what shall we do? Shall we deny the faith of Christ? God forbid. But how shal we stand out in such triall? Surely, we must follow *Mysers*, and *labour to see him that is invisible*, by *faith*. This will make us courageous, and without fear in Gods cause: remembreding this also, that among those which are reckoned to goe downe to hell, the *fearfull man* is one. *Revel.21.8*. who dares not stand to the truth of God, but for feare of men denies it. Let us therefore now begin to ferte our hearts in the assurance of Gods providence and protection: that so when triall comes, wee may be bold in the cause of God.

B

C *Him that is invisible]* That is God, who is a most simple essence, void of all composition, or corporal substance; for **God is a Spirit,** Joh. 4:24, and therefore invisible, and not subject to man's sense. But some will say, **God is said to have head, heart, hands, and feet, with other parts of mans body;** and therefore he is visible. *Answ.* The holy Ghost speaks in Scripture of God, by way of resemblance of him unto man, that we might the better thereby conceive of his works: for therefore are the parts of mans body ascribed unto God in Scripture, that we might know he doth such works by his divine power, as man doth by the parts of his body. Man driveth his strength and valour in his arms; and by resemblance unto man, God is said to have an *Arme, to note over his power and valiant acts.* And so God is said to have eyes, because we should conceive that by his infinite wisdom he seeth all things more clearly, than man doth any thing at one day, with his bodily eyes. And so of the rest.

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in our minds, as he hath revealed himself in Scripture; that is, by his works, and by his properties: we must think in our minds of an eternal essence, most holy, wise, & omnipotent; all things, and governs them by his infinite power. For every image to resemble God by, either to the mind, or to the eye, is a plain lie; making him visible, who is invisible: as saith the Prophet Hab. 2.18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly overthroweth the opinion and practice of the Romish Church, who resemble the true God, even God the Father, and the holy Trinity, in images: wherefore else they herein, but make a lie of God?

But the Papists say, they devile no image to resemble God in, but only such fethered images as he shewed himselfe, as the Scriptures testifieth: as the Father, *an old man*; the Sonne, *as he was incarnate*; and the holy Ghost, *like a dove*. Math. 3,16. *Athus*. We must not conceive of those forms, *of an old man*, or *of a dove*, to have bene ever any image of the Father, or of the holy Ghost; but only figures and pledges for a time, whereby those persons did then manifest their presence. Now, there being an express commandement against all representation of God by images, not excepting those very shapes, whereby it pleased God, for a time to signifie his presence; it must needs be idolatrous presumption to make any image of God, or of the Trinity. And indeed God being invisible (as the text [faith] is) it is impossible to make any true image or resemblance of him.

Verse 18

*By faith bee ordained the
Passover, and the effusion of
bloud: lest bee that destroyed
the first borne, should touch
them.*

In the former verses, the author of this Epistle hath shewed unto us the notable faith of Moses by two worthy acts: 1. His refusing to be call'd to be some of Pharaoh's daughter. 2. His departing out of Egypt. Now here in this verse he commands his faith unto us by a third addition; which is, the ordination, or celebrating of the Passover. This verit is the summe of the 12 Chap of Exodus: the effect whereof is this:

22 Chap. of Exodus; the first written is this: After that God had sent nine several plagues upon the land of Egypt, which were occasions to harden Pharaoh's heart: at last he made Moses to certify Pharaoh, that unless he would let the people goe, hee would send a tenth plague, which shoulde be more grievous to them, than all the former: even the *slaugther of all the first borne in Egypt, both of man and beast*. Yet Pharaoh's heart was not softned, ne-

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A. they did her for the people. &c. I therefore ~~refuse~~^{desire} to depart from him, and, according to God's commandment, assemble the Elders of Israel together, and caution them to kill every man a lamb of a year old, and to eat it rost wth fire; and to take the blood, and sprinkle it upon the doore-cheeckes, and upon the poits of their houses, for a signe unto them, that the Angell of the Lord (leaving the blood sprinkled upon their doores) shoud passe over them, and touch none of their first born, neither man nor beast. This is the lumme and meaning of that history. Now let us come to the consideration of this fact more particularly: and first, to the meaning of the words of this wife, because there is some difficulty in them.

B Through faith he ordained the Passover.)
The Passover here named, may thus be described; It is one of the Sacraments of the old Testament, for giving a signe to the people of Israel, both of their temporal deliverance from the bondage of Egypt, and from the slaughter of the first born; and also of their spiritual deliverance from everlasting death, by the sacrifice of Christ, in setting the immortal Lamb of God.

Touching this description: first, I call it one of the *Sacraments* of the old *Testament*: because they had before this, *Circumcisio*, another ordinary Sacrament. Next *Hily*, It served for a signe to the people of Israel, to shew that it was properly a Sacrament unto them. For it is of the nature of a Sacrament, to signify and seal up some blessing of God to his people: now that the Passover did so, is plaine, where the

Exod.12.27.
Exod.23.18.

Lavit. 3. 4.

2 Clver. 25, 12.

Exam 12.13

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I will keep the feast of unleavened bread : for that same day will I bring your Armies out of the land of Egypt. And touching the second, that it was a figure of a more heavenly deliverance from the bondage of sin and Satan, *Paul* teach us plainly, when as he saith, *Christ our Passover is sacrificed for us : giving us to understand, that the Paschal Lamb in the old Testament, was undoubtedly a true figure of the true Paschal Lamb Christ Jesus; to which purpose John Baptist saith, Behold the Lamb of God who taketh away the sinnes of the world: John i. 29.* Where he calleth *Christ the Lamb of God*, making there an opposition between him and the Paschal Lamb of *Moses*, which may be called the Paschal Lamb of men; for herein also they differ. The Paschal Lamb was separated by men, though by Gods appointment; but Christ the true Lamb of God, was set apart before all worlds by God the Father. And thus we see briefly what this *Passover* is. It followeth,

Ordained the Passover. The word translated, *ordained*, signifieth, *He made, or celebrate;* for the better understanding whereof, we must have recourse to the Evangelists. *Matthew* setteth down Christs speech to his Disciples about the Passover, which he kept with them a little before his passion, thus: *My time is come, I will make my Passover at thine house.* Now *S. Luke*, repeating the same Story, mentioneth, first *the killing*, and then the *eating* of it: by which two words he excludeth what Christ meant by making (which here is translated *ordining*) the Passover; to wit, first, the killing and preparing of the Paschal Lamb, and then the eating of it as the Lords Sacrament. But this is a strange kind of speech (will sometyme) how can the Passover be killed or eaten? seeing the Passover is nothing else, but the flesh of the Angel passing over the houses of the Israelites, when he smote the first borne in every house of the Egyptians. *Ay.* The phras is improper: yet it must not seeme strange, because it is usual in Scripture, intercating of the Sacraments, sometime to give the name of the signe to the thing signified: as *1 Cor. 5.7.* Christ is called our Paschal; and on the other side, to give the name of the thing signified to the signe: as in this place, *he ordained the Passover*; that is, the Paschal Lamb, which was a figure of the Angels passing over their houses. So, *This is my body*, that is, a signe of my body. *The rock was Christ.* The reason of these figurative speeches, whereby one thing is put for another, is the Sacramental union of the signe with the thing signified: which yet is not natural according to place, either by change of the signe into the thing signified, or by including the thing signified in the signe, or fathning it upon it; but reflexive and analogical, by reason of that agreement and proportion which is betweene the signe and the thing signified: which stands in this, that looke when

A the outward signe is preuented to the outward sense, at the very same time the thing signified is therby, as by certaine visible words, presented to the minde. And indeede looke what conjunction is betweene words, and the things spoken of, in the minde of the understanding hearer; the same is betwene Sacramental signes, and the things signified, in the minde of a differing receiver. But when words of sense are spoken to the ear, the understanding minde doth therewith apprehend the thing spoken of. And even to the mind of the differing receiver doth inwardly apprehend the thing signified; and apply it to his soule, when the Sacramental signe is presented to the outward sense. And this coniunction ariseth not from the nature either of the signe, or the thing signified; but from the institution of the Lord. The meaning then of the holy Ghost here is this, That *Moses* by faith did ordaine and appoint the killing and eating of the Paschal Lamb, which was the signe of the passing over of the Lords Angell, when the first borne in Egypt were slain.

It followeth: *And sprinkling of bloud;* that is, the sprinkling of the bloud of the Paschal Lamb; which was a notable rite and ceremony used in this first Passover, after this manner: The bloud of every Lamb was put into a bason, and sprinkled with a bunch of Hyfope upon the doore-posts of every mans house among the Jewes. Now this rite did not continue alway, but was peculiar and proper to this first Passover kept in *Egypt* at the institution thereof, being then practised (but not after) in regard of that speciall deliverance then at hand, whereof it was an assurance; for it signified unto them, that the Angell of the Lord, comming to destroy the first borne of *Egypt*, and seeing that bloud so sprinkled, shoulde passe over their houses, and touch none of their first borne, of man nor beast. This end of the sprinkling of this bloud, is here likewise set downe in these words: *Left her that destroyed the first borne, to smite such them.* *He*: that is, the Angel of the Lord, who was sent to destroy the first borne throughout all *Egypt* both of man and beast, lave only of those who had their doore-posts sprinkled with bloud. And thus much for the meaning of the words.

First, obserue what the holy Ghost saith of this fact of *Moses*, in ordaining the Passover: namely, that *he did it by faith*. Hence we leare, that the Sacraments of the new Testament must be celebrated in faith: for herein we are to seek to be acceptable to God as *Moses* was. The Lords Supper in the new Testament succeedeth the Passover in the old: for, that was a signe to the Jewes, that Jesus Christ the immaculate Lamb of God, shoulde afterward be sacrificed for their sinnes; and this is to us a signe of Christ already sacrificed. Now looke as that was ordained and received under the Law, so must this be administered and received under the Gopell. But in the old Testament *Moses* cele-

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celebrates the *Passover through faith*, and enjoyeth the Intrailes to do so; therefore accordingly must we by faith celebrate and receive the Lords Supper under the Gopell. *Cring* sacrifice was ministred to him, and odious to God, because he offered not in *faith*; and no less were all other sacrifices: even lo懈ty Sacrament and spinnall sacrifice received or offered in time of the Gopell, is unprofitable to man, and unacceptable unto God, if it bee not received in faith, in every Sacrament we receive something from God, as in every sacrifice we give something to God. In the Lords Supper, as the Minister gives the bread and wine into the hand of the receiver, to the Lord God gives his soule unto their hearts. Now if faith be wanting, Christ crucified is not received: for, faith is the hand of the soule, without which, there is no receiving of Christ and his benefits; but contrariwise, an heavy and fearefull sinne, heaping up Gods wrath against us. Herelby we leare, how hardly few of people sinne most grievously against God: for many come to receive the Lords Supper, who are altogether ignorant in the nature and use thereof, not knowing what the Sacrament meaneth; and yet because it is a custome in the Church, they will receive at least once a year, though they know nothing therein as they ought. Now such persons must know they ought to *come in faith*; which they cannot doe because they want knowledge and therefore in receiving it, they commit a grievous sinne, and so indager their owne foules, because they receive it unworthily. And this is not the fault of young ones only; but of many, whole years might shame them for their ignorance, if they were not palt all feeling of spiritual wants. A second sort there are who receive the Lords Supper, and say they will doe, because they have faith. But they are like the former for their faith is nothing but *honest dealing among men*; thinking that if they bring that to the Lords Supper, though they have in more, yet all is well. The greatest sort are of this minde, taking *fidelity* for true faith: and it is a plaine point of Popery, so common, as almost in every place men doe embrace it. But these deceiveth themselves; for another kinde of faith is required of those that receive the Lords Supper worthily; namely, such a *faith* whereby wee doonely believe the remission of sinnes in Christs bloud; but also are affirmed, that the bread and wine received worthily, are signes and sealnes of the same blessing exhibited unto us by Christ. Hereth comes onely in a good meaning, deceiveth himselfe, and receives to his confirmation. And yet alas, many even of the ancient sort, have no other faith, but their good meaning.

A third sort there are, who yet goe farther; and knowing the vanity of this opinion, that a mans fidelity in his dealing with men should be his faith to comand him unto God; they hold and know, that true faith is to believe

A their owne salvation in the bloud of Christ; and thicke are to be commended in respect of the former. But herein they fail: that coming to receive, they bring not with them a lively faith: for it is not onely required in a communicant, that he professe the faith of Christ aright; but a worthy receiver must looke to his owne heart, that his faith therein be a living faith, such as worketh by love, and shewes it selfe by obedience. Now herein, many that have good knowledge doe grievously offend. That howevver they make a shew of faith, in an orderly and religiouse carriage of themselves on the Communion day: yet when latetime is a little past, they return to their former sinnes againe, never els having any care (nay, not to much) as making any shew of laying away their sins, save only at the receiving of the Lords Supper. And thus doe too many of those who make a faire profession. These men bring faith in profession, but yet their faith is dead; for if it were a lively faith, it would purifie their hearts, and cause a change in them from evill to good, and from good to better, every day more and more. But blessed bee God, by whose mercy it comes to pass, that there are some in his Church, who come with such a faith, and thereby communicate acceptably to God, and fruitlessly to themselves. Yet wee must confess they are few in comparison. But as for all the other three sortes of people, they finde grievously, because they bring not the hand of a lively faith, to receive those things which their God offereth unto them. Wee therefore in this example are admonished to celebrate and receive the Lords Supper in fact, as *Moses* did: namely, in faith; and that not in an idle or dead, but in a lively faith; which may both before and after the receiving of this Sacrament, bring forth good fruits to the reforming of our lives, in continual obedience of Gods gloriy, and our owne comfort and saluation in Christ.

2. Observe further: *Moses ordained and made the Passover.* Wee may not thinke, that *Moses* killed all the Lambs that were to bee slain at this Passover: but in his owne family he killed his owne lamb, and injoyed the people from God, to doe the like in theirs. The like phrase is often used in the Scripture: *Josiah 5.3. Iosiah is said to circumcise the sonnes of Israel*: which was almost a thing impossible for one man to doe: But the meaning thereof is this: that *Iosiah* enjoyed and proued that all the people shoulde bee circumcized, and saw it done. And to wee must understand this place.

Now in this, that *Moses* did in this manner celebrate this Passover, wee are taught this lesson; that *Governours and superiours* in their place, must procure, that those who bee under their government, doe keepe the commandments of God; and especially those, which concerne Gods worship. It is the command-

ment of the Lord by Moses, that the King could have the Law written that he may learn to fear his God, and keepe all the words of this Law written, to doe them. Now, how shall the King doe all the words of the Law? seeing there be many commandments that doe not concerne him, nor his place, but his subjects, and other particular men of their calling. Surely he must doo much in his owne person, that concerne him in his place, and then see that his subjects and servants doe likewise such duties both towards God and man, as concerne them in their places. This is a speciall point concerning all Magistrates and Superiours whatsoeuer; and therefore Paul faith Rom. 13. 4. *The Magistrate beareth not the sword for nought, but for theewels of God's people*: that is, for their good, not in beyn onely, but principally for the good of their *folkes*. And therefore every Governor, either of towne or kingdom, and every Master or family, within the compass of his calling, is to see that those which are under him keepe Gods commandments especially, thicke that concerne Gods worship. When a Magistrate shall doe this, then the praise and honour of the whole is given to him; as were the killing of the Passover is attributed to Moses, because hee saw that the people did it. So on the contrary, if the Magistrate bee negligent in his duty, he becomes the greatest sinner of all: for then the sinnes that are committed through his default, are ascribed to him. Nehemiah reproving the *Rulers*, setteth forth that they brake the Lords Sabbath, Nehem. 13.15. when as not onely they, but the people also brake them: yet ther had charge the sinnes of the people upon them, because it came through their negligence. As if any sinne he committed in a familie, through the defect of the Governor of the familie, it is not onely the sinne of the particular partie, but the Government sinne. And so, when any man fumfes in breaking the Sabbath, it is not only the sinne of that particuler man, but of the Government to whom he is subject. And therefore Government must fee that Gods commandments be kept of the fe that be under their government. But here Iomay my object is indeede loue about the place to this end) that it seemes no man may be barred from the Lords Supper: for the like reasoun is in the Lords Supper, that was in the Pasleover: but Moses kept the Pasleover himselfe, and commanded all the people of Israel so to doe: therefore no man is to be put from Godstable. *Abs.* It is true indeed, that in Egypt at the celebration of the first Pasleover, Moses kept it himselfe, and commanded every Master of a family among the Israelites to doe the same: and the reason hereof was, because at the first institution on the Pasleover was both a signe and a meane of a temporal deliverance, besides the spiritual: and therfore there was great reason for them, why all the Israelites shouled be at the Pasleover.

and none be put backe, because all of them were to escapte the temporal punishment, which God was to inflict upon the Egyptians. But afterward the Lord made a Law, plaine yet very but legally uncertaine, he might not eat the Pascover, but must stay till the next moneth, and then come, and encly the cleane must eat thereof: so that the Lord himselfe did inhibit some from that Sacrement: whereby it is plaine, that the celebration of the Pascoover is so farre from giving warrant to this confusion, and carelesse admittinge of all to the communion, that rather it proveth that there muste be a distinction made, and a separation of the unworthy from the Lords Table. Those which are filly prepared to be received, but notorious offenders, who are morally and spiritually uncleare, are to bee put backe, till by repenteance they have testified their worthinesse.

B 3. Let us consider the signification of the *Pasche-over*. For the *Paschall Lamb* was a figure of Christ the true Lambe of God, shadowing out divers things worthy our observation: as first the Lamb, for the Pascoover was to be a Lamb of ye old, without spot or blemish, which signified unto us, that *Christ was that immaculate Lamb of God* and without spot, as Peter calleth him, 1 Pet. 1. 19. Secondly, the *Paschall Lamb* when he was killed and eaten, had no bone of it broken: so was it commanded, Exod. 12. 46. and Num. 9. 12. signifying, that Christ when he was crucified, should not have a bone of him broken, as Saint John applieth the former Texts, Joh. 19. 36. Thirdly, the *Paschall Lamb* must be eaten with soure herbs, Exod. 12. 8. signifying that no man can feele any sweetnesse in the bloud of Christ, till hee have his heart full of bitternesse for his sinnes; and with *Huncke* for vexed and troubled in minde, so as he can prooue his sinnes before the Lord, 1 Sam. 1. 15. The want of this is the cause why so many do hate Gods word, and receive the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paschall Lamb* was eaten, all leaven must bee remoued out of their houses. This had a notable signification: which we need not to ghetiae at, seeing the holy Ghost hath it set downe; namely, that we must remoue all old leavenes of corrupt doctrine (Math. 16. 12) out of our hearts: and the leaven of *faine and wickednesse*, out of our lives, if we profess communion with Christ. This is a point worth our marking: for unless we doe so, we shall have no benefit by the sacrifice of Christ: for we will live in this old leaven, we must never looke to receive Christ into our hearts. Lastly, every person received the *Pascoover* in *flat*, *with fishes* on their *feet*, *with fishes in their bands*, *and their clothees girt up*. Exod. 12. 11. yetthis we must understand evily of the first Pascoover in Egypt: for Christ did eat it *sitting*. Now this ceremony ended in the first Pascoover, signified thus much: that if we looke to have benefit by

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Christ, we must be of this mind to be always ready to leave this world, and be prepared to goe when and whither God shall call us. Wee must not have our hearts glued to earthly things, but alwaies ready to receive Gods command, and to goe at his call. Then be the significations of the Passeover: which we must remember to make good use of in the course of our lives. And thus much of the first branch of this act of Moses faith, in ordaining the Passeover.

The second branch of this work is this; *And the effusion of blood*: that is, the sprinkling of the blood of the Lamb upon the posts of their houses, and upon the doors' cheeks; which was a token to the Israelites, that the destroying Angel should not strike the first born of the Israelites either man or beast. In mans reason this may seem to bee a weake and simple meane; yet God ordaines it to prefeare all the first borne among the Israelites. And thus the Lord intendeth to deal, that his people, through the weaknesse of the meane, might bee brought to acknowledge God to be their protector and defender. When the Israelites were stung with the serpents, a man would have thought it had beene the best way for their curing, to have given them cunning Surgeons; but the Lord ordaines only a dead Serpent of brasse which they must looke up unto, and be cured. A weake meane it was, and yet the Lord useth it; because he woulde have them to give all the glory unto him, and not to affirme the same either to themselves or to the meane.

when as even the beasts of the fidelities had benefit by it; for they were spared by reason of this sprinkling of the blood of the Paschal Lamb. *Ans.* That hindred not why it should not be a Sacrement. For we must consider this *Pasche*-over two waies: First, as a means of temporal deliverance, and so the beasts had benefit by it. Secondly, as a figure and seal of our spiritual deliverance from death by the sacrifice of the Lambe of God, Jesus Christ, which is the thing signified; and so it is a Sacrement for mans salvation: and thus the beasts had no benefit by it. The water that flowed from the rocke in the wilderness was a Sacrement, and the beasts drank of the water, but yet they did not partake of the Lords Sacrement: for we must consider that water two waies; first, as a means to quench thirst, and consequently as an outward benefit to preserue the life of the creature, and so the beasts had a benefit by it: but consider it as a figure and seal of the water of life, and so their beasts had no benefit by it, but onely the believyng people.

Obj. But some will say, If this be so, then all is well, for I do believethis. *Ansf.* Herin very many deceivethemselves, thinking that they have faith, when indeed they have none. For looken unto their waies, and see into their hearts by their lives; and it will easily appear,

It followeth; *Should* touch them. Here is the very use and end of both the former actions; *That the Angel of God nor hurt them*, but pass by the Israelites houses. Here consider a notable point concerning Christ the true Passover.

A Commentarie upon the

Act. 14.12.

over; namely, that they which have their hearts sprinkled with his blood, shall bee preferred from everlasting damnation; and not only so, but hereby they shall have deliverance from all temporal judgments in this life, to fare forth as they are curles and iutfull unto them. So wee may reade before the destruction came to the cime of the Jewes, the *Angel* of God went thorow the citie with a *armies* in *horne*, to set a *mark* upon those that did *morne* and *cry* for their *sins*. And *David* saith, *the righteous man standeth upon a rocke, so the floods of many waters shall not come neare him*. This is a point of great use: and the consideration hereof should move all persons that have beene careless in religion, now to become careful and desirous to have their hearts washed in *the blood of Christ*: and those also which have any care, must have double care hereof; for they have freedome and securitie both in temporal and eternall judgments.

Obiect. But many of Gods deare children are taken away in common judgments. *Answ.* True; but yet they are never hurt thereby; but the judgement and affliction is sanctified unto them, because they have their hearts *sprinkled with the blood of Christ*. And as for those whom God knoweth it good for, they are delivered in general judgments; and plesured for his glory, and of the Church.

But how did the *Angel* destroy the first borne in *Egypt*, both of man and beast? *Answ.* By taking from them their temporal lives, by destroying or killing their bodies. That is the feste and plaine meaning of this *holy Ghost*; and to this signification answere the word in the original. Now lome doe abutte this place, and such like, for the overthrowing of the ancient censure of the Church in *excommunication*; for (say they) the practice of *S. Paul*, 1 Cor. 5, is the principall ground of excommunication: where *Paul* bids that the inculcitous man *be given to Satan for the destruction of the flesh*. Now they that deny excommunication, would have that place so interpreted by this, because the same word is here used: and therefore (say they) *Pauls* words must be understood, of destroying the inculcitous mans body, and taking away his temporal life. This interpretation doth quite overthrow excommunication: for if nothing else be therunderstood, but only the corrupting of the body, when excommunication is not thence proved. But the truth is, that the censure which the *Apollis* angelt there, cannot be understood of the punishment of the body; which I prove thus. In that place Saint *Paul* opposeth the *flesh* and the *spirit*. Now naturally, when he maketh this opposition, *Flesh* signifieth the *corruption* of the whole man; and the *spirit* signifieth the grace of God in the man: so that his plaine meaning is this, *Let him be delivered to Satan for the destruction of the flesh*; that is, for the destruction of his natural corruption, and of the body of sinne.

A Further, where it is said, *the first borne*; we must understand it of the first borne among the Egyptians, both of man and beast. And where as he bath, *shed* *upon them*; here mean eth the Israelites, who were not touched in this destruction.

Hence we leare two points further: First, the first borne of *Egypt* are destroyed, both of man and beast. This is markeable: for the Egyptians in former times destroyed the Israelites children, and especially their first borne; for they slew all the Males, lest they should increase in their land: and now it comes to passe, that their children, even the principall of them, their first borne are slain for the Israelites sakes, and when they are preferred. Where we may observe a most righteous, and yet an uniall kind of judgement with God. He doth often punish the wicked in their kind, with their own simes: This is true even in the best, so far forth as they are iutfull. The same injurie which *David* did to *Yishai*, was done unto him by his owne sonne, even by his sonne *Abraham*, 2 Sam. 10, 10, 11, and 16, 22. And this our Saviour Christ teacheth us, saying, (Matt. 7, 1.) *Judge not, that ye be not judged*. We finde this true likewise by experiance: that they that give themselves to back-biting, railing, and flandering, by the just judgement of God, have for the most part the same done unto themselves by others: so that men are often punished in their owne sinnes. For God hath his storehouse full of judgements, and hee can punish men what way he will. But he oft obserueth this order, to punish men by their owne sinnes, and to catch the wicked in their owne devices.

C This must be a motte to make isto looke unto our selues, and to have care against all simes of the second Table; for looke wherin thou taket thy pleasure to Gods disfounour, therein thou shalte feele and see Gods judgements upon thee, to thy correction and confusyon, Psal. 109, 17. *As he loved cursing, so shall it come unto him: and as he loved not blessing, so shall it be farr from him*. This *Adonbezek* felt and confessed when his thumbs were cutt off, Judg. 1, 6, 7. *As I have done, so God hath rewarded me*.

D Lastly, in that the *destroyer* killeth the first borne of *Egypt*, make a strange kinde of Gods judgements. King *Pharao* and his people sin, because they will not letche Israelites goe; but the punishment of their sinne is laid upon their children and carrell. The like we reade of 2 Sam. 13, 14, when *David* had committed those grievous simes of adultery and iutther, a part of his punishment was the death of his child. When he numbered the people, the plague lighted on them, 2 Sam. 24. Now we must not too curiously prie into the reason of Gods judgements: for he is not bound to give account of his actions; and yet in reason we may see the equite thereof. For wee must consider of kingdomes and societie, and of townes and families,

Act. 14.12.

families, as of bodies; every societie is a body, and the particular persones therein are members of that body. Now looke, as it is in the naturall bodie, so it is in the body civil or politike: Oftentimes in the naturall body, when the stomacke is sick, the head aketh; the braine is wounded, and the heart aketh; the foote is hurt, and the head aketh; and the offence of the tongue may be punished with stripes upon the backe: Even so it is in civil societie, the Prince smeth, and the people are punished; or the people smite, and the Prince is punished. This is no injustice with God: for if Prince and people make but one body, and to Parents and children; God may justly lay upon any member the temporall punishment of hime committed by another. And thus much of this example, and of the faith of *Moses* alone.

B A thorow; namely, as by dry land. Secondly, by the time when; namely then, when the *Egyptians following them were drowned*. Here first we will speake of the fact it selfe, and then of the circumstances.

The fact is set downe in the first words; *By faith they passed thorow the red Sea*. The words are plaine of themselves, and offer unto us sundry points worthy our observation: And first, it may be asked who they were that here passed thorow by faith? The answere is, the Israelites. But some will say, we reade in the History that when the people came to the red Sea they were wonderfully afraid, and murmured against *Moses*, saying, *That it had beene better for them to have lived in the bondage of Egypt, than to come into the Desart and there die*. Now how can they murmur impatiently and fearfull, and yet passe thorow by faith? *Answ.* At the first indeed they murmured, when they saw the danger they were in, having the huge army of *Pharao* following them, and the red Sea before them, and hills and mountaines on each side. But howsover they murmured at the first, yet when *Moses* spake words of comfort unto them in the name of the Lord, bidding them *not to be afraid, &c.* and when hee held up his rod and entred into the red Sea before them, then they followed him by *faith*: and hereupon the holy Ghost gives unto them the title of true believers.

Here we may leare, that true faith in Gods children is mingled with unbelieve. The Israelites faith was true faith, yet it was very imperfect and weake: for if it had bene perfect and found faith, they would never have murmured, nor have beene impatient and fearfull. But looke as it is in nature, so it is in grace. In nature we cannot passe from one contrary to another, but by the mixture of the contraries: as in light and darknesse, the one doth not follow the other immedietly; but first, there is a mixture of them both in the dawning of the day, and clofing of the night: and so it is in other contraries, even in those which concern the foule; unbelieve is a sinne, faith is a vertue and grace contrary to it. Now unbelieve cannot be expellid by faith, before there be a mixture of them both, and so when faith prevaleth, unbelieve decieth: neither can faith bee ever perfect, because it is ever mingled more or lesse with unbelieve.

This plainly overthrowes the opinion of the Church of Rome, who say, that after a man is regenerate and believeth, there is nothing in him that God can hate. For they imagine that he is foundly fauoured, that there is nothing in him which may properly bee called a sinne: but here wee see their doctrine is false, seeing faith and unbelieve are awlays mingled together.

Secondly, as it falls out with faith, so it is with the rest of Gods graces: looke as faith is not perfect, but mixed with unbelieve; so are

Exod. 14, 12, 17.

eleventh Chap. to the Hebrewes.

The ISRAELITES Faith.

VERSE 29.

By faith they passed thorow the red Sea, as by dry land: which when the Egyptians had assayed to doe, they were drowned.

Itherto wee have heard the faith of *Moses* alone highly commended in two examples. Now followeth a commendation of his faith with others; so that here is a new example of faith.

D to wit, of the Israelites together with *Moses*. For *Moses* is here to be considered not only as one of them, but as a principall agent in this worke of faith. And here their faith is commended unto us by a wonderfull strange action which they did, through the power and goodness of God; namely, *By their passing thorow the red sea*: not by passing over it, for that might have beeene by Art; but *throug* *it* which is above Nature and Art, and merely miraculouse. This faithe of theirs is largely set downe, Exod. 14. And that it might appearre to bee every way wonderful, as it is indeed, the Author of this Epistle commenteth it by two circumstancies: which notably fet fall into the strangeness hereof: First, bytheir manner, how they passed

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all other graces of God whatsoever. The fear of God is not perfect in a man, nor the love of God : for the fear of God is mingled with the fear of men; and the fear of God for his mercy, is mingled with the fear of God for his judgements. And hereby many are deceived ; for when they hear God for his punishments, they thinke themselves to bee most miserable and void of grace, but they deceiveth themselves. For there is no man upon the earth that feareth God only for his mercies, and doth not fear God also for his punishments in part; for Gods graces in this life are ever mingled with their contraries. And therefore to imagine that a man may fear God for his mercies only, and not for judgements also, is to conceive of such a man as none is, nor can be in this life ; for the best fear that is in any man living, is a mixte fear.

Further, when Moses had spoken words of comfort unto them, the unbelieving and fearful Israelites, doe flue up their hearts to believe. So we accordingly must labour and strive against that in-borne unbeliefe which is in us : for every man hath innumerable sinnes in him that resist faith ; and if they be not checked and suppressed, they will master his faith ; but hee that would have faith to continue and last, must strive against naturall unbeliefe, as the Israelites doe in this place ; and as the man in the Gospele, Mark. 9. 24, when hee faith to Christ, *Lord, I believe, help my unbelieve,* knowing that his unbelieve did supprese his faith. And so did the Disciples of our Saviour Christ, when they prayed, *Lord increase our faith,* Luke. 17. 5. And David being opprest with deadnesse of heart, lifte up his faith, saying, *Why art thou cast downe, my soule, & why wait on God,* Psal. 43. 11. For he that hath faith, is troubled with unbelieve ; and the more it troubles him, the less he believeth, unless he strive against it manfully.

Ques. But how many of the Israelites believed and went over by faith ? *Anf.* Not all ; for *Paul* saith, *With many of them God was not well pleased, for they were exceeding in the wilderness,* 1 Cor. 10. 5. Which shewes, that all that passed over had not the faith ; for some believed ; and by the force of their faith, all went over safely.

Hence we note this (which hath beeene often taught us) that an ungodly man receiveth many temporall benefits by the foycie of Gods people which *believe* : as here the *unbelieving Israelites* had this benefit, to goe thorow the red Sea safely, by reason of those that *believed*. And in the former example, the bruite beasts were fied from killing by the Angels, because they belonged to the host of the Lords people. Now shall a bruite beast have benefit by being with Gods people, and shall not a man much more ? Yes undoubtedly : for we mayreade, that for *Paul* saith all the Martines and Souldiers that were in the Ship, were

driven from drowning, Acts 27. 24. This point must peraduise every one of us to make choice of the godly for our foycie and company, with whom wee live and converte, for by them wee doe reape many benefits, and freedome also from many heavy judgements.

The third point is this : *When did the Israelites believe ?* This circumstance is worth the marking : They *believed when they passed thorow the red Sea* : for they *believed not* only in general, that God was their God, as hee had promised to their fathers ; but they *believed* that God would be with them. And give them lie in the middle of the red Sea. A notable point. They *believed*, as it were, in the middle of their graves, (for so nigh the red Sea be well called) that God would give them life everlasting, and preue them safely thorow the Sea, and from their enemies.

In their example we are taught the same dutie, to doe as they here did. The childe of God in this life hath innumerable causes of desperation : and sometimes his owne confidence will take part with Satan, in charging the soule to be in faire of damnation. In this heavy case what must be done ? Surely at this time, when a man is cast-away in himselfe, he must even then *believe* : being in hell (as it were) hee must *believe* that God will bring him to Heaven. It is nothing for a man to beleve in propertie and peace : but time of desperation to beleve, that is a most worthy faith : and indeed, then is the right time for a man to shew his faith, when there is in himselfe no cause of *deservinge*. Obiect. But when a man is in this case, he cannot *believe*. *Anf.* Indeed to *believe* then is a wonderfull hard thing, and a miracle of gracie. But yet this is the property of true faith to doe ; and if there bee but one draught of true faith in the heart that despaires, howeuer it may for a time lie hid as dead ; yet at length it will make him to hope, and wait for mercie and life at the hands of Almighty God. And therefore, if it shall please God at any time to lay a torment upon our confidences, so as we shall drave with the wrath of God thinking that he hath cast us away ; yet for all that, then we must beleve Gods promises, and let before us his mercies, and therewith refresh us. And if this faith were not, the childe of God many times were in a most miserable case : the Lord therefore hath most mercifully provided to helpe him by the grace of faith. When a man is past all hope of life, he must then beleve and hope for life, as the Israelites did in the red Sea for deliverance. And undoubtedly this is a most comfortable figure of grace, if a man in the horrour of conuictiōne can shew forth the least sprake of true faith.

Fourthly, note the effect and issue of this faith, *That passed thorow the red Sea*. We lily mislike that water and fire bee unmerciful creatures : and

and therefore the natural man feares them both : but the *Israelites* faulth makes them not to feare the water ; but it makes them bold, even to passe thorow the *Sea*. The like we may see for fift in the three children, Dan. 3. 16, 23, who were not afraid of the hot burning *Oven*, but were as bold in it as out of it. Rauishous and wilde beasts are terrible unto men, but faith makes a man not to feare them : and therefore *Daniel* fears not the *Lions*, though hee were thrown into their den to bee devoured, Dan. 6. 22. Great is the fruit and force of faith : it takes from a man the feare of thicke creatures which by nature are most terrible. And hence wee for a cause why the holy Martyrs of God died most chearfully. A man would thinke it strange, that one should goe into the fire rejoycing, as many of them did ; but the reason is, Because they had faith in their hearts, which taketh away the feare of the most fearefull creatures.

B But if it be so (many say fay) that the Israelites by *faith* passed thorow the red *Sea*, not fearing the water ; why may not wee that beleve now doe the same ? for we have the same faith that they had. *Anf.* We have indeede the same faith, and yet we cannot passe thorow waters as they did. For their faith rested on two promises : first, on his made to *Abraham*, *I will be thy God, and the God of thy seed* ; secondly, on a particular promise made to *Moses*. For when hee commanded him to goe thorow the red *Sea*, wifull he made a promise to keepe and preferre them : and this they beleved, and so wen thorow. Now howeover wee have justifying faith, having the same generall promise ; yet wee have not the like particular promise, That if we passe thorow the red *Sea*, God will be with us and fave us. And therefore, if any man shall adventure to do so, let him looke for nothing but death : for it is not an action of *faith*, but of *presumption*. And therefore Peter sunke when hee would needs walke on Christ upon the *Sea*, having no fide upon Gods speciall promise as hee they had ; and the *Egyptians* following presumptuously were all drownēd. Wherefore let us here be warred, not to attempt to doe extraordinary works without Gods speciall warrant : for a particular faith requires a particular promise besides the generall promise of God in Christ.

D Further, let us here obserue a wonderful worke of Gods mercy and power. When these seruants of God were brought into extremite of danger, so as they were in a deperate case for their temporall life ; yet then the Lord finds a way of deliverance. And indeed, if a man consider aright of it, hee must needs acknowledge that the Israelites were in a pitfull case ; for they had the red *sea* before them, and mountaines on each side, and themselves hindered from flight by their bag and baggage, and with their children, and the huge host of *Pharaoh* behind them ; so as to mans reason there

A was nothing but present death to bee looked for ; yet the Lord in mercy to fave them, makes a way where there was no way, and openeth them a gap to life, when naturall reason could lay before them nothing but vnsiert death. Which shewes the wonderfull mercy of God to his owne people and seruants. And the like thing we may rede of *David*, whiche abode in the wildernes of *Ataron* : for there *Saul* followed him, and he and his men compassed *David* and his men round about, 1 Sam. 23. 26. 27.

Now what hope of deliverance was there for *David* ? *Anf.* Surely this only : *David* was the seruant of God ; and the Lord preserued him, that he might rule his people after *Sauls* death ; and therefore hee escaped, though wonderfully : for a messenger comes to *Saul*, and bid him hysse, for the *Philistines* invaded the land : and *Saul* returned from pursuing *David*, and went against the *Philistines*.

Hence we learne this generall rule : that in the extremitie of all danger, God hath meane to preserue and fave his owne children and people. Which must teach us to command our care to God, and sett on him in all dangers : for when one case is desperate is our fight, then are wee fitt for Gods helpe. Let us therefore in such casis leare to practis our faith ; and then especially to cast our selves upon God. This *Iesuphas* did most notably : for being assaillid with the huge armes of the Moabites, Ammonites, &c. he prayed unto the Lord most fervently, saying, 2 Chron. 20. 12. *Lord, there is no strength in us, we know not what to do, but our eyes are toward thee* : and thus doing, was preserued : for God will as no extremitie whatsoeuer forsake them that trust in him.

C *The red sea.* In many places of the old Testament, it is called the *sea of reuolt*, Psalme 105. 7, 9, or the *sea of foyles*, Jer. 49. 21. It is a corner of the Arabianesse, that pertechnē Egypt and Arabia. Those which have seene it in travell, say, it hath no other colour than other flatshasse ; Why then is it called *red sea* ? *Anf.* To omit many supposid causes hereof, there be two especially, for which it is so calld. First, because of the red sand : for both the bottome of the sea, and the shore, are full of redder sand than ordinarily is elsewhere. Secondly, Some think it is called the red sea, by reason of the ledges and bulvilles which grow much at the sea side, and bee of a red colour : which by reflexion, make the same colour appear on the water. But this need not to trouble any man : for the holy Ghost useth the same name which commonly the men of that countrey gave it. And thus much of their fact, that *they by faith passed thorow the red sea*. Now we come to the two circumstancess, whereby it is commanded.

The first circumstance is the *manner* of their going thorow the red sea : *they went thorow as on dry land*. This must not be conceaved to

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be by helpe of Bridge or Ship, nor by meanes which menuse, as swimming, failing, or wading; but their passing was miraculois : for the waters stood like walls on both sides of them. And the channel of the sea was as a *pavement or dry land*, Exod. 14. 22, which notably seteth forth the strangeness of this fact, shewing that it was a wonderfull worke of God. And this also confuteth certain enemies of the Scripture, who have cavilled at all the miracles which are recorded therein: accounting of *Mosse* but as a Magician and Sorceror, and of the miracles which he did, as infallions : and for this miracle they make no account of it; for say they, *Mosse* being a great Scholler, and a wife man, knew the time of the tide and fall of the waters, and knew the foards and shallow places ; therefore he tooke his time, and found a place so shallow, that when the tide was past, the floods were bare and dry, (as the Muries in Engladene) and then he led the host of Israel thorow. But *Pharoh* and his host following them were drowned; because they were thorow at the flowing of the sea. *Afus*. Whereas they say that this their passing was no miracle, here we see it overthrowne by this circumstance of the manner of their passing over: for the bottome of the sea was a pavement, and as ground on which no waters fall. Now inmost places of the sea, where the waters ebbe and flow, the ground is never fully dry, but watery and full of moults places.

Againe the waters passed not away as at an ebb, but stood as walls on each side of the host of *Israel*, both on the right hand and on the left: both which shew plainly there was no vantage taken by the ebbing and flowing of the water, (as godly Atteiles doth cavill, deriding Gods worke to their owne destruction) but a mighty and miraculois worke of God, first making the waters stand like two walls, and then making the earth under it firm and dry, contrary to nature in them both.

The second circumstance is concerning the time when they passed thorow; even then when the *Egyptians* *staying to doe the same were drowned*. Marke the words, for the thing is strange : The *Egyptians* come armed after the *Israelites* with a huge army, Now the *Israelites* they take into the sea, and the *Egyptians* seeing them, stand not still upon the banke, but aduertise after them, not by Ship, but the same way that the *Israelites* tooke before them; but yet without any warrant or commandement from God : so great was their malice against them, and yet a man would have thought they durst never have aduentured into the sea after them, especially as they did.

Hoe by this fact of *Pharoh* and his men, we leare, that when God forakes a man, and leavens him to himselfe, he doth nothing else but run headlong to his owne destruction. *Ced* (as *Mosse* hath iudged) *Pharoh* to shew his power upon him : and now it pleacheth God to leave

him to himselfe, and bee purfleth the *Israelites* to his owne destrucion. And this is the course and state of all those that are forolien of God. The consideration whereof must teach us a speciall clause to be used of us in our prayers : wee must ever remember to pray for this, That God would never wholly forake us nor cast us off. This condition is more fearfull than the state and condition of any creature in the world besides : for when God forakes a man, all that he doth, is hastening himselfe to his owne destruction. *David* knew this well, and therefore he prayes, *Oh knyt my heart unto thee, that I may feare thy name*, Psal. 86. 11. And againe, hee prayeth that the Lord would not *forake him over-long*, 149. 8. as if he shoulde say, If it bee thy pleasure to try mee by leaving me to my felie : yet O Lord, let it be but for a while, *for sake me not over-long*. This is the scope of the sixth Petition, *Lead us not into temptation*: where we are taught to pray, that God would not forake us or leavens us to our selues, or to the power of Satan ; but that he would be with us, and shew his power in our weaknesse continually. And this may enforce us unto this Petition : for the consideration, That men foraken of God, do nothing but worse their owne destruction, is many times a cause of great trouble of minde. For some desirous to fee such ashing or drown themselves, by beholding of them get this conceit in their heads, that God will likewise forake them as he hath done those whom they behold; and so shal they make away themselves : whence followeth great trouble and anguish of soule for a long time. Now how muft a man or woman in this case helpe themselves? *Afus*. The best way is by prayer to crave at Gods hands ; that he would ever bee with them, and never wholly forake them. And further, this muft be remembred withall, that God will never forake any of his servants before they first forake him ; and therefore they that can lay truly and unfeindely that they desire to feve God, and to be his servans, and feele his blessing by prayer, they may stand fast on this ground, That God wil never forake them till they first forake him. And therefore *Zacharia* the Prophet saith notably to King *Arist*, 2 Chron. 15. 2, *The Lord will bee with you while you be with him: and if ye seek him, he will be found of you: but if ye forake him, he will forake you*. And *Iames* faith, *Draw near to God, and he will draw neare to you*, Jam. 4. 8. It was never heard that God did ever forake any that did feke him. And if the causes were knowne why men make away themselves, it would prove (generally) to bee thus, because they first by some scarfeull fynes have foraken God ; and then hee in his justice forakes them. And therefore they that are troubled with this temptation, must pray earnestly that they may flicke fast unto God by faith and holinesse : and so will hee never forake them.

Second-

The Israelites pass the Red Sea

Exodus 14:21

Exodus 14:23

Exodus 14:27

Exodus 14:28

eleventh Chap. to the Hebrewes.

Secondly, in this circumstance, that the *Egyptians* following the *Israelites* were drowned, we have a notable pattern of the state and condition of all persecutors of Gods Church. In *Pharoh* and his host we may see their end, which is usually destruction : that is their reward for persecuting Gods Church. *Cain* flayes *Abel* that notable servant of God ; but his reward was this, hee was *cast forth of Gods Church*, Gen. 4.11,12, and stricken in Gods just judgement, with finall desperation. *Saul* persecuted *David* : but his end was to kill himselfe with his own sword, 1 Sam. 30.4. And *Iesabel*, she persecutes the Prophets and children of God ; but her end was this, *the doges did eat her flesh*. The whole flocke of the *Hervols* were great enemies to *Christ*, but their name was soon rooted out : and *Herdal* called *Agrippa*, that flew *Lame*, and persecuted *Peter*, was eaten up of worms. Many great Emperors in the Primitive Church were persecutors ; but they died desperately. And *Itanus*, for one, once a Christian, died blaspheming Christ ; and casting his blood up towards heaven, cryed, *Thou hast overcome, O Galilean, thou hast overcome*. And to come neare these times, what reward from God the persecutors of the Church have had, we may read in the booke of Acts and monumets, which was pened for that purpose. And to come to these our dayes, the whole band of those that call themselves Leaguers, in France, Italy, Spaine, &c. like the *Taverneles* of *Edom* and the *Immaculat*, *Mosab* and the *Adgarms*, &c. Psal. 8.5,6, they vow the definition and perfection of Gods Church ; but yet Gods Church stands ; and hee contrives the matter, that they draw swords against themselves, and slay and peyson one another. Herindeed God graciously made good his promise to his church, that *the weapons made against her shall not prosper*. And *Zacharia* 12.2, there is a propetie of the Church in the new Testamēt : the Lord saith, *He will make Jerusalem (that is, his Church) a hervise stone: for all people that lift up foul be torne, though all the people of the earth be gathered against it*; where the Prophet fetcheth doore notably, what shall be the condition of those that persecute Gods Church : the more they persecute her, the more they shall have Christianitie against them to confound them. Daniel 2. 14. There is mention made of *a stone herven out of a rocke without hand, which shrow the image upon the feet, which were of iron and clay, and brake them to peices*. By that stone is meant the kingdome of Christ, which shall dash in peices the kingdomes of other earth, which set themselves against Christ and his kingdome. For Christ nught reigne till hee had put all his enemies under his feet : so that destruction is the end of the enemies of Gods Church. For the hand of the Lord shall bee knowne among his servants, and his regeneration against his enemis, Mat. 6.13. And thus much of the second circumstance.

A Now in this whole fact of the *Israelites* passing through the red Sea, towards the land of Canaan, there is a notable thing signified, namely, *Baptisme*, so Paul saith, *The Israelites were bapized into Moses in the Sea*, Cor. 10.12. Yet we must remember, it was not ordinary *Baptisme*, but extraordinary; never administered before, and never shall be to come, for ought we know. The minister of this *Baptisme*, was *Moses*; an extraordinary minister, as the *Baptisme* was extraordinary. The outward signe was the *red sea*; or rather the water of the red Sea. The departing of the children of Israel out of Egypt through the red Sea, signifieth the departing of the children of God out of the Kingdome of darkness, from the power of sinne and Satan. And the drownding of *Pharoh* with all his host in the red Sea, signifieth the filding of the power of all spirituall enemies, with the pardon and death of sinne; which (and partly in the abolishing of sinne, and partly in newnesse of life). And to this addeth the Prophet *Micha*, flying, *He will subdue our iniquities, and cast all their sines into the bottome of the sea*, Mic. 7.19. As if he shoulde say, looke as God subdueth *Pharoh*, and all his host, in the bottome of the Sea; so will he cast, and put away the sinnes of his people.

C From this we leare two points: First, that the *Baptisme* of infants hath warant in Gods Word, howefuer none men be of a contrarie opinion : for here we see all the *Israelites* were baptizid in the Sea ; and among them no doubt were many children. If it be said, this baptisme was extraordinary, and is no ground for ours, *Afus*. True, it was extraordinary for the manner ; but yet herein, the matter and substance, and the thing signified is ordinarie, and the end all one with ours : and therefore the baptizing of infants in the red Sea, is done warant for the baptisme of infants in the Church now a dayes.

D Secondly, here we may leare another instruction. As the *Israelites* went through the red Sea (as through a grave) to the promised Land of Canaan ; to we must know that the way to the spirituall Canaan, even the kingdome of heaven, is by dyng unto sinne. This is a speciall point to be considered of every one of vs : we professe our selues to be Christians, we heare Gods word, and receive the Sacraments, which are the outward badges of Christians, and we perswade our selues of life everlasting after death ; well, if we would have that to be the end of our journey, then we must take the Lords plaine way in this life; which is to die unto all our lynes. So it is said, *They which are Christys, have crucifid the flesh with the affections and lusts thereof*; where this drie is injoyed to every Christian; hee must crucifie the lusts and affections of the flesh, and not live in them. For a man cannot walke in finnes, and so runne the broad way to hell, and yet waite for the kingdome of heaven; these two will not stand together.

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together: and therefore, if wee would walke worthy the calling of Christianitie, we must have care that all our finnes, whether they be of heart or life, little or great, new or old, may be mortified and abolished. Many will for a time become civil, and seeme to be religious, especially when they are to receive the Lords Supper: but when that time of the Sacrament is past, then they returne to their old custome in sinning againe: whereby it appears, that their change was but in shew, to blinde the eyes of men. And do we not each Sabbath proclime our selves good Christians, and seeme to glorie in it, by keeping this day with such solemnitie? But alas! as soone as that day is past, many (and loe even this day) run into all ioyt. This is not Christianitie: this is not the way to heaven: but if ever we thinke to come to Canaan, we must kill and burie our times, we must die unto them; or else we shall never come to the end of Christianitie; namely, eternall life. And thus much of this circumstance, and also of the example it selfe.



I o s v a h s Faith.

VERSE 30.

By faith the walls of Jericho fell downe, after they were compassed about seven daies.

Erom the beginning of this Chapter, to this yeare, we have heard two sortes of examples of faith: the first, of believers from the beginning of the world to the flood. The second, of such as were from the time of the flood, to the giving of the Law in Mount Sinai: and of both these, we have hitherto treated. Now here, and so farward to the end of this Chapter, is set downe a third order of examples of faith; namely, of such as lived from the time of the giving of the Law, to the time of the reigne of the Macabees.

This 30. verse contains the first example of this rank: namely, the example of *Israhel* faith, and of those that went with him into Canaan. And their faith is commended unto us by a notable fact of theirs; *the causing to fall the walls of Jericho*: the Historie whereof vien may reade at large Joh. 6. The summe of it is this; Whereas the Israelites came unto Canaan, and could not enter into the land, by reason of the strength of Jericho, by which they trust needs pale, nor could win it by reason of the huge walls of Jericho: the Lord promised to deliver Jericho into their hands: onely the people did not,

A they must *compass about the walls seven daies*, and carrie the *Ark* of the Lord with them, sounding with Ramnes hornes, and shout, and so the walls should fall downe. Now the Lord having made this promise unto them; the Israelites, and specially *Israhel*, obey his commandement, and believe his promise: and thus doing, *By faith the walls of Jericho fell downe, after they were compassed about seven daies*. Indeed the power of God was the principall cause of this ruine of the walls; but yet because upon their believing, God shewed this power, therefore is the downe-fall of them ascribed unto their faith.

Here are many notable points to be learned. First, whereto the Text itself, *By faith the walls of Jericho fell downe*; *were* my obiecte the wonderfull power of true faith. *Israhel* and the Israelites believed Gods promises, that he would over-tune the *walls of Jericho*: and as they believed, so it came to passe. So our Saviour Christ faith, Matth. 17.20. *If a man had but as much faith as a graine of Mustard-seed, he shall say unto the mountaine, remove hence, and it shall remove, and nothing shall be impossible unto him*: signifying, that by the power of the faith, such things as are impellable unto mans reason, shall bee brought to passe, if God have promised them: as we see in this place, the mightie walls of Jericho fall downe by faith, which to mans reason is impossible. So, the Lord promiseth to *Abraham*, *That he should* Gen. 12.3 & 13.1. *be the Father of many Nations*: yea, that *all the Nations of the earth should be blessed in him*. This was strange; but *Abraham* believed it: and as hee believed, so it came to passe: for many Nations descended from him: and after the time of Chritys ascension, when all the Nations of the World were called to the light of the Gospel, they were blessed in Christ, the promised Seed of *Abraham*: and therefore he is called *the Father of the faithful* in all Nations. And to come into our selves: To miserable men it may seeme a strange thing, that the power of the Devil, and the strength of the flesh, should bee overcome in us; yet let a man believe this promise of God; *God so loved the world, that he gave his only begotten Sonne, that who so believeth in him, should not perish, but have everlasting life*; John 3.16. I say, let him believeth this effectually, and he shall finde by faith the kingdom of sinne and Satan, in his heart and conscience, weakened euerie day more and more. And therefore Saint Iohn faid not without cause, *This is the visitation that over-commeth the world, even our flesh*; 1 John 3.4.

Secondly, here observe, that among the causes of the change and overthrow of Townes, Cities, and Kingdomes, this is one; namely, *faith in Gods promises*. Many men have written of the change of Kingdomes, and doe give divers reasons thereof: But most of them omit the principall, and that is *faith*; by vertue whereof many

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Epistles of Paul.

of his people, whether they will believe his promises or no; when they are injoyed to be weak and feeble meanes, and in mans reason foolish.

Secondly, to make manifest in the weakness and infiuenctie of the meanes, his owne all-sufficient power and wittome, for the furtherance of his glory: for through meakeſſe is Gods power made perfect: Cor. 12.9. Hence our Saviour Christ, when he was to cure the man that was borne blinde, *tempers clift of stile, and lyes n̄ to his eyes*, John 9.6. A meane in common reaſon, rather hitto make a man blinde, than to recover his sight: and yet Christ useth it for the furtherance of Gods glory, in the manifestation of his divine power, whereby the people might know he was able in himselfe, to doe whatsoeuer he would.

Now looke what conſe the Lord here takes for the battering of the walls of Jericho, the like he useth in overthrowing the kingdomes of the Devil, the *ſpirituall Jericho*, especially in the new Testament: After Chrifts ascencion, when he intended to defroy the kingdom of darkness, under which all the Nations fare, he left apart a few fiftie-men, ſimple perſons, wanting worldly weare and poſtice, neither did he put a ſword of flesh into their hanhes, but the Word of God into their mouthes: and thus ſent them to diſpoule the Devil out of all the World, and to batter downe the kingdome of darkness by their preaching. And now in thefe latter dayes, wherein the Antichriftian kingdome of the Pope had ſpread it ſelfe therowr all places almoſt, God uide the ſame weake means to overthrow it. For he ſet apart a fiftie Monkies, and indues him with gifts to preach the truthe: by which meaneſ, the kingdome of Antichrift received a greater wound, than if tenne Princes had ſett themſelves againſt it. And ſtrange it is to fee, how God overthrew all the ſtrategies deuived againſt his Church, and how he vanquifheth the power of time, by the weake meaneſ of the Gofpel preached, and by the prayers of the Church: thus, whichever to the World nothing temes more ſcife or trouſle.

The conſideration hereof, is of ſpeciall uſe: for it may weare ſhull for Kings and people of great power and number, to make revolt from the Gofpel of Chrift, and to fall to Antichrift, embracing Popery: heretofore indeed, we muſt be grieved, but yet withal, hinc is good euale of comfort unto us: for we muſt know, that Satans kingdomue muſt be battered downe, not ſo much by the power of Kings, as by the breath of Gods mouth: nor ſo much by the hande of flesh, as by the ſword of the ſpirit. So it is ſaid, that the man of faine, even Antichrift ſhall be abuſed: not by the power of Princes: yea, all the Princes and Potentes in the World do their beſt for him, yet his kingdomue muſt downe in Gods good time: for God will conſume him with the breath of his mouth, and abuſe him by the brightness of his coming: 2 Thess. 2. N. that is,

by the preaching of the Word, little though of his Muſiters, who are men void of all worldly power and poſtice.

Yet further, obſerve the meaneſ. They walk about the walls of Jericho ſeven daies together: if men ſhould attempt the like enterprize at this day, in all likelihood it would coſt them their lives: for now there are deuived ſuch instruments of warre, I meane great Ordinance, and field-peeces, that will kill afaine off: and undoubtedly, if there had bene ſuch instruments of warre in this Cittie, the Ifraelites could not so ſafely have compaſſed the walls ſo many daies together. Whereby it appears more than probable, that in thofe daies there were no gunnes knowne, no not amongſt the heathens, which at this day are boſis amongſt Chriftians. Whence may be gathered, that thofe later daies are perillouſ times; for now mens heads are ſet to devile more hurtfull meaneſ againſt the life of man, than ever the Savage heathen knew. For beſide the invention of gunnes, which put downe all evidence of proviſe and valour ſcience in ancient warres; our age excelleſ in contriving ſuch ſtrange kindes of poſſions, as were never knowne in former times. For men haue now deuived poſſion of that loſt, which will kill a man, not preſently, but a weeke, or a moneth, or a quarter of a year after: as appears by the confeſſion of thofe, that haue given themſelves to ſtudie and praſie ſuch hurtfull deuices. And it is worth the marking, that the principall inventors and praefects of ſuch hurtfull inuentions haue bene of the Romiſh religion.

The ſecond circumſtance to be obſerved, is the Time of this exploit. It was not on any of the ſix daies, but on the ſeventh; and that after they had ſet ay compaſſed the Cittie about ſeven times: then when the Piftel blew the Trumpets, and all the people shoutēd *Leaphad them*, the walls of Jericho fell downe; for this was the time which God had appointed for this exploit. The reaſon why God appointed ſeven daies, and ſeven times congaſting on the ſeventh day, is not revealed unto us in the word of God: and therefore we may not curioſe pit into it, nor yet (as ſome doe) hence gather, that ſeven is a perfeſt number. But from the conſideration of the very time wherein the walls fell downe, we may leaſe this; that if we would ſee God to accomplish his promises unto us, wee muſt wait for that time and ſealon which he hath appointed: we muſt not think that God will accomplish them when we appoint. But we muſt believe Gods promife, and alſo wait his good ſealon, and then will it come to paſſe. The Ifraelites compaſſed about Jericho one day, and the walls never ſtrid: yea, they do ſix daies together, and ſixtimes more on the ſeventh day, and yet they ſtand faſt: The reaſon is; Because Gods appointed time was not yet come. But on the ſeventh day, when they had compaſſed them about the ſeventh

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time all the people gave up the ſhoure, and then, they fell downe; because that was the particular ſet time, whereon God would accomplish his promife.

Further, whereas they compaſſe about the walls ſeven daies together; it muſt needs be, that they went about them on the Sabbath day, for that was one of the ſeven. Now here a doubt arifeth: for this was a ſeruile ſtay upon the Sabbath, contrary to Gods commandement; which injoyneth to ſtirre a reſt upon the Sabbath day, that they mightnot kindle a fire thereon: how then could they lawfully compaſſe the Cittie on the Sabbath day? *Asw.* All Gods Commandement in the morall Law, muſt be understood with this exception: *Thou ſhalt do thine and thy ſervantes work*: I feare the Lord commandeth otherwife: for God is an absolute Lord, and to above the Law; and therefore may lawfully command that which the Law forbiddeth. In the ſecond commandement he ſaith, *Thou ſhalt not make to thy ſelfe any graven Image, &c.* and yet Moſes by Gods ſpeciall appointment ſet up a braſen Serpent, which was a figure of Chrift. Upon ſuch a ſpeciall command, *Abraham* lawfully offers to kill *Iſaiah*; the Ifraelites at their departure ſpoile and rob the Egyptians: and *Iſaiah* with the people, here compaſſe the walls of Jericho on the Sabbath day.

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For the perſon: *Rabah* was a woman of Caſaean, dwelling in Jericho; as we may reade, Jothia 2, there ſhe lived and had her abode: ſhe was no Ifraelite, but a foreinner in regard of her birth, and a Stranger from Gods Church. How then comes it to paſſe, that ſhe is commended for her faith, and here put into the Catalogue of their renowned beleevers? Why are not the reſt of the Canaanites preferred to this honour as well as ſhe? *Asw.* We muſt know this, that from the beginning of the World to the time of Chrifts aſcenſion, the Church of God was ſmall; ſometime ſtarted up in ſome few families, as from the flood, to the giving of the Law; and after limited to a small Kingdome and people in the Land of Canaan, where the Lords people dwelt. During which time, all other Nations and people of the world, besides this little companye, were no people of God, but strangers from the Covenant of promife, and (as Paul ſaith) *Without God in the world*. And how ſever Gods Church was thus ſtarted up, as it were in a corner; yet now and then, it pleaſed God to reaſh out his merciſfull hand to ſome of the heathen, calling them into his Church, and receiving them into his Covenant: and they are called in the new Testament, *Praefetes*. In *Abrahams* family, his bond-men and ſervantes were circumciſed, and made members of the Church of God. And in *Moſes* dayes, *Iethro Moſes* father in law, a Praefit of Midian, obtained this at Gods hands, to be joyned unto Gods Church: and fo was *Ruth* the Moabit, Ruth 1. 16. and *Naaman* the Afriyan, 2 Kings 5. 17. and as ſome thinkne *Nebuchadnezar*, Daniel 4.3, but that is not fo certaine. And fo was the *Emperour of Ethiopia*, *Candace the Queene of Ethiopia*, chifc: governeor, Actes 8.27. Now as God in mercy dealt with theſe, to diſorder in the world, he did in like meſcie call *Rabah* the harlot above all the people of Jericho: fo they truffed to their ſtrong walls, and therefore died: but *Rabah* believed, that the God of Israel was the true God, and fo had mercy ſhewed unto her. Now after the time of Chrifts aſcenſion, God dealt more bountifully with the world: for he ſent the light of his Gofpel into all Nations: and (as the Scripture ſaith) *they ſound went thorow all the earth, and their words to the ends of the world*, Rom.10.12.

Ephes. 2.12.

Gen. 19.37.

Exod. 18.11.12.

RAHABS Faith.

VERſE 31.

By faith Rabah the harlot perifhed not, with them which obeyed not, when ſhee had received the Spies peaceably.

Rahab the harlot, in this verſe, doth proceed further, in declaring the power of faith; and for this end, commands unto us the Faith of Rabah. The words containe the ſumme and abridgement of the ſecond and ſixth chapter of *Jobab*: the meaning of them is plaine.

The points herein to be confidered, are three: 1. The perſon believeng; 2. wit, *Rabah*. 2. The reward of her faith given by *Iſaiah*: *She perifhed not, but was prefered in the deſtruction of Jericho*. 3. The testimonie of her faith, loſed by S. James 2.25, and ſet downe in the end of this verſe: *when he had received the Spies peaceably*.

The conſideration of this limited estate of the Church of God for fo long a time, ſerves to diſcover unto us the courſe of thofe, that maſtaine and hold *harveſtſeaking* of all and every man to the eſtate of grace and ſalvation: but if that were fo, then in former ages the Gentiles would have believēd; whereas we fee, that before the aſcenſion of Chrift, the Church of God was but a ſmall remnant, among the people of the Jewes onely: and not one of ten thouſand believēd among the Gentiles. Now if all men had beene effectually called, then all would have received the promife of the Gofpel: but many

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many Nations in former ages never heard of Christ; and therefore there was never in all ages a general effectual calling of all men.

Objet. Paul taught God reconciled the world unto himself by Christ, 2 Cor. 5.19, and if that be so, then he called all men effectually. *Auf.* We must understand the Apostle according to his meaning; for Rom. 11.13, he expounds himself, and shewes what he means by the world; saying, That the falling away of the Jews, is the reconciling of the world: which cannot be understood of men in all the ages, but in the last age of the world after Christ's ascension, wherein God offered to all the World life everlasting by Christ.

Further, *Rahab* is here noted by a notorious vice-saint, is called an *harlot*; whereby she was infamous among the men of Jericho. Certaine of the *Jews* which are enemies to the new Testament, say, That the Author of this Epistle, and S. James do great wrong unto *Rahab* for calling her an *harlot*, for (say they) in *Leviticus* she is called but a *Traitor* or *Hoffise*.

Answr. We must know that the word which is used in *Leviticus*, signifieth two things; a *Traitor*, and an *harlot*. Now take the word properly, as it is generally used in the old Testament, and then most commonly it is put for an *harlot*. And therefore in the new Testament, *Rahab* hath no wrong done her by this title. For it is the thing that *Jesus* intended to shew what an one had beene; and therefore in speaking of her to the spies, he did them goe into *That harlot's house*, Josiah 6.22, using such an Article as implies, that she had beene infamous and notorious in that kind. And yet we must not thinke that she plaid the *harlot*, after she had received grace to believe, but long before; for *faith* perfecteth the heart; neither will it suffer any time to raigne therein. She is called an *harlot* therefore in regard of her life past; for which she was infamous among the men of Jericho, before her calling to the faith.

Ques. How could she believe, being a *harlot* in former times? for it is said, That *neither fornicators, nor adulterers, shall inherit the kingdom of heaven*, 1 Cor. 6.9. *Auf.* That is true according to the Law; but the Gospel gives this exception, *whosoever they repent*. And so are all legal threatenings to be understood in the word of God.

This circumstance of the person, and in the quality of her sinnes, we may note the ecclesiastical mercie of God towards sinners; for he hath vouchsafed to all most notorious and grievous sinners to the state of salvation; as I say faith, The Lord is very ready to forgive, 1ay 55.7, yea, with the Lord is plentiful redemption, Psal. 107.17. This appears, by vouchsafing mercie to *Rahab* a notable *harlot*; and as he dealt with *Rahab* here, so hath he shewed like mercie to other notorious sinners. King *Manasseh* had told *Iddo* the *Librarian* and *Witcher*, and had shed innocent blood exceeding much, and caused in-

A duth to sime, 2 Kings 21.6.16, for which he was led captive; yet when he troubled *King Josiah* and prayed, God was mercied of him, 2 Chron. 34.3. And Paul saith of himself; When I was a blasphemer and a persecutor, and snappish, he was received to mercy, though he were the head of all sinners; that Christ might first shew unto all long suffering, unto the example of them, which shall minis to come believe in him unto everlasting life, 1 Tim. 1.13.16.

The consideration of this exceeding mercie of God toward sinners, is of great use. First, it armeth a poore soule against despair; whereinto the Devil would draw it upon the view of the multitude, and greatness of his sinnes; for many reason thus; My sinnes are so heinous, so many, and so vyle, that I dare not come to God, neither can I be persuadid of the pardona of them. But behold! here the endleas mercie of God, in forgiving sinnes to them that repented though they be like crimson and scarlet, and never so many. This must comfort the wounded soule; and encourage all troubled hearts, to repent, and to sue to the Lord for mercie and pardon.

Secondly, it must move every one of us now to begin to repent, if we have not repented heretofore; and if we have begun, to doe it more earnestly; for God is most merciful, and *with him is plenfull redemption*. Yet we must beware that wee take not occasion hereby to live in sinne, because God is merciful; for this is to *turne the grace of God into wantonnesse*, 1 Tim. 1.14.5. which S. Jude makes a brand of the ungodly, and a figure of the reprobate, who (as the Apostle there saith), are appointed to condemnation; yea, that is a *defining of the basenesse of God*, which should lead men to repentence; and hereby they *honge up ther* *sleevs* *wrath against the day of wrath*, Rom. 5.4.5. Let us therefore remember this counselle of Paul, Shall we finde that grace may abrule? God forbid. We must all, but especially young men take heed of this counsele; for we blite our selves in our heart, and say we shall have peace, though we live in sinne. God willing be merciful unto us, but his wrath shall smite against us.

Further note, that notwithstanding she was a *sinner*, and a most infamous *harlot*; yet when the repents, God doth honour and grace her with the title of a *believer*; and that among those most renowned believers that ever lived before Christ; even to bee one of that *cloud of witnesses*, in whom faith is commended to the Church for ever. Hence also it is, that S. Matthew reckons her in the *Genealogie of Christ*, to be one of his *predecessors*; when as *Amnon*, *Achitophel*, & such like, who (for ought we know) did never repente, are not once named. Herein we may see Gods wonderfull mercie in honouring sinners, if they doe repente. The consideration wherof must move us, not only to learne the doctrine of Repentance, and to have it in our mouths; but to labour that it may be seeld in our hearts;

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that we may shew forth the power thereof in our lives. All of us deserve honour and reputation among men. Well, if we would be honoured indeed, we must repent, and then God himselfe will honour us; neither have our sinnes made us so infamous, as by our repentence God shall make us honourable.

Further, concerning the partie: How could *Rahab* come by faith? seeing she lived out of the Church; heretofore the word was never preached unto her.

Answr. If we reade the Story, we shall finde that she came to believe, by a report of Gods maruelous acts: for when the Lord delivered the *Israelites* of Egypt through the red sea, and drowned *Pharaoh* that went with all his host; and they were further, he delivered the Kings of the Nations into their hands: as *Og* the King of *Bashan*, with the Kings of the *Amorites* and *Adomites*.

Now, the report herof came to the people of *Jericho*, wherupon they were striken with a wonderfull great feare. And howsoever the men of *Jericho* made no other use of it, to runne and prepare themselves to resist and beat backe the *Israelites*, yet this report wrought further with *Rahab*; and therfore she came to the Spies, whom she had received, and hid upon the rooff of her house, and there confessed the God of Israel to be the true God, in heaven above, and in the earth beneath.

Here wee may note, that when ordinary meanes fail, for the beginning and increase of faith; as the Word preached, and the Sacraments, then God can worke faith extraordinarily, even by reports, and rumors. For thus *Rahab*, and many of the heathen came to believe. We say of the Church of Rome, that it is no true Church, and that their religion cannot save a man: Heretoyn many that favour that way, reply and say; Will you therefore condemne all your forefathers, that lived and died in time of Popery? We answer, no; we dare not give such censure upon them; but rather judge charitably of them; yea, we have great hope that many of them were saved. For though they wanted preaching and reading, yet God might worke faith in them extremitarily, and blesse even good reports and speeches unto them, with the reading of other godly bookees besides Gods word, which same often had. We need not then give so hard a censure of them; because God is not tied to ordinarie meanes, but can save extraordinarily, when meanes fail.

Further, concerning *Rahab's* faith, it may be demanded whether it was weake or strong? because before the hand done this fact of faith, her whole abode was among the heathen. *Answr.* We must know, that there is in the childe of God a certaine fide, or beginning, or preparation to a true and lively faith; which our Saviour Christ in the Scriptures, doth honour with the title of a true and lively faith: as when a man knowes no more but this, that Christ Jesus is

A *shorte Measse* (which is very short) a certaine knowledge to profit and mens in the true knowledge of the Gospell, and to joyne godlynesse with, in his life and calling. Exhorteth herof, we have many in Gods word: A certaine *Sister* came to Christ, and besought him to *take downe and cleare his name*, John 4.39.50.50. So his bud into him, *Go thy way, it's fore-tid*; and the *water* believed the word that *Jesus* spake unto him, and *he forgat*. Now, in purging of his house, and haling it to the place where Jesus stid, *Thy sonnes liveth*; the Text forth, *He believed and all his household*. Now what was this mans faith? Surely, hee only acknowledged, that Christ had the true *Messias*; and withdrawe, refugid himselfe and his family to be instructed further thereon. And though they knew nothing particularly, of the meanes whereby Christ shoud be a Saviour; yet for this willinglye in embrasing Christ, and readinesse to be taught, sheweth Christ faith, *they did believe*. So in the same Chapter ver. 29, *the woman of Samaria* (being converted in her confidence, of the things that Christ tolde her) runnes to the towne, and calleth *Come for a摸 that hast told me all thys*; *I nowl do I know he be Christ?* Then the Text forth, *Many of the Samaritans believed, because of the saying of the woman*. Now what faith had the *Samaritans*? Surely, they did only acknowledge him to be the true *Messias*, and were willing to be further instructed in his doctrine, which they refuted, by going to heare him in their owne percons. So likewise, Christ gives a notable testimonie to the confession of the *Apostles* (Matth. 16.17,18.) in the speech of *Peter*, saying; *You are Peter, and upon this Rocke* (that is upon this your faith, which then confessest) *will I build my Church*; and yet the *Apostles* were ignorant of some maine points of the Gospell. For a little after, when Christ tolde them of his going to Jerusalem, and of his passion, for the redemption of them, and all men; Peter perwestes him to the contrary, saying; *Master, have thyselfe these thinge; *bad* we have thee there*. Whereto it appeareth, that Peter did not know how Christ should be a Saviour; neither did the Apostles particularly knowe until his *resurreccyon*; till he was risen againe: yea, at the very time of his *ascencion* they knew not the nature of Christs Kingdome; and therefore they asked him *Lord, will thou now reigne the kingdome of Israel?* (Act. 1.6.) dreams still on a temporalitie done; for which Christ did rebuke them. And notwithstanding all these waies, Christ fitt, they had truefafe; yea, such fafe as the *gates of hell* should never preste agayne. This then is a most comfortable word, that if a man (in the want of meanes of farther knowledge) doth hold Christ Jesus to be the true *Messias*, and yeild honeste willing to leare the doctrine of the Gospell, and (without) joyne obediencie to his knowledge, the Lord is willing for a time, to accept of this act of truefafe.

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Now to apply this to *Rahab's* faith: Her faith was but a weak faith, or rather the seed and beginning of a lively faith afterward. For as we may read, all that she knew was this, that the God of Israel was the only true God, and that he would certainly deliver the Land of Canaan into the Israelites hands. This was a notable persuasion wrought by a report; and accordingly she joynts her selfe to Gods people, and refuges her selfe to obey the God of Israel: but whether she knew the particular doctrine of salvation by Christ, it is not here set downe, and it is very like, that as yet she was altogether ignorant of it. For here are all things set downe, that tend her commendation. So that her faith was very weake, and only the seed of a lively faith; and yet here the holy Ghost doth command her for her faith, amongst the most renowned believers that ever were.

Hence we may leare many good instructions: First, that God makes much account of a little grace: if he see in a man the seeds of grace, he doth highly esteem thereof. When the young man came to Christ, and asked him what he shold doe to be saved; Christ tells him he must keep the commandments: the young man answe, that he had kept them from his youth: at which answere it is said, Christ looked upon him, and loved him. Thus he did for the fewe of Grace, which appeared in his answere: much more then will he like of that which is true grace indeed. So, likewise Christ reasoning with the Scribe, concerning the first and great Commandement, and perceiving that he had answered discretely, he said unto him; Thou art not farre from the kingdom of God, Marke 12.34. shewing hereby how deeply he tenders the sparkes and seeds of true grace: he makes much of a very fewe of grace: which if it be so, thenif God have given to any of us one sparke of true grace, how ought we to tender it, and cherishe it, and to rejoice therein with all thankfulness to God for it? yet, we must seeke to increase the same: for according to our grace is our acceptance and respect with God in Christ.

Secondly, wherew Rabsahs weak fide is thus commended, here is comfort for all those that are willing to leare Gods Word, and to obey the same. Many are willing to leave: but they are so wonderfully troubled with dulnesse and want of memorie, that they cannot leare; and hereupon they grow to doubt much of their estate towards God. But these men must comfort themselves: for though they have but little knowledge, yet if they have care to increase in knowledge, and make conscience of obedience to so much as they know, God will account of them as of true believers: and in truth such are to be commended above those which have much knowledge, and so feme to have much faith, and yet shew forth no obedience antieworthy to their knowledge; for they have a shew of godlinesse, but want

the power of it.

Thirdly, this confuted our ignorant boaster, who say they have as much knowledge as any man needs to have; for they know, that a man must love God above all; and that Christ *Is the Saviour of the world*; and this (say they) is enough; and hereupon they take up their rest for matters of religion, and secke to goe no further. But these men know nothing at all: for if they would adde to this which they know, though it be but little, a care to increase in knowledge, and with their knowledge joyntly obedience, then it were something. But whiles they have no care neither to get more knowledge, nor to shew forth obedience to that they know, they doe hereby shew plainly, that there is no drop of faving knowledge, nor true faith in their hearts.

Fourthly, seeing God commends the seeds of true faith, for true faith indeed; This must encourage all men to use all good meane to come by true faith and repentaunce. For though as yet thou haft but little knowledge, and therefore but little faith and repentaunce: yet if thou joyntly hegeeto an endeour to get more knowledge, and haue also a care to practise that which thou knowest; then will the Lord increase thy knowledge, and thy finall faith, till thou haue sufficient, and in the meane time accept of thee as a true believer. And thus much for the measure of *Rahab's* faith.

The second point to be considered, is the reward which *Rahab* received at the hands of *Iosuah* and the Israelites for her fide: She perpendicularized with them that obeyed not: that is, she with her family was preserved alive, when as *Iosuah* destroyed all that lived in *Jericho*, young and old, man, woman and childe.

But feme will say; The Israelites were the people of God, a religious people: now it may seeme to be a cruell part to destroy all; for what had the young infants done? *Answ.* In mans reason it may seeme so indeed: yet it could not be a cruell part, because they did it more than that which God commanded them. For it was Gods ordinance, that the Canaanites should be rooted out, and that the Israelites should shew no compassion on them, Deutero.7.3. Besides, even in reason the Israelites had some cause to deal thus: for God gave this charge to the Israelites, that when they came to any Cittie or people: First, they must offer peace, and if they answered peaceably, then they must be saved, and become their tributaries and servants. Deuteron.20.10. but if they would not make peace, then they must put them to the edge of the sword, (ver.17.) man, woman, and childe, being inhabitants of Canaan, or neare adjoining. And thus no doubt *Iosuah* dealt when he came to *Jericho*: first, he offered peace, if they would become their tributaries: but they twisted to their strong walls, and would not yield to become their servants; for which cause hee put them all to the edge of the sword: and there-

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fore it was no evill, because it was Gods commandement; for Gods will is the rule of justice.

But was not this partiall dealing, to spare *Rahab* with her family, who were inhabitants of *Jericho* as well as the rest? *Answ.* There were two causes why she should escape: First, because she yielded her selfe to the people of *Israel*, and joyned her selfe unto them, and was content to become one of their religion: and therefore the commandement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the Spies, and bound them to it by an oath, that when they came to destroy *Jericho*, they should spare her and her family: and therefore alio did fide escape.

In this prefuation of *Rahab*, wee may leare sundry points: first, whereas she is faved alive, because of the oath of the Spies, we see what speciall care every one ought to have for the doing of their lawfull things whatsoever they are, whereof he bindes himselfe by an oath. *Iosuah* knowing this bond of the Spies to *Rahab* (as we may read) gives speciall charge for her preseruation. Hence *Davids* fide, if a man bindes himselfe with an oath, he must keepe it, though it be to his owne hindrance, Psalm.15.4. Every fingle promise bindes a mans conscience, if it be lawfull: but when an oath is adjoynd, then there is a double bond. And therefore the Author to the Hebrewes saith, that God to make knowne the stebness of his confull promised, bound himselfe with an oath: that by two immunitable things (to wit, Gods promise, and oath) we might since strong consolacion: to that an oath bindes a man double to the performance of his promise. And that this confidence is to be made of a lawfull oath, appeareth thus: If a man make a lawfull oath, and yet be induced to disapeare it by fraud, he must performe it, and not fide: as appeareth by *Iosuahs* fete to the Gibeonites, Joah.9.19. For when they came to the Jewes craftily, as though they had beene men of a faire countrey, and had brought them to leware that they would not hurt them: though the host of Israel intreated it at them, when they came to their Citties; and though they might have resoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the answere of *Iosuah* and the Princes unto the people. That they had sworne unto them, by the Lord God of Israel, and therfore they might not touch them. And when King *Saul*, in zeale to Israel, had broken his oath of *Iosuah*, and the Princes, by destroying the Gibonites, 1 Sam.21, there came a plague upon the Land, for three years space; and was not stayed, till even of *Sauls* bones were hanged for *Sauls* fault. Sothat the breach of an oath is a most dangerous thing: and therefore, he that hath bound himselfe thereby, must have great care to keepe it.

Yet here some easies may bee propounded,

A worthy our consideration. For first, what if a man have taken an oath to doe an unlawfull thing, must he then keepe his oath? *Answ.* If this confienceth him out of Gods Word that the thing is not lawfull, then he must not keepe it; for an oath may not be the bond of iniuste: the keeping of it is a doubling of the inute. *David* in his anger, had feme to *slay Nahash*, and all the men of his family, for denying refection to his servants, 1 Sam.25.22. This was a rash oath: and therefore afterward, when he was prevented by *Abigals* good counseil, he blessed God for it, and breakes his oath with him he had made, ver.32.

Ques. 2. What if a man take an oath, and yet afterward in coniuite doubts of the lawfulness of that which he had feme to doe: what must be done in this case? *Answ.* So long as he doubteth, he must deferre the performance of it. For he that doting doubtfully, condanceth himselfe in the thing he doth, because he doth it not of fach: and whatsoever is not of fach is fome, Rom.14.23.

Ques. 3. What if a man be urge by feare to take an oath, will he afterward keepe it? As for example; a man is taken of cheeves: now wanting money, they charge him on paine of death, to fetch them money, and they bind him thereto by an oath: what must be done in this case, considering there must fach great care be had in keeping of an oath? *Answ.* So long as the thing which he is bound by oath to doe, represteth his private dammaging onely, he must keepe his oath; yet so as he declare his fete to the Magistrate, because their cause is against the common good: now the Magistrate hearing of it, according to equite, to provide for his fidence, and for the safety of his goods.

A second point to be considered in *Rahab*s prefaeration, is this: *Rahab* escaped a common danger (but not without all meane) only (having her life on the bare promise of the Spies: but as she believed in the true God, lo the meane, whereby shewinge by fene of her prefaeration; and that is this: She bindes the Spies by an oath to fave her life, and to spare her household: also fles keeps within, and ties the cord of red thred in her window, according to the muntal covenant. Thus the iuthe meane for his temporal fufete: and so have other of Gods children done in like case. When King *Herod* (2 Kings 20.6) was sick, he was certified by the Prophet from God, that he shold live fife, and see ten years longer: yet he neglected not the meane whereby he fould be healed, and live: for he applied drame fyggeto his bille, and vfed food, and rainment for his bodily life, during the whole space of those thirteen years. So the Apostle Saint *Paul*, in his voyage by sea to Rome, was afforded by a vision, that none of them that were with him shold perish, but all come safe to land: and yet notwithstanding, when he the *Arimar*, would have gone out, he tolle the Censorum that

wilfull those stayed in the ship that so they might be ordinary meanes; they could not have saftey. Now as it farrth temporally for the fiving of the body; so in the spiritualitie, for the farnation of the soule; men muste sicke means to come by grace, and so to salvation. But many in this regard be great enemies to their owne soules; they say, God is mercifull, and Chirist is a Saviour, and I hope well will save me; yet they will not use the meanes to come to salvation. But if we would be saved, then with our inward fayth, we must joyntly obserue the outward ordinary meanes whereby God intend to fave mens soules; as namely, the hearing of Gods word, calling upon God by prayer, and the receiving of the Sacraments; that thereby our fateful lives may bee amended, and our fayth strengthened. This must be remembred of us; for they that contineue or neglect the meanes, despite the grace and incire of God offered them: and therefore Paul dith of the Jewes, when they will the Gospell from them, *that they did indigne themselves unworthy eternall life*, Acts 14.6. It followeth;

With them that disbelieve: That is, with the people of Jericho. *Ques.* How did they disbelieve? *Ans.* Thus: When Israhel and the people came unto them, and offered them peace; if so be they would become their tributaries and servants, the inhabitants of Jericho would not yield unto them, but set themselves against the people of Israel, and forgaunt God, in that they would not undertake that effecte which God offered unto them: and therefore they are here esteemed disbelievers.

Hence we learn, that if it shall please God at any time, to put us out of these temporary benefits which we enjoy in goods and peffections; we must be contented with Gods will and providence, and feele to obey God therein.

The inhabitants of Jericho payde fercly for their disbeliedise in this case: God fets the Israelites as Lords over them, and because they will not yield to become their servants, they die for it. *Davids* practice was commendable in this case: for when hee was put out of his owne Kingdome, by his owne iurie, he murmed not, but said thus: *If I had had favour in the eyes of the Lord, he would bring me satisactorie to his say shew, I have no delight in vice; behold, here I am, let him do to me as seemeth good in his eyes*, 2 Samuel 15.25,26. In other countries, we see Cities and Townes spolled and fackled; what must the people doe? *Ans.* They must submit themselves to the Lords pleasure; knowing that hee permitted it, who may doe what he will. And so, if it should please God to bring us into the like case; as to fuffer our enemies to have dominion over us, and to dispossesse us of our places; we must submit our selves to Gods good pleasure, when we see no helpe by lawfull meanes: we must not murmur or rebell; for that is but to disbelieve, as the people of Jericho did: and so that we be destroyed.

as they were. And thus much for the second point.

The third thing to be considered in this example, is the *testimoniis of her faine, in receiving the Spies peaceably*. This was notable worke of faih, as Saint James noteth, James 2.25, and the more commendable, because she received them into her house, and entertained them; yea, she preferred them in danger of her owne life; for she did contrary to the pleasure of the State under which the lived. But against this may be objected, first, that the lied in this fact: for when the King of Jerichos messengers came to fearch for the Spies, whom she had hid in the top of her house, she said to the messengers, *they were gone another way*. Now, how can it be a good worke, which was done with lying; especially to our Superior, who hath power to askes, and to whom we are double bound to speake the truth? *Ans.* We must know that the worke was good which shee did; and a work of merite, to prefeve Gods people, although she failed in the manner of doing it: for she received them by faih, though shee faved diffintly, in lying for their ficerie. It was a notable worke of *Rebecca*, Genesis 27, to caute her sonne *Isacob* to get his fathers blessing, for God had determinid, and yet she failed in the manner.

Ques. But how could this worke be good, being faultie in the manner of doing it? *Ans.* It might: for *Rebecca* person froid righteous before God in Christ. Now the worker being acceptable unto God, the worke must needs be good also: and though the worker failed in the circumstances, yet the evill of the worke, was covered in the obediencie of Christ: and so the goodnesse of it was approved, and the faute thereof covered.

The use of this doctrine is two-fold: first, it shewes that the workes of Gods children, are partly good, and partly bad; even the best workes they doe are imperfect. Secondly, this shewes the true meaning of S. James, when he faih, that *Rahab was justified by her worke*: hereby he meanes, that by her worke she declared her selfe to be just. For that she was not justified by her worke appears plaine; because the worke which she did, was faultie in the manner, and not perfectly good: and therefore could not be answereable to the perfecte justice of God.

But some will say further, that this concealing of the Spies, and lying to the Kings messengers, was a worke of treacherie against her owne country: and therefore was a notorious fault, and no worke of faih? *Ans.* Treacherie indeed, is a great villany, as one man can practise against another; and therefore ought to be abhorred and detested of all men: but yet we must know, that *Isobel* in this place is no Traitor. For she had a plaine Certificat in her conscience, that the Land of Canaan, and the Cite Jericho were given by the Lord to the people of Israel, and that they were the right

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Lords therof, and shoud eny them: so that she hid the Spies, not in treacherie, but infifti.

Thus we see her fact. The dutie which we leane hence are these: First, it is fitt that this harlot *Rahab*, being by calling an Hostile and a Vixualer, received the Spies peaceably. Hence, Inne-keepers are ought their dutie, first, if they will shew themselves fathfull, they must have speciall regard and respect unto such guests of theirs, as be the seruants of God, and fcarfe him. This was the woorke of *Rahab* with towards the Spies of Gods people. *David* makes this the proprietie of every godly man, *That in his eyes a vile person is contemned, but he honoureth them that feare the Lord*, Psal.15.4. And therefore, if Inne-keepers will shew themselves godly, they must to doe. And to encourage each one hereto, our Savioour Christ maketh this notable promise, Mat.10.41. *He that receiveth a Prophet, in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a just man, in the name of a just man, shall receive a just mans reward*. And, *If I give to one of these three men to drinke a cup of cold water only, in the name of just yf: Verily I say unto you, he shall not lose his reward*.

Also *Strangeres* here taught, that in seeking places for their abode, they must make choice to bewith those that feare the Lord: so God direceth the Spies to doe. And when Christ sent his discipiles to preach, he bade them, Mat.10.11, when they entered into a Cite, *To inquire who is worthy in that Cite, and there to abide till they departed*. But also these dutiess are little performed; especially the first. For *Inne-keepers* such as entertain strangers, doe make most of those that give themselves to riot and good fellowship: they are best welcome that spend most in garning, drinking, and latifeyng themselfe. These might learne otherwise of *Rahab*, who did better though shee had beene a harlot.

Thirdly, *Inne-keepers* must here leane, that when a man comes into their houle, (if he be no malefactor) they must give him protection. Thus *Rahab* deth to the Spies of the Israelites, even with the danger of her own life. The like alio we may reade of *Lot*: for when two Angels in the like kinde of men came into his houle, and the men of Sodome would have had them out; *Lot besought them to let them alone*, Gen.19.8, and his reason is, *because they came under the shadow of his roote*.

Againe, hence we may leane another generall dutie; towis, that a Chriftian man in the time of persecution and danger, is not to discover his felow bretheren, or to detest them; but must rather indager his owne life by concealing them for their preseruation. This was practised by good *Obadiah*: when *Isobel* killed the Lords Prophets, he hid them by fifties in a Cave; which if it had bene knowne, would have cost him his life. And so did the Apelles and bretheren in the Primitive Church: when the Jewes would have flaine *Paul* in Damaskeas, the bretheren took him

Galat.4.422 *by night, and let him downe through the wall in a basket to save his life*, Act.9.25. And since those times, in the Historie of the Church under the Gospell, we may finde, that when the Chriftians were urged by persecutors to revele their brethren, they rather chose to lay downe their owne lives, than to betray their brethren into their enemies hands. And this is true love indeed, such as the holy Ghost commandeth, *When a man will give his life for his brother*, 1 John 3.16.

Lastly, wheres *Rahab received the Spies peaceably*, we note that it is a speciall fruit of faih, to be peaceable and kind. The holy Ghost, repeating the fruits of the spirit, names *peace and meekenesse among them*. Now this peace is when a man is kind and peaceable to all, but specially to those that be of the *hoylefolds of faih*. And undoubtredly it is a fruit of faih, which the prophet *Isaia* foretold shold be under the Gospell, *And then the Wolfe shold dwell with the Lamb, and the Leopard Ite with the Kid*: signifying, that howsover men by nature were as foyles as Wolves, yet being converted to the kingdome of Christ, they shold become gentle as Lambs, being kind and peaceable one to another. This peace, blentie is especially to be shewed in the place and calling where a man lives: for there did *Rahab* shew forth heres, when the Spies came unto her. And where this is truly in outward action, there is faih in the heart: it is a good token that a man is at peace with God, when he lives peaceably with men, which bring him to weal, leane, nor to give place to their heady affections, but must rather bridle rage of malice and anger, and endeavour to live peaceable with all, especially with those that be members of Gods Church. And thus much of this example.



The Iudges Faith.

VERSE 32.

And what shall I say more? For the time would be too short for me to tell of *Gedeon*, of *Barrac*, and of *Sampson*, and of *Jephbie*: Also of *David*, and *Samuel*, and of the Prophets.

Which through faih subdued kingdomes, wrought righteousness, &c.

end Hither, the Author of this Epistle hath set downe unto us examples of faih, more at large. But from this verse to the

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the Author saith.

end of this Chapter, he heapes up briefly together many examples of faith, one upon another. The reason whereof is; First, because the number of true believers, which are mentioned in Scripture, is very great, and therefore he could not here stand to let them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this short Epistle, he should have seemed to have restrained the name and title of faith to a very few; for all that are here named and commended for their faith, are but few in comparison of all that truly believed in the old Testament. And therefore he heapes up the rest together, to intime that the number of believers, was more than he could record. And this he doth, by a Rhetorical preterition or passing over, called in Schools *Praeterea*; whereby matters are briefly dispatched and passed over, with the very naming only.

What shall I say more? That is, as if he had said, I have propounded divers worthy examples of faith; and besides these, there are also many more; but the time of writing an Epistle will not suffer me to handle them all at large.

First, in this particular quicke dispatch of believers by our Apostle, we may observe a difference betwixt the infinite understanding of God, and the created understanding that is in mans minde. Man indeed understandeth the things that are revealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceive in his minde all the things he knowes, at once, by one act of his understanding; but must have distinct time to conceive of them, one by one distinctly. For looke as he utters them distinctly, one by one (as we see in this place), so likewise doth he apprehend them in conceit, and understanding. But with God it is not so; for God at once, by one act of understanding, without distinction of time, doth conceive of all things at once, both palt, present, and to come: and so could utter and expresse them, if any creature were able in conceit to comprehend them.

Secondly, whereas the holy Ghost faith, *The time would be soon, &c.* he gives us to understand, that the number of believers is verie great, and that a long time would not serve to repeat them, or to write of them. This directeth us unto a good answere to a question, which much troubleth our common people; to wit; How great is the number of them that shall be saved; whether it is greater than the number of them that shall be damned? *Ans.* We must consider the number of the Elect two wayes: first, in comparison of them that shall be condemned: secondly, in themselves. If we compare the Elect with the reprobate, the number of the Elect is but a small number: for in most ages, the Church of God hath beene but an handful, to the rest of the world. And in the

A Church this likewise is true, *Many are called, but few chosen,* in respect of them that are called. But yet consider the *Elect*, as they are in themselves, and they are a huge great number; yea, innumerable, as Saint John saith, speaking of the Elect among the Gentiles, besides the chosen Jewes: for all that doe truly believe, shall be saved. Now believers are innumerable: This the Author of this Epistle would intime unto us by his phrase of speech, *What shall I say more?*

In handling these examples, we must obserue the order here used by the holy Ghost: for in this 32. verse he sets downe the names of the persons that believe, all joyntly together, rehearsing them one by one: and in the 33, 34, 35. verses, he layes downe briefly the fruits of all their faith; in number tenme most notable actions, serving all and every one of them, most worthily to commend their faith. In handling of them, we will follow the order observed by the holy Ghost; and first speake of the persons; then of their actions.

The foure first are these: *Gideon, Barac, Samson, and Iephie;* these foure were *Judges in Israel;* the fifth is *David*, who was both a *Prophet* and a *King*: the sixth is *Samuel*, both a *Judge* and a *Prophet*: iwtly, the Prophets generally; by whom were muft underfund especially these three, *Elias, Elieser and Daniel.*

C In speaking of these persons here commended unto us; first, we will intent of them generally, and then in particular. In general, let us first obserue the order which the holy Ghost here useth in naming them. *Gideon* for time was after *Barac*; and yet here he is first named: so *Samson* was after *Iephie*, and yet here he is put before him. This the holy Ghost would have done, without some speciall cause. We therefore must know, that the Scripture useth a two-fold order in reckoning up of persons: to wit, the *order of time*: when as hee that lived first, is first named: and the *order of dignite*: when the most worthy and excellent is named first, though hee were later in time. Now the Scripture accounteth best of them that did excell in faith, and in the fruits thereof: so in this place whereas *Gideon* is set before *Barac*, and *Samson* before *Iephie*; the holy Ghost obserues not the order of time, but the order of dignite, according to the excellency of their faith: naming them in the first place, that were most famous for this grace of faith, and did exceed the other in the fruits thereof.

Here we learne this speciall point: That the more men excel in faith, and other graces of God, the more God will honour them: for looke who most honour God, shall be most honoured of him: but the more a man excels in grace, the more he honours God. And for this cause is *Gideon* preferred before *Barac*, and *Samson* before *Iephie*; because they were more plentiful in the fruits of faith. This must move

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move us, not only to seek to have faith, but to laboure every day more and more for the increas of faith, and of obedience: for the more a man abounds in grace before God, the more wil God honour him, both here and in heaven. And thus much for the order wherin they are propounded.

Secondly, let us consider what manner of persons heire were, *Gideon, Barac, and the rest:* They were extraordinary men, in their time, raised up by God, for the speciall good of his Church, and the common welfare of the Jewes, that they might helpe and defend them in ditresse. And therefore, as their calling was extraordinary; to God indid them with extraordinary gifts of *wisdom, strength, exalte, and authority*, for which they are here renowned in this Catalogue of most worthy believers.

In their example we may obserue this point: That whom God doth raise up extraordinarily, for some speciall good in his Church, then hee endues with extraordinary gifts to discharge that calling: and withall, hee gives them the spirit of grace, with a true and lively faith. This (besides the instance we have in hand) appears plainly in Chritus Apostles: they were called by Christ to preach the Gospell to all the world, and to plant his Church universall; and therupon (howsover they were simple men before) were furnished with extraordinary gifts of wisdom, zeale, and knowledge, and with this excellent grace of living faith, which did sanctifie their other gifts: for howsover *Indus* was numbered among them, having beene a Disciple; yet he never came to the execution of the Apostleship, but went astray from that ministracion, Act. 1.25. And in these latter dayes, when God restored his Gospell to light, out of the darke mist of Popery, he raised up extraordinary men whom hee endued with wisdom, zeale, and judgement: with which gifts also hee sealed upon them by a lively faith, which they testified by their piety and godlike life in life and conversation. And this course hee observed usually, nalltho whom hee raised up extraordinarily for the good of his Church.

This we must obserue, to acquaint us with a speciall difference, betwixt those whom God raiseth up extraordinarily for speciall good, and all arch-heretikes and traitors that set up themselves, unent of God. For many such wretches have excelled in wisdom, in worldly policy, in zeale and authority: whereupon they have pretended and peruwaded many, that they were called of God. But hereby especially they are to be discovered, that they are void of this rare gift of true saving faith: for looke at their lives, and ordinarily for impietie they have bene and are arch-devils. So that though they wanted not authority, or outward zeale and wisisme: yet they wanted faith, which should purifie their hearts; or else they would never have lived in such notorious fames, as they were dñe to die. And this is the tri-

A all which our Saviour Christ did to us unto saying, *Ye shall know them by their fruits*, Mat. 7. 16. Let them therefore present what knowledge, what zeale, or authority ever they will; if the fruits of faith appear not in their lives, by obedience, they are not called of God, for the speciall good of his Church.

Thus much of these men in generall: now we come to treat of them severally, as they are propounded in the Text.

T He first person here commended unto us, is *Gideon*: the History of whose acts is laid downe at large, Judg. 6. In his example note one point especially, to acquaint us with the manner which God useth in begatting and increaseng true faith in the hearts of his children. If wee reade the story we shall finde, that the Lord in the likekeneſſe of an *Angel*, called *Gideon*, once, twice, yea, thrice to bee a Judge to his people. But *Gideon* greatly deſpised his calling; and therefore deſires a ſigne of the Lord: which God gave him: *For the ſacrifice whicheſt be offered, was burned up with fire from heaven*: yet till he doubted, and was in greater feare than before, even of death it ſelfe: but being conſirmed by the Angel, and ſea a worke, he brake downe the Altar of *Baal*, and builte one to the true God, and the eon offered ſacrifice as God commanded, though with ſome feare. And when the *Midianites* and *Anakites* came armed againſt Israel, he is stirred up by the ſpirit of God for their defence: but yet till he doubted of his calling, and therefore againſt asked a ſigne at Gods hands, and had it; and after that asked another, which God alſo granted. Now having all theſe one in the necke of another, at length hee knewes his calling, and goes in faith, and defends Israel: fo that hee got the affluence of his calling, by ſundry particular ſignes and confirmations of his faith. And although he doubted greatly at the firſt; yet after he believeth, not onely that hee ſhould bee a Judge and deliverer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would give him everlasting life.

D Here then we haue a notable preuent of the manner of Gods working true and found faith in the hearts of his chilidren. They receive not this grace at once, but by degrees: God worketh in them by little and little. When a man is first called of God, he hath much doubt and feare; but then God ſendes ſundry helpe to weaken this feare and doubt: and as they decrease, fo is faith increased. No man believes soundly at the firſt, but weakly: even as hee growes in years, fo hee growt in faith: and the increas of our faith is by continuall in the meanes, and by the expierience of Gods love and favour. And indeed the more faith increaseth, the more we ſe the meanes to grow therein, and the more wee delight in the meanes; and at length, after long expierience of

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Gods mercy, wee shall have wrought in our hearts this gift of true and lively faith, which shall bee able to prevail against all fear and douting. And thus much for the person of *Iacob*.

The second person commended unto us, is *Balaam*, whom we may reade, *Judg. 4*. His story is large and plaine enough; and therefore we will not stand upon it.

The third person is *Sampson*; of whom wee may also reade, *Jdg. 13, 14, &c.* Now touching *Sampson*, this estimation may well beasked, How hec be justly commended for his stiche, seeing it may seeme he kill himselfe? *Ansf.* *Sampson* did not kill himselfe: for hee was called extraordinary to be a Judge over *Israel*, for their defence and delivery out of the bands of the *Philistines*. Now when the Princes of the *Philistines* were gathered together, bearing his enemies, and the enemies of God and his people, he cast the house downe upon their heads to kill them therein, because (being blinde) he could not putt them in battell. And therefore having them by Gods providence in his hands, he destroyed them as his calling was: albeit, hee lost his life in the same action.

Againe, *Sampson* in pulling downe the house purposed not directly and wilfully to kill himselfe, butto adventure his owne life, by taking just revenge upon his enemies, and the enemies of God: and therefore as Gods servant, he prayed first unto God: and to do no more than the Soullier in the field ought to doe; who bearing a loving minde towards his Country, is content to adventure his owne life for the destruction of his enemies, in the defence of his Country: and is resolved, that if he die in that defence, hee die in his lawfull place and calling, and dieth Gods servant, yea, Gods champion. This did *Sampson*, and therfore may justly be commended for his faith: neither is this fact of his any disgrace, but rather a notable commendation of his faith, and an evidence of great zeale for Gods glory, and of singular love to his people.

The fourth person commended here is *Iepheth*, of whom we may read, *Judg. 11*. *Iepheth* was the son of *Gilead*, borne of an harlot. To be bane borned is noted in Scripture as a matter of reproach: and therefore the Lord forbade a harlot to enter no wile into the congregation of the Lord, so beare any offering unto the tenth generation, *Deut. 23, 3*. So ignominious is this kinde of birth, by the judgement of Gods spirit, unto that party on whom it falls. For this sinne of fornication doth not onely hurt the persons committing it, but even staines the children bane borne, unto the tenth generation: Yethowever, *Iepheth* was bane borne, and is suffered for it greatest reproach: because, hee is commended unto us for his faith, among the most worthy believeters that ever were. Indeed, before *Iepheth*, wee shall not finde the like example in Scripture. Yet in

Iepheth wee may see, that howsover it bee a reproachfull thing, to bee borne of fornication, yet that doth not hinder, but the party so born, may come to true faith, and so to the favour of God, and to life everlasting. Such persons as are bane borne, upon view of that reproof, which the Scripture farrineth upon them, might take occasion to think miserably of themselves; even that God hath rejected them: but this example shewes to shew, that it hindereth not, but that they may come into the favour of God, and by faith get honour of God, to counterfaile that discredit, which they have by their bane birth.

Further, whereas wee commonly say, that such as are bane borne are wicked persons; here we see the contrary in *Iepheth*: and therefore, we must not for this cause condemne any for wicked or ungodly. Indeed, the Lord hath branded this estate with reproach, that men shold thinke the time of fornication the more.

Againe, whereas *Iepheth* is here commended for his faith: wee may probably gather, that their opinion is not true, who hold that *Iepheth* sacrificed and killed his owne daughter. For being commended here for his faith, certaine is, he had knowledge in Gods will and word: and therefore, we must not thinke, but that he knew, God would never accept of such a vow; by the performance whereof he shold commit wilful and most unnatural murder. This his faith shewes, that it was not his intent to kill the first person that met him out of his house; for by the light of nature hee might know, that God would never accept thereof: and therefore it is not like he so made his vow; for this faith and such a vow cannot stand together.

But some will say, the Text is plaine, *Judg. 11, 32*, that he *wereatafferforaburnooffering, the thing that came out of the doores of his house to meet him when hee came home*. *Ansf.* It is so in deince done translations: *It shall be the Lords, (or,) I will offer it, &c.* But the words in the originall, may as well be translated thus: *It shall be the Lords, (or,) I will offer it, &c.* And this latter translation is more fittable to the circumstaunce of the place, for this was *Iepheths* meaning, that whatsoever met him first, he would dedicate it to God: and if it were a thing that might be sacrificed, then his purpose was to offer it unto the Lord in sacrifice.

Ques. But if he did not kill her, why did he then so lament for her? *Ansf.* Because, by his vow, he was to dedicate her unto God; and so he was to live a Nazarite all her life long: which must needs be a very bitter thing to him who had no childe but her; it being to great a reproach, and in some sorte a curse in those daies to want issue. I speake not here, how well or ill *Iepheth* did in making her a Nazarite: But this may no way be admited, That believing and godly *Iepheth* should aduisedly kill his owne daughter. Undoubtedly, he could not thinke,

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that God would bee pased, with such an abominable sacrifice. Thus much for these persons: the rest I passe over, because this story is plaine and large in Scripture.



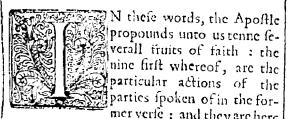
The Faith of the Judges and David.

VERSE 33,34,35.

Which through faith subdued Kingdomes, wrought righteousness, obtained the promises, stopped the mouths of Lions.

Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armes of the Aliants.

The women received their dead raised to life.



In these words, the Apostle propounds unto us these severall trialls of faith: the nine first whereof, are the particular actions of the parties spokene of in the former verle: and they are here related for the commendation of their faith. The first is, *Subduing of kingdome*; which serveth chiefly for the commendation of the faith of the fourte Judges there named, and of *David*. For as we may reade in the booke of *Judges*, and of *Samuel*, all these subdued Kingdome; i. as the *Cannanites*, *Judg. 4*; the *Mediterraneans*, *Judg. 6*; the *Philistines*, *Judg. 15*, and *16*; *2 Sam. 8, 1*; the *Ammonites*, *Judg. 11*; *Moabites*, and *Ammonites*, *2 Sam. 8, 2, 6*. Now how did they overcome and subdue them? The reas faith, by faith; which wee must nocht understand, as though only by the very act of faith the subduing kingdome. But the meaneing of the holy Ghoste, that they believed promises which God made unto them, of deliverance, shewing domes, mortified houses, and according to their faill, God accomplitshed his

promises unto them: and so they subdued kingdomes by faith.

In this worke of faith, wee may learn two things: first, that it is lawfull for Christians in the new Testament to make warre; for that which may be done in faith, is lawfull for God's servants: but warre may be made in faith: for the servants of God subdue kingdomes, and that by faith: and therefore it is lawfull for Christians, upon just cause to make warre. The *Archbishopps* of Germany lay, it is nocklawfull for a Christian under the Gospell to carry a weapon, or to make warre. But this one place of Scripture (if there were no more) is alone sufficient to prove the lawfulness of warre under the Gospell, if it be used according to Gods will and word. When the *Soldiers* came to *Iohn Baptiste*, and asked him, *What they shold do to the bulls them to leave off their calling? Quicke, Desolates to men, neither accuseth fifty, and akeres with your masters*, *Luke 3,14*. And our Saviour Christ reported of a *Coniunction*, (which was *Captaine* or a *Bond*) when hee came to have his bone healed; that *he had a friende farr farr in fpace*. And hee was not a Centurion, only at the hee fledde; but even afterward, when Christ commanded his fathir: yet did he not dislike his calling. The like may bee said of *Canaanites*, *Act. 10*. All which, shew plainly, that upon just causes Christians may lawfully make warre.

Objec. 1. But to defend their opinion, they object some places of Scripture; as *Matthew 5, 39*. *Resist not evill, falle Christ: therefore (say they) a man may not weare a weapon nor use a sword; lest thote make him to resist, and to breake this Commandement of Christ*. *s. Ansf.* That place must bee understood of private revenge: and to falle maketh nothing ng, but lawfull warre. For wher though a private man may not revenge himselfe, nor make warre; yet that hundredth not, but that a Magistrate who biers the fword, may lawfully use it. Againe, it is ffitious to imagine, that relating to the slayng a weapon; for the chiefest rebarding that kind respecteth, is in the热和 affection. And a private man may refideth that is, hee doth commandement by unlawfull felling, though hee carry no weapons; and the publicke perll breake it not, thought hee malice warre.

Objec. 2. Secondly, they object the prophecy of *Isaia*, who speaking of the kingdome of Christ, under the Gospell, falle: That then they shall turne their fowles into filles, and their fowles into mannes: ergo therefore (say they) there must be no warre under the Gospell. *Ansf.* That Prophete signifieth, when Christis kingdome, there will be great love and peace, and wonderfull espousal among all the true servants of God. But then they take advantage, and say: if there be no warre, what then? Is there be two kings? *s. 1 Kings 11, 10*, will say, that as

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kingdome, and a politike; so there bee two kindes of peace, spirituall, and politike. *Spirituall peace* is inward, in the Church; and politike peace is outward, in the common wealth. Spirituall peace is begun and preserved by spirituall meanes of grace in the Ministry of the Church; but warre is an ordinary meane for the establishing and preserving of politike peace.

Secondly, hence we learne, that Gods people may make warre, not only by way of detence; but also, in assault upon their enemies, and that according to Gods word. For here is it said, that *Gideon, Sampson, David, and the rest by fayth judg'd hardines*, making warre against them by way of assault, and not in detence onely. Indeed, speciall care ought to bee had, that offensiv warre, in assaulting an enemy, bee made upon just and good grounds; one speciall ground or cause is here implied in this worke of faith; to wit, the recovery of just right in matters of importance: for the Kingdomes of Canaan were given to the Israelites by God himselfe, and for the recovery of them, they made warre by way of assault. So when *Lot* was taken captive by *Keder-Isomer*, and the Kings of the Nations, *Abraham, Lot, Ishmael, gathers his servants together, and pursues the Kings, and overtaking them, destroyed them for the recovery of Lot, and his goods*. Other respect is there bee, for which offensive warre in assault may bee made; but because they are not here mentioned, I will not propound them.

The second fruit of their faith is this; they wrought *righteousnesse*: that is, some of these men in their places wherein God had set them, gave to every man his owne. This working of *righteousnesse* confuts in two things; First, in giving rewards to such as deserved them. Secondly, in inflicting due punishment according to mens deserts. In both these, the men before named did all excell; but especially two of them, *David and Samuel*. For *David*, it is a wonder to see how *righteouse* he was: for when he was anointed King in Sauls stead, and *Saul* rejected, how did he behave himselfe towards *Saul*? Did he feare *Sauls* boord? No: but when *Saul* hunted him, at the *hun* deth the *Parridge*, *David* even then gave himselfe to *finde and practise righteousness*; yea, when *Saul* was fallen into his hands, both in the *Cave*, and *asleep in the camp*; *Sam. 24, 5, 6, & and 26, 7, 8*; hee would not touch him, nor suffer others to doe him hurt, because hee was the *Lord's anointed*: yea, to righteous was *David* towards *Saul*; that his heart past him for easing of her top of his cou. Therefore *David* is here commended especially, for this effect of faith, *the working of righteousness*.

To apply this unto our times: If this bee a time of faith, thus to *work righteousness*, then what may be said of the Church of Rome, and of the Popish fentancie? They pretend the

Ancient faith, and none must bee so good believers and Catholikes as they: But how doe they shew this their faith? Is it by *intrajectories of righteousness*? Doe they give to every one his due? Nay verily: but they let themselves to worke the ruine of Kingdomes, that joine not with them in religion. This winneth their minisitry and devilish plots against our state from time to time. This did not *David*, nor *not against Saul*, though hee were rejected of God, and also most unjelly fought his death. But they have many times fought the death of the Lords anointed over us: whereby they declare their state to all the world, that they have no sparks of true faith at all: for true faith will make a man practise righteousness and innocency. And therefore wee may judge of them, and all their adherents that be of this minde to allow such practices, that they have none other but the faith of devils: which is to believe the word of God to bee true. This the Devils doe with trembling. And as their faith is devillish, so are the fruits thereof; namely treachery and falsehood, such as the Devil moll approveth. But wee must learne that true faith is especially commended by these fruits: The study and practice of innocency, and the maintaining of peace in Christian clastes: for true faith, and treachery, and contention, willie more stand together, than light and darknesse.

Secondly, *Samuel also wrought righteousness*; as appears by his protestation before all Israel, when hee gave up his office of government over them unto *Saul*: *1 Sam. 12, 5, 6*. *Behold* (saith hee) am I before record of you before the Lord, and before his anointed: whoe ever have I fayled, or whoso *else* have I taken: whom have I done wrong to? or whoso have I hurt? or of whose hand have I received any bribe, to blinde mine eyes therewith? and I will reffute it.

Now, as these two, *Samuel and David* were famous, for this fruit of faith in working righteousness: so likewise were the Judges and Prophets before-named, in their places carefull of this vertue: and did practise the same, partly in rewarding the good, and partly in punishing the wicked.

But some will say: To worke righteousness, cannot bee a worke of faith: for the very Heathen, which never heard of Christ, by the light of nature have done justice, and are highly commended by Heathen Writers for the same. Now, that which the Heathen can doe by the light of Nature, is not thus to bee excolled as a fruit of faith. *Answ.* True it is, the Heathen have done many workes of judicice: we must wilye confide, that every just worke is not a fruit of faith, unleesse it be done by a righteous person in obedience to God, and for his glory. But in all thei, the Heathen failed in their worke.

For, though the things they did were good to themselves: yet leeing the heathen were corrupt trees, remaining in the sinfull tree of corrupt nature, their worke must needs be cor-

rupt fruit: as comming from them. For *A* n evill tree cannot bring forth good fruit. The heart is the fountain of every action: Now their hearts were corrupt, being deuoute of faith which putteth the heart: and therefore their works must needs bee sinfull. Again, they did not their worke in obedience: for they were guided onely by the light of Nature, and knew not God almighty, nor his Commandments. And lastly, they propounded not the glory of God, as the end of their worke, but the praise of men, their owne profit, or some such end. But the worthy person doth not only such things as were just in themselves, but they doe them in faith, in obedience, and for Gods glory, and so please God.

Now, seeing these renowned Princes and Judges, have then faith commended unto us by their practising of righteousness; wee must learne to follow them within the compasse of our calling, doing justice and righteousness in such things as concerne us. There bee many reasons set down in Gods word to perwade us hereunto. At first, for this end hath God caused the *Gospel* to be published. *Tir. 2, 17. The saving grace of God hath appeared*; but to what end? *To teach us, that wee shoulde denyungoddesse, and live soberly and righteousely*; that is, that wee might *dee justice*. Unless therefore wee worke righteousness, wee make the *Gospel* a vaine word unto us. Secondly, wee deffire to be counted just before God and men; and it would grieve us, if wee shoulde bee otherwise thought of: but if wee would be judged both before God and men; then wee must worke righteousness; for (as *S. John* saith) *If that doth righteousness, it is righteous*. Thirdly, there is no man set over a family, but hee either doth, or ought to endeavour to bring a blessing upon his family. But this hee cannot doe, unleesse hee worke righteousness, and doe justice for *Solomon* saith, *Hee that walketh in his integrity, is yef, and blessed shall his children be after him*. Lastly, wee doe all of us deffire to escape hell; well then we must remember to practise righteousness: for the *Apollie* saith, *so inrighteous man, that is, none practising righteousness, shall never enter into the kingdom of heaven*. So that within the compasse of our calling, we must all endeavour to doe justice.

Here some will say: how shall I doe justice and worke righteousness? *Answ.* For doing of it, we must remember to practise these rules that follow: 1. That which is both the Word of God, and the rule of Nature; 2. *We must doe to men, as we would they should doe to us*; this is the Law and the Prophets (saith our Saviour Christ). Now, the square for all our actions, must bee the Word of God; and Gods Word gives this direction: doe thou to thy neighbour as thou in thy reason and confidence thinkest hee shoulde doe to thee, if thou wert in his case, and hea thine.

Whereas this worthy man, by *fifth obstat* and *severa precepta*: Herby we may be directed to see the true cause, why after so long preaching of the Word, and often receiving of the Sacraments, new hope to little profit especially, considering that God hath made a premis-

The 2. rule, is that which *Paul* teacheth us, saying, *Give every man his due which is their due*: *tribute to whom tribute belongeth*; &c. that which Gods word, and our conscience, and the wholesome laws of the realme bind us unto, that we must give unto every man.

The third rule is this: *Every man within the compasse of his calling, must not only intend and labour for his owne good, but for the common good in that Church and common wealth whereof hee breatheth*. The blinde world out of their carnall minides have learned this for a rule, *Every man for his selfe, and God for us all*; and this is many a mans practice, hee will labour diligentely in his calling, but all is for himselfe. But hee that propoundeth only this end in his calling, to benefit himselfe alone, dealeth unjelly, both towards the Church and common wealth in which hee liveth, who ought to have a part of his care with himselfe.

The 4. rule is taught us also by *S. Paul*: *Defraud not no man in any matter*. This rule concerneth our manner of dealing in common affaires. In all our traffike and bargaines, as we would benefit our selves, to we must seeke to benefit those with whom we dealt. This rule is very necessary to bee learned: for this is the common practice of men in their traffike. To use all meanes whereby they may defraud others; so that they get into themselves, they eanot know how it come. But in the seire of God, let me remember, that the practice of justice (to which we are all bound) standeth in this: that we defraud or oppresse man in anything. And this much of this second fruit of their faith.

The third fruit and effect of these mens faith, is this: *They obtained the promise*; 1. By promises wee must not understand the maine promise, concerning the *Messias* coming; for that they obtained not as yet (as it appears v. 3, 9.) *They received also that promise*; for Christ was not incarnate in their time. But by promises are here meant certaine speciall and particular promises, made unto them alone, and not common to all: so that the meaning of the word is this: *They obtained the last and accomplishment of those particular promises that God made unto them*. This effect is specially to be understood of *Caleb*, and *David*: for Caleb entred into the Land of Canaan, and there enjoyed his possession, according to Gods promise made unto him, *Joh. 14*. So *David* had a particular promise made unto him, that hee shoulde bee King over Israel; this hee long waited for, and setting herein he was not only anointed King, but in due time actually made King over all Israel.

Whereas this worthy man, by *fifth obstat* and *severa precepta*: Herby we may be directed to see the true cause, why after so long preaching of the Word, and often receiving of the Sacraments, new hope to little profit especially, considering that God hath made a premis-

John 3, 7.

Exo. 20, 7.

1 Cor. 6, 7.

Mark 7, 12.

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Codice, B. A. 1.
S. C. 1. 1. 1.

of grace and salvation, by means of his Word and Sacraments. Hence therefore we must learne that the word of God preached, and the Sacraments received, are unprofitable, nor because God alertert his will, having promised his blessing in th' meanes; for herein the will of God is unchangeable: but the cause is, the great meane of unbelieve, in whiche which heare and receive. They therefore profit not, because they receive them without faith. For howsover men say they have faith; yet the works of their lives, and their estate in same, after long hearing, shew plainly, they have none at all. Take a vessel that is clost stopped, and cast it into a river, or into the sea: yet it receives no water, because it hath no place of entrance: Even so, bring a man that waits faith, to the Word and Sacraments, wherein God hath promised the fulnesse of his grace; yet he receives none, because his heart is closed up through unbelief. This is it which makes the herte like a stopped vessel, which hath no entrance for Gods grace. Wherefore in the fear of God, must labour to have our hearts purged of this unbelief and lip-faith; and to be induced with true living faith; whereby we may profitably heare the Word, and receive the Sacraments, and so enjoy Godismost excellent promises in Christ. Men may lie, and be deceived; but God is truth it selfe, and cannot lie: and therefore as he hath made his promise of life to belevers, and to no other so will he alredily accomplish the same to them, and to no other. Wherefore if we love our foules, and desire life, let us get into our hearts the grace of faith. And thus much of the third effect of their fifth.

The fourth and fift effects, which I wil hanke together, are these: *Stopped the mouthes of Lions, Quenched the violence of the fire.* For the fourth: Whereas some of these portions are said to have stopped the mouth of Lions, it is to be understood of Daniel; as appears in the sixth Chapter of that Booke. For Daniel (through the malice of otherthat incensed the Kings wrath against him) was cast into the den of hunger-bit Lions. But Daniel even then believed in the Lord, and put all his trust in God; and for this cause, *The Lord by his Angel stopped the mouthes of the Lions* (and (as it were) cal'd up their paws, that they could not hurt him).

The fift effect, *Quenching of the violence of the fire*, must be understood of Shadrach, Meshach, and Abdrach, the companions of Daniel: which three (as we may read, Dan. 3.) refused to worship the golden Image, which Nebuchadnezzar had set up. For which cause, they were cast into the burning Oven: but they put their trust in God, and clav'e fast unto him in confidence, even to the hazard of their lives.

Who spurne the Lord by his omnipotent power, do most iniustly persecute them, hindraying the issue of the fire, contrary to the commandment, that he had no power over their

bodies; nay, it did not burne the herte of their heads, nor caue their garments to smell. And therefore they are said, *to have quenched the violence of it*, because it had no power over them, though it burned most fiercely; but was to them, as though it had beene quite put out and quenched.

Now, joine these two effects together, and they afford us good instructions: First, here we learne how to behave our selves in time of danger, and at the point of death. Even as these four men did, so must wee from the bottome of our hearts forsake our selves, and putt all our trust in Christ. This did Daniel, when hee was in the Lions den: and this did the 3 Children, in the hot fyre furnace. And this hath bene always the ancient practise of Gods children in all ages: At the very point of death, and in the extremity of all danger, they rested themselves wholly upon the mercifull promises of the true God. The time will come upon us all, wherein wee shall bee called to the practice of this dutie: for wee must all pastiere the door of death, and once lie in the pangsthercöl. Now, what shall wee doe when we lie halfe dead, gasping and panting for breath, able to speake to no man, nor to heare any speaking unto us; where all comfort of the world failes us? Surely, we must then, at that very instant, labour to leave ourselues and this world, and yeild up our selves by faith into the hands of God, and cleave fast into Christs passion, from the bottome of our hearts, and hee will surely deliver us from the danger; stoping the mouth of Satan that roaring Lion, and quenching the fire of hell, that it shall not touch us.

But some will say, if this be all we must doe, then all is well: for sith I can finde doe when time serues, and therefore I will take no care till then? Answer. Beware of spirituall guile: for it will bee found a most hard matter, for a man to relye and call himselfe wholly upon Christ, in the hour and pang of death. For then above all times, is the devill busie against us: then will the conscience stirre, if ever; and the body being tormented, the soule must needs be wonderfull heavy. This wee may fee by the state of our Savious Chrit, in his agony and passion; and therefore wee must not recke lightly of this duty.

Quest. But if it bee so hard a thing, how could Daniel and the three children doe it? Ans. They were prepared for it: for they rested upon God in the time of peace: and so were enabled to relies upon him in time of peril, Evento, if wee would believe in God when wee die, and then shew forth our faith, we must while wee live putt our trust in him, and shew it by obedience: for rare it is to finde a man that lives in unbelieve, to shew forth faith at his end. And therefore while wee have health, strength, and peace, we must labour to believe, and then shall we finde the comfort of it in time of peril, and of death.

Secondly,

Epist. ad
Hebreos.

eleventh Chap. to the Hebrewes.

Secondly, from these two effects of faith, wee observe further, that Gods divine providence doth firmly rule and govern the whole world. Ordinarily God governes the world by iuste ordarie causes, letting one creature over another, and ordaining one to do this thing, and another that, and accordingly they worke: but we must not think that God is bound to any of these means, but is most free to use them, or not to use them. Ordinarily hee executeth this or that punishment by this or that creature, and so by means conveys his blessings: but yet he can work without them, as here we see. For, he prefers his creatures against the ordinary meane; as Daniel from the Lions, whose nature is to devoure; and against the nature of fire, hee saved the three children in the fire. So that God worketh by means, but yet freely; because he can work at his pleasure, either without or against meane; and his powerfull hand, having against meane, shewes his ruling and disposing providence over all things.

Thirdly, by these effects of their faith wee learn, that Gods goodness and mercy towards believers, is farre greater, and more unspeakable than ever hee promised, or they could expect. This point is carefully to be considered of us all; for it is of singular and extraordinary use, especially in time of perill and troule: and yet wee see it is the plaine truth of God; and therefore Paul gives thanks and praise unto God, *Who is able to doe for us exceeding abundantly above all that we ask or think.* Daniel put his trust in the Lord, when he was in the Lions den: and what doth he obtaine for his labour? the Lord never promised to stop the Lions mouthes, neither did Daniel ever presume upon that deliverance; and yet the Lord saved him. And so to the three children though they made no account of their lives, because God had not promised to keep them from burning, yet they come out in safety. For, God in mercy to quenched the heat of the fire unto them, that though it burne to death those that cast them in; yet did it not so much as burne their garments, or the hair of their heads, to caue the same to smell. And the like is his goodness towards all his servants. David saith, *The Lord prevented him with liberal blessings*; that is, when Daniel never asked such blessings at Gods hands, even then did the Lord bestow his liberal blessings upon him: as namely this, when David was following his Fathers sheep, and walking in his calling, hee never dreamed of any kingdom: yet then the Lord tooke him to be King over his people Israel. So the Israelites having beene 70 years in captivity, never thought of returne; and yet then were they delivered: and their deliverance was to strange and miraculous, that they *saw not the land that dreame.* Psal. 1:5. When Peter was cast into prison by Herod, and committed to four quaternions of Souldiers to be

kept, the Angel of the Lord came and awoke him as hee slept, and led him out of prison, past the watches, and throw the iron gate, and then left him. Now, this deliverance was so strange unto him, that he knew not whether it was true, but thought he had seene a vision. From hence it is that God hath made this gracious promise unto his Church, *To suffer before they eate, and to have white they speake.* 1Cor. 6: 24. So endlesse is his mercie, and his goodness so unspeakable towards his servants, that if they cleave unto him unfainely, they shall finde his bountie farre surpassing all that they could aske or thinke.

The consideration hereof serveth to stirre up every one of us in our places, to cleve unwisely unto the true God, with all our heart, by faith, in due reverence and obedience. If a servant were to chuse his Master, and among an hundred shoulde heare of one, that besides his wages, would give unto his servants, gifts which they would not thinke of; this servant would for sake all the rest to come unto this one. Behold, the Lord our God is the bountifull master: who doth not only keepe covenant with his servants, in a full accomplishment of his promises; but is exceeding gracious, preventing them with liberal blessings, above all that they can wish for themselves: wherefore let us forsake all our bad Masters, the world, the flesh, and the devil, in the service of same: and let figure our selves with full purpose of heart, to serve this our good God, to the end of our dayes. There is no man living, that can have such true joy in heart, as Gods servants have; for God shewes more kindness unto them, than they can aske or thinke of. And take this for truth also; there bee none that thus give themselves to serve God faithfully with all their hearts, but before they die they shall finde this to be true, that God is a most mercifull God, and his goodness endlesse towards them above their deserts.

Secondly, the endlesse mercie of God most move us all to repente of our sins, and to trist in him for the pardoun of them, be they never so many or heinous: for they can never reach to the multitude of his mercies. Though they be in number like the sand of the sea, they may not disray us from comming unto him: but considering that his goodness is endlesse, and his mercie is over all his works, we must come unto him for the pardon of our finnes. For God is merciful to perfoure his promise; yes, and beyond his promise, so farre more than we can think of. Many may read about this mercie of God by Preliminary treason to get on in time: but such decease thereof is, *For to be will not be mercifull unless ...* Rom. 9:20. It is the penitent person that hath impenitent.

The fift effect of this fift kindest word, *Escaped the edge of the sword.* The words written originally, are thus: *Ego pro te et pro filio te scimus* (the sword which is the Hebrews, Chap. 11. v. 37. Testi-

Testament, and here followed by the Pemian of this Epistle : and before, where he calleth the Word of God *a two mouthed sword*, Heb. 4.12, hereby meaning (as it is translated) *two edged swords*. This effect must be understood of two worthy Prophets, *Elias* and *Elizeras*: For *Elias*, we may reade, that when he had fligne Hails Prieft, (1 King. 19.1.) *Elzaber*, the Queen threatened to kill him : which hee hearing, fled into the wildernes, and thence was led to Mount Horib; & there escaped by means of his faith. And for *Elizeras*, we may reade, that when he dislofled the King of Syria his counsell to the King of Israel, (2 King. 6.) hee was compassed about in Dukon, the city where he lay, with a huge host of *Abyrines*; but praying to the Lord, the Lord smote the host with blindeit, and so the Prophet led them in lafie to *Samarra*. So then, the meaning of this effect is, that when these servants of God were in ditresse and danger of death, they denied themselves, and their owne helpe, and by faith relied upon God unfainedly, from the bottome of their hearts; and so found deliverance with God, from the perill of death.

Firle, here we learn, that God provides for the safety and deliverance of his servants, in the extremitie of peril and danger, when both might and multitude are against them. This point we have touchid in divers examples before, and therefore doe here only name it.

Secondly, in that these men in the extremity of danger beleeved, and so escaped the edge of the sword; we learn, that when we are in greatest danger, so as we see no way to escape; even then we must put our trust in the true God, and he will save us. This wee must do, not only for the safety of our bodye; but more especially, for the salvation of our soule. Put the case a man were in despite of his saluation, and that he feeleth *legions of deviles* compassing him about; to take him away: what must this man doe in this case? *Asurum* Looke what *Elias* and *Elizeras* did, the same thing must hee doe; he must not be dead in desperation, yeelding thereto: but at the very same time, when such terrors oppresse him, he must by faith lifte up his heart to God, and put his trust and confidence in him through Christ. And if hee can this doe, hee may ariue himselfe, that he shall certainly escape these fearfull terrors of conscience, and the torments of hell: as *Elias* and *Elizeras* did the edge of the sword: for let a man put his whole trust in God, & whatsoever his troublous bres God will deliver him.

Great are the troubles of the righteous, but the Lord delivers him out of them all. Psa. 34.19. Indeed we must not limit God, for time, or manner of deliverance; but wan on God by faith, accounting his grace sufficient, till deliverance come. And thus much of the first effect.

The seventh effect of their faith is this: *Of us who were in dilection*. Or thus: *Of us who were in health*. This must bee under-

A stood of *Hezekias*, a worthy King of Iuda, who (as wee may reade, 2 Kings 20.) being sore sickle even unto death, was restored to health, and obtained of God the lengthening of his daies, for the space of fifteen years. Which wonderful recovery he obtained by meanes of his faith, which he shewed in time of his sicknesse, by a prayer he made unto God; the substance whereof rood in these two things: First, being very sickle, hee prayed for the pardon of his sinnes. This appeareth by his thanksgiving upon his recovery, Isa 38.17, where he confesseth, that *God had cast all his sinnes behind his backe*. Now, looke for what hee gavethanks, that (no doubt) hee had before begged of God in prayer. Secondly, he made request unto God for prolonging of his dayes, for some reasons which did concerne him selfe; and this hee also prayed for in faith. Now, the reasons moving him to pray for longer life, were these: First, he had then no issue to succeed him in his Kingdome; and therefore hee prayed for life, to begge a childe, which might sit upon his throne after him. And the ground of this prayer was this: God had made a particular promise unto *David* and *Solomon*, 1 King. 8.25. That *they should not蔓isce over them to sit upon the Throne of Israel*; so that *their children shoulde lead to their way, to make before the Lord*, as *David* did. Now King *Hezekias*, knowing this promise, had regard hereunto: and building him selfe hereon, his confidence bearing him witness, that he had walked before the Lord uprightly, he prayes for issue to succeed him: and for that cause, he desires strength of bodie, and length of dayes. This appeareth notably by his Prayer, 2 King. 20. Lord, (thistle) I beseeche thee now remembere how I have walked before thee in truth, and with a perfect heart. The summe of his prayris is this: All the Kings succeding *David* and *Solomon*, which walke in Gods Commandementes, sholl have issue to sit on their thrones after them. Now, from hence hee prayes thus: O Lord, I beseeche thee before thee in truth and sinceritye of heart: and whereas the conclusion followes, grant me issue to sit on thy thron after me; and therefore life, and health to accomplish the same.

Secondly, hee prayed that he might live to gloriifie God, in that weighty calling, wherein God had placed him over his people. This appeareth likewise, by his thanksgiving unto the Lord, upon his recoverie, where hee saith, Isa. 38.20. The Lord was ready to save me: therefore wee will sing thy song alike dayes of our life in the house of thy Lord. Thus by his worthy prayter, hee shewed forth his faith notably: by vertue whereof, being sick unto death, hee obtained of the Lord, the prolonging of his daies, for the space of fifteen years. And so we see, to whom this seventh effect of faith is to be referred.

Here wee are taught a speciall duty, for the recovery of our health, in the time of sicknesse:

A to wit, before we use the ordinary meanes of Physycke, we must (according to this example) first put our faith in practice, by humbling our selves for our sinnes past, confessing them truly unto God, and praying for pardon from a resolute purpose of heart to lead a new life: and also by increasing health of God, and his good blessing upon the meanes which we shall use for our recoverie. Thus have other of Gods servants done, beside *Hezekias*. When *David* was grievelyle sickle, the principall thing hee did, was this practice of faith; in humbling his ioule before God for his sinnes, and increasing earnestly the pation of them, as wee may see, Psalm 6. and 8. This is the principall thing, which in those Psalms is propounded of *David*. And by the Apostle couldest, 5. 14. 15. *Is any man sick among you? let him call for the Elders of the Church: and what must they doe? surely, first pray for him; and then (as the custome was in those dayes) *anoint him with oyle in the name of the Lord*. And the prayer of faith shall easie the sickle, and the Lord shall quicklye bring up againe: and if hee have committed any sin, it shall be forgiven him. And here we must be admonished, to beware of the bad practices of the world in this case: the most men in their sicknesse, first seeke to the Physitians; and if that fayle them, theye find for the Minister. This was King *Ahasuas* practice, for which he is branded to all posterite, that being *diseased in his feet*, he sought unto Physitians, and not unto the Lord, a Chron. 16. 22. though otherwise hee had good things in him, 1 King. 15. 14. And many doe farre worse, who seeke to Witches and Inchanters, when they or theirs are in ditresse; but this is to forfale God, and to seeke helpe of the Devil, like to King *Ahasuas*, who sent to *Baalzebul* the god of *Elzaber*, to know of his recoverie, when hee was sicke upon a fall. 2. King. 1. 2. This shoulde be farre from all Gods children, for as *Ahasuas* sicknesse became deadly, through his sending to *Baalzebul*; so undoubtely many diuels become incurable, by the bad and preposterous dealing of the Patient, who either uelsh unauillane meanes, or lawfull meanes disorderly, or truchly therein. Wherefore in this case must remember our dutie in the practice of faith, as *Hezekias* did.*

D The eighth fruit of faith is this; *Wised valiant in battell*. This effect may well bee understood of all the *Judges* before named, and of all the good Kings in Iuda & Israel. But yet there be two certaintie, to whom we may more peculiarly relate it: to wit, *Samson* and *David*. For *Samson*, he by meanes of faith, came to be so mighty, Judg. 13. 13, that with the *sau-sons of anage*, hee afeared *Philistines*. And for *David*, hekevle was to encouraged by faith, that with the *flame flung*, wherewith hee beat his fathers sheep (which was but a flender weapon for warre) hee encounetered with *Goliath* that huge *Philistine*, and hittid him with a stone in

forehead, and fwee. Both these facts were the fruits of their faith, which made them bold to encounter with these mightie enimies,

In this effect of their faith, ffit, we may observe, that true fortitude and manhood, right valour and courage, comes from true faith. It must bee granted, that many heathen men had great strength and courage, but indeed it was a shadow of true valour; for right valour comes from a believing heart. And therefore it is said, that the Judges and Princes of Israel, *waxed strong in battell by ffit*.

Secondly, doth true faith make men valiant in battell? Then shoulde the preaching of the word be set up and maintained, as well in the Campes, and Garrisons, and among Souldiers on the fies; as in Cities and Townes of peace. For the preaching of the word is the meanes of this faith, which gives valour in battell, to them that fight in good cause.

Hence was, that the Lord injoyed by *Moses*, that when the people of Israel went out to battell, the *Trumpet* should be fortes, and encourage the people, that *their hearts might not faint*, nor dread their enemies; *but confide of the powerfull presencye of Our great God*.

B The Papists object this (by way of reapproach) aginst *Zwingius*, who was one of the reformers of the *Coldell*: That hee died in the field among Souldiers: but this is no reapproach, but rather a matter of great commendation unto him: in that, for the increase of faith and knowledge, in them that were weake Christians about him, he was conuerted hazard his owne life. And thus much of the eighth effect.

C The ninth effect of faith, for which these worthy men are commended, is this; *They returned to fight the Armies of the Aliances*. This may be understand of the most of the *Judges*, and of the good Kings of Iuda and Israel. But I will make choice, especially of two, *Gezon*, and *Iehosaphat*: for *Gezon*, one of the *Judges*, with three hundred *Souldiers* Judge 6. 16, the georne unweaponed, only with *long pikes in their hands*, put to flight a mighty huge Army of the *Aliances*. And *Iehosaphat*, a godly King, being assualted with a myghty and great Army of the *Mosabites*, *Ammonites*, and men of *Moabit* Steir, knew that by force of armes he could not withstand them: and therfore by faith makes a wortly prayter unto the Lord, and the Lord heard him, and set his enemies one against another, and so did he put them to flight, which hee could never have done by any strenght of his owne.

D Here wee may learne how Kingdomes and people may become able toput to flight their enemies. The best way is, to put in practice their faith in God; by humbling themselves truly for their sinnes past, with sincerenesse confessing them unto God, praying without earnestly for the pardon, and reward for Gods ayd, affitance, and power against their

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enemies. The power of this meane is evident in Scripture; and therefore when *Elijah* was taunting *Elisha*, *his Father*, *my Father*, *she the Queen of Ijacob*, and *the former thereof*; *a King*, &c. giving him this notable commandement, that he was as good as Israel, by meanes of all their chariots and horsemen. *Ques.* How could that possibly be true? *Answ.* If we rede the Stoney, wee shal finde it to bee sooth true, that by his prayars which he made in faith, he did as much or more than all the strength of the land could doe. And so it shall be with all Christian Kings and people; if they can shew forth their faith, by prayer unto God, they shall doe wonderfull marcheby, in subduing their enemies.

To apply this to our selves: Wee have had many and dangerous afflictions from popish enemies, both domecticall and forren, who have of long time, and no doubt still, doe purpose our overthrow. Now, how shal we beare to withstand their might, and to escape their nimble? True it is, Christians poeple, and warlike prouision must be made: yet our day and time must not be the reasoun; but we must stirre up our faith, both Magistrates and Subjects, Prince and Peopple, and full of all humble our selves for our sinnes, and shew forth our repenteance, by new obseruacion to come; and then pray for a blessing upon the outward meanes which shall be used. This is the right practice of faith, in the case of danger by our enemies; which we shall finde, if we exercise it unfaidly. To bee a first meane of fauour and victorie against our enimies, thanall worldly munition and poeple. For hereby we shall have the Lord for our protection, & his blessing upon the outward meanes, giving strength and good successe thereto; when as, omitting this dutie, the Lord will not be with us, and then we shall finde that valie is the strength or wir of man. Let us therefore berey our selves wilfully into our enimies hand; but by this practice of faith, enable our selves aginst all our enimies wherewer otherwise we may justly feare to be delivered into their hands, for a prey unto their teeth. And therefore if we lovour owne feste, and the welfare of our Land, let us practise this dutie: For the prayer of faith worketh much with God's fforvoun; and therefore the Lord fauth to *Moses*, when he fell downe before him, to turne backe the wrath that was broken upon the people. *Let me alone*: as though *Moses* had held, or bound the Lord's hand by his prayar, that he could not finite his people. And can much for the rith fruit of faith.

The faith of the widow,
and the Shunamite.

VERSE 35. The women received their dead raised to life,

 His is the truth and last fruite of their faith, which must bee underflood of these two women especially; the widow of Zarephath, and the Shunamite.

 The widow of Zarephath, giving entertainment to *Elijah* in the great famine, had this blessing vouchsafed unto her for her faith, that her dead sonne was restored to life by the Prophet. And the Shunamite that provided lodging for the Prophet *Elijah*, had her only sonne referred to life from death by the Prophet through faith. Now here we must observe, that these two women did not onely believe in the true God; but more particularly, that God would use their servants, as meanes to restore to life their two children that were dead: as appears by this, that both of them made meanes to the Prophet, for the reviving of their children; which they did by faith.

But some will say, This last effect of faith, may seeme to cross the Scripture elsewhere which saith, that *Christ is the first fruits of those that sleep*. How then could these that were before Christ's incarnation, be restored from death to life? *Answ.* Saint Paul's meaning is this, that Christ is the first of all those that rise from death to life, to die no more, but to live for ever. So indeed Christ is the first fruits of them that sleep: for he roote to live for ever. As for these two, and some other, mentioned both in the old Testament and in the new, that were raised from death to life, they rose not from the sleepe of death, to live for ever, but to die againe.

In this tenth fruite of faith, all Parents may leagthen their dutie towards their children, in the case of sickness, or suchlike. They must follow the example of these two godly women, and labour especially to shew forth their faith in such duties as God requireth in such a case: to wit, they must humble themselves for their owne sins, and for the sins of their children and family; praying earnestly to God for the pardon of them; for God may visit the iniquities of the Parents upon the children in bodily judgementes; and intrusting the Lord to restore them to health and libertie; and withal, they must use the ordinary lawfull meanes of recoveringe in physick and such like, praying to God for a blessing thereto.

This is their dutie: but (alas!) the manner and practice of many Parents, is farre otherwise: for where as they shold fust look unto the Lord, and come to his Prophet they either come firt to the ordinary meane of Physick; or being worse adioyned, seeke柳ches of yowles and blessed by their drunes and doones.

Sixtene Chap. to the Hebrewes.

eleventh Chap. to the Hebrewes.

ries forsaking God; and running to the Devil. Indeed, the use of lawfull meanes is not to bee discommended simply; but this preposterous course is blame-worthy, and deprives many of Gods blessing in the meanes. That they seeke helpe of Physick, before they have fought to the Lord in this holy practice of faith.

Ques. But how can the Parents faith benefit the childe? *Answ.* It cannot procure unto it eternall life: for every one must be fayed by his owne faith in Christ. And yet the childe receives many a good blessing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the covenant of grace in the seales thereof; besides the frution of many temporall blessings, as life it selfe in this place.

The consideration hereof, must move all Parents, above all things to labour for true faith: for by the practice hereof, they shal bee able to bring the greatest blessing upon themselves and their children, and upon the lawfull meanes which they shall use for their good. Say the Lord shall lay his hand upon children and seruants in a family, what must parents and masters doe? Surely, the best way for helpe is the practice of faith, in true humilation for sinne, and prayer to God for mercie, and for a blessing upon the meanes which they shall use. In all societys this is true, that by the faith of the governors, many curses are removed, and many blessings procured. God sends his judgements among us daily, and we know not when other moe shall befall us: but for remoual and preventing of them, wee must give our selves to true humilation and prayer; and so shal we finde the Lords mercie towards us, as these two women did.

And thus much of this tenth fruit of faith, and of them all severally.

Now from them all jointly together, observe this speciall point; *That faith is such a grace of God, as doth bring downe from heaven upon every believer, all Gods blessings that are needfull for him*. Whise he that deſires not to bee made partaker of Gods blessings needfull for him, both in foule and bode? Well; the only way and meanes hereunto, is to get a true and lively faith, and to put the same in practice, in all such dutie as God shall require at our hands. The worthy men before named, obtained all the former most wonderfull blessings, by meanes of their faith: *By it they escaped the edge of the sword, they quenched the violence of the fire, and were delivered in battell*, &c. as we have heard.

Now if faith bee such a notable grace of God, then above all things in this world, let us labour for it. Wee muste concur our selves with lip-faith, and so presume upon Godsmercies; but we must labour for a true and a lively faith in Christ, which may purifie our hearts, and bring forth fruit in our lives. Here are strong motives to perwade us hereunto: for what doe we desire? riches, honour, or favour,

and grace in the world? would we have health, and strenght? may the favour of God, which is all in all? then looke to get true faith: for in the practice thereof, thou shalt obtaine of God, all needfull blessings, both temporall and spiritual. Many toyse themselves exceedingly, by worldly meanes to get temporall blessings, as health, wealth, honour, &c. and yet never attaine thereto, because they lecke them not by faith. I confesse, naturall men gaine many good things: but to them they are no blessings; because they want faith, both in getting and keepeing of them: for they lay all religion aside, and toyse themselves wholly in worldly means. This course the childe of God must beware of. Say that a Prince bids one of his seruants go to his Treasurie, and there inrich himselfe with Jewels, with gold and silver, and with whatsoeuer he lacketh: what will this man do? Surely, first he will call for the keyes, whereby he may unlocke the doores and chestes; forsooth he can get nothing. Behold, in the Ministerie of his Word, God shewes us his full Treasurie, wherein we may inrich our selves, with all his blessings: Now, wee must not with the foole runne without the key, but labour first for true faith; which is the key, whereby Gods heavenly treasures are opened unto us: and we must beare that we have a sound key: that is, a true and found faith, which may strongly curne about the locks of Gods Treasurie. For this is most certaine, he that doth unfainedly beleve, shall never want any thing, either in bode or soule, that is good for him to have. Every one will say, he beleeveth; but the truth is, that true faith is rare: for mens hearts are not purifid, nor their lives changed; but they remaine as sinfull as ever they were, which cause Gods judgements to be so rife among us. Wherefore as we define our owne good, both in foule and bode; so let us labour for true faith, and shew forth the power of it in our lives. And thus much of these Judges and Prophets, and of the fruits of their faith.



Believers under the Macchabees.

V. R. 5. 35.

Others also were racked, and would not bee delivred, that they might receive a better resurrection.

In these words, the author of this Epistle proceeds to the fourth order of Examples of faith, contained in this Chapter; wherein (as in the former largely handled) he proceeds briefly, heaping up in few words, many worthy examples of faith, concealing the names of the parties, and only setting downe those things for which their faith is commended unto us. And this fourth and last order of examples, comprehendeth such believers as lived under the regimenes of the *Maccabees*, and afterward to the coming of Christ. For of believers in former times, it can neuer be understood, because there is a manifest distinction put betweene these believers, and the former Judges, Kings, and Prophets; in these words, *Others also*: whereby it is plaine, that here are propounded examples of believers different from those which were mentioned before. And it is also plaine, that these believers lived before the coming of Christ. For howsover the Christians in the Primitive Church, were racked, scourged, and tormented after this sort; yet of them this place cannot be understood, because they enjoyed the *promise* of the *Apostles*: but these here mentioned, enjoyed *no such promise in their dayes*, but waited for it by faith, and therined, ver. 39. And indeed, in the time of the *Maccabees*, the Church of the Jewes was wonderfully persecuted by *Antiochus*, about two hundred years before Christ, as we may see, 2 Macci. 4. and 6. Chapters.

Q. Whoe had the Author of this Epistle this large narration of these strange persecutions, seeing they are not registered in the books of the old Testament?

A. We may judge, that he gathered it out of the Stories and Records of men which (howsoever they be not now extant, yet in his dayes in the Primitive Church, were extant), knowne, and approved. Neither must this seeme strange unto us: for the spirit of God, in the old Testament speaking of men, hath often times reference and relation thereto to humane writings; as this phrase, (*Thereof of the acts of such and such, are not written in the books of the Chronicles of the Kings of Israel and Judah*) to often used in the books of Kings and Chronicles, doth evidently declare.

Now those books of the *Chronicles* were not parcels of holy Scripture, but civil, or Ecclesiastical Stories, like to our books of *Martyrs* and *Chronicles*. 2 Tim. 3. 8-S. Paul saith, *Lives and Improbred Myses*. Now, in the booke of Exodus, we shall not finde the Sorcerers that withstood Moses once named. And *Sainte* maketh mention of a *prophet of Israel*, ver. 14, which in all the old Testament is not recorded: and it is like that Moses was the first prophet of holy Scripture. Whence then has sainte Apollonius these things? *Ans.* No doubt the holy Ghost might revele such things unto him, though they had beene unknowne in those times: but it is more proba-

bly, that the Apostles had them out of some Jewish writers, or records then extant, and approved among the Jewes. So Paul preaching to the Athenians, allegeth the saying of *Aristote* an Athenian Poet: *Iomne arachis genitrix*. And to the Corinthians, he propoundeth a sentence of *Alexander*: *Evil words corrupt good manners*; 1 Cor. 15. And to *Titus*, he allegeth *Epinemides*, a Cretian Poet: *The Cretians are alwaies liars, evill beasts, flor bellies*; Tit. 1. 12.

Now whereas the spirit of God taketh these sentences out of the writings of men, we may learne, that to reade the writings of men is not unlawfull, but a thing of good use to the servants of God. But whereas some would hence prove, that their authority may bee alleged ordinarily at every mans pleasure in the publicke ministerie, it hath no ground in these places. For first, the Apostles were so guided by the holy Ghost in their publike Ministerie, that they could not err; but no Ministers at this day have such a privilege. Secondly, the Apostles alleging or recording the sayings of men in their Sermons or writings, did thereby sanctifie them, and make them to become a part of holy Scripture. This no ordinary Ministerian can doe; but let him allege a humane testimonie tenne thousand times, yet still it remaineth humane, and is not Gods Word. Thirdly, they that would warrant their practices, in alleging humane testimonies in their sermons by the Apostles, ought to follow the Apostles in their manner of allegations. Now the Apostles were so sparing herein, that in many books we shall not finde one: for there are only three in all the new Testament. Again, the Apostles did it without any ostentation: for the names of the Authors are concealed whence they tooke their testimonies.

And lastly, the Apostles did it upon weightie cause and just occasion: to wit, when they were perfwaded in conscience, that those testimonies would convince the consciences of their hearers in those things for which they alleged them. Now how farre many differ from the Apostles in their allegations, let the world judge.

Y^e before wee come to speake of these examples of faith in particular, there are sundrie generall points to bee handled. In the three former verdes, the spirit of God hath set downe the prosperous success of believers through faith: but here he comes to acquaint us with a different estate of other believers under grievous persecutions and torments, even to molt cruel and bitter kinds of death.

From this which the Apostle here obserueth, we may take a view of the state of Gods Church and people here in this world. For God vouchsaith peace, and prosperous success to some, as a just reward of faith and obediency, but others must want the comfort of

outward peace and welfare, and undergo most grievous trials and persecutions. Looke as there is a continual interchange betwixen day and night, and the one doth constantly follow the other, so as it isone, while day, and another while night: so is it with the Church of God, and with true believers in this world: sometime they have peace and prosperity; and this continuall not alway: but another while they are in trouble, misery, and persecution.

To make this point more plaine, because it is of some importance; wee may behold the truth of it, in the Church of God from the beginning. *Adams* family was Gods Church, and therein was first notable peace: but when God accepted *Abels* sacrifice, and refuted *Cains*, then persecution began, and *Cain* slew his brother *Abel*. *Abel* is called the Father of the faithful, and his family in those dayes was the true Church of God; wherein we may notably feele this changeable estate; for God cast him out of Charran, to dwelle in the land of Canaan, Exod. 12. 10. But within a while, the famine was so great in the Land, that he was faine to goe downe into Egypt to sojourne there. And there the Lord blessed him exceedingly, and enriched him so greatly, that he became a mighty Prince, abled to encounter with the Kings of tholenations in battell, after his returne to Canaan, Exod. 14.

The Israelties, Gods chosen people, were 400 years in bondage in Egypt; but at the appointed time God gave them a glorious deliverance: and yetthey were tried in the wilderness 40 years; after which time they were planted safely in the fruitful Land of Canaan, a Land that flowed with milke and honny. And there alio, the Church of God was in this case: sometime in prosperity, and otherwhiles in aduersity, when it was ruled by Judges (as in that booke appears) for ten, twenty, thirty, or forty years together, the Israelties for their sinnes, were in subjection and bondage to the nations round about them: the *Moabites*, the *Phiblites*, the *Ammonites*, &c. Yet then, when they cried to God, he sent them fome mighty Judge to deliver them, for so longe time againe.

This was the interchangeable estate of the Church, all the time of the *Judges*. And afterward, when it was governed by Kings, it was in the same case: for one whil God gaue them good Kings, who would advance religion, and maistaine and cherishe the Priests and Prophets of God; and for their tyme the Church prospered. But otherwhiles, for their sinnes, God would send them wicked Princes which persecuted the Prophets, and the godly in the land. This is plaine in the booke of the Kings and Chronicles. After the reign of good king *Jesse* came the captivity into Babylon, and 70 years expired, the Lord by *K. Ezra* returned them againe. After their returne they were one while in peace, and another while in distresse: as we may see in the booke of *Ezra* and *Neh*.

A henisch: but above all other, that perfectione in *Ancoochi Ephesus*, was the most notorious, which was foretold by *Daniel* in his prophecy, Dan. 11. 36, and is recorded in the booke of the *Maccabees*.

To come to the time of the Gospel: The Primitive Church, after the ascension of Christ, in the first 300. years, suffered ten most bloudy and grievous persecutions: betwix each of which, the had somme times of peace, and (as it were) respit to breath in. And after the tenth persecution ended, the Lord raised up the good Emperour *Constantine*, who brought peace and welfare unto the Church. But looke after him, the heretic of *Arius*, raised up by the devil, brought as grievous persecutions on the Church, as ever the Pagans did: being a most blasphemous heretic, denying the eternall deity of Christ, and of the holy Ghost; and it prevailed in the Church for 80. years. Not long after the suppremacy of *Arius* did begin the idolatry and tyranny of *Antiochus* to prevale in the Church, for many hundred years. And now, about fourteene years agoe, the Lord in mercy raised up worthy persecutors, by whose meane he delivered his Church from that idolatry and blindness: yet so, as still the Church hath felt the bloudy hand of *Ant. Christ* in grievous persecutions. All whiche, the ses this to be most true: that the outward state of Gods Church is interchangeable, having one while peace, and another while grievous perfection.

To apply this to ourselues: God hath planted his Church among us in this land, and for many yeares together, hath blessed us with prosperity and peace: which in great meety are lawfully givens, as areward of the faith of his servants which are amoung us: and during this time, wee have had great freedom and liberty in Gods holy ministracion, for the Word, Prayer, and Sacraments. But we must know, that the state of Gods Church, for peace and trouble, is interchangeable, as day and night, for light and darknesse. Wherefore wee must be advertised to looke unto oure selves: for our estate in peace may not last always; the golden dayes will have an end, and troubles and afflictions will undoubtedly come. Indeed God only knoweth, what kind of afflictions shall befall, and the particular time thereof: but that they shall come in the time appoynted of God, wee may resolve our selues by the reasons following:

First, the tenour of the Law is this; that *the curse doth follow the transgressors*: that when any man, or family, or people, live in the breach of Gods commandementes, they must looke for Gods judgements to be pronounced upon them. Now we may too truly affirme that this our nation and people abode with grievous sinne in all ethres. For in the civil estate, (to omit the manifold practicess of oppressing) where is justice without bribery? or bargai-

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of the Church.*

ning, without fraud and deceit? And in the mystery (beside many abusis) where is that care which ought to be for the building of Gods Church? And for the body of our people (beside gross ignorance, and superstition) what fearefull blasphemie, whoredome, swearing, and Sabbath-breaking, doth every where abound? beside fearefull Atheisme, which is a mother of abominations: whether we respect naturall Atheisme, whereby many deny God by their works; or learned Atheisme in forme, whodispute against the truth of God, revealed in his Word, Atheism, and many other times among us, cry loud for Gods judgements upon us; even for that fearefull judgement, the removall of Gods kingdome in the Gospell of peace.

Secondly, consider what manner of persons or place, and noote, both in Church and Commonwealth, God takes from us by death, even in their best time: are they not such as excelled among us, for great wilisme and learning, and for true piety and good confidence? now howsoever this may seeme but a smalling in the eyes of many; yet undoubtedly, it is a forerunner of Gods judgements: for *the righteous perish, and no man considereth it in his heart; and merciful men are taken away, and no man understandeth that the righteous is taken away from the evill to come,* Isa. 57.1.

Thirdly, God hath set his fearefull judgements among us, and about us, warre and sword in our neigbour nations; which alio hath beene oft shakenn at us: also famine and pestilence thorough out ourne land, by intercoupe and long continuance, Levit. 26. Now this is the truth of God, that *when God sends his judgments upon a people, if they do not repent, one judgement is but the forerunner of another more grievous and terrible than the former.* But little or no repentence appeates among us; nay rather, we fall away more and more, and so stand still in danger of more fearefull judgements.

Lastly, it is usuall with God thus to deale with his owne servants: as he doth sometime reward their faith and obedience with peace; so eatherwhiles he will try their faith by affliction. Thus he dealeth with his servant Job, though there were none for pity like him in histrie, thorough all the world. Now God hath his servants among us, for the triall of whole faith we may peradise ourselves sometribulation shal come upon us: *For all that will live godly in Christ Jesus, shall suffer tribulation;* 2 Tim. 3.12.

This being so, that our peace shal be turned into trouble, (as by the former reasons, which directly fatten themselves upon our Church and State, may evidently appear) let us then here leane our duty.

Fifth, we must cast with our selves, what may be the worst that can fell us, when triall and perfecution shall come. This is the counsell of our Saviour Christ to those that would follow him constantly as good Disciples: they must, as

good builders, consider of the cost, before they lay the foundation; and like *good warriors,* consider of their strength, before they goe out into the field, lest they leave off, and turne backe, like fooles and cowards, Luk. 14. 28, &c. We by Gods mercedoe now professe the true religion of Christ, with hope to be saved thereby: therefore wee must cast with our selves, what our religion may cost us, and see before-hand, what is the worst thing that may befall us, for our profession of Christ and his Gottself. If we haue not done this in the begining of our profession, we must now doe it: for better late than never: left going on securly, without this accountmaking, wee shamefully forsake Christ when triall comes.

In somertimes, the constant profession of Christ, hath cost men losse of friends, losse of goods, and liberty; yea, the losse of their hearts bloud: and the same calfe may befall us. Wherefore, we must cast with our selves, and see whether we be willing to suffer the losse of goods, and friends; yea, the losse of our lives, for the defence of Christs true religion.

Againe, as this estate of the Church must move us to make this account, for refoulion in suffering; so we must teach unto labour for those faving graces of Gods Spirit, which may enable us to stand fast in all temptations, troubles, and persecutions. We must not content our selves with blazzing lamps, as the five foolish virgins did: but get the vyle of grace into the vessels of our hearts. Knowledge in the Word is a commendable thing: but not sufficient to make us stand in the day of triall. We therefore must labour for true faving graces; especially for this, to have our hearts reved and grounded in the love of God, through faith: whereby wee are assured, that God is our father in Christ, and Jesus Christ our Redemeer, and the holy Ghost our comforter and sanctifier. This assurance of faith will stablish our hearts in all estates: come life, comedear, wee need not feare; for nothing shall be able to separate us from this love of God in Christ Jesus.

And thus much of the coherence of this verse with the former. Now to words.

Others also were racked, &c. Here the holy Ghost begins to propound the fruits of faith, for which this last ranke of believers are commended unto us. And they are not such famous exploiters as the former, but nine severall kinds of sufferings: unto all which, we must remember to apply this clause *by faith,* from the 33. verse: *as thus, Through faith, they endured racking, mocking, and so for all the rest.*

Out of these effects in general, wee may learne two things: First, a singular fruit of faith, for which it is here so highly commended in this last ranke of examples: to wit, that by the childe of God is enabled to bear whatsoever the Lord shall lay upon him. The torments wherewith mans body may be afflicted, are many

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many and terrible; and yet, be they never so many, nor so terrible, true faving faith will make the child of God to bear them all for the honour of Christ.

The effects of faith before set downe, were many and singular: but undoubtedly, this strength of patience, which it giveth under the greatest torments for Christs sake, is one of the principall.

This *Paul* doth notably testifie in his profession, (Rom. 8: 39.) *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Oh singular power of faith! which so finely unites the believener unto Christ, that no torment in the world, no not all the power of Satan and his angels, can separate them asunder.

Quic? How doth faith worke this indissoluble power in cleaving unto Christ? *A. s.* After this maner: It is the property of faith, to perswade the conscience of Gods love and favour in Christ; and upon this perswasion, the heart begins to love God againe. Now by this love doth faith worke, and make a man able to bear all torment that can bee inflicted for religiouse sake: for *Love suffereth all things,* 1 Cor. 13: 7; even that love wherewith one man loveth another: how much more then shall this love wherewith wee love God in Christ, make us to suffer any thing for his names sake? Hence it is that *love is laid to be strong in death: and the woes thereof are fire, coles, and a vehement flame:* yea, *much water cannot quench love, neither can the floods drown it;* that is, grievous persecutions and torments cannot extinguish the flame. Nay, such is the power of love to God when it is fervent, that it makes a man so zealous of Gods glory, that if there were no other way to gloriifie God, than by sufferings; the childe of God would rather yield himselfe to endure the torments of the damned, than suffer God to lose his glory. This we may see in Paul, Rom. 9: 2. *I would with my selfe (with he) to be separated from Christ for my brethren that are my kinmen, according to the flesh: that is, the Israelites; meaning for the advancement of Gods glory in their calling and salvation.* Such zeale we may see in Moses: for thinking that God should lose his glory, if the Israelites were destroyed, *hee prayed the Lord to pardon their sinnes.* But if thou will not, then (with he) *raise me out of the bookes which thou hast written.*

This being the fruit of faith, To make a man able and willing to suffer any thing for Christs sake; we must hereby be moved to labour for true faith: for tribulation may come; nay, some affliction will come on every childe of God more or lesse. Now without faith wee shall never be able to glorifie God under the crofie. *The Influst must live by faith in this estate,* Heb. 10: 3.

As here they endure racking, burning, hewing alander, &c. and all by faith.

Secondly, out of all these sufferings here endued by faith, note the mind and disposition of ungodly men towards Gods Church and people: they are most bitterly and bloodily bent against them: for here they put in execution upon Gods children, whatsoever cruelty the devil could suggest in their hearts. And this hath beene their disposition and behaviour, not only before Christs incarnation, but also ever since: as may appear by the manifold strange tortures, devised against Christians in the Primitive Church; and both then and since inflicted upon them. Behold it in the Church of Rome, especially in their late Inquisition: B whereby, beside thecull racking of the conscience by unjust inquieries, they put the Protestants to most cruel torments.

The consideration of this cruell disposition in the wicked, against the godly, is of speciall use. First, it proves unto us, that the religion which by Gods mercy we professe, contained in the bookees of the old and new Testamet, is no politike device of man, but the sacred ordinance of the everlasting God. For if it were the invention of man, it wold looke fitte him to invent, and accord with their nature, that generally it wold be loved and embrased, and not one of an hundred would mislike it. But we see it is generally detested: *This fist is every where spoken against,* Act. 28. 22. natural men reject it, and persecute it, and the professors of it unto the death. This they do, because the religion is contrary to their nature, as light is to darkness; and condemnes thosse wayes and courses which they best like of. This reason shall justifie the religion, to be Gods own ordinance, even to the confiance of the world: *the world is Adielis: his devillish inuice against it, proves Gods divine truth to be in it.*

Secondly, doth the wicked hate the godly, because of their religion and profession? Then on the contrary, we must learne to love religion, because it is religion; and the professors of it, for their professions sake. This is Christs instruction, *to love a Disciple because hee is a Disciple.* Mat. 10. Indeed we must love all men; but especially thosse that embrace the Gospell of Christ, and be of the household of faith: for all such are brethren having one Father, which is God; and brethren ought to love one another. But alas, this lesson is not learned: for the world generally is given to mocking, and scoffing; and the mate of their mocking is religion, and the professors thereof. This ought not to be so: for howsover men may fail both knowledge and practice, yet the professors of religion shold not be despised. This abuse is growen soe fachon haig'it, that many reaſone the diligent hearing of the Word preached, lest they shold be mocked. But let these mockers know, that herein they thake hands with the devill, and with the persecutors

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of God's Church: for *mocking is a kind of persecution*. Young Christians shoud not bee dealed with; but rather encouraged, for the adancement of the Kingdome of Christ. Thus deale our Saviour Christ with thos that gave any testimony of the spakcs of grace: when the young man said, *he had from his youth kept God's commandments*; the Text saith, *Iesus beheld him, and loved him*, Mark.10.21; and hearing a Scribe answere directly, he said unto him, *Thou art not farre from the kingdom of God*, Mark.12.34. Now wee must be followers of Christ, and walke in love, judging and speaking the selfe of all professeors, accounting none for hypocrites, till God make their hypocrisy knowne. This is no note of a Christian to loye a man, because he loves religion: on the contrary, to hate a man, because he is a Christian, is a note of a profector, and an enemy to Christ. And thus much in generall.

Now wee come in particular to the severall kindes of suffering, which these belevers endured by faith: the first whereof is *racking*: in these words, *others also were racked*: or, as some tranlate it, *And others were beaten with clubs*. For the word in the original will bear either translation: and both of them fully agree to this kinde of suffering. For in these times, the enemies of Gods Church, used to set the bodies of them that were to be tormentid upon rakes and engines; whereto they stretched out every joint, and theri did beat the whole bodye thus racked with clubs, till the party were stanke dead. An example of this kinde of suffering, wee have in *Eleazar a Jew*, 1 Mac.6. who under *Antiochus* was first racked, and then beaten on every part of his body, unto the death; because he refused to eat swines flesh.

But some will say, This cannot be any commendation of faith, to be racked and beaten to death: for malefactors and traytors are so fuled. *Amen*. To prevent this objection, the holy Ghost addeth these words; *and would not be delivered*: or, *would not accept deliverance*: to shew that this suffering was a notable commendation of true faith. The meaning of the words is this: That whereas some Jewes in the old Testament, were condemned to death for their religion by persecutors: and yet had life and liberty offered unto them, if they would renounce and forsake their religion: This proffer of life they refused, and *would not be delivered*, upon such a condition.

In this example of faith, wee are taught to hold fast true religion, and to preferre the enjoying of it, before all the pleasures and commodities in the world: yea, before life it selfe. This point, *Paul* urgith in sundry exhortations, saying, *Let him that thinketh he standeth, take heed lest he fall*, 1 Cor.10.12; forbidding us to preferre our outward peace, by communication with Idolaters. And againe, *Stand fast in the faith*, 1 Cor.16.13. Yea, this

is one maine point that *Paul* urgith to *1 Thess.* in both his Epistles; *to keepe faith and a good conscience*. And our Saviour Christ in one of his parables, Matth.13.44, compares the kingdom of heaven, to *a treasure hid in the field*:

which when a man findeth, he hideth it, and goes home and sells all he hath, to buy the field. Wherby he would teach us, that every ones duty, who would enjoy the Kingdome of heaven, is this: In regard of it, to forgoe and forlaken all things else, esteeming them to be drotis and dung, as *Paul* did, Philip.3.8. What though a man had all the riches and pleasures of the world, and all thinges else for this life, that his heart could wish? yet, if he wiste religion, and a good conscience, all he hath is nothing: for so he wantes the love and favour of God, and shall lose his soule; for the ransome whereof, all the world can doe nothing. Wherefore, we must hereby be admonished, to have more care to get and maintaine true religion, and a good conscience, than any thing in the world besides.

Now, because nature will judge it a part of infamie, to refuse life when it is offered: therefore, to prevent this conceit, against these belevers, the holy Ghost setteth downe a notable teatment of this their factio wit. They refused deliverance, *That they might receive a better resurrection*. Many interpreters understand these words, of the resurrection at the day of judgement simply, as though the holy Ghost had said, *Their Martyrs therefore refused to be delivered from death*: because they looked to receive, at the day of judgement, a greater measure of glory; even forthis, that in obedience to God, for the maintenance of true Religion, they were content to lay downe their lives. This (no doubt) is the truth of God, that the more we humble our selves, in suffering for the Name of Christ in this life, the greater shall our glory beare the general resurrection; *for our high affliction, which is but for a moment, counteth unto us farre more excellent and eternall weight of glory*, 2 Cor.4.17. And yet (as Itairet) that is not the meaning of these words; but their *resurrection* at the last day, is here termed *better*, than the temporall deliverance offered unto them. For, bring in comment on the racke, they were but dead men; and when life was offered unto them, was (as it were) a kinde of resurrection, and in regard of the enemies of the Church, a good resurrection: but for that they would not lose the comfort of resurrection to life, at the last day.

Hence then are two resurrections compared together. The first is a deliverance from temporall death; the second is a rising to life everlasting at the day of judgement. Now, of these two, the latter is the better; and that in the judgement of Gods servants and Martyrs. Sothen, the true meaning of these words, is this: *Their servants of God refused deliverance from temporall tortures and punishments*:

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meats; because their care and desire was, that their bodies might rise againe to life everlasting, at the day of judgement; which rising againe to life at that day, they judged faire better, than to rile to a temporall life, for a while in this world.

This reason, well observed, may teach us their two speciall duties: First, to bee carefull above all things, for assurance in our confidences (as the servants of God had) that our bodies shall rise againe to life everlasting at the last day. True it is, we make this confeson with our mouthes, among the articles of our faith; but we must laboure to be ffeled and resolved effectually in our hearts, that these our bodies (bee they never so miserably tormented here) shall one day rile to life and glory, by Iesus Christ. All the true Martyrs of Christ knew and were resolved of this: and this was, that made them so confident in their sufferings. And if we can attaine unto it, wee shall finde great use hereof, both in life and death. For our lives, this will move us to embracie true religion from our hearts, and in all things to endeavour to keep a good conscience. This *Paul* testifieth, Act.24.15, 16, for having made profession of his hope in the resurrection, both of just and unjust, in his faith, *And herein I endure my selfe to have alwaies a cleare conscience, both towards God, and towards men*. And for death, this persuasionall is of great use: for it will nobly ray the heart, against the naturall fear of death. It is a wonder to see how terrible the thoughts of death are to many a one. Now this fear ariseth hence, that they are not in heart resolved of their resurrection to life and glory at the last day: for if they were, they would endeavour themselves with patience and with comfort, to passe the paings thereof, though never to terrible.

Secondly, hence wee in ist leaue so to lead this temporall life, that when we are dead, our bodies may rise againe to life eternall. These Martyrs are a noble preifex hereunto us: for they are to resolve to hold that course of life, which hath the hope of glory, that they will rather lose temporall life, than leave that course. And indeed this duty is so necessary, that unless we order well this temporall life, we can never have hope to rise to glory. *Leue*. How shoud we lead this temporall life, that we may rile to glory after death? *As*. The *S. Iohn* teacheth us, Rev.20.6. *Blessed and boly is he that doth his part in the first resurser*. *to us*: *for os such the second death hath no power*. Wee in ist therefore labour earnestly to have our part hereof. For selfe resurrection is spirituall, wrought in the boyle by the holy Ghost, causing him that by his creature doth ist, to rise to newnesse of life: wise of whatsoever state hee were, that he doth rise to glory. *For they that are quickened in Christ from the death of sinnes, are made to rise together in heauenly places in Christ's resurser*, Eph.2.5, 6.

A mortall death may leev tole and body for a time: but it can never blisse the triston of eternall life. Wherefore as we deele this life which is eternall when we are dead, to let us frame our naturall lives to do unto time while we are alive.

Vnde c. And others have beeve tried by mockings and scourgings & persecutions by bonds and imprisonment. The seconde kinde of suffering wherewith the servants of God were then tried is mocking. Touching the which we may observe divers points: First, whence it came. No doubt it came from ungodly persons, that were enemys to Gods Church and true Religion; for here it is made a part of the triall of Gods Church by the enemys thereof.

Item then behelde the stafe of mockers and scoffers at the servants of God: they are here accounted wicked wretches, and enemys to God and to his truth. So Saint *Iude*, speaking of certaine *false Prophets* which were crept into the Church, calls them *ungodly men*, Jude 4, which he proves afterward by their blacke mouthes in *evil speaking*, ver. 8, 10. And *Iudas* is accounted a *perfisoner* by the holy Ghost, for *mocking Iesse*, Gal. 4.29. And *David* reckoning up the degrees of finnes, makes the chare of the contumill the third and highest, Pial.1.1. All these places shew the leinonnable of this sinne: and therefore if any of us, young or old, high or low, have beene overtaken with it heretofore, let us now repent and leave it: for it is odious in Gods sight. Thou that art a footer mite flater thy selfe, and thinke all is well, let the matter prove how it can, words are but wind. But know thy shame is fearefull; for as yet thou wantest the face of God, and are an enemy to Christ and his Religion, and one day thou shal be judged, not only for thy wicked deeds, but for all thy cruel *specklings*, Jude v.15.

Secondly, whereas these servants of God were tried by mockings, it shewes that Gods Church in this world is subject to this affliction. It is not a thing newly begun in this age of ours, but hath always beene in Gods Church from the beginning. Gen. 31.9. *If men mocked Iesse*; and *Iesse* brings Christ complaining thus: *They say Balaam, and my children whom the Lord hath given me, are as signes and wonders in Israel*. And *Jeremy* saith, *I am in desdition daily: every one mocketh me*, Jer.30.7. Yea, our Saviour Christ upon the Croffe, when hee was working the blest worke of mans redempcion, was even then mocked by the spitesfull Jewes, Mat. 27.41. And *Paul* was *mocked* of the Athenians for preaching Christ and the resurrection, Act.17.18.

Now if this haue bene the etate of Christ our head, and of his most worthy Prophets and Apostles, to be mocked and foined; then must no child of God at this day thinke to escape: for if they have done this to the greene tree, what will they do to the dry? Wherefore

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If we belong to Christ, wee must prepare A for it, and arm our selves with patience to undergoe this triall. *The Disciple is no above his Master, nor the servant above the Lord. If they have call'd me Master of their house Beelzebuth, how much more them of the house?* Matt. 10.24,25.

Thirdly, whereas these servants of God were tried by mockings, and did endure the same, by faith; here we leare how to behave ourselves, when wee are subject to mocking and derision, especially for religions sake. We must not returne mocke for mocke, and taunt for taunt; but with meeknesse of heart leare to beate the same. When Christ was upon the coaste, the Jewes most shamefully mocked him; yet even then did Christ pray for them. And the same was *Davids* behaviour, as wee readenotably, Psalme 38.12,13,14. *When his enemies spoke evil of him, what did he? Did he rail on them again? No. He was a deceiver, and he rul'd as a duper; man which open'd his mouth even as man that hearest not; and in whose mouth are no reproches.* This was a racheting in *Davids*, that he could thus bridle his afflictions in the ease of reproach; but read the 15. ver. and we shall see the cause: *He trusted in the Lord his God; also he consider'd the hand of God in their reproaches,* as 2 Sam. 16.10; and these things made him silent. This example wee must look upon, and learn hereby what patientie to politise our foulnes under reproach.

The third kind of suffering is *Scourging*. They were not only *maked* for Religion, but also *whipped* and *scorched*. The fourth is *bonds and imprisonment*. The fifth is stoning, ver. 37. They were *stoned*. The sixth is this: *They were fowling snares.* There were all worthy fruits of faith, being endur'd for Religions sake; but the particular points that might here be obseru'd have beene handled before, and therefore I passe them over.

The seventh kind of suffering is this: they were *on p. c'd.* These words, by the change of a letter in the originall, may read thus, *They were horned.* And done due to translate it; thinking that they that wrot, or copied out this Epistle at the first, did put one letter for another. Their reasons, because examples of grievous punyfments are mentioned both before and after this; and therefore they thikke this should bee *burning*, which is a fire and grievous death. But wee may safely and truly reade the words thus, *They were tempted; conseru'g hereby that they were entic'd and allure'd by faire promises of life to foriske their Religion.* So the tyme word is used by Saint James, saying, *Every man is tempted, where he is drawn away by his own concupisence, and is enticed.* James 1.14. If any ask why this triall in *tempting* should bee placed among such evill exortions? I answer, because it is as great a triall as any can bee. For it is as

dangerous a temptation to overcomme religion, and a good confidence, as any punishment in the world. This appeares plainly in Christ's temptation by the Devil: for in those three, Satan besayes his malice and craft against Christ and his Church most notably. Now Satan, not prevailing with the two first, makes his third and last assault from the glory and dignity of the world: for shewing unto Christ all the *kingdomes of the world, and the glory of them*; hee faith, *All these will I give thee, if thou will fall downe and worship me.* Matt. 4.9. Indeed Christ's holy heart would not yield unto it; but that it was a grievous temptation, appears by Christ's answer. For in the former temptations, hee only dispuerted with Suan out of Scripture: But when this temptation comes, Christ bids him (as it were i' fashion) *away Satans*; signifying thereby not only his abhorring of that same, but also the danger of that affilie by the world. And indeed these temptations on the right hand (as we may call them) will most dangerously creep into the heart, and cause shipwracke of faith and a good confidence. All *Davids* troubles and persecutions could not bring him to to givorous times, as did a little calme and rest. A huge great Annie cannot soe give entrance to an enemy into a City, as riches and faire promises: neither can boyl torment soone prevale against a good confidence, as will worldly pleasures and faire promises. In regard whereof, wee must take heed that wee bee not deceived by the world: for the view of the glory and pompe thereof, will sooner steale from a man both religion and a good confidence, than any persecution possibly can doe. And indeed, who doest oft change their religion when trialls come, as they that have the world at will?

The eighth example of suffering is this, *They were faine with the sword.* There can be nothing fide of this, which hath not bee spoken in the former examples; and therefore I omit it.

The ninth and last example of suffering is this. *They wandered up and down in floris & deserts, and goat-skins, being destitute of shelter, and unmetted.* That is, being either banisched, or constrained by flight to leave their lives, they wandered up and downe in bare attire, and were destitute of ordinary food and comfort; and in great affliction and torment.

Here wee see these servants of God were driven from their owne Country, friends and families, by persecution. Whence wee observe, that this tyme of persecution, a Christian man may lawfully fly for his safety, if he be not hindred by the hand of private or publike calling. For these servants of God, here commended for their faith, did fly when they were persecuted; and that by faith: therefore the action is lawfull, as I might prove at large; but that I have spoken of it heretofore. When our Saviour Christ knew that the Pharisees had

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the multitude of Disciples which he made, John 4.1,2,3,4,5; *Index*, where they had greatest justification, and *exemptio Gudit* for his safety. The Prophets in the old Testament did flee: as *Elias from Jezebel*, 1 King. 19.2. And so did the Apostles in the new, and that by Christ's direction, Matt. 10.6,7.

Object. 1. But some will say, Persecution is the hand of God, and therefore no man may flee from it: for so he should seeme to flee from God himself. Ans. Wee must confesse persecution two waies: first, as it is the hand of God; seconde, as it is the worke of the wicked enemies of Gods Church. For them God useth sometimes as instruments, in laying his hand upon his Church, either for chaffering or for trial. Now a Christian being persecuted for the truth, and having liberty to the same, cannot be said to flee from Gods hand, whilest hee went away contrary to Gods command, as *Iacob* did, being true to *Nimive*; and before hee knewes that is impossible. But his intent is to flee from the wrath of his enemies to save his life for the further good of Gods Church. Again, the realess is not good, To say persecution is the hand of God, therefore a man may not flee from it? For to make a man conclude, that none ought to flee from sickness, or from warre: both which a man may doe with a safe confidence, not being hindred by some special calling.

Object. 2. But every ones bound to tellift his faith and religion before his enemies: and therefore may not flee in persecution. Ans. True indeed: a Christian man must so tellift his faith, if he be called thereto of God: but if God give him liberty, and opportunity to flee, then he will not have him at that time to tellift his faith by that means.

Object. 3. But if it be lawfull to flee, how then comes it to passe that lawnes of Gods children, when they might have fled, would not: but have stood to justify their profession unto death? Ans. We must judge reverently of them, and think they did it by lone specifical instinct and motion of Gods Spirt; as appeareth by their patience and constancy in their greatest torments. Examples herof we have in our English Acts and Monuments, in men worthy of notable commendacions for their constancy and zeale for the truth of the Gospell.

Ques. If flight in persecution may be an action of faith; Whether may not the Minister of Gods Word flee in persecution?

Ans. There be some cases wherein the Minister may lawfully flee: First, when that particuler Church and congregation over which he is placed, is disperced by the enemies: so as he hath no hope to gather and call them back againe; then (no doubt) he may flee till his congregation be gathered againe. Secondly, If the persecutors do specially sinne at the Ministers life, then with the content of his doole, hee may ghe apter for his owne saftey for a time.

So it was with *Paul*: when the Ephesians were in an uprore about their *Dioce*, *Paul* in reele, where they had greatest justification, and *exemptio Gudit* for his safety. The Prophets in the old Testament did flee: as *Elias from Jezebel*, 1 King. 19.2. And so did the Apostles in the new, and that by Christ's direction, Matt. 10.6,7.

Object. 4. But some will say, *Theft, fraud, and sloane*: wee doe learne that a man may lawfully flee from place to place, and travell from country to country; if he be goeing in faith, as the men did, Againe, their going was to keepe faith and a good conscience: and for the same end may a man lawfully travel from place to places. But when men generall in faith, nor yet for this end, the better to keepe a good confidence: there undoubtedly their travell is noe lawfull.

By this then wee have just cause to reprove the bad course of many wanderers among us: as first, of our common beggers, whose whole life is nothing else but a wandering from place to place; though not in faith nor for confidence sake: but they finde a sweetnest in this idle kind of life; and therefore they wander, because they would not work. Now this their course (having no v' er ground, but love of idlenesse, and contempt of paines in a lawfull calling) cannot but be greatly dislaizing unto God: who injoyes that every man shalld *walk in his lawes, I will call you, and eat by your bread.* This they doe not, and therefore the curse of God pinches them: for generally they are given up to all sortes of times of iniquite and uncleanness: they walke inordinately: for they range not themselves into any families, but live like bruis beasts than men: they are not members of any particuler congregation, but excommunicate themselves from all Churches; and to live as though there were no God, no Christ, no true Religion. And hence wee may see Gods hand more iwynn upon them, that they take all their delight in that course of wandering, which in its owne nature is a curse and a punishment.

Secondly, wee may here also justly reprove the course of some others among us, who will needs be travellers: not for Religion sake, (for that were commendable, if they had such need,) nor yet by vertue of their calling, (which were lawfull,) but onely for this end, to see farder and strange countreys; and they walke not from such places as Rome, Spaine, &c. wherein that euill inclination will hardly offer any place with saftey of a good conscience: but

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shall we thinke that this their travell is commendable? No surely: for the end of lawfull travell is the preservation of faith and a good conscience, or the bond of lawfull calling. Now these men travelling upon no such grounds, but only upon pleasure; how shal we think they will stand to the truth, when they thrust themselves into such needless danger and trial? The crazed consciences of many, at their returne shew sufficiently the basenesse of that course.

Further, note the state of these belevers for their attire: it was of *sheep-skins*, and *goat-skins*. The like may bee observed in other famous Prophets and servants of God: *Elijah* wore a garment of haire, and therby was knowne, 2 King. 1. 8. And so did *John Baptist*, Matth. 3. 4. Yea, the false Prophets went so arrayed, that they might the rather be respected of the people, Zach. 7. 4. And our Saviour Christ saith, *The false Prophets shall come in sheep-skinnes, and goat-skinnes*, like the true Prophets; when as indeed they are *ravenging Wolves*. Now the true Prophets of God went thus basely attired, that not only by word and doctrine, but also in life and conversation, they might preach repentance unto the people. And indeed, every Minister of the Gospell ought to be a light unto his people both in life and doctrine: and he that preacheth well, and doth not live according to his doctrine, builds with one hand and pulls downe with the other. Now whereas these servants of God went up and downe in基底的 bafe attire as *sheape skinnes* and *goat skinnes*: it was for poverties sake, being deprived of friends, goods, houses, lands: and so deffitute of provision for better attire.

In their example wee may note that Gods servants and children may bee brought to extreme povertie and necessities; so as they shall want ordinary food and raiment, and bee faine to cover themselves with beasts skins. This was the poore state and condition of godly *Lazarus*. Yea, Christ Iesus, for our lukes did undergoe auncane estate: for *his habiter place whereto to lay his head*: and at his death he had not so much ground of his owne as might serve for a buriall place; but was laid in *Iosephs* tombe, which is a great comfort to any childe of God in like distrefte. For why should my bee defamed with that lare which Christ Iesus and his deare servants have undergone for his example.

Here some may ask how this can stand with that saying of *David*, *I have bee young, and am old*; yet I never saw the righteous forsaken, nor his seed beggynge bread, Psalm. 73. 25.

Answ. *David* saying may bee taken two waies: first, as his owne observation in his time. For he saith not, *The righteous is never forsaken*; but that he never saw it: and indeed it is a rare thing to see the righteous forsaken.

Secondly, (which I take to be *David* meaning) the righteous man is never forsaken, and his seed two. For if God lay temporall chaffisement on any of his servants, suffiseth them to wan, yet hee forsaketh not his seed after him; but reneweth his mercy towards them, if they walke in obedience before him: hee may make triall of godly Parents by want, but their godly children shall surely be blessed: so that this hindereth not, but that the godly may bee in want.

Further, whereas they are said to goe up and downe in *Sheeps-skinnes* and *Goats-skinnes*, wee must understand that they did it by faith. From whence we leare, that when all temporall blessings faile, then the child of God must by faith lay hold upon Gods gracious promises of life eternall, and stay himselfe thereon.

This point must bee remembred carefully: for say we should want all kind of temporall benefits, must we therfore despair, and thinke that God hath forsaken us? God forbid: nay, when all meanes fail, and the whole world is agaist us, yet then we must lay hold upon the promise of life eternall in Christ, and thereupon rest our foules. Thus did these belevers in this place. And this faith did Job notably testifie, when God had taken from him children, goods, health, yea, and all that he had, yetthen he said, Job 13. 15. *Though he kill me yet will I trust in him*. And so must we endeavour to doe, if that case befall us: for wheall worldly helps and comforts faile us, this promise of life in Christ, will bee a sweet and safe refuge for our soule.

Being definite, affliction, and tormented. Here the Apostle amplifis their misery in their wandering estate, by three degrees of crosses, which did accompany the same: First, they were *definite* of temporall blessings: secondly, they were *afflicted* both in body and mind: thirdly, *tormented*; that is, evill intreated. These are added for a speciaall cause to shew that these servants of God were laden with afflictions: they were *banished* and driven to extreme poverty; they were *deprived* of all their goods, and of all society of men: they were *afflicted* in body and in minde, and evill intreated of all men: no man would doe them good, but all men did them wrong; whereby we see that even waves of misery overwhelmed them on every side.

Hence we leare that Gods servants may be overwhelmed with manifold calamities at the same instant, being pressed downe with crosses in goods, in body, minde, friends, and every way. This was *Job's* case, a most worthy servant of God; he was afflicted in body, in friends, goods and children, and (which was greatest of all) he wrastled in confluence with the wrath of God: Job 13. 16. *Thou writest bitter things against me, and makest me to possess the miseries of my youth*. And the like hath beeene the

state of many of Gods childe 1. Psal. 88. 3. 7. *My soule is filled with evils: thou hast vexed me with all thy wrathes, &c.*

Ques. How can this stand with the truth of Gods Word, wherein are promises of manifold blessings both temporall and spirituall to those that feare him: Deut. 28. 1, 2, &c. If *thou obey the voice of the Lord thy God*, *then these blessings shall come upon thee and overtake thee: blessing in the city and in the field: in the fruit of thy body, and of thy ground and earth*, Psal. 34. 10. *They that seek the Lord shall lacke nothing that is good*. For *God himselfe hath the promises of this life, and of the life to come*, 1 Tim. 4. 8. And therefore *David* compareth the godly man to the tree that is planted by the waters side, which bringeth forth much fruit, and is green and well liked, Psal. 1. 3. How then comes this to passe that Gods owne servants should bee thus oppressed and taide not with one calamity or two, but with sundry and grievous afflictions at the same time? *Answ.* True it is the Scripture is full of gracious promises of temporall blessings unto Gods children: but they are *conditional*, and must be underflood with an exception, to this effect: *Gods children shall have such and such blessings, unless it please God by afflictions to make triall of this gracie in them, or to chafise them for some sinne*: so that the exception of the croffe for the trial of grace, or chafisement for sinne, must be applied to all promises of temporall blessings. And hence it comes to passe, that them most worthy and renowned servants of God for their faith, are said to bee afflicted and in misery. For his promises of temporall blessings are not absolute but conditional. *All things are theirs* (as Paul saith) 1 Cor. 3. 21. and they shall have honour, wealth, favour, &c, unlesse it please God to prove their faith, or to chafise their sinnes by crosses and afflictions.

Ques. How can Gods servants be able to bee so many and grievous crosses at once, seeing it is hard for a man to bear one croffe patiently? The awnser is here laid downe, *to wit, by faith*; for many and grievous were the miseries that lay on these servants of God: and yet by believing the promise of life in the *Messias*, they were enabled to bear them all. This is a forewarning direg'd against immediate griefe in the greatest distrefte: and undoubtly the floods of affliction shall never overwhelm him, that hath his heart stilled by faith of the mercy of God towards him by Jesus Christ. This made *David* say, *He would not fear evill, though hee should walke thorow the valley of the shadow of death*, Psal. 23. 4. and Paul speaking of tribulation, anguish, famine, persecution, yea, and death it selfe, saith, *In al these we are more than conquerours through him that hath loved us*, Rom. 8. 37. And from this faith it was, that hee was able to endure all elates, to bee hungry, to want, &c. Phil. 4. 12, 13.

If this be true, that Gods children may bee

afflicted with manifold calamities at once, then the opinion of naturall and ungodly men is false, who judge him and thinke him to be wicked and ungodly, whom God laden with manifold calamities. This was the judgment of *Iobs three friends*, and the ground of all their disputation against him; that because God had laid so many croffes upon him, therefore hee was but an hypocrite. And this is the rash judgement of naturall men in our daies especially upon those that make profession of religion: when Gods hand of trial or correction lies upon them, they presently censure them for hypocrites: but this is a wretched opinion for Gods deare children, may bee pressed downe with manifold calamities.

Secondly, seeing faith in Christ will support the soule under manifold crosses, bee they never so grievous; we must labour in the fear of God, to have our hearts rooted and grounded in this faith: and when afflictions come, wee must strive to shew forth the fruit and power of it, by bearing them patiently.

And thus much of the severall branches of affliction in this last example of believers.



VERSE 38.

Whom the world was not worthy of: they wandered in the wildernes, and mountaines, and dens, and caves of the earth.



In these words the Holy Ghost doth answere a certaine objection or surmisse, which a naturall man might conceive against the belevers spoken of before. For it being said, *D* they *wandered up and downe*: some man might think thus; no marvel thought they wandered up and downe: for it may bee they were not worthy to live in the world. This the holy Ghost doth flatly deny, and avoucheth the cleare contrary of them; to wit, *that they wandered up and downe by faith*; and the Lord caused them to do so, *because the world was not worthy of them*; they were too good to live in the world.

In this awnser to this surmisse, wee may observe what is the opinion of naturall men concerning the children of God; to wit, that they are not worthy to live in the world, but the earth wherein they tread is too good for them. This hath beening, is, and will bee the worlds estimation of Gods children: Matth. 24. 9. *See* *final*.

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the Narrator.

Lamech.

Bishops up-
on Macduffes.

þath been hated of all nations for my Name's sake, Joh. 16. 2. *They shall excommunicate you; yet the time shall come, that whosoever killeth you, shall think he doth good service.* Act. 22. 21. *Away (say the Jewes of Paul) with such a fellow from the earth: it is not meet that he should live.* And hence he saith of himself and the other Apostles, 1 Cor. 4. 13. *They were made the filth of the world, and the off-scouring of all things.*

In the time of the persecuting Emperors in the Primitive Church, when any common calamity befell the people or State: as famine, dearth, pestilence, or such like, they straightway imputed it to the Christians, saying, *That they and their wicked religion were the cause thereof.* And though we have relation maintained among us, yet the poore servants of God finde the like welcome in the world: for thus the wicked confute them every where. That they are dissembling hypocrites, and none so bad and vile persons as they are. Now if any man askes, how comes it to passe that the world shoule fander then so, and thinke sovilely of them. *Ans.* First, because they be taken out of the world, in regard of þeare on condicione in grace, Joh. 15. 19. *Therefore the world hateth them,* Joh. 15. 19. Secondly, *the world knowes them not;* 1 Joh. 2. 1. and therefore speakes evill of them, Jude 10. Thirdly, the wicked measure others by themselves, and therefore despise the godly that joyne not with them, 1 Peter 4. 1. Lastly, there is a secret enmity betwix the seed of the wicked and the seed of the Church: (1 John 3. 12.) the wicked are of that evill one, the Devil; and therefore must needs hate the godly who are borne of God. So that when wee shall see heare, that ungodly nations shall in any such sorte abuse the children of God; we must not marvel nor be troubled at it, for it is no new thing, it hath beene from the beginning: but wee must pray that God would open their eyes that they may turne from their times to reuertance; and then (no doubt) they will change their conceit, and alter their behaviour towards them: as Paul did, Galatians 1. 13, 15. Acts 9. 1, 26.

To come to the words more particularly: the Holy Ghost saith, *The world was not worthy of thet me,* for another cause; and that is this: Every Christian man by his faith brings many blessings among thos: parties, and to that place where hee liveth: now the world deserves no such blessings, and therefore is unworthy of the portions by whom they come.

Ques. How doe Christians bring blessings to places where they live? *Ans.* First, by their preface: for as God said to Abraham the Father of the faithful, *Thos: sculs bea bleffing,* Gen. 12. 3. so is it with all believers. *Later:* confessit: *þat he perceived that the Lord had bleſſed*

for our Saviour faith. As man receveth him by faith, sothim þe power or prerogative to be the sonnes of God. Wee take it for a great prerogative to bee the childe of an earthly Prince, and so it is: but to be the sonne of God (who is King of Kings) is a preheminence and dignity above all dignities; and no tongue can expresse the excellency thereof. For what more can a man desire, than to bee este of glory in life everlasting? and yettue faith bringeth this to a beleever. It is an excellent dignite to be matched with Angels; and no Prince in the world, by all humaine wit or power can attaine unto it: but yet the childe of God, can, being joyned to God by faith in Christ; whereby (in some sort) he is above the Angels themselves: for our nature in Christ is advanced above the nature of Angels.

Honours and dignities in politike or civil Estates, are the good gifts of God, and his owne ordinances, whereby men are in higher places, and in account one above another: but yet all the dignety, honour, and pompe of the world, severred from that dignety which faid bringeth to the beleever is nothing worth. Indeed, if worldly preheminence be joynd with faith, it is a great and excellent prerogative; for faith makes it acceptable unto God: but fewe faith from worldly dignities, and what are they but vanity of vanities? which will turneto the greater condemnation of him that enjoyeth them. If a man have favour in the Court, and yet want the Kings favour, it is nothing: and such all temporall dignities without Gods favour; for at his indignation they vanish away. Now his favour without faith can no man have; for *He that commisshes God must be leue,* ver. 6.

Here all those that are in place above other, either by birth or speciall calling, must leare above all things to labour for the dignety of faith. When we laye such things wherein we delight, wee desire continuall of them. Behold, the dignety of faith is everlasting; and besides iustifies all civill dignities, and makes the owner of them glorious and acceptable both before God and man; when as oþerwise, without faith, they are nothing: and they that have them can doe nothing but abuse them.

Againe, the holy Ghost saith, *The world was not worthy of thet me,* for another cause; and that is this: Every Christian man by his faith brings many blessings among thos: parties, and to that place where hee liveth: now the world deserves no such blessings, and therefore is unworthy of the portions by whom they come.

Ques. How doe Christians bring blessings to places where they live? *Ans.* First, by their preface: for as God said to Abraham the Father of the faithful, *Thos: sculs bea bleffing,* Gen. 12. 3. so is it with all believers. *Later:* confessit: *þat he perceived that the Lord had*

bleſſed him for Jacobs sake, Genet. 32. 27. And Ioseph saw that *Isæph* was a bleffing in his houfe: for the Lord made all that he did to proþer, Genet. 39. 2, 2. While Lot was in Sodome, the Lord wold have spared all for tens sake, Gen. 18. 32. Now bringing good things, and keeping backe Gods judgements by their preface, they are thereby blessings. Secondly, they are blessings by their prayer. *Abraham* prayed for *Abimelech,* Genet. 20. 17, 18. and God healed him and his familie of barrenesse. At *Moses* prayer Gods judgements were taken from Egypt, Exod. 7. 12, 13, 30. and his wrath appealeth towards his people, Exod. 32. 11, 14. And somelike that *Stephen* prayer at his death for his persecutors, was one meanes for mercy unto *Stat*, that then confeined to his death, Act. 7. 60. & 8. 1. Thirdly, they bring bleffings upon a place by their example: for when men shall see godly persons walking before them in the feare of God, and making conscience of all manner of sinne, it is a speciall meanes to caue others to turne from their wicked waies to newnesse of life. And therefore *Peter* exhorts the Christians to *have their conversation honest among the Gentiles;* that they *þeake evill of hem as of evill doers,* might by their good works which they shall see, glorifie God in the day of their visitacion, 1 Pet. 2. 12. And he bids godly wives to walke, that *their husbands may be won over without the Word,* by *þeholding their pure conversation which is with feare,* 1 Pet. 3. 1, 2. And *Paul* bids the Philippians to *make blamelesse in the middle of a wicked and crooked nation,* as *lights in the middle of the world,* Phil. 1. 15. that those which were to bee converted by their good conversation might bee won to the truth. God sent a flood upon the world for the grievousnesse of mans sinnes: Now why doth hee not still send more floods? are not men now as wicked as they were? Yes undoubtedly, man for his part deserves it now as well as they did then: and therefore our Saviour Christ saith, As it was in the daies of Noah, so shall it be in the daies of the feme of man; so that every day we deserve a new flood; but yet the Lord stayeth the execution of his judgements for a time, that his Elect may be gathered and converted. And soone as that is done, Heaven and earth shall goe together, and God will not stay one moment for all the world, befores. So that every nation and people in the world have benefit by Gods children, because for their sakes doth the Lord stay his wrath and deferre his judgements, even the great judgement of fire, wherewith the world shall be consumed at the last day. These things the world shoulde take notice of, as well to move them to reuertance of their finnes, whereby they are made unworthy the preface of a godly man, as also to persuade them to better behaviour and carriage.

towards the godly, by whom they are so many waies blessed.

The holy Ghost addeth, that *wandered in wilderness, and mountaines, and dars, and caves of the earth.* Theſe were defoliate places, and not inhabited; and yet for the wickednesse of the world, God will have them believers here to wander. We muſt not think that they be tooſomelike voluntariy to this ſolitarie life, but onely upon neceſſtie, being contrained by perſecution to fly into the wilderness for the ſaving of their lives, and the keeping of a good conſience.

This ferves to deſire unto the Blinde erroure of many ages afore us, wherein it hath bene thought, and is by Papists at this day, to bee a ſtate of perfection, to live a Monk or Hermite out of all ſocieties in fome defat place, and thereto ſpend their whole life in contemplation onely, and that voluntariy: and they magnifie this erroure ſo much, that hereby they think to merit eternall life at the hands of God. But ſcule believers did neither voluntariy, nor with opinion of merit, betake themſelves to this ſolitarie life, but on neceſſtie. And indeed this kind of life hath no warriour in Gods word: for every Christian is a member of two Kingdomes: of Christs Kingdome of grace, and of that particular ſtate where he dwelleth: and by reaſon hereof, hath a twofold calling: a temporall and a ſpirituall calling. In both of which hee muſt walke diligently ſo long as he can, doing the duties both of a childe of God, and of a member of that commonwealthe where he liveth. Now when a man geth voluntariy to lead a ſolitarie life, he forſaketh his temporall calling altogether, and perforemst the other but negligently: for he withdrawes hymſelfe from many duties of piety, whereby the people might be furthred to Godward; which none can doe with a good conſience.

Further, obſerve the places where they are conſtrained to wander, to wit, in *Wildernesſe, Caves, and Dars;* places where wilie beaſts haue abode and recourse: and yet here they live, when as men will not ſuffer them to live among them. Whereto note, that many times more mercy may bee found among wilie and Savage beaſts, than with ſome men: for mercieſſe are the wicked when God forſakes them, and leaves them to themſelves. The *Lions* inreare *Daniel* better than *Darius* Courties and seruantes, Dan. 6. And *Lazarus* finds more kindeſſe with the dogs at *Dives* gates than with him and all his family besides, Luke 16. 21. The conſideration whereof muſt teach us to ſupine is the head at the beginning, and not to ſuffer it to grow: for if it get a head and raigne in us, it will make us worse than bruit and Savage beaſts, and cuell as the Devil himſelfe: as wee may ſee in the worlds waſe of these beaſters.

Thus weſe the ſtate of true believers un- der

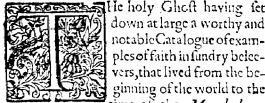
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dearly and grievous miseries which we must well obserue, to arme our selves against the times of adversities which God may lade upon us. We must not judge it a cursed estate to bee underthe Crofse: for here we see the faith of his servants is commended for suffering *now* severall kinds of miseries. If we shall think that these were but a few; wee must know that in them the holy Ghost setteth downe the state of his Church unto the end: for these things were written for examples unto us. And therefore if calamities come, and such miseries befall us as doe drive us to waird distrust, as though God had forsaken us, we must remember that God did no forsake these his children in their calamities, and therefore also will not forlike us. And thus much for this last example.



VERSE 39.

And these all through faith obtained good report, and received not the promise.



He holy Ghost having set down at large a worthy and notable Catalogue of examples of faith in many believers, that lived from the beginning of the world to the time of the *Macchabees*, doth now for a further commendation of their faith, rehearse the same things that before hee had in the 2. and 13. verdes of this chapter. In saying that by faith *they all received good report*, his meaning is, that they did believe in the true *Messias*, and looked for salvation in him alone: whereupon they were approved of God himselfe, who gave testimony hereto, partly by his Word, and partly by his Spirit in their consciencies, and partly by his Church: by all which they were commended and afflled to be Gods servants. And yet notwithstanding this good report, *they received not the promise*: that is, the promise of Christis incarnation in their dayes. They received Christ truly by faith, and so farr his day: but his actual incarnation in the flesh they lived not to see.

Whereas it is said, That by *faith they obtained testimony*; Here first obserue, that there is no thing in man that makes him acceptable to God, but faith only. God regards no man's person; he accepteth not of a man because hee is a King, or because hee is wife, or rich, or strong, &c. but if a man believeth, then the Lord is ready to give testimony of him, that hee likes well of him. In regard whereof we must all labour diligently above all other things to get true faith in Christ, that so we may have approba-

A tion at Gods hands; without which there is no habitation to be hoped for.

Secondly, here also learneth the right way to get testimonie, approbation, and credit with men; a thing whereof many are exceeding glad; and which the childe of God must not contemne. Now the way is this: Hee must first labour to get approbation at Gods hands; which indeed he cannot doe any other way, save only by a true and lively faith, as wee have heard before. Now the Lord approving of him, hee hath the hearts of all men in his hand, inclining them whether he will: and if it stand with his glory, he will cause them to like, and to speake well of him that doth believe.

Many indeed get great applause in the world, which little regard true faith; but in the end, thistheir glory and applause will be their shame: for *They that honour me will I honour, scath the Lord, but he that despiseth me shall be despised*, 1 Sam. 2. 30.

Lately, whereas the holy Ghost faith, That all these worthy men obtained testimony of God, and yet received not the promise. We are surely taught, that we which now live in the Church, are much more bound in conscience to believe, than they which lived in the old Testament. For wee have received the promise of Christis incarnation: They received it not, and yet believed. Wherefore in the fear of God let us labour for true faith. But some will say, What shoud we heare so much of faith? we do all believe. Ans^r. Indeed we lay lo with our mouthes; but it is a rare thing to finde true and sound faith in the heart: for grosse and palpable ignorance abounds every where, and yet men will needs be good believers, which is a thing impossible; for how shoud faith bee without knowledge? And as men are ignorant, so they have no circuite leame nor to get knowledge, that so they might come by true faith. Their hearts are wholly taken up with the world for matters of profit and delight; that they can spare no time to seeke for this precious gift of faith. Againe, many have knowledge, with whomtrue faith is rare: for faith purifies the heart, it is joined with a good conscience, and shewes it selfe by obedience through love. Now (to leave the heart to God) where almoft is the man that walkes answerable to his knowledge? May we not truly say of many, that as the Word commandeth in the one ear, it goeth out at the other? And among those which leare and beare away someting, there is little care to practise it in life.

But wee must know, that if wee would bee approved of God, wee must believe. Now so long as we remaine ignorant, or else having knowledge doe not joyn practice therewith, in obedience from a good conscience, undoubtely we have no sparke of true faith in us. We may make a shew of faith, and to bear the world in hand we believe: but certainly this will prove a very dead faith; and in the end,

Believers under the Macchabees.

Believers under the Macchabees.

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and finishing of all, appear to be nothing but bare lip-faith, and mere presumption. Now, to conclude this point, we must know, that unless we get true faith, as these believers had, (which we must shew by good fruits, as they did) even they shal rise up in judgement against us to condemn us at the last day. For they believed, though they had not the ground of faith so laid before them as wee have. Wherefore let them that want knowledge, labour for it; and they which have it, let them joycē obedience with their knowledge, that the faulth of their hearts may be seene by the fruits of their lives: for true faith cannot be hid, but will breake out in good works

A divine proprietie: for God foresees all things by himselfe, without signes and outward meanes. But creatures onely forese for some things not of themselves, but by meanes of signes and outward caufes, or by revelation from God: otherwise no creature can foresee things to come.

Now as wee laid before, this *foresight* in God include his decree and ordination: for therefore did these things so come to passe because God ordained them. Whereby wee see that Gods prelencie or foreknowledge is not idle, but operative and joyned with his will: for Matth. 1. 29. 30. *An hoire cannot fall from our heade nor a parrow light upon the ground without his will*. As all things intime come to passe, so God before all worlds willed, that is, decreed and appointed them. And under this large exten of Gods will or decree, wee must include the sinfull actions of men; for God doth not hardly foretel them, but decree the beeing of them, and so will them after a sort, though not to be done by himselfe, yet by others. When *Iudas* betrayed Christ, and *Pilate* with the wicked Jewes condemned and reviled him, they minded grievously; and yet her in they did nothing but that which Gods hand and counseled had determined before to be done.

This point well consider'd confutes their opinion who indeed intarge Gods prelencie or foreknowledge over all things good and evill; but yet excludeth same from without the compass of his decree and ordination. Here we see Gods foresight includes his decree, and nothing come to passe simply without his will: howsoevr many things bee done against his revealed will; yet without his abolute will can nothing come to passe. *He worketh all things according to the counsell of his owne will*: doing himselfe those things that he good, and willingly permitting evill to bee done by others for good ends.

But what did God here provide and forsee for us? Ans^r. *A better thing*: that is, God in his eternall counsele provided a better estate for his Church in the new Testament than he did for believers in the old.

He hence learneth, that as God hath his generall providence, whereby hee governeth all things: so also he hath his speciall and particullar providence, whereby in all things he provides and brings to passe that which is best for his Church. For in the old Testament God provided that for his Church which was meet for it: But confidering that the Church in the new Testament (in some respects) was to have a better estate than the Church in the old Testament had; therefore hee provides for a better estate. And looke, as in his eternall wisedome he foreseeth what is best for all estates and times; so in his provisone doth hee accomplish and effect somethings: yet herein they come short of the

D For us] That is, for the Church in the new Testament: where note that Gods Church, and

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the state thereof in the new Testament, is better than it was in the old, before the coming of Christ. The holy Ghost here speaks this plainly; and therefore we need no further proof thereto.

Quicq;. How shoulde it bee better with the Church now, than it was then? Ans: True it is, that God gave the covenant of grace in the beginning, to our first Parents in Paradise: the substance whereof was this: *The feedeth the woman shall break the Serpents head.* And this covenant did God renew and revive unto his Church, from time to time, in all ages, unto this day. Both circumcision and the Pascover were seales of this covenant, as wel as our sacraments bee; so that in substance they differ not: the free gift of grace in Christ, belonged to them as well as unto us. The believing Jews in their Sacraments, did eat the same spiritual meat, and drinke the same spiritual drinke with us, (as the Apostle witnesseth, 1 Cor. 10, 3.) and believeth then, obtained the same eternal life, that wee do now by faith. And yet if wee regard the maner of admynistring the covenant of grace in Gods Church, unto the people of God; herein doth the Church of the new Testament farre surpashe the Church of God in the old: and indeed herein consisteth the preheminence of the Church under the Gospell; which stands in five things especially.

First, in the old Testament, spirituall and heavenly were propounded unto the Church, under temporal and earthly blessings. This is plaine by Gods dealing with the Patriarchs, Abraham, Iesse, and Jacob: for the Lord promised unto them the temporall blessings of the Land of Canaan; under which he signified the gifts of life everlasting, in the kingdomde of heaven. But in the new Testament life everlasting is plainly promisit to the believer, without any such type or figure.

Secondly, in the old Testament Christ was inclosed and signified unto them in ceremonies, rites, and types, which were in number many, and in significacion fome of them dark and obscure: but now these types and ceremonies are abolished, the shadow is gone, and the substance come; and in stead of darke signes and figures, we have two most plaine and sensible sacraments. More plainly, the covenant of grace in the old Testament, was sealed by the bloud of Lambs, as signes of the bloud of Christ; but now to his Church in the new Testament, Christ himselfe hath sealed his Testament by his owne bloud.

Thirdly, in the old Testament all the knowledge they had was in the Law; and their understanding in the Gospell was obscure and very slender: but in the new Testament, not only the Law is made manifest, but also the supernatura knowledge of the Gospell.

Fourthly, the Law was only committed and published to one nation and people: but the

Gospell is spread and preached to all the world. And lastly, the Church in the old Testament believed in Christ to come; but now the Church believes in Christ, which is already come and exhibited: in all which respects, the Church in the new Testament doth exceed the Church of the old.

Now, wherethe Text saith, *God provided a better thing for us, we must not understand it of all these prerogatives, but only of faith and last, touching the actuall exhibiting of Christ in the flesh; as Christ also imports Luk.10, 23, 24. Blessed are the eyes which see that see for I tell you, many Prophets and Kings have desired to see those things ye see, and have not seen them: which things we must understand of the incarnation of Christ.* And that this is such a prerogative to the new Testament, appeareth by old Simeon, who when hee had seen Christ in the Temple, as it was promised him, sang unto God this song, Luk.2, 29. *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation: as if he should say, I have now Lord lived long enough, let me now depart in peace, seeing now I haue seen thy Christ my Saviour, (where we see he maketh it a matter of full contentment unto his soule) which the believeth under the law fawnor.*

Hence we must learne our duty: for if our state bee now better than the state of the old Testament was, and if we enjoy privileges denied to Gods ancient servants before and under the Law; then undoubtedly wee ought to strive to go before them in grace and obedience; for every mans account shall bee according to his recouers. Hee that receives five talents, must make account to returne more, than hee that receives two: where God is more abundant in his mercie, there he lookes for answerable thankfulness and obedience. Wee goe beyond the ancient Church in five things: and therefore we must stirre up our hearts to be answerable in grace and obedience, going beyond them. But if for all this, we come short of them in thefethings, then surely our case is fearfull, and our punishment shall be greater: for they that had lesse prerogative, shall be wimbelles against us, if they goe before us in obedience.

That they without us might not be made perfect: that is, might not be fully glorified. Here is the reason why Christ was not exhibited in their dayes. Indeed all true believeth before Christ, were justified, and sanctified, and in fowle received to glory before us: yet perfected in fowle and body both, they must not bee before us; but we must all be perfected together. Now his will herein he bringeth thus to passe: All must bee perfected in Christ: But hee will not have Christ to come and suffer, till the fulnesse of time came in these last ages. Heb. 1, 2. (as the Apostle speakeith,) that the believeth living in these daies, might have time of being in the Church to be called, justified, and

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and sanctified; and to them might be glorified with them that livid before. For put the case that Christ had suffered in the dayes of Abraham, or David, or thereabout; then the end of the world must needs have come the sooner: for so it was foretold, that Christ should come in the latter ages of the world, 1 Pet.1, 20. Now if the world had beene sooner cut off, then had there not bee time of birth and calling, for all the elect that now live and shall live: therefore for their sake was Christs comming deferred, till the fulnesse of time. And this I take to be the meaning of the words,

Now, in that the holy Ghost here saith, *The members of Christ in the new Testament must be perfected, with all the ancient believeth in the old;* we must heare be admonished, to conforme our selves unto these ancient Fathers, in the participation of grace, and practise of obedience in this life. For how can wee looke to be

glorified with them after this life, if here we be not like them in grace. Christ tells his followers, that *many should come from the East, and from the West, to dwell Abraham, Iesse, and Iacob in the Kingdomes of heauen.* Mar.1, 13. (because they were followers of these Patriarches in the faith) *were as the children of the Kingdomes,* that is, many Jewes by birth borne in the Church, *should be of another doctrine.* Now, if Christ denio glorie the children and posterity of these ancient believeth, because they did not follow them in grace and in obedience: how can wee which are by naturenes of the Gentiles, looke to bee glorified with them, unlesse in grace and obedience we conforme our selves unto them? Thus much for these examples of faith: now somthing must be addid out of the next chapter; because these the holy Ghost makes use of all these worthy examples.

A COMMENTARIE UPON PART OF THE TWELFTH CHAPTER TO the HEBREVES

VERSE 1.

Wherefore, let us also, seeing we are compassed with so great a cloud of Witnesses, cast away every thing that presseth downe, and that sinne that bangeth so fast on: let us runne with patience the race that is set before us.



In these words, the holy Ghost propoundeth a worthy exhortation to the Christians of the new Testament: that they should labour to be constant in the profession of the faith: that is, in holding, embracing, and believeng true Christian religion. And his reaon is framed thus: *The Saincts of God in the old Testament, were constant in the faith: and therefore you must likewise be constant in the faith, that live in the new Testament.* The first part of the reaon is laid downe in all the examples of the former chapter. The conclusion or sequell is contained in this first verse. Wherein wee may obserue two points: an exhortation unto constancy in true religion; and the way or meanes to attaine

thereto. The exhortation is inferred upon the former examples, which are all here applied as preident and directions unto us, for constancy and perseverancie in the faith: these words, *Wherefore, seeing we are compassed about with such a cloud of witnesses: that is, seeing Abel, Enoch, Noah, Abraham, and all the rest of the holy Fathers, who are a cloud of wimbelles unto us, (that is, fighers and leaders before us) were constant in true religion, (whether wee respect their faith, Gods promises, or obedience to his commandements;) therefore we also must be constant in the faith.* The way or meanes hereunto, stands in three daies, in the words following: *Let us cast away, &c.*

For the exhortation: First, in generall, the verie inferring of it from the former examples, teacheth us this speciall duty: That every one in Gods Church must apply unto himselfe those

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injunctions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghost here fadeth us, Let the *Galatians*, or the *Corinthians* (which were two renowned Churches) be constant in the faith; but, Let us, that is you *Hebrexes*, with my selfe be constant in the faith, following the example of your ancient Fathers. It is said of the ancient Jewes, that many of them heard Gods word; but it was not profitable unto them, because it was not mingled with faith in them. What is it to mingle the Word with faith? Is it not only to receive it by faith, believing it to be true; but also by the same hand of faith, to apply it to a mans owne soule, to his heart and life. And undoubtely, Gods word thus applied to a mans particular person, hath in it great power and fruit; whether wee regard information of judgement, or reformation of life. But it is a hard thing to doe, and rare to find a man that doth sincerely apply unto himselfe, either generall doctrines, or particular examples. We are all prone to shifft from our selves, and lay it upon others, saying: This is a good Item, or a good lesson for such an one, and such an one, & he is veray here, or lie would make it. In the meane while, wher benefit reape we to our own foules? for the Word not applied to our selues, doth us no good: it is like Phylacte not taken, or food not eaten. And hence it comes to passe, that though we haue much, yet wee profit little by the ministracy of Gods word. We must therefore learne to follow *Stories* example, who powdered Christys words, and laid them up in her owne chaire. When an exhortation is given, we must not porle it off, and lay it upon other mens shouderes; but apply it to our selues, and lay it to our owne hearts, laying. This intencion is forme. Herby (no doubt) we should feele greater blessings upon the preaching of the Word, than yet we doe. And to move us hereunto, let us consider, that Satan our utter enemy (who feakes nothing but our destruction) is alwaies to hinder this application of the Word, either by the Minister, or by a mans own coniunction. As for example: when the Minister by exception out of Gods word, will conteine, either error in judgement, or misledeavour in life; then, man the heare, and guilty thereof, shold say, This is mine error, or my fault, now I am confisced, or reproved. And God (no doubt) ifmes would this doe, would make it effectual unto them at che length. But in stead of this applying to our selves (either through our owne corruption, or Satans suggestion, or both,) wee shifft it from our selves, and say, Now he reproves such an one, and such an one; and speakes against such and such; and indeed, Satan (by his good will) would never have meant to apply the Word rightly to himselfe. Therefore, seeing Satan is so buse, and this is his deceipt to make a man shifft off an exhortation or reproofe from himselfe, and to lay it on others: we must be carefull to apply it

to our selues, and to lay it to our owne contencion; and then (no doubt) we sholl finde it to be a word of power, able to rebuke both the infidencie of our lives, and the errors of our madnes.

Now to the reason more particularly. *Wee must be constant in the faith*, because we are compassed about with so great a cloud of witnessesse. Here the ancient Fathers of the old Testament, which in the former chapter were commanded unto us for their faith, are compared to a cloud, and thento a cloud compassing us. I affly to a cloud of witnessesse.

They are compared to a cloud (as I take it) by allusion to the cloud which directed and led the Israelites in the wilderness: for when they came from Egypt, and were forty years in the Desart of Arabia: all that while they were directed by a pillar of cloud by day. Exod. 13. 21. Now, looke as that cloud guided the Israelites from the bondage of Egypt, to the Land of Canaan: so doth this company of famous believers, direct all the true members of Gods Church in the new Testament, the right way from the kingdome of darknesse, to the spiritual Canaan the Kingdome of heaven. And this is the true cause why these worthy believers are compared to a cloud.

Mark further, they are called a *cloud*: but what a *cloud*? namely, *compassing us*. A *compassing cloud* they are called, by reason of the great company of the believers: so as which way soever a man turns him, he shall see believers on every side: and they are said to *compass us*, because they gaveus direction in the course of Christianity, as the cloud did the Israelites in the wilderness.

Now whereas the whole company of believers is called a *cloud compassing us*: here is answered a common objection of empereours, which argue thus against religion: There are so many kinds of religion now a dayes, that no man can tell which to be of: and therefore it is good to be of no religion, till wee be certifie which is the true religion. This small reason is here answered; for howsover in some things, there be variety of opiniions in Gods Church, yet for the substance of religion all agree in one. For the company of believers in this world, resembles a cloud that goes before us, shewing us the right way which we are to walke in, to the Kingdome of heaven. Secondly, in that those ancient believers are called a *cloud compassing us*, we are taught, that as the Israelites did follow the cloud in the wilderness from the Land of Egypt to Canaan; so must we follow the examples of these ancient believing Fathers and Prophets, to the Kingdome of heaven. It is a strange thing to see how the Israelites followed that cloud. They never went till it went before themand when it stood still, they stood still also; though it were 2. years together, and when it began to move, they moved with it. So in the same manner must wee let before

Exod. 13. 21.

Exod. 13. 10.

10. 4. 9. 10. 12.

stare our eyes for a patteme of life, the worthy examples of believers in the old Testament; for whatsoever was written, was written for our learning. Wee must therefore be followers of them in faith, obedience, and other graces of God: and so shall wee be directed to life everlasting, in the spirituall Canaan the kingdome of heaven. And yet wee must not follow them absolutely. For all of them had their infirmities, and some of them had their grievous faults, whereby they are attainted, and their commendation fownd her blamable: but we must follow them in the practice of faith, and other graces of God. The cloud that guided the Israelites had two parts: a light part, and a darke. The Egyptianes, who were enemies to Gods people, had not the light part before them, but the darke part: and so following that they rufled into the red sea, and were drowned; when as the Israelites following the light part, went thorow in safety: Even so these believers had in them two things: their *finesse*, which be their darke part, which if wee follow, wee cast our foules into great danger and destruction: and faith with other graces of God, which are their light part, which we must follow as our light: which if we doe carefully, it will bring us safely to the Kingdome of heaven. So Paul bids the Corinthianes, be followers of him, yet not absolutely in every thing, but as he follows Christ: and so must we follow the Fathers, as they went on in faith in Christ.

Further, they are a *cloud of witnessesse*: that is, a huge multitude of witnessesse. And they are so called, first, because by their owne bloud they confirmed the faith which they professed: Secondly, because they did all confirm the doctrine of true religion, whereof they were witnessesse, partly by speeches, and partly by actions in life and conversation. And so is every member of Christ a witness: as the Lord often calles the believing Israelites, his *witnesses*. Quest. How came this to passe, that these believers should be Gods *witnesses*? Ans. Surely, because they testified the truth and excellency of Gods holy religion, both in word and action, in life and conversation.

Now, seeing these in the old Testament were Christs witnessesse; First, hereby all ignorant men must be stured up to be carefull to get faith, and to leare true religion. If any thing will move a man to become religious, this will: for out of all the world, God will chuse faithfull men to be his witnessesse, to testifie his religion unto others. If a man were perfwaded that some worthy mighty Prince would vouchsafe to call him to beare witnessesse of the truth on his side, he would be wonderfully glad thereof, and take it for a great honour to him. How much more then ought we to labour for knowledge, faith, and obedience in true religion, that wee may become witnessesse unto the Lord our God? if it be dignitie to be witnessesse to an earthly Prince; oh then what a

great prerogative is this, for a filly faire man, to become a witnesse to the truth of the evenging God, who is King of Kings, and whose word needs no confirmation? This must make us all to labour for knowledge, and for faith, and for the power of religion: but if we will remaine full in our ignorance, and never labour for knowledge, then shall these servants of God that believed in the old Testament, stand up and witness against us on the day of judgement: for they had not such meanes as we have, and yet they became most faithful witnessesse.

Secondly, this must teach us to be carefull; that as in word we professe Christ, to in deed we may confess him, expressing the power of his grace in us. For by this condition of Christ, we are made his witnessesse: but when we confess Christ in word onely, and yet in life and practice deny him, then are we unfaithfull witnessesse: for we say and unsay. In an earthly court, if a man shoulde one day say one thing, and another while another thing, he would not be accepted for a witness, but rather be excepted against, as altogether unworthy; and so would prove aduersaries to his friends cause, and a shame to himselfe: for it is with us in Christs cause; if we professe in word, and deny in deed, we disrepute Christ, and his profiction, and shame our selves for ever. And therfore we must be carefull not onely in word and judgement, but in life and conversation, to make a true and constant confession of Christ and of his truth.

And thus much for this exhortation. Now followeth the seconde point to be observed in this versie; namely, the manner how Gods Church and people may put in practice this worthy exhortation of the holy Ghost. To bee constant in the faith. And this consists in three duties: 1. They must cast away that which prefesteth downe: 2. They must call a way that sheweth that banteth so fast us or, some which for readynes doth compasse us about: 3. They must runne the race that is set before them, with patience. Whosoever in Gods Church either Jew or Gentile, can performe these three things, shall bee able no doubt to follow the comell of the holy Ghost, and continue constanct in the faith unto the end. Of these three in order.

The first thing then to be done, is this; We must cast away that which prefesteth downe: or thus, Cast away the weight, or burthen, (for so muche the word in the original signifieth) even that burthen which so prethet downe the poore Christian, that cannot goe on forward in the courfe of godline and Chritianity. By burthen or weight here we must understand five things: Fift, the love of temporall life: secondly, Care for earthly things: thirdly, Riches and temporall wealth: fourthly, Wondry honour and preferments: fiftly, worldly delights and pleasures. All these are things which lie heavy on mans soule, as weighty burthen which presseth it downe, especially then when the

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goule should lift up it selfe to seke heavenly things. So in cheapeable of the Sover, riches, plesures, and care for the things of this life, as called *thornes which choke the word of God in a mans heart*, and make it unfruitfull. And *sorfeiting and drunkerneſſe* are laid to beethings which *appreſſe the heart and make it heavy*. And easie it were to ſhew by many testimonies, that all thefe five things doe preſſe downe the heart; especially then, when it ſhould be liftēd up in the ſeeking of heavenly things.

Now in this, that there five things are weighty burdens, we may leare; firſt, what is the cauſe that in theſe our daies every where the Gollel of Chrift being published, preached, and expounded, takes to little place in mens hearts; whether we regard knowledge and underſtāding, or affection and obedience. For Gods Word is a Word of power, mightie in operation: how comes it to paſſe then that the ground is barren where it is caſt? why makes it not men learned and religious? Ans. Surely in every place where the Word of God is preached, ſpecially among us, thefe five things poſſeſſe the hearts of men, and exercite all the thoughts of the minde, and affections of the heart. From whence it commeth to paſſe, that after long preaching there is little fruit or profit either for knowledge or obedience: for where the heart is preſſed downe with the weight of theſe earthly things, there the Word of God can take no place, nor bring forth fruit. And this is generally true among us; though we heare Gods word from year to year, and thereby might increaſe in knowledge and obedience, if we would; yet in many there is little ſhew of either: and the cauſe is in theſe worldly cares, which take place in our hearts. For this is a most certaine truth, that foſo as our hearts are addiſed to the greedy ſeeking after theſe earthly things; honours, pleaſures, &c. foſo will the ground of our hearts be barren. The good ſeal of Gods word may bee forworne them; but little fruit ſhall come thereof, of five briers and weeds, which will increase our clamour.

Again, whereas the lowe of temporall life, and care of earthly things, &c. are *burdens preſſing downe a mans heart from heaven to earth*, and making it heavy and ſad, and dead in regard of all ſpirituall exercises and contemplations; hereby we are taught, oftentimes to give our ſelves to elevate and lift up our mindes and hearts to God, partly by meditation in his Word, partly by invocation on his Name, and partly by thanksgiving. And to doe theſe things the better, we muſt remember to ſet apart ſome ſpeciall time every day, for this ſpeciall worke: ſo as wee may by David, Psal. 25.1. Lord, I lift up my heart unto thee. David was well acquainted with this exercife, and fo was Daniel: for both of them ſued this, as wee may reade, Psal. 55. 17. Evening and morning (faith David) and at noone will I pray, and make a

noſte. And Daniel uſed to pray unto God three times a day: wherein he would heartily and unſincerely call upon God, with thanksgiving. And great reaſon we ſhould doe foſo; for we live in the world, where are innumerable weighty things, which preſſe downe our hearts from looking up to heaven: and therefore we muſt often practice our ſelves in holy meditation and prayer unto God, that ſo wee may lift up our foules into God, from the things of this world. To ſeare fit comparison: We know that thoſe who keepe cloches, if they would have the cloche ſtill going, muſt once or twice a day winde up the plummets which cauſe the wheelſto goe about; because they are ſtill drawing downward: Even ſo, ſeine our hearts have plummets of lead, which are worldly cares and deſires, to preſſe them downe from ſeeking up to heaven; we muſt doe with our hearts, as the cloche-keeper doth with his plummets, winde them up unto God everyday: and for this end, muſt ſet apart ſome particular time to doe the fame, in holy duties. Why doth God command the ſeventh day to be ſanctified, and ſet apart, from all bodily exerciſe, and worldly cares? undoubtely it is for this end; to cauſe men to elevate their hearts from all worldly things, to ſeek the things above: elſe, if the minde ſhould be alwayes preſſed downe with worldly cares, it could never attaine to heavenly joyes. He that hath not conſcience on the Lord's day, to lift up his heart to heaven, by prayer, and hearing Gods word, with meditation thereon; cannot poſſibly have any conſcience in religion, nor his heart ſtrīmly iſled on heavenly things.

Thirdly, whereas the holy Ghost faith, that the Hebrewes muſt cast away the weights that preſſe them downe: Here we are taught, in what manner, and how farre forth we muſt ſue the things of this life; as riches, honours, and lawfull pleaſures; yea, and all temporall blessings; whatſoever: namely, to fare forth as they will further us in the courſe of religion, and in the exerciſes of godliſſe and vertue; and no further. But (ſhewing by experience, that thefe temporal things be a burden unto us, preſſing us downe, and making us unfit for ſpirituall exerciſe) wee muſt leave them, and abſtaine from them. This is that moderation which we muſt ſue in temporal things: for the maine end that every man muſt propound to himſelfe in all things, is this, That God may be glorified. Now that a man may glorifie God, it is neceſſary that he ſhould walke in the ways of godliſſe and ſtrue religion. Therefore looke as riches and worldly commodities may further us in Christian religion and godliſſe; foſo forth muſt weſt them, and ſherin give glory to God, but when they hinder us therein, then we muſt leave them, and caſt them off. The Marriuer that is upon the ſea in a great tempeſt, ſeing his ſhip too foreladen, will caſt out any of his commodities: firſt, that that is the heaviest, and at laſt

Dan 5.1.

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(ſhewed by) the moſt precious Jewels that be in his ſhip before he will ſet it loſt: Even fo muſt we doe in the feaſt of this world, when we ſecriches, honours, and lawfull pleaſures, to make us unfit and unwarde for the exerciſes of piety and religio: thenaway with them, wee muſt caſt them off; how deare lover they be unto us. And thus much for the firſt duty.

The ſecond duty that we muſt performe for conſtancy in religion is this, We muſt caſt away the ſins that haue got ſaftey on: or as the words will better beare, We muſt caſt away the ſins, that is ſo fit, or fo ready to compafe us about every way. By ſime here we puſt not understand *originall ſinne*, the praſhing of ungodliſſe life and conuerſion: but *original ſinne*, which is the corruption of nature, in which men are conceived and borne. Now this original ſinne iſtaiſd to be *ready to compafe us about*, because (as Paul faſh of humilitie) it is *then a man woulde doe godly, it canſelvſe evill to be preſen with him*; fo as that godly thing which hee woulde doe, hee doth not: but the evill that hee woulde not doe, that doth. And fo fail, to compafe us about; because whauever heart a man doth deſire or aſter, or purpoſe to doe, this original ſinne doth corrupt and defile the ſame unto him: and whatſoever in action a man would bring to paſſe, it doth likewiſe pollute it. By reaſon whereof it comes to paſſe, that we may truly ſay, that all the thoughts, affections, wiſe, and purpoſes, yea, and every action of Gods children, are all mixed and tainted with the corruption of this ſinne. So that this hindres Gods dear fervants and chil‐dren, that they canot goe on the courſe of godliſſe and Christianity as they would; but either they fall in their journey many times: or if they ſtand, yetthey doe often stagger, and goe very faint and haltingly forward.

From this that the holy Ghost faith, Original ſinne compaſſeth the beleving about, wee are to obſerve and leare ſundry points: Firſt, this ſecond notably to conſute ſome erroures maintained and iſtackled by the Church of Rome; for they ſay, that after a man is regenerate by Gods Spirit, there is nothing in him that God can iuſtly hate: and they doſte all that hold the contrary. Now to cauſe this their doctrine, that original ſinne, after regeneration, is not ſinne properly: They ſay, that after regeneration, it is no more ſinne than Tinder is fire; which in it ſelfe is no fire, but very apt and fit upon the leaſt occaſion to be feton fire. But this opinion is here overthrowne by this that the holy Ghost faith, That the beleving Hebrewes, that is, Gods Church, muſt caſt away this ſinne. Where it is plaine, that after regeneration, whereby a man ſhould ſet ſome of the ſaintification and adaption, he leath ſine in him: for this ſinne is moſt apt and ready to hinder him in the courſe of Christianity and godliſſe. Now if ſinne were not properly ſinne, it muſt loſe its owne nature and qualitie; and if it had

loſt its proper qualitie, it would not bee so ready to hinder a man in the courſe of godliſſe, both in thought, word, and deeds. So that here it is manifest and plaine, that in a regenerateman there is ſinne properly: And howeover he beſſe from the guilt and punishment of ſinne, yet the corruption remaineth ſtill in him, though greatly weakened through ſanctification.

Again, here obſerve, that the opinion of many men concerning this ſaintification is erroneous: for ſome there bee who have thought that a man might be perfectly ſanctified in the life, and have original ſinne quite abolished. But this is moſt evill, for this Church of the Hebrewes had as vreyly men in it for godliſſe and ſaintification, as any: in their daies; yet and the Author of this Epitale was (no doubt) a man that had received a great meaſure of ſaintifying grace: yet including himſelfe among them, he exhorteth the Hebrewes thus: Let us caſt off the burthen, and ſine that is ſo ready to compafe us about. What? had the Apostle and the Chritian ſaints in them? Yes, or elſe the holy Ghost world never bid them caſt it off: for it were a vaine thing to bid them caſt off that which they had not. Therefore they were not perfectly ſanctified, as indeed no man ever was or shall be in this life, Chrift onely excepted. Wee muſt not maruell at this, that no man is perfect in this life: may, we muſt rather maruell at this, that God hath given to any of us any drop of ſaint grace, being ſuch miserable wretched fiernes as we are.

The Lord himſelfe hath given many reaſons why men ſhould not be perfect in this life. As firſt, If a man were perfectly ſanctified in this life, then were hee perfectly just vnder the law in himſelfe before God, and it ſhould be lived; yet not by free grace and mercy alone in Chrift; and this ſhould Chrift not bee? wherēd a lone ſaviour, but onely a meane to conveye into a man that ſaving gracer whereby a man ſhould be ſaved. But Chrift is our whole and onely righteouslie whereby wee are justified and ſaved; and this may our corruption reach us which ſtill remaineth in us, not quite mortified till the houre of death. Secondly, wherēd grace wee receive of God, it comes by meaſes of faith which God worketh in us. And looke how it stands with us in regard of faith, fo it is with us for all other graces. But faith in the beſt believer is imperfect in this life, and mixed with much doubtiſh; and therefore all other gifts and graces which come by faith, as righteouſneſſe, reuenge, and ſaintification, are all imperfect in this life.

From this that ſaintification in this life is imperfect, we learne for the overcomynge of another erroure of the Church of Rome: that no man can ſtand at Gods triuall, ſaintified by inhereneſſe or righteouſneſſe. Forl at which we call ſaintification, the Papists call the Inſtitution of a ſinner; making two parts of justiſcation:

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cation : the first, whereby a sinner of an evil man is made good, by the pardon of his sinnes, and the infusion of inward righteousness, standing in hope and clarity especially : And the second, whereby of a good man one is made better, and more just ; and this they say may proceed from the merit of a mans own works of grace; and hereby they hold a man stands righteous before God. But looke how it standeth with grace in us this life, so likewise shall it stand with the same graces at the last day : if they be imperfect now, and so notable to suffice us before God, they shall also be found imperfect then to that purpose and effect : But now they are imperfect, as hath bene shewed, and therefore cannot then stand for our righteousness ; unless we will imagine that God will then accept of an imperfect justice. Wherefore their doctrine is erroneous, and a doctrine of all terrors and desperation : for who dare adventure the salvation of his soule upon his owne righteousness? We denynt, but that God accepteth of our sanctification : yet not as the matter of our justification unto life : that only is the obedience and righteousness of Jesus Christ accepted of God for us, and made ours by faith, for that alone is answerable to the rigour of the Law.

Thirdly, this also sheweth the error of those who hold that concupisence or original sinne is not a quality, but an *affection* or *substance* living and subsisting by it selfe. For here we see a plaine difference betweene a mans body and soule, and originally sinne that compasseth them : else the holy Ghost would not bid us to cast off this sinne : for that which is of the substance of man, cannot by man be cast off. And to make this more plaine, we must know, that in man defecing from Adam there bee three things : First, the habitude of his soule and body. Secondly, the powers and faculties in them both. Thirdly, the corruption or bad disposition in those powers and faculties whereby a man is unconformable to the will of his Creator, and prone to that which is evil. And this third thing is it which is here spoken of, different from mans substance and faculties, and is not a substance in man, nor nature corrupted, but an ill disposition therein. Fourthly, hence also we learne what are generall maner doth most sin in himselfe; namely, *original sinne, the corruption of his nature* : for that hauing on selfe, and hindres him in the practice of all good duties. This Paul knew well, and therefore confesteth, that he saw another *Law in his members rebelling against the Law of his minde, and leading him captive unto the law of sinne which was in his members*, Rom.7.23. This causeth him to leave underneath the ground which he would have done, and to doe the evill which he would not doe, v. 19. And David felte the same thing when he said, *I will runne the way of thy commandements when thou shalt enlarge my heart*. Why doth David speake of the enlarging of his heart?

A Surely hee felte in himselfe this original sinne : which did strengthen his good affections, so as he could not put them forth so much as hee would towardsthe Law of God. And when hee saith, Psal.51.12. *Straighten me, O Lord, by thy free spirit*; he would give us to understand, that by original corruption hee was restrained of his Christian libertie, and hindered in all good affections, holy actions, and heavenly meditation : which caueth him to pray for libertie and freedom by the Spirit. So that it is plaine, the servant of God doth feel this corruption clogging and hindring him from all good dutie.

This serveth to admonish all seueral persons, which never felte sinne to bee a clog or burthen unto them, of their fearefull and dangerous estate. For to every childe of God original corruption is a grieuous burthen. Now conserue with a naturall man, and aske him what imperfections and wants hee feeleth in himselfe : his awer is, hee was never hindered by any corruption in all his life, never felte doubting or want of love, either to God or to his brethren: hefeleth no pride of heart, no hypocritie nor vaine glory, &c. If we take these men upon their words, they are Angels among men : but indeed they are blinde and ignorant, and wonderfully deceived by Satan : for all Gods seruants in this life doe continually bewaile the corruption of their nature, crying out against original sinne, that it hindereth them in doing the good things which they would doe, and causeth them to doe that evill which they would not. These men therefore that are never troubled with corruption, but (to their owne thinking) have grace at will, are in a fearefull case, their mindes are still blinded, and their hearts hardened ; they are dead in sinne, abiding in darkness unto this houre. And if they goethus to to deaþ, they shall finde that sinne will unzior himselfe, and then they shall know what sinne meanes, and finde the terror, and feele the burthen of it, when it is too late, like the foolish virgins that knew what the want of oil meant, when the doore were shut.

D Secondly, this sheweth unto us what is the state and condition of the childe of God in this life : He is not here a Saint feeling no corruption, perfectly sanctified and freed from all sinne : but such an one asfeeleth the burthen of corruption, hindring him in his Christian course, under which hee sighs and groaneth, labouering by all good meane to bee unburdened and to cast it off. It is indeed a manner of great comfort for a man to feele Gods graces in himselfe, as faith, love, repenteance, sanctification, and such like ; but no child of God canwaite or alwaies feele the comfort of grace, most commonly hee shall bee troubled with sinne, if he be Gods childe. Now if feeling it, hee dislike himselfe, and strive to be easd of it, this is a sure argument of his happy estate.

Fifthly, this commandement to *cast away* sinne

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sins that preſetn downe, teacheth every childe of God to labour earnestly for the government and direction of Gods Spiritor we have with-in us original corruption, that like an annoy man besets us about, and hindreth us in every good thing we take in hand. Wee must therefore pray unto God daily that hee would guide us by his good Spirit : for by reason of the corruption of our nature, and the deceitfulness of sinne we shall utterly fail, unliale Gods Spirite governes us, both in the thoughts of our hearts, in the words of our mouths, and the actions of our lives. This *David* knew well, and therefore prayeth to the Lord for his good Spirit, to leade him into the Land of righteousness, Psalme 143.10.

Lately, seeing wee have this corruption of nature in us, wee must keepe our hearts with all diligence, and set watch and ward about them. So *Salomon* saith, *Conserue thy heart, my sonne*, Proverbs 4.15. Why doth *Salomon* give this commandement ? Surely for speciall cause : for every man while hee lives on earth, is compayned about with his owne corrupt nature ; which like a horse-horne traitor feeleth to deliver the heart into the poſſession of Satan, and to defraud God of his right. Againe, the heart is mans treasure, from whence comes all actions good and bad : now if it bee well kept and guarded, the Lord will dwell in thy heart, and thence will proceed the fites of life : but if it bee left open for corruption to enter and take place, then is it made an habitation for the Devil.

If a city were besieged by bloody enemies, the inhabitants thereof would ſet watch and ward in every place to keepe out the enemie ; ſo wee having original sinne, as a fierce enemie compayning us about, to worke our destruction ſome way or other, muſt labour to have our hearts guarded with a watch of grace ; that our corruption may not let in Satan there to dwell or to have any abode.

But (will ſome ſay) how ſhall we get a watch that may take up our hearts ?

Answ. We muſt labour that the Word of God may dwell plentifully in our hearts ; and there, as the Scepter of Christ, to be held up by the grace of faith, ruling our wills and affections, and bringing into subjection every thought to the obedience of Christ. In ſuch a heart Christ dwells, who is stronger than Satan : and here can neither corruption ſet open the doore to Satan, nor Satan enter ; but all things are in ſafety. Alio the actions that proceed hence ſhall be the fites of life, being holy and pleasing unto God.

And thus much of the ſecond point.

The third duty to be performed for our conſtituacion in the faith, is this : *We muſt run with patience the race that is ſet before us*. In these words the holy Ghost borroweth a comparison from the games of men that did run a race : and thus we may conceive it ; The race

A that the holy Ghost propoundeth unto raners, is the race of *Christianitie* : the parties that muſt runne in this race are all *Cristians*, men or women, high or low ; and one accepted the price and crowne for which wee runne is *everlasting glory* ; the Judge of the runnes is the *Lord himselfe*, who hath appointed this race unto every Christian in this life ; who alio will give the reward to everyone that runneth well.

In this comparison wee may obſerve many good instructions: First, in the *Christianitie* is compared to a race ; Wee are taught that everyone that professe religion muſt goe forward therein, growing in knowledge, faith, piety, and in every grace of God. Thee that runneth a bodily race, muſt neither ſtand still nor goe backward (for then hee ſhall never get the price) but ſtill goe forward to the race end : So muſt every Christian goe forward in grace, following hard toward the marke, for the price of the high calling of God. If we care not for eternall life, then wee may take our ease, and let grace alone, but if we take our ſtrenght in it, we muſt goe on in the graces of religion, as a runner doth goe forward in his race. This being well obſerved, will rouse up our drowsie Christians that make no progreſſe in religion.

Secondly, this reſemblance of Christianitie to a race, teacheſt us all to strive to goe one before another in knowledge, faith, and holy obedience : this tunc dicitur *running a bodily race*. Alio in the world the manner of men is, to labouer and strive to goe one before another in riches, preferment, in fine apparel, and in bodily delights ; now ſhall men thine to be ſtift in their traytorious things, and ſhall we neglect our duty unto the ſpirituall graces ? wherein the more we excell, the more acceptable we are to God, and Ithal be more glorious in the world to come.

Thirdly, ſeing Christianitie is a race, wee muſt remember to bee conſtantheare till we come to the end of our faith ; even the ſaluation of our foules. It laſteth the manner of our people to turne in religio ſ with the State and time ; and yet to this day many thousands come to our assemblies that would turne to Popery, if that abomination ſhoule be ſet up againe : for (say they) It was a merry world when that religion was up. But this is not the property of godly timmers : If wee would have the croone of life, we muſt hold true Religion conſtantly unto the death.

Lastly, like godly runnes wee muſt mind our way, and have our hearts to ſtopp at the end of our race, which is everlasting life. Each ordinary traveller is very ingnorante of his way, and all his care is to geve the neareſt way he can to his journeys end. Behold, we are travellers, and our journey is to Heaven ; wee muſt therefore endeavour to geve the rightled way we can, to come to life everlasting : neche and we make delales in this way, but of all helpes

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to further us herein; for the matter is of great importance whereabout we goe.

Here come will say, We like this well; but true Religion hath alwaies many enemies and few hearty friends: besides, if a man runne this way, he must runne alone, and suffer many croffes and reproches. *Anf.* This is most true; and therefore the holy Ghost addeth, That we must runne this race with *patience*: We must not be disengaged because of their croffes and afflictions; but labour with patience to bearre that part of afflictions, what-ever it bee, that shall light upon us in our journey. This is Christis counsell to his Disciples. Luke 21. 19. *Possesse your faulnes in patience:* as if hee shoud say, If you would fwey your faulnes, you must labour to beare all croffes that fall on you with patience. In the parable, Luk. 8. 13. *They that receive*

the seed in good ground, are they which with an honest and good heart hearke the word and keepe it, and bring forth fruit. But how with *patience*? Every one that heares Gods Word, and makes conscience thereof, will have enemies to scoffe and mocke, and to afflicte him; which the devill lets aworke to hinder the growth of the Word in his heart: but must hee therefore cease to bring forth fruit? no, he must bring forth fruit *with patience*. And so must we doe in the race of true religion: for croffes, afflictions, and mockings will come; but these stormes must not turne us backe: nay, the more they beat upon us, the more must we arme our selves with patience, by which we shall be able to bearre them all. And thus much for this third duty; as also of the exhortation unto constancy in the faith, after the example of all these godly Fathers.

FINIS.

A godly and learned

EXPOSITION OR COMMENTARIE UPON THE THREE FIRST CHAPTERS OF the REVELATION.

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PROV. 13. 9. and PROV. 4. 18.
The light of the righteous rejoiceth by ioyce, shining more and more unto the perfect day: But the candle of the wicked shall be put out.



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