A Godly and Learned

EXPOSITION
VPON
The whole Epistle of Iude.

Containing threescore and six Sermons.

Preached in CAMBRIDGE by that reverend and faithfull man of God, M. WILLIAM PERKINS.

And now at the request of his Executors, published by *Thomas Taylor*, Preacher of Gods Word.

Whereunto is prefixed a large Analysis, containing the summe and order of the whole Booke, according to the Authors owne method.

REVEL. 3. 11.

Behold, I come shortly: hold that which thou hast, that no man take away thy Crowne.

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TO THE RIGHT HONOVRABLE,

WILLIAM Lord RVSSEL, Baron of *Thornhaugh*,

Grace and all good blessings from God our Father, and our Lord Iesus Christ.

RIght Honourable, as it cannot be but true, which Truth it selfe hath uttered: [a] *Him that honoureth me, I will honour*; no more can it bee but sure paiment which such a creditor hath undertaken, and not by any surety, but by himselfe to bee performed. Bootlesly had the world beene betrusted with such a charge; which by suffering some to walke through dishonour, and by powring out contempt upon others, unwittingly suteth the condition of the servants to the case of the Sonne, who said: [b] *I honour the Father, but yee dishonour me.* Well then is it with us, that hee whose bare word is above all bonds, hath said, *I will honour:* not those who by treading downe his honour, honour themselves, neither whom men honour, nor who honour men; but those who *honour him:* by [c] *loving* him as a *Father*, and *fearing* him as a *Lord*. Not that any man can enlarge his honour; the [d] infinite perfection where of is in it selfe uncapable of any accession: nor that any can of himselfe expresse his honour; seeing himselfe [e] *worketh both such wills and deeds also, of his owne good pleasure:* neither that if any could, he might merit the returne of honour; for *all that* [f] *were but his duty:* nor that if any could and would, he should thereby profit God, to whom [g] *mans goodnesse is not extended:* nor lastly, if any could and would not, God should thereby be disprofited; for [h] *if one be wicked, he hurteth not him:* but because the Lord, who delightreth to be the portion of *Iacob*, is pleased to accept the broken and homely service of his children, as an high *honour* done unto himselfe; and themselves as *honourers* of him, and such as he (by crowning his owne worke in them) cannot but *honour*.

But [i] *what shall be done to the man whom this King will honour?* Ans. If [k] *Belshazar* King of Babel were to promise his highest honours: if [l] *Haman* were to advise *Ahashuerosh*, King of 27. Provinces, in the bestowing of what honours himselfe could with or hope: if [m] *Pharaoh* should call againe his Nobles to consultation, how to enlarge *Iosephs* advancements: no more could bee either promised, expected, or performed, than that such an one should be arraied with royall attire, as cloth of purple and fine linnen, with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem set upon his head, and withall by Proclamation published the third man or Vice-Roy in the Kingdome. Which indeed were singular advancements: but yet the highest of these farre inferiour to the least and lowest honour, which this King of Kings vouchsafeth to bestow. For even those Kings whilest they enriched and invested others with such royalties as belonged to a kinde of externall happinesse, themselves were exceeding poore and destitute of the things truly good; the which (being of an higher straine, and of nature internall and eternall) are incomparably and onely the best blessings. In a word then, *thus shall it be done*, yea, [n] *this honour have all his Saints:* that being borne of God, their descent is from the King of glory, all of them Kings sonnes, all brothers to Christ, the first borne among many brethren: all younger brothers indeed, but (which is admirable) all [o] Princes apparant, and to the same incorruptible Crowne of glory. Tell me now: was it not almost the highest staire of earthly honour, to which *Moses* was mounted, when he was called the sonne of *Pha-*

a 1 Sam. 2. 30.
b Ioh. 8. 49.
c Mal. 1. 6.
d Iob 11. 7.
e Phil. 2. 13.
f Luk. 17. 10.
g Psal. 16. 2.
h Iob 35. 6, 7.
i Esther 6. 6.
k Dan. 5. 7.
l Esther 6. 8.
m Gen. 41. 43.
n Psal. 149. 9.
o Rev. 5. 10.

p Heb.11.24. q 1 Joh.3.1. r 1 Sam.18.18. s Rom.13.14. t Rom.8.16. u Exo.28.11. x Joh.6.50. y Psal.34.7. z 2 Tim.4.8. a 1 Sam.9.6. b Dan.1.19. c 1 Cor.1.26. d Prov.23.26. e Tit.2.10.

rabs daughter? and yet justly p *refused* he, nay, despised he the title, that he might be called but the *servant of God*. But q *behold what love the Father beareth us, that we should be called* (not servants any more, but friends, Ioh. 15. 15. nay more) *the sonnes of God*. Was it such an advancement that *David* should become the sonne of *Saul*, a wicked King of Israel? and r *can it seeme a small thing to become* the sonnes of the holy one the God of Israel? Is it to be reputed a great grace to be nobly descended from great men, and backed with the alliance of the mighty? who then can deeme it other, than the top and tower of truest Nobilitie, to be (as the believer) so neerely allied unto Christ, who sprouted out of the most honourable stocke that ever the great field of the earth bare upon it? unto which their descent, if you adde their whole suitable estate, they will appeare so absolutely glorious, as it seemeth no further honour here below can befall them. Whose s garments are the white and unstained robes of Christs innocency and righteousnesse; their chaine is the golden chaine of their salvation, the linkes whereof are described Rom. 8. 24. their t Ring or signet is the Spirit of God, pledging and sealing up in their hearts the assurance of their salvation: their Iewels and u ornaments are the graces of that Spirit, as *Humility, Knowledge, Faith, Love, Hope, &c.* their diet more choice than that Manna, which was but a shadow of *this* x *bread which cometh downe from Heaven*: their Ministers are all the creatures; their attendance are the Angels, not onely going before them and at their heeles, but as a guard y *pitching themselves round about them*; their Diadema is that z *crowne of righteousnesse, which the righteous Iudge shall give to all them that love his blessed appearing*. This is such honour as darkenethall the honour of the world, as the bright shining of the Sunne obscureth the light of the lesser starres; this causeth the heart that hath it to contemne the contempt of the world, and quiet it selfe in the holding hereof, as in a choice inheritance and a precious purchase.

Now (my Lord) by all that hath beene premised, you may behold what *goodly grounds* your Lordships lines are fallen into: whom the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more than either your Lordship would be willing to reade; or my selfe (hating even the suspicion of the base sinne of insinuation) am heartened to write) but also in your whole outward estate: a great honour is it to bee the sonne of so noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the same love of religion, zeale to the truth, practice of piety, wise care of your Country, noble and valiant resolution, bountifull hospitality and liberalitie should be so eminent, and that the best part of his better part and vertues should so seat themselves in your person; this is it which maketh your Lordship honourable, not in him so much, as in your selfe; neither in your selfe alone, but (as a *Samuel* was) *in the hearts of all the people*. These (my Lord) especially of the former kinde, are qualities well beseeming b *Nebuchadnezzars* Nobles. For who are so fitted to stand before earthly Kings, as they who are often in the presence of the great King, to whom all Kings are to bee countable? or who are so worthy to stand in the presence of our earthly Gods, as those whom the God of Heaven hath vouchsafed to set in his sight, and gracious acceptance? Whereunto when I have added how God hath honoured your Lordship to be the husband of a vertuous and religious Lady, the Father of an hopefull heire, the brother of three so worthy and religious Countesses (two of whom of late have received the end of their faith, even their glory with God, the possession of a goodly revenew: I may well say, c *not many* thus *noble*. Now because to *whom much is given, much is of them required*, and where the Lord soweth liberally, there hee expecteth a plentifull crop: let your Lordship be pleased to give me leave by *writing to stir up and warne your pure minde*, by calling to your remembrance that duty, which you religiously received from my mouth (and that not seldome) those divers yeares I employed my paines and poore talents in your Honours house, namely, that as either you tender the continuance of the Honour which the Lord hath already powred upon you; or expect any accesse thereunto, so you faithfully proceed in the waies wherein Honour may redound to the highest: persisting to honour him with your d *heart*; by *giving it* unto him: with your *life*; by e *adorning the doctrine* of God: with your *countenance*,

f Psal.101.6. g Prov.6.9. h Joh.17.5. i Psal.84.11.

nance, by f incouraging the practices of piety: with your g *riches* and *increase*; by releeving the poore members of Christ: seeing that in all these your large receits God hath made your Lordship his Steward, and requireth your faithfulnesse. These be the paths beaten by the feet of the faithfull, wherein they are well experienced of the Lords faithfulnesse. In these standeth the whole duty of a man: upon performance whereof, and no other condition, the Sonne of God himselfe made challenge of the glory of his Father: h *I have glorified thee on earth, and now glorifie me with thy selfe*.

Among other furtherances of your Honour hereunto, may your Lordship be pleased to receive this booke, and give it the reading; after what time I hope you will not deny it your protection, in regard of it selfe: although neither your Honours affection to the Author himselfe whilest he lived; neither his love towards your Honours house made knowne to the world, in the dedication of sundry of his workes unto the same; neither yet my owne duty (which in many regards as your Lordship may justly challenge, so my selfe am straightly bound alwaies to tender) could suffer me elsewhere to seeke the shelter of this orphane Commentary. My hearty desire of the Lord is, that as he hath directed it unto your Lordship, so he would also direct your Lordship by it; and make it as fruitfull unto your Lordship, as it is in it selfe, in leading you into all the waies of Gods honour; that as his faithfulnesse hath honoured you, so your faithfull heart may out of setled resolution say in it selfe: *Him that hath thus honoured me, I will still honour*: and so he who is first and last in mercies, *who* i *giveth to his grace and glory*, shall (after your Lordship have many good daies through his grace beene found faithfull before him and your Soveraigne) decke your soule with perfect righteousnesse as a Robe, cloath your body with immortality, crowne your head with glory, and (in a word) shall be all in all unto you and all his, who beyond all times be blessed for ever. *Amen*.

Your Honours to command,

THO. TAYLOR.

TO THE CHRISTIAN READER,

Much peace and prosperity from the Author thereof, even the Prince of Peace, the Lord Iesus Christ.

AMEN.

SInce it pleased the God of light by chasing away the blacke mists of popish darknesse to restore the cleare and sun-shine light of his glorious Gospell unto these parts of Europe, he hath never beene wanting in raising up most faithfull and furnished instruments, who as golden Trumpets have sounded out, and like golden Candlesticks have held forth before his people that great light, even the word of truth which we preach; wherewith they have beene mighty through God both by voice and pen, by word and writing; not onely to discover and to detest that Antichrist, but to overthrow and cast downe his strongest holds: yea, and have by the power of the same spirit in their mouthes, which out of Christs owne mouth shall most powerfully utterly abolish that man of sinne at the brightnesse of his appearing, given the beast already his deadly wound: yea, and by the light have driven away that former Ægypticall darknesse and blinde barbarisme wherein men sate, and could not for many daies, yea hundred of yeares before stir out of the place wherein the corruption of their nature had set them. Witnesse this truth with me can those incomparable lights of Germany *(that I may beginne where the Lord began)* Luther, Melancthon, Bucer, Oecolampadius, *&c.* France *justly glorieth of her three worthies,* Calvin, Beza, Marlorat: *and of her three Nobles,* Sadeel, Morney, *and* Iunius. *How happy hath Helvetia beene in her fruitfull Gardens, whence so many fiwet flowers, such as* Bullinger, Lavater, Zwinglius, *and others (not a few) have sprouted? Yea,* Italy *her selfe, whose soile is a step-mother indeed to such plants, hath yet beene so farre manured by the hand of the good husbandman, that even from thence two faire branches, neither of them inferiour to the former,* Martyr, *and* Zanchius *have sprung up, that as out of the mouth of two witnesses from among themselves, their sentence might bee stablished against them. But among the Nations, glorious art thou* Great Britaine *in this thy greatnesse, which as thou hast stripped all these thy neighbour Nations in other externall beauties: so no whit art thou inferiour to them in this honour; yea, herein is thy truest triumph over them, that as peace and truth have kissed each other within thy walls, and as the sceptre of the Prince of peace hath beene almost full fifty yeares upheld by the sceptres of peaceable Princes: so thy Seas and Seminaries have not beene destitute of their* Iewel, Whittakers, Fulke, Reynolds, Rolock, Sutliffe, Willet, *and their late* Perkins, *whom alone I make mention of, not because either they are alone, or alone worthy; but partly that I may bee moderate, and not (as I might) infinite in recitall: and partly for that these have most valiantly like* Davids *worthies broken through these Philistims forces, and brought unto us in despight of them the pure water of the well of life; among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my pen to adde any moment unto his: whose writings so savory and so innocent, have sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature judgement, with an admirable dexterity and facility, yea, I may say felicity, (for herein he reigned, that I may use the phrase of the reverend Deane of his Majesties Chapell, properly applyed unto him at his funeralls, which with singular approbation he performed) in the direct resolving the obscurest doubts of Divinity, and the acute loosing and dissolving the hardest knots of Papists, so briefly and so perspicuously, as that his most polemicall writings, being first by himselfe in our vulgar tongue published, could scarce meet*

Reformed Catholike.

even

even amongst our common people, with such an unapable Reader (if my wit catechised) into whom they might not convey some competent conceit and understanding of the deepest and darkest differences between the Papists, those patrons and defenders of darknesse, and our selves. But beside those, such a tongue of the learned had the Lord God given him, that he knew to minister, and ministred according to knowledge a word in due time to him that was weary: the which most weighty duty of the Ministry, was so familiar unto him, that he made it his holy daies exercise (as his recreation) to resolve cases of conscience. In his ordinary Ministery how powerfull was he? witnesse of his hearers cannot confesse that he spake as one having authority? Adde now unto these his labours, an holy and harmlesse life: for why should I disjoyne them, seeing they were so happily combined in him? betweene which two (both of them conspiring to the glory of God, and his cause) was such a sweet harmony and consent, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his person was the president of his written Precepts. But when these unweariable labours had quickly worne out such a candle, who so freely spent himselfe to give others light; such a life was not shut up, but by a proportionall, even a religious and Christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceive him a messenger one of a thousand, singled out by God to give directions to others, both how to live, and that well, as also in the right manner of dying well, who himselfe was so trained to a blessed death, by a holy life, whereby he became both in life and death a most happy and blessed man, for whose written Precepts concerning both, the whole Church is bound to blesse God with us: but especially wee his ordinary hearers in Cambridge, *who besides were also the beholders of both, cannot be but so much the more strengthened and confirmed (our owne heedlesse in ratitude not resisting or withstanding us) by how much the eye is quicker than the eare, and the sight a more certaine sense than can be the hearing. But we will leave him with God, and omit those worthy workes which himselfe whilesthee lived (according as the relaxation both from the weekly labours of his calling, and the daily weaknesse of our body would permit) did publish, not onely for the watering of this famous Seminarie where he lived, but even out of his abundance and full buckets, to the refreshing of all the heritage of God, and come to our owne purpose. It is not now to be wished, but bewailed rather, that all his workes were not finished by himselfe before his owne course, seeing the orphane writings of the learned published by others are commonly lesse polished: for sometimes the Authors minde is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inverted, and not seldome either his owne elegancies and proprieties, which are like goads, are neglected, or something besides his owne is injuriously inserted: but yet the Lord having loosed him from his labours, the Christian reare of his Executors commendeth it selfe to the Church herein, that before it should be deprived of any part of his paines so profitably imployed, desirous they are to communicate them, if not altogether in such exact manner as they would, yet as perfectly as they can, contented rather to hazard the due regard of the Author himselfe, by committing unto his shoulders hands the publishing of his labours; then that the Church should want them by their holding and hiding them with themselves. As for my selfe, my wish was to have beene spared in these paines, both because of my owne weekly imployments, and that it is place wherein the business might have beene committed to divers others farre better furnished with gifts, and fitted with opportunity than my selfe: but especially seeing how safe and wise a thing it is to sit silent where a man need not speake, and that in these dayes, wherein every minister is in every mans boat, and most men are become left-handed in receiving things which are reached unto them with the right; too like the 700. left-handed* Benjamites, *whose sole commendation seemeth to stand in this, that they can throw stones and direct against others at a haire-bredth and not faile: yet notwithstanding considering my calling hereunto, as also being after a sort reared up by the Poets rule, not doubting but that the matter following is farre better than silence, I was contented, at the instant intreaty of the Authors Executors, to undertake the publishing of this Epistle, which himselfe had in his heart (if God had given him longer time) to have with his owne hand set and sent out in it owne native beauty and perfection: wherein what my paines have beene, they onely know who have fathered other mens posthumous writings. I have not trodden in their steps who make the grounds*

Isa. 50. 4.

Iudg 20. 6.

ἢ λόγοι σιγῆς κέκριται σοφώτεροι. Eurip.

A briefe view of the whole Epistle, drawne according to the Authors owne method.

The Epistle consisteth three parts:

- 1. Salutation, wherein are considered the
  - Person saluting, described by his
    - Name: *Iude.*
    - Office: *a servant of Iesus Christ.*
    - Alliance: *brother of Iames.*
  - Persons saluted, members of the militant Church, *which are*
    - *Called.*
    - *Sanctified of God the Father.*
    - *Reserved to Iesus Christ.*
  - Forme of salutation, *viz.* a prayer for
    - Blessings,
      - *Mercie.*
      - *Peace.*
      - *Love.*
    - Increase of blessings: *be multiplied.*
- 2. Exhortation, wherein are considered the
  - Matter.
    - Motives exciting the Apostle, *viz.*
      - 1. His Love, *Beloved.*
      - 2. Ready minde: *Gave diligence*, enlarged by three arguments:
        - 1. *All diligence.*
        - 2. *To write unto you* (when he could not speake.)
        - 3. Of most weighty matters: *Of the common salvation.*
      - 3. The present necessity: *It was needfull for me.*
    - Propounded, *viz.* to *maintaine the faith*: wherein are considered the
      - 1. Parties
        - Maintaining: Saints.
        - Oppugning: Seducers.
      - 2. Meanes of maintenance, *viz.* By *fight*: the
        - 1. Kinde: Spirituall.
        - 2. Weapons
          - 1. Doctrine.
          - 2. Confession.
          - 3. Example.
          - 4. Prayer.
    - 1. The state of the Church in his time pestered with enemies, described by their
      - 1. Hypocrisie: *Crept in.*
      - 2. State before God: *Ordained old to this condemnation.*
      - 3. Religion: *Vngodly men they are.*
      - 4. Doctrine: *which turne the grace of our God into wantonnesse.*
      - 5. Lives: *and deny God the onely Lord, and our Lord Iesus Christ.*
  - Confirmed by
    - 2. A prolepsis answered in a perfect forme of syllogisme, consisting of a
      - 1 Propositio, *viz.* Whosoever taketh liberty to sinne, shall be *destroyed*: proved by example of
        - Men. Here consider the
          - Persons *destroyed*: *the people*, *viz.* the Israelites.
          - Time: *after he* (God) *had delivered them out of Egypt.*
          - Cause: *which beleeved not.*
        - Angels: here consider the
          - 1. Persons sinning: *the Angels.*
          - 2. Sinne in it selfe, and in it the
            - 1. Author set downe
              - Negatively: not God.
              - Affirmatively: but themselves, *they* left.
            - 2. Parts
              - Negative: *which kept not their first estate.*
              - Affirmative: *but left their owne habitation.*
            - 3. Measure of their fall: A totall defection.
          - 3. Punishment in two degrees:
            - 1. Custody: *Reserved in chaines under darknesse.*
            - 2. Full punishment: *unto the judgement of the great day.*
        - Cities with their
          - 1. Names: *Sodome and Gomorrah, and the Cities about them.*
          - 2. Sinnes.
            - 1. According to
              - Nature
                - 1. *Committed fornication.*
                - 2. *Followed strange flesh.*
            - 2. Against
          - 3. Punishment: wherein
            - Vse, *set forth for example.*
            - Matter, *suffered vengeance of eternall fire.*
      - 2. Assumption, *viz.* But *these* seducers take libertie to sin: proved by enumeration of their sinnes, in their
        - 1. Ground or fountaine
          - *Dreamers.*
        - 2. Kindes.
          - 1. Vncleanesse: *They defile the flesh.*
          - 2. Contempt of Magistracie.
            - 1. Proved from their
              - Affection or judgement: *They despise government.*
              - Speech or practice: *speake evill of them that are in authority.*
            - 2. Amplified three waies:
              - 1. They *blasphemie glories* and dignities.
              - 2. By comparison from the greater, thus: Michael *durst not raile*: enlarged by the
                - 1. Persons *contending.*
                - 1. *Michael the Archangel.*
                - 2. *Satan.*
                - 2. Cause: *About the body of Moses.*
                - 3. Speech of Michael: *The Lord rebuke thee.*
              - 3. They *speak evill of a thing they know not.*
          - 3. Intemperance in it, the
            - Cause: *naturall knowledge.*
            - Worke: *corrupt themselves as beasts without reason.*
          - 4. Cruelty against Gods people, comparatively called *Cains way.*
          - 5. Covetousnesse by similitude from *Balaam* with the
            - Measure: they are powred out, or *cast away.*
            - Ground: Hope of reward, or *wages.*
          - 6. Ambitious *gainsaying* of the truth, illustrated by
            - Comparison: with that of *Core.*
            - The end of that: *Perished* in it as he did.
          - 7. Riotousnesse; proved by example and instance from Love-feasts, in which
            - 1. Sinne: *Fed themselves* with neglect of the
              - Poore.
              - Ministery.
            - 2. Ground of it: *Without feare*, viz. of God.
            - 3. Fruit of it: makes them *spots in their feasts of Charity.*
          - 8. Vnprofitablenesse in their places: *Clouds without water.*
          - 9. Vnconstancy: *Carried about with every wind*, as light clouds.
          - 10. Barrennesse in themselves, illustrated by a comparison, and described by foure degrees of naughtinesse, *viz.*
            - 1. *Corrupt trees*, that is, without good fruit.
            - 2. Altogether fruitlesse, that is, *without* any *fruit.*
            - 3. Hopelesse of fruit: *twice dead*, that is, certainly.
            - 4. Hopelesse of life it selfe: *Plucked up by the roots.*
          - 11. Impatience: *raging waves of the Sea foaming out their owne shame.*
          - 12. Vnstablenesse in doctrine: *wandring starres.*
          - 13. *Murmuring.*
          - 14. *Complaining*, which proceeds from
            - Discontentment with their outward present estate.
            - The fro wardnesse of their owne disposition.
          - 15. *Walking after their owne lusts.*
          - 16. *Proud boasting.*
          - 17. *Admiration of mens persons.*
          - 18. Covetousnesse: *for advantage.*
      - 3. Conclusion, inserted in verses 13, 14, 15. *viz.* Therefore these seducers shall be destroyed. This conclusion is
        - Propounded, vers. 13. *For whom is reserved blacke darknesse.*
        - Confirmed vers. 14. 15. and that by an ancient testimony, in it consider the
          - 1. Author, *Enoch*
            - not the fourth, but the *seventh*
              - from *Adam*
                - *Cains* sonne.
                - Of *Seth.*
          - 2. Preface, He *prophesied of such*, *saying.*
          - 3. The testimony it selfe, wherein
            - 1. *The Lords comming to judgement.*
            - 2. His judgement being come, which is
              - Generall, *to judge all men.*
              - Speciall
                - Persons, *all ungodly.*
                - Manner, *rebuke* or convince.
            - 3. Cause of this judgement two-fold:
              - Deeds described by
                - Qualitie: *wicked.*
                - Manner of doing: *ungodlily.*
              - Words set out by two properties:
                - *Cruell.*
                - Uttered *against him*, that is, God.
    - 3. An Apostolicall testimonie that such there should be: in it,
      - 1. A Preface: *But ye beloved remember, &c.* Verse 17.
      - 2. The testimony it selfe, and in it are two things:
        - 1. The time when these wicked men shall abound: *In the last times.*
        - 2. What manner of persons they shall be, described by two properties:
          - 1. *Mockers.*
          - 2. *Fleshly, walking after their owne lusts.*
      - 3. The application of it to these persons, who are indeed
        - 1. Mockers, common to *makers of Sects.*
        - 2. *Fleshly, having not the spirit.*
    - 4. A direction in some meanes tending to this maintenance of faith in five rules, concerning
      - 1. Faith, on which as upon a foundation they must build *up themselves*, inforced by
        - A motive: *most holy faith.*
        - The meanes: *praying in the holy Ghost.*
      - 2. *Love of God*, in which they must *keepe themselves.*
      - 3. Hope: *looking for the mercy of God, &c.* and in it three things: the
        - 1. Person on whom the Saints must wait by hope, *viz. Our Lord Iesus Christ.*
        - 2. Thing for which they must wait, *viz. Gods mercy in Christ.*
        - 3. End of their hope: *Eternall life.*
      - 4. Christian meeknesse in recovering weake offenders, in which consider the
        - 1. Way to beginne this recoverie: *in putting difference.*
        - 2. Manner of performance: *have compassion of some.*
      - 5. Christian severity in gaining of obstinate sinners: in it the
        - 1. Rule in it selfe: *Others save with feare.*
        - 2. Manner of it: *Pulling them out of the fire.*
        - 3. Caveat for better observation of it: *And hate even the garment which is spotted by the flesh.*
- 3. Epilogue or conclusion, consisting on a praising of God: where in three things:
  - 1 Person praised: Christ Jesus
  - 2 Inducements moving to praise him, drawne from
    - 1 His Power
      - Propounded here: *To him which is able, &c.*
      - Amplified by foure effects:
        - 1. *Keeping* the Saints *that they fall not.*
        - 2. *Presenting* them *faultlesse*, that is, justifying them.
        - 3. Presenting them in the judgment day *before the presence of his glory.*
        - 4. Possessing them *with joy* everlasting.
    - 2 His wisdome: *To God onely wise.*
    - 3 The work of our redemption: *our Saviour.*
  - 3. Forme of praise, wherein foure things
    - 1. What things are ascribed to God: viz. *Glory, Majesty, Dominion, Power.*
    - 2. That these belong to Christ *onely.*
    - 3. The circumstance of time, *now and for ever.*
    - 4. The affection of the heart ever needfull in the worship of God in the word, *Amen.*

A Godly and Learned

EXPOSITION

VPON THE EPISTLE OF IVDE,

Explained in publike Lectures by that reverend man of God, M. WILLIAM PERKINS, and now published for the use of the Church of God.

Vers. 1. *Iude (or Iudas) a servant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserved to Iesus Christ.*

THE generall aime and scope of this Epistle, is partly to declare the dutie of all Christians, and partly to set out the corruptions of those, and these daies and times; in both which every one may receive edification, who are desirous either to follow the former, or avoid the latter. In which generall consideration, note three things concerning this Epistle, before we come to shew the parts of it in particular.

First, the *Authoritie*; Secondly, the *Superscription*; Thirdly, the *Argument* or substance of it.

First, concerning the Authority, two questions are to be answered.

The first question, Whether this Epistle bee canonicall Scripture.

And secondly, How we may know the certainty of it.

Concerning the former: *Luther* and others, who acknowledge it to be a profitable writing, deny it to be Canonicall Scripture, and alleage foure reasons:

Obiect. 1. First they say, *Iude* calleth himselfe a servant of Iesus Christ, and not an Apostle, but all the new Testament was penned or approved by some Apostle.

Answ. This hindreth not but that he was one of the Apostles, who also called themselves servants of Iesus Christ, as *Paul*, Rom. 1. 1. and *Peter*, 2 Pet. 1. 1. Secondly, by this reason the Epistles to the *Philippians*, and *Philemon*, as also of *Iames*, *Iohn*, *&c.* might be rejected.

Thirdly, he calleth himselfe as much as an Apostle.

Iude writeth of such things as the Apostles themselves had formerly foretold, verse 17. Therefore he was no Apostle. *Obiect. 2.*

Answ. *Iude* lived after the Apostles *Paul* and *Peter*, who with *Iohn* were the last of the Apostles, and living after their decease (who were the principall) might very well put them in minde of those things they had foretold.

Obiect. 3. In the ninth verse, hee bringeth in a profane Author, concerning the strife and disputation between *Michael the Archangel, & the devill, about Moses body*, which cannot be found in Canonicall Scripture; as also of *Enoch the seventh from Adam*, out of profane writers.

Answ. By this reason, neither should the Epistle of *Titus* be Scripture, seeing *Paul* makes mention of the prophane Poet *Epimenides*, Titus 1. 12. nor the Epistle to the Corinths, where is brought in the speech of *Menander*, 1 Cor. 15. 32. nor the Acts of the Apostles, where *Aratus* the Poet is cited, Acts 17. 28.

Obiect. 4. This Epistle is taken out of Saint *Peter*, from whom this Author hath borrowed both the matter and manner. Therefore this *Iude* was no Apostle, but some scholler of theirs.

Answ. If this were sufficient to prove this Epistle not authenticall, then the whole bookes of *Samuel*, the Kings, and Chronicles should be cast out of the Canon by the sune reason: which take the matter from Civill Chronicles: Now if it be lawfull to take matter out of Civill Chronicles, why may not one Scripture be taken out of another? we must therefore (notwithstanding these weake allegations) esteeme this Epistle to be the Canonicall Scripture, and the eternall Word of God, as our Church, and the Church in all ages hath received it. And now in the second

cord place ſee how we may come to bee reſolved that it is ſo to be allowed: which wee may in this reſemblance. An Indenture between man and man is knowne to bee ſufficient two waies: Firſt, by the matter and contents therein, which plainly ſhews an act paſſed and done: ſecondly, adding and annexing thereunto certaine outward ſignes and teſtimonies, as the hands and ſeales of the parties, the hands and names of the witneſſes corroborating and ſtrengthening the ſame: the firſt is good in it ſelfe (though not ſo confirmed to the parties) without the ſecond: but the ſecond is nothing without the firſt: but if both theſe ſhall concurre and be ſpecified in the Indenture, then it is abſolutely authentically, both in it ſelfe, and unto the parties. If this be applied to the Scripture, it ſhall be apparant to be no leſſe ratified than ſuch an Indenture. For firſt, conſider but the *Contents* and matter it ſelfe of it, it will ſpeake the certainty and truth of it: reade over the Epiſtle, you ſhall finde the whole matter agreed upon by the Prophets and Apoſtles: and for the *teſtimony*, the Catholike and common conſent of the Church, or greateſt part ſince the Apoſtles daies, hath ſet to her hand and ſeale that it is the truth of God, no leſſe aſſured than other books of the Canon: which aſſent of the Church, though it cannot make us, yet may move us accordingly to entertaine it. Beſides, if we conſider the *ends*, as alſo the *effects* of this *Scripture* (which are the ſame with any part of the Canonicall) wee cannot but confeſſe that it is the holy and ſacred truth of God, all of it conſpiring with all the other to the advancing of Gods glory, and furthering of mans ſalvation. So much of the authoritie of this Epiſtle.

The ſecond point is the *Superſcription*, which is in theſe words: *The Catholike Epiſtle of Iude.* This title ſeemes to be prefixed rather by ſome Scribe afterwards, than by *Iude* himſelfe: firſt, becauſe this title (*Catholike*) was not heard of in the Church whileſt the Apoſtles lived; ſo as it is not ſo ancient as the Epiſtle.

Secondly, the title ſeemes to be unfit for this and other Epiſtles intituled after the ſame manner, and may be well forborne; as the Epiſtles of *Peter* are called Canonicall, which are no more Canonicall than others.

Thirdly, moſt of the Poſt-ſcripts are uncertaine, if not falſe: as of that after the ſecond Epiſtle to *Timothy*, in which *Timothy* is called an *Elect Biſhop of Epheſus*, and yet commanded to doe the worke of an Evangeliſt, 2 Timoth. 4. 5. which cannot ſtand together, to bee the Biſhop of one place, and alſo univerſally to preach unto the whole world, following the Apoſtles, as the Evangeliſts duty was: and ſo of others. This title then was not added by the Apoſtle, but by ſome Scribe that copied out the Epiſtle: it is not therefore holy Scripture as the Epiſtle is.

The third point concerning the Epiſtle in generall, is the *argument*: which doth exhort all Chriſtians to conſtancie and perſeverance in their profeſſion of the Goſpell. Secondly, to beware and take heed of falſe teachers and deceivers which craftily creepe in among them: And thirdly, theſe deceivers are lively ſet out in their colours; and with them their deſtruction.

Now concerning the Epiſtle it ſelfe, and the ſpeciall parts of it.

Of it there be three parts: Firſt, *A Salutation*, in the firſt and ſecond verſes: Secondly, an *Exhortation*, from the third verſe to the end of the three and twentieth. Thirdly, a *Concluſion*, from that to the end of the Chapter. In the *Salutation* conſider three things:

Firſt, the perſon that wrote this Epiſtle, *Iude*.

Secondly, the perſons to whom he wrote: to *thoſe which were called, ſanctified of God the Father, and reſerved to Ieſus Chriſt.*

Thirdly, the prayer ordinary in Apoſtolicall ſalutations: *mercy unto you, &c.*

Concerning the firſt, namely, the writer of this Epiſtle, obſerve three things: firſt his name, *Iude*: ſecondly, his office, a ſervant of Ieſus Chriſt: thirdly, his Allyance and brother-hood, being of the kindred of Chriſt himſelfe.

Firſt, of his name, *Iude*, or *Iudas*, which was the name of two of the Diſciples of Chriſt: the firſt was *Iudas* the ſonne of *Alpheus*, the brother of *Iames*, and ſo neere allied unto Chriſt: who was the writer of this Epiſtle. The other was *Iudas Iſcariot*, or *Iudas* the Traitor, the ſonne of *Simon*, who could not write this Epiſtle, becauſe he died before Chriſt.

In this name conſider two things: Firſt, the occaſion of it, and ſecondly, the variety of his name. The occaſion of this name is ſet downe with the reaſon of it in the 29. of Gen. 35. When *Leah* had borne three ſons unto *Iacob*, ſhe conceived again, and bare a fourth ſon, ſaying, *Now I will praiſe the Lord*, therefore ſhee called his name *Iudah*, which ſignifieth praiſe or confeſſion: ſo no doubt did *Alpheus* the father of this *Iude*, at his birth give him ſuch a name as might move not only himſelfe, but his childe after him, to thankfulneſſe and confeſſion of Gods goodnes. So ought every father in impoſing his childrens names with *Alpheus*, and every mother with *Leah* make ſuch choice of names, as themſelves and their children may be put in minde, yea, and ſtirred up to good duties, even ſo often as they ſhall heare or remember their own names. The ſecond point in this name is the variety of the names of *Iude*, he was called *Thaddeus*, Marke 3.18. and *Lebbeus*, Mat. 10.3. all which ſignifie the ſame thing, & all put in minde of the ſame duty. Here two queſtions may be asked. Firſt, why was he called by ſo many names? Some thinke hee had all theſe names given him by the people and multitude, as ſignifying all one thing: others (which is more probable) that he was thus called by the Apoſtles themſelves, rather than by his owne name,

name, that the horrible fact of *Iudas* in betraying his Maſter ſhould be utterly with his name forgotten.

Queſt. 2. A ſecond queſtion is, whether may a man change his name, or no?

Anſw. If the change thereof bee no prejudice to any man, much leſſe hurtfull to the Church or Common-wealth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great perſecuter, being called to bee a publiſher and Patron of the Goſpell, changed his name into *Paul*: as alſo *Salomon* was at the firſt called by his Mother, *Iedidiah*: *Peter*, at firſt called *Simon Barjones*, Chriſt afterwards gave him a new name, and he accepted it. Yet hence the too common practice of the world cannot be warranted, who for fraud and deceit doe alter their names: which when it is not intended may warrantably be doneas in time of perſecution in the reigne of King *Edward* the ſixt, *Bucer* changed his name, and both called himſelfe, and ſuffered others to call him *Aretius Felinus*: ſo did divers other worthy men in thoſe daies, ſeeking no other than the glory of God, and good of the Church in their owne ſafety: and that the Papiſts not kowing their names, might reade their writings without prejudice.

Two verie two Homilies concerning the Sacraments, under the title of Nothing and Nothing: and ſeaven Inſtructions printed under the name of *Aretius*, the Maiſter of Geneva, An. 1554.

II. The ſecond thing in the perſon writing is his office: being called [*a ſervant of Ieſus Chriſt*] which is not ſo generally to be underſtood as meant of every profeſſor of Chriſt and beleever, who is a ſervant of the Lord Jeſus: but of a ſpeciall ſervice, namely, of Apoſtleſhip, to which he was deputed.

Wherein conſider two things: Firſt, that he was called to bee an Apoſtle and ſervant of Chriſt to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his ſervice.

Firſt, he pleads his calling, for two cauſes: firſt, in regard of others; and ſecondly, in reſpect of himſelfe. Firſt, that his doctrine might with more attention, and reverence bee received of others, ſeeing he run not unſent, but was called, and that to an Apoſtleſhip; and therefore hee ſpake not of himſelfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himſelfe, that the Lord who had called him would ſtand by him, both in protecting his perſon, and proſpering his worke in his hand.

Vſe. Seeing the Apoſtle *Iude* before he writeth layeth downe his calling; ſo ought all Miniſters to make their calling the foundation of all their proceedings, containing themſelves within the compaſſe thereof, even as they are to teach the ſame duty unto all ſorts of men, that they tempt not the Lord, by paſſing the bonds and limits of their calling.

Quest. 1. Anſw. Secondly, in that *Iude*, though he was of the ſame Tribe, yea, of neare alliance unto Chriſt, yet hee paſſeth by all theſe reſpects which hee might have ſtood upon, and contenteth himſelfe with the title of a [*ſervant of Chriſt*.] We learne to make more account, and eſteeme it a greater privilege to be a ſervant of Jeſus Chriſt, than to bee of the kindred of Kings, and allyed to the greateſt Monarchs of the world: Chriſt himſelfe ſhews us what kindred ſhould take up our chiefe delight, when hee turned himſelfe from his Mother & Brethren, and beholding his hearers ſaid, thoſe were his mother, ſiſters, and brethren, that heare the word of God, and keep it: this alliance in the faith was neerer and dearer unto him than that in the fleſh. If then thou ſtandeſt upon thy preferment, ſtrive to be the ſervant of Chriſt, which is more honourable than to be the ſonne of a King; to be a follower of Chriſt, is more than to goe before the Rulers of the earth. But if thou aske, How ſhall I come to this preferment? Himſelfe anſwereth thee, Thou muſt give up thy ſelfe to heare his Word and doe it, that is, learne to know and obey his will, this is the maine duty of a ſervant: endevour to pleaſe the Lord in keeping faith and good conſcience, thou art in the way of preferment, and art admitted a ſervant of Chriſt.

Thirdly, If we be admitted the ſervants and followers of Chriſt, we muſt ſerve no other Maſter, but keepe our ſelves from being intangled either with the offences or affaires of the world, as to be vaſſals thereto: no man can ſerve two, much leſſe more maſters of ſuch contrary commands. Let none pretend to be the ſervant of Chriſt, who by loving pleaſure more than God, or ſeeking earth more than Heaven, diſgrace ſuch a profeſſion.

III. The third thing in the perſon writing, is the alliance [*Brother of Iames*] of which name there were two, firſt, *Iames* the ſonne of *Zebedeus*, whoſe death is mentioned in the 12. of the Acts by *Herod*: the ſecond was the ſonne of *Alpheus*, here mentioned:

Firſt, that he might diſtinguiſh himſelfe from the other *Iudas* the Traytor. Secondly, that he might win further credit and attention to his doctrine, ſeeing hee was no unknown perſon, but one that came of the worthieſt ſtocke that was upon the face of the earth; and for this cauſe he mentioneth his brother *Iames*, who was better knowen, as being the Preſident of the Counſel at Jeruſalem, & a choiſe pillar of the Church in his time, Act. 15.13. not to credit himſelfe, but this Scripture (which otherwiſe is in it ſelfe ſufficiently powerfull) by the mention of him.

Now followes the ſecond thing in the Salutation: that is, the perſon to whom *Iude* wrote, in theſe words [*unto thoſe who are called and ſanctified by God the Father, and preſerved by Ieſus Chriſt*] it is the militant Catholique Church, which is lively deſcribed to bee the number of beleevers diſperſed thorow the face of the whole world; who are effectually called, and ſanctified, and preſerved unto life everlaſting. Out of which deſcription note:

The Scriptures written properly for the Church, that it might bee gathered and ſtrengthened thereby.

First,

First, who and what they bee that are members of this Churchnamely, no wicked or prophane persons, but onely the Elect, such as are chosen unto life everlasting, who after receive their calling unto holinesse, and therein are assuredly preserved unto life: which privileges no wicked person, no unrepentant sinner can bee partaker of, but onely the Church of the *first borne*, as in Heb. the 12. whose names are written in the booke of life, and who receive daily spiritual increase: for howsoever in the Catholike Church there be two sorts of men professing Religion: the one of them that doe unfainedly beleeve, and are sanctified: the other of them who make a shew of faith, but indeed beleeve not, but remaine in their sinnes: of the former doth the Catholike Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to be.

Secondly, this consisteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholike congregation but only Christ, for he onely knoweth them, who and where they bee, throw the face of the whole earth: not the Pope or any other creature hath any headship over this company, who are given and properly appertaine unto the Son of God.

Fourthly, that this Catholike Church is invisible, and cannot by the eye of flesh be discerned; for what eye (except of faith) can see or discerne the depth of Gods election, or whom he hath effectually called? yea, and who can infallibly determine of the things that are within a man? and therfore this is a matter of faith, not of sense, an Article of our beleefe, not the object of our sight, seeing faith is an *evidence of things not seene*: which againe overthroweth that Romish doctrine, which teacheth, that the Catholike Church is visible and apparant upon earth, and so destroy that Article of our faith.

Fifthly, that this Catholike Church being preserved by God the Father to life everlasting, cannot utterly perish and be dissolved: all other congregations and particular Churches being mixed, and the greatest part not predestinate, may faile, yet this cannot bee overcome, Rom. 11. 7. this *election of God shall obtaine, though the rest be hardened.* The gates of hell shall not prevaile against the faith of the Church, because faithfull and true is he that hath spoken, and who will preserve in this Church a succession of wholsome and sound doctrine, and Heaven and earth shall bee sooner dissolved, than one jot of the same shall faile and perish.

Object. But though that faile not, the Church may fall from that, and so faile.

Answ. That particular Churches, and of them the most famous, have beene ruined, yea, and fallen away, and so may doe, is evident by the Churches of Ephesis, Corinth, Galatia, &c. and no marvell, seeing these consisted ever of mixed persons: but the Catholike Church consisting onely of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points; yet being preserved by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the Elect of God, both in regard of their frequent falls and infirmities, whereby they might feare to cast themselves quite out of favour; as also in regard of the manifold assaults and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish; yet the truth is, neither of both need dismay them, but that their faith and hope may still be revived and strengthened, seeing they are preserved to salvation.

Sixthly, here are better notes of a true Church than the Papists Antiquitie, Succession, Multitude, &c. which can be no notes. First, for Antiquity: In the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what men soeverare called and sanctified, are the Church: Thirdly, multitude no note: for if there bee a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in sanctification, even untill death; without which notes none can truly say they are of the Catholike Church: By which we may know the Church of England to bee the true visible Church of God, called and sanctified in the truth, Joh. 8. 31.

The Church annexed to persons or places, but to Christs voice.

Now to proceed, we are in the next place to intreat of the order which God observeth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his meere favour and grace calleth vile and miserable men out of the world, and inviteth them to life everlasting: to understand which, wee must know that the calling of God is twofold: The first is *generall*, when God calls a whole Nation, Kingdome, and Country, that is, when he offers them salvation in the meanes; as when he sends his Word amongst them, affordsthem the Sacraments to seale the Covenant, gives leave to approach him in prayer, and all this in the Ministery of man, that man might call man: yea, when he vouchsafeth private meanes farre inferiour to the former, yet often serving for a generall calling, as is the reading of the Scriptures, yea, of mens writings, and sometime reports, as in *Rahabs* example, and the woman of Samaria: by these meanes the Lord generally calleth men, offering, but often not giving grace offered, in great judgement turning away from a froward people.

Object. If God offer, but give not grace, it is a deluding of men:

Answ. No, for first a man was once able to receive it: *secondly*, hereby he maketh them without excuse

cuse whom he will destroy: thirdly, hereby he keepes the wicked in outward order.

Quest. *Answ.* *Vse.* Considering to bee called of God is the first step to life everlasting, and wee in this Church of England are thus called, it remaines that every man should answer this calling.

How shall this be done? Frame thy heart to answer God, as *David* did when God bade him seeke his face: *Thy face O Lord will I seeke*: see also Marke 9. 23, 24. of the father of the possessed childe, and Psal. 40. 6, 7. when *Davids eare* was pierced, hee answered, *Lord, I come*: this ought to bee the Answer of our hearts to the Lords voyce sounding in the ministery.

The second calling is more *speciall*, when grace is not only offred, but given also by God, through the effectuall working of his spirit in our hearts; which is the beginning of grace in us, he himselfe laying the first foundation of it: by giving power to receive the word to mingle it with faith, and bring forth the fruits of new obedience; for the better conceiving of the nature of it consider six points.

First, the *ground* and foundation of it, namely Gods eternall free Election of us unto life everlasting, as 2 Tim. 1. 9. when I say *free*, I exclude not onely whatsoever man can imagine within himselfe as vaine in procuring such good unto himselfe, as not of workes, saith *Paul*, lest any should boast; but also placing the ground of all out good out of our selves in the counsell of God, which the Apostle cals *his good purpose*, Rom. 8. 28. yea to shew the freenesse of this grace, it is thence denominated and called the *election of grace*.

Secondly, the *meanes* of this calling, which in the Lords hands are divers; whereof some prepare to calling, otherfome are instruments of it: as first the reading of the Scriptures, serving to beget a generall historicall faith. Secondly, afflictions in body, goods, name, friends or otherwise, tending to humble a man and prepare his heart as soft ground. Thirdly, the denouncing of Gods judgements, and threats of the Law which sends to hell, but gives no grace: these are generall preparatives: others are instruments to effect the inward calling, as the preaching of the glad tidings of the Gospell which is the most principall and effectuall meanes of this speciall and effectuall vocation, and to this *Paul* ascribes it, as 2 Thes. 2. 14. whereunto he called you *by our Gospel*: that this is true, consider a two-fold worke of this Ministerie, when it is powerfully applyed to the hearts of men. First, it openeth the very heart of a man, and layes him out to the beholding of himselfe, shewing him that by his detestable sinnes hee hath made himselfe more ugly in Gods eyes than any Toad can bee in mans; whereby he is prepared not to lie asleepe in this estate, but unto the second worke, which is to apprehend and apply the blood and merits of Christ (exhibited in the Gospell) for the washing and bathing of his sinfull soule, that so he may be saved from wrath.

Thirdly, the *persons* that are called: those are mentioned, Rom. 30. namely, those whom hee *had before predestinate*, those he called: which seemes to bee expounded in Act. 13. 48. *So many as were ordained to life everlasting beleeved*, that is, were called unto the faith: all therefore are not called.

It pleaseth some to teach another doctrine, namely, that God for his part calls all men effectually, and gives them a power to beleeve if they will; but the difference, say they, is in the will of man; to prove which they bring this comparison. The Sunne shines on wax and clay equally, the wax is softened, but the clay is hardened. But this is not true out of the Scriptures: for it is *not given to all* to understand the mysteries of the kingdome, Matth. 13. 11. these things *are hid* from most of the wise of the world, and revealed unto babes, Matth. 11. 25. Knowledge is given to some, not to others, and consequently faith: for they which have not knowne cannot beleeve.

Fourthly, the *time* of this calling. The particular time of any mans calling is not revealed, but laid up in the secret counsell of God, in whose hands times and seasons are: yet the extent of the time is large enough though stinted, even the time of this life, some at the *first houre*, some at the *ninth*, & others at the *eleventh*, &c. but not after, because that then all meanes of calling of men cease. Now because men know not the date of their dayes, it behooves them out of hand to strive to enter, not to deferre from day to day, alleaging that some were called at the twelfth houre, but accept of the Lords call, while it is yet the acceptable time. If the Lord now say, Seeke my face, let thy heart answer as an Eccho which takes the word out of the mouth, *Thy face O Lord I will seeke*, Psalm. 27. 8. such a pleasant harmony God is delighted with. If he say (as the Prophet speaketh) *Behold now my people*, they are presently ready to answer, *Behold now our God*, and the rather because the Lord will bee free, and not stinted by thee, that either he shal call thee in thy crooked years, or not at all: he wil not be prescribed extraordinarily to cal thee at the twelfth houre, as he did the theefe on the crosse, when thou howlest upon the bed of thy sorrow, & gaspest upon thy death-bed. Therefore while *it is called to day* let us heare the voice & harden our harts no more.

Quest. *Answ.* Fifthly, wherin doth this effectual calling stand?

Both in the outward and inward calling, because the former is often in the meanes given to Nations, people, men, at least to make them without excuse: but the second being secret and inward, whereby the Lord makes a mans heart inwardly answer the outward calling, possesseth him with a willing minde stedfastly to beleeve in the Lord Jesus, and with an endevour to please the Lord in all things: thus is the heart pierced, Psa. 40. 6. the heart of stone changed into an heart of flesh, that is, made tractable and

Procatarcticè vel tempor. predicationem externam: vel potius efficacis operationem spiritus.

and pliable, Ezech. 11. 19. and an heart which is a sacrifice accepted of God: such a heart was *Lydia*, Act. 16. 15. when God had opened it, it was heedfull and attentive to the words of *Paul*: this heart can relish the sweet promises of the Gospell, and no other.

Sixthly, the excellencie of this calling: which we shall perceive by these considerations. First, in that it is a great worke, as was the creation of man at the first, Roman. 4. 18. so the Apostle maketh it, 2 Cor. 4. 6. he that at the beginning called light out of darknesse, the same hath shined in our hearts, &c. that as God cals the first time, and dead creatures come forth to life: so with no lesse powerfull voice the Lord cals the heart of man dead in sinne, and it is quickened with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation; for here a man is taken out of the first *Adam*, and set into the second, and at the same instant power is given to beleeve, being in time both together, though in order faith is first, and then ingrafting, wherein is not onely a bare privation as in the creation when God called *things that were not*, as though they were: but here is a plaine resistance and rebellion, God calling not only things that are not, but things that would not and refuse to bee. Thus to raise a man out of the bloud of Christ, is more than to raise *Eve* out of *Adams* side; to raise a dead soule from the death of sinne, farre more glorious and powerfull than to raise a dead body from bodily death; to raise a man to supernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is only made: but when as a man is effectually called, the covenant is not onely made, but truly accomplished, and that on mans part.

Vse. Seeing wee are called of God himselfe in the Ministerie of the Word, (for *Paul* cals it, Phil. 4. 14. an high calling) wee must labour to joine the inward calling with it, which is higher than that, by having first a griefe because wee cannot beleeve: secondly, a ready minde: thirdly, an endevour to beleeve: fourthly, a sorrow because wee beleeve no more, and faile so much in the service of God; which if we want, we must labour for them: and if we have them, bee thankfull unto God for them.

2. *Vse.* Learne the dutie laid downe by the Apostle, Ephes. 4. 1. That wee should walke worthy of our calling. To doe which, first wee must look that we frame our lives holily; being *holy in our conversation as he that hath called us is holy*. Secondly, there must bee the same end of our lives which is of Gods calling, that is, to bring us to heaven. The end of our being in the world, is to bee called out of the world, and (as *Abraham*) to obey God, as looking for a city in heaven not made with hands.

A Now wee proceed to the second step of life eternall, which is *sanctification*: this name is taken from the Latines, and by it is understood Regeneration, renovation, new creation, and to be sanctified is to be made holy and be borne anew. That we may the better know this grace, consider sundry points.

First, *what sanctification is*: It is an inward change of a man justified, whereby the image of God is restored in him. For the opening of which description, marke that first I call it *a change of a man*, to put a difference betweene it and civill conversation, which is a gift of God likewise as this is, but farre different from it: because this only restraineth the corruption of the hart, whereas sanctification reneweth the heart: and thus the gifts of God are of two sorts: first, restraining, which doe keepe in the wickednesse of the heart, such as are all civill vertues. Secondly, renuing or altering the mind, which not onely represseth, but abolisheth corruption; of this kinde is sanctification.

B Secondly, I call it an *inward change*, namely in the minde, will, affections, as working upon the inward corruptions and lusts of the heart, to distinguish it from outward sanctification, which a wicked man may have, whereby he reformeth his outward man and carriage by the ministery of the word: such are they whom the Apostle speaks of Heb. 10. 27. which *tread under their feet the bloud of Christ, whereby they were sanctified*, namely, externally: this is of another kinde, working the inward change of the heart.

C Thirdly, I adde, *of a man justified*, for two causes: first to shew that justification and sanctification are two divers gifts of God, and their difference may appeare in three things; first, in that justification is out of a man; sanctification is within him. Secondly, justification absolves a sinner, and makes him stand righteous at the barre of Gods judgement; sanctification cannot doe this. Thirdly, justification brings peace of conscience; so doth not sanctification, but followeth that peace.

Thus the Apostle hath them distinct, 1 Cor. 6. 11. Ye are *washed*, yee are *justified* and *sanctified*: as also 1 Cor. 1. 30. Christ is made to us *righteousnesse* and *sanctification*. Secondly, because justification goes with sanctification, though justification be before in nature, yet they are wrought at the same time. For when God accepts a mans person, then is hee made just, who is also sanctified. Fourthly, I say, *the image of God is hereby restored*, the which that we may know wherein it consisteth, consider the three-fold estate of man; the first of innocency, the second after the fall, and the third under Christ. First, in innocency man had three things: first, substance of body and soule: secondly, the faculties of soule, as reason and understanding: thirdly, the image of God standing in the conformitie of the whole man, to the will of God: secondly, in the state after the fal, man hath two of

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Sanctification, what it is.

of these: first, substance of body and soule: secondly, faculties as before. But the third is wanting, standing in righteousnesse and holinesse, and in stead of it is originall sinne, which distempereth and disordereth the whole man, his minde, will, and affections, and carrieth him against the will of God. In the third condition under Christ wee have three things: first, substance of body and soule: secondly, faculties of the reasonable soule: thirdly, a new created holinesse and righteousnesse, before lost, but now restored by grace above nature; and this is a renuted conformity to the will of God, and the image of God againe restored.

Religion reformeth affections, but abolisheth them not.

Where note that sanctification is such a gift of God, as changeth the man, not the substance of body, or the faculties of the soule, but the corruption, disorder, and sinfulnesse of man, it rectifieth, but abolisheth not affections, if a man be of laid disposition, it neither increaseth nor taketh away, but moderates his sorrow and keepes it in order: so if a man be of a merry disposition, it deprives him not of his mirth, but corrects it that it exceed not: so in choler, and other complexions. Then those that feare to labour in their sanctification, because then they must be solitary, sad, and cannot be merry, and those that thus object against those who endevour over their owne reformation, may see themselves deceived, seeing it onely tempereth the affections to such moderation as becommeth holinesse.

Quest. The second point is, *Whence have wee our sanctification?* whether from our Parents, or from what originall?

Answ. No it cannot flow from the parents, no although they bee holy; * Joh. 1. 13. the new birth is not of bloud, nor the will of flesh, nor of man: for parents must be considered two waies: first, as they are men, children of *Adam*. Thus they bring their children, and convey no more to their children than *Adam* did, which is nature, together with the corruption of it.

*Whoever can bring a clean thing out of filthinesse? there is not one.

Object. Holy parents have no sinne, for it is mortified in them, therefore they cannot derive it to their children.

Answ. Notwithstanding their sanctification they convey the nature and sinne of *Adam*: which comes thus to passe. God in the beginning gave this Law, that whatsoever *Adam* received, he should receive it for himselfe and his posterity; and whatsoever he lost, he should lose it from himselfe and his posterity: by vertue of which Law parents sanctified bring forth children unsanctified, which may appeare by this comparison. Take wheat, and make it as cleane as you can, sow it, and it will come up not as it was sowne, but in stalke, blade, & eare, and it brings up as much chaffe as ever it did, though none were sown with it; what is the reason hereof, but only the order set in nature by God at the first? So parents, let them be never so holy, by vertue of the former Law bring forth unholy children.

Secondly, parents must be considered as holy men, sonnes of the second *Adam* by a second birth: and thus they produce not their children, nor derive their holinesse into them, although their holinesse may be a meanes to bring them within the Covenant.

Whence note that the soule of the childe is not derived from the soule of the father, as the body is from his body, for then should they have the same properties with the soule of the parents: so every regenerate man should derive a regenerate soule unto the infant; which is false not onely in many examples, but in that originall sinne infecteth every infants soule, as well of the beleeving, as unbeleeving parent.

Quest. But if sanctification bee not from the parent, whence is it?

Answ. From Christ, who is *made of God unto us sanctification*, 1 Cor. 1. 30. Colos. 1. 19. In him are *hid all the treasures* of it, of whose fulnesse we receive grace for grace, Joh. 1. 16. wherein two further points are to be knowne: first, what thing in Christ is the root of our sanctification: namely Christ his holinesse as he is man, even as *Adams* unrighteousnesse is the root of our corruption.

Secondly, that seeing he is the root of our sanctification, it is necessary there be a conjunction and union between him and us, before we can partake of his holinesse, and it is the bond of faith which knits us as members unto him the head: in which regard the Apostle saith, he is made of God our sanctification, 1 Cor. 1. 30. that is, the root and author of it.

A third point is, the *measure of our sanctification*, which is but in part given us in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hot, and partly cold: even so every man is a vessell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holines put in stead of it, the whole man becomes partly holy, partly unholy: of which wee have an example in *Moses*, Numb. 20. 8, 9. who in smiting the rocke so as the water gushed out, bewrayed the mixture of faith with unbeleefe in the same action; he takes the staffe, therein hee obeyed God; but he strikes the Rocke twice, being commanded onely to speake to it, and therein he disobeyed, for which the Lord was angry.

A fourth point is, touching *the parts of sanctification*, which may be divided two waies: first, it is divided into mortification and vivification.

The first division of sanctification.

Mortification is a part of sanctification, whereby the power, tyranny, and strength of originall sinne is weakned, and also by little and little abolished, which be considered to be not in one part onely, but thorowout; so as when one part of originall sinne decayeth, so doth also the rest, the ground of which is the vertue and efficacie of Christs death: which if any aske

what it is, and what power it can have ſince it is ended: I anſwer, it is that power of his God-head whereby on the croſſe hee ſuſtained his Manhood, and ſo made his death a ſatisfaction to the juſtice of God for mans ſinne.

Queſt. It will be further asked, how come we to be partakers of this vertue of Chriſts death, and to feele the power of it in our hearts?

Anſw. So ſoone as any man by faith begins to bee united unto Chriſt, his death is applied unto him, ſo that by meanes of our conjunction with Chriſt, we as truly partake of that power of his, as he himſelfe was on the croſſe ſuſtained by it: then he feels ſinne wounded in him, and dying daily, to which he cannot live as before.

The ſecond part of ſanctification is vivification, or quickning, and it is when Chriſt dwels and reignes in our hearts by his ſpirit; ſo as we can ſay, we henceforth live not, but Chriſt in us: the foundation of which is the vertue of Chriſts reſurrection: which is nothing elſe but the power of his God-head raiſing his Manhood, and freeing him from the puniſhment and tyranny of our ſins: this power is conveyed from him, unto all his members, who being myſtically conjoyned with him, are thereby raiſed from the grave of their ſinnes.

The ſecond diviſion. The ſecond diviſion is taken from the faculties of man: which are ſeven in number: 1. The Minde: 2. Memory: 3. Conſcience: 4. Will: 5. Affections: 6. Appetite: 7. The life it ſelfe. In all which this grace of God muſt appeare.

Minde. 1. The *Minde* is that part of man which frameth the reaſon: this *Paul* calleth, Eph. 4. 5. the ſpirit of our minde, which muſt be renued; the ſanctification of which is called, Revel. 3. the eye-ſalve; it is a grace clearing the darke minde and dim underſtanding; containing in it theſe three things: Firſt, ſaving knowledge, 1 Cor. 2. 12. whereby we *knew the things given us of God.* Some will ſay, what be they? Anſ. This knowledge may be referred to two heads: The firſt is the knowledge of God. The ſecond is the knowledge of our ſelves. The former of theſe hath two branches: firſt, that knowledge of the true God, which is life everlaſting, Joh. 17. 3. Secondly, to know the mercy of God in Chriſt to my ſelfe in particular, Epheſ. 3. 18. This is to know the *height, length, and depth of the love of God* to me in ſpeciall; as, that God the Father is my Father; God the Sonne my Saviour; God the holy Ghoſt my Sanctifier: this is the ſaving knowledge of God.

The ſecond head of this ſaving knowledge is to know a mans ſelfe, when hee ſees the ſecret corruptions of his heart againſt the firſt and ſecond Table: to ſee and to feele this, is a worke of grace, and an augument of an heavenly light enlightning the ſoule.

The ſecond thing in the ſanctification of the minde, is (after the knowledge of theſe) to approve the things of God, that is, to minde and meditate on things ſpirituall, Rom. 8. 5. to *ſavour the things of the ſpirit*, namely, things pertaining to the Kingdome of God. Contrary to the practice of them whoſe glory is their ſhame, yea, whoſe end is damnation, Phil. 3. 19. *who minde earthly things.*

The third thing is a ſetled purpoſe in the minde, not to offend God in any thing, but to endevour the doing of his will, and the pleaſing of him in all things: this is called the turning of the minde, and is the ſubſtance of true repentance.

Memory. 2. The *Memory*: the ſanctification of it, is an aptneſſe by grace to keepe good things, ſpecially the doctrine of ſalvation, by which *David* was preſerved from ſinning, Pſal. 119. 11. and *Mary pondred* things concerning Chriſt, and *laid them up in her heart*, Luk. 2. 15.

Conſcience. 3. The ſanctification of the *Conſcience* is an aptneſſe to teſtifie alwaies truly, that a mans ſinnes are pardoned, and that he preſerveth in his heart a care to pleaſe God, 2 Cor. 1. 12. This teſtimony was *Pauls* rejoycing: and *Hezekias* comfort on his death-bed was the teſtimony of his conſcience of his upright walking before God: yea, this conſcience is apt alſo to checke and curbe us when we incline to evill: ſo *David* ſaith, Pſal. 16. his *reines* did correct him *in the night ſeaſon*: and to ſtirre us up to good as the voice behind us, ſaying, *Here is the way, walke in it*, Eſay 30. 21.

Will. 4. The *Will* is ſanctified when God gives grace truly to will good; as to beleeve, feare, obey God; when a man can ſay, that though he find not to performe that which is good, yet to will *good is preſent with him*, Ro. 1. 18. This is much accepted of God: for where the minde and other faculties faile in their duty, then comes this will and ſupplies their want, which being willing to doe much more than it can, the Lord of his mercy accepts it for the deed it ſelfe.

Affections. 5. For the *Affections*, ſome of them concerne God, ſome our Neighbour, and ſome our ſelves. Sanctified affections concerning God are firſt feare of God, when a man ſtands in awe of Gods preſence, and in regard of his Commandements. Secondly, a contentment and quietneſſe of mind in all conditions of life, when a man at all times can ſubmit his will unto the will of God, Job 1. The Lord hath given and taken away, bleſſed be his name: and *David*, Pſal. 39. 2. *I held my tongue and ſaid nothing, becauſe thou Lord didſt it.* Thirdly, love to God in Chriſt and to Chriſt in man, 2 Cor. 5. 14. Rom. 9. 3. Fourthly, an high eſtimation of Chriſt and his bloud above all things in the world: Phil. 3. 8. *I count all things dung for Chriſt.*

Secondly, the affections towards our Neighbour is to love him, becauſe he is Gods childe in my judgement, 1 Epiſt. Joh. 3. 14. and in Chriſt my brother.

Thirdly, concerning our ſelves, to have a baſe eſtimation of our ſelves in regard of our knowne ſinnes and corruptions: *Paul* cried out that he was *the head of all ſinners*: ſo the prodigall ſonne; *I am not worthy to call thee father: David.* Have mercy on mee according to the *multitude of thy mercy.*

Appetite. 6. The ſanctification of *Appetite* ſtands in the holy ordering of our deſires in meat, drinke, apparell, riches, &c. and in the practice of three maine vertues: firſt, Sobriety: ſecondly, Chaſtity: thirdly, Contentation: by which the appetite muſt be governed.

Life. 7. Sanctification of life ſtands principally in three things: firſt, in an endevour to doe the will of God, that herein wee may teſtifie our thankfulneſſe. Secondly, in teſtifying our love to God in man. Thirdly, in deniall of our ſelves: which is, firſt, when we hold God to be wiſer than we are, that ſo we ſhould be both directed and diſpoſed of by him. Secondly, when we account him more carefull for us, than wee our ſelves can bee, and ſo reſt well ſatisfied with what condition of life ſoever he ſets us in. Thus are we to practiſe this grace through our whole converſation; for we may not meaſure it, nor judge of it by one action good or bad; but looke to the whole courſe of life, if that be good, the heart is ſanctified.

V. The fifth point is, how ſanctification is here aſcribed to God the Father, ſeeing all outward works are common to the whole Trinity. *Anſ.* Sanctification is attributed and that truly to all the three perſons, who have all ſtroke in the worke of it, but diverſly. The Sonne ſanctifieth by meriting ſanctification; the holy Spirit ſanctifieth by working it, and by creating the new heart; the Father ſanctifieth by ſending his Son to merit, and giving his Spirit to worke it. And here the worke is thus aſcribed unto him, as being the ground and firſt author of it.

Vſe. Labour for the ſpeciall grace of God. The meanes wee are to uſe is laid downe in Rom. 6. 1. to the 14. verſe, namely, to beleeve that we were crucified with Chriſt, buried with him, yea, and roſe againe with him; becauſe he was upon the croſſe, in the grave, as alſo in riſing from thence in our ſtead and roome, ſuſtaining our perſons upon him: this is the foundation of our holineſſe. Some will aske how this can bee a ground of our holineſſe? I make it plaine in this compariſon: As a Traitor arraigned, and hanged according to Law, is then freed from his fact, the Judge ceaſeth to puniſh him, and he ceaſeth to be a Traitor, committeth no more miſdemenour; o the ſinner being arraigned at the barre of Gods juſtice, and attainted of high treaſon, is according to Gods Law condemned and executed in Chriſts condemnation and execution, is now as a dead man unto ſinne, and cannot thenceforth live thereunto any more.

Now followes the third degree of life eternall, in theſe words [*and reſerved to Jeſus Chriſt.*] The meaning of which words is plaine in the 1 Epiſt. of *Peter*, the 1. 5. where he ſaith, that the Elect are *kept by the power of God unto ſalvation*: in the adding of which words to the former, we are taught that with the gifts of true faith, calling and ſanctification, is joyned inſeparably the grace of perſeverance unto the end: of which truth we will conſider foure maine grounds.

a Grounds to prove the perſeverance of the Elect. The firſt ground is, the *election* of God, that is, his decree whereby he ſetteth ſome apart to life. This decree is as unchangeable as God himſelfe is: and as election is unchangeable, ſo is the fruit of it in us, in reſpect of the ground: as thence followeth it that faith and ſanctification are unchangeable. Rom. 8. 2. the predeſtinate are glorified. Matth. 24. 24. the exception ſheweth it impoſſible the Elect ſhould be deceived.

The ſecond ground is the *promiſe* of God in the Evangelicall Covenant, which is largely propounded in Jerem. 32. 40. where is promiſe made of two things: firſt, the Lord promiſeth that hee *will not turne from them to doe them good*, which is a promiſe of eternall mercy, ſhewing the pardon of ſinne, being once given, is given for ever. Secondly, that *he will put his feare into their hearts*, there is promiſed continuance of faith and ſanctification, for they ſhall *not depart from it.*

The third ground, is the *office of Chriſt*: in it conſider firſt his Prieſt-hood; ſecondly, his Kingly Office. Firſt, he was a Prieſt, partly to offer ſacrifice, partly to make interceſſion for every beleever, for ſo he did for *Peter*, Luk. 22. 32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Joh. 17. for all the Diſciples, and not for them onely, but for *all beleevers* through their word. The ſame requeſt is in that Chapter repeated thrice. Secondly, for his Kingdome; as he is the head of his Church, his office is, firſt, to keepe all that are given him unto life, Joh. 10. 28. *I give unto them life: and none can plucke them out of my hands.* Secondly, to give ſpirituall life to his members, Rom. 6. 8, 9. If Chriſt the head died *but once*, and liveth for ever, then all his members die but once to ſinne, and after alwaies live to righteouſneſſe: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *quality of grace*, as of faith, ſanctification, &c. whoſe nature is to endure to life everlaſting: for he that once beleeves, remaines ever a beleever, 1 Joh. 3. 9. *He that is borne of God ſinneth not, becauſe the ſeed remaineth in him.* Now if that remaine whereby he is borne of God, himſelfe muſt alſo ſtill remaine borne of God, upon which foure grounds we may perſwade our ſelves of the gift of perſeverance.

Obiect. It is alleaged, nothing is unchangeable but God, and therefore grace is changeable.

Anſw. Every gift is changeable in it ſelfe, ſo man in himſelfe conſidered may fall away: but God hath promiſed a ſecond grace confirming the firſt, by vertue whereof a man cannot fall away.

Obiect. It will be further ſaid, that the child of God

when he falleth into a grievous ſinne (as *David* did) is guilty of death, and therefore is not juſtified, and conſequently falleth away.

Anſw. When *David* fell, he was guilty of death, but onely in regard of that ſinne into which he was now fallen, all his former ſinnes being pardoned: yea, that ſinne alſo was pardoned (though not actually to him before his repentance, yet) in Gods counſell: ſo as that ſinne being on Gods part pardoned, he remaines ſtill in the favour of God.

Object. But in time of perſecution many fall away.

Anſw. If any fall quite away, they never had true faith which ſtands in three things: firſt, Knowledge; ſecondly, Aſſent; thirdly, Apprehenſion of Chriſt. The two former they might have, but the third was wanting unto them. Againe, thoſe that fall off in perſecution, if they have true faith, they fall not wholly, becauſe the ſeed of God remaines in them; nor finally, becauſe in time they ſhall returne unto the Lord againe.

Object. But this doctrine leads men to ſecurity.

Anſw. No, it leads a man from ſecurity unto a new life and watchfulneſſe: ſeeing grace is added unto grace to keepe us in the ſtate of grace.

Vſe. Firſt, in that the gift of perſeverance is joyned with true faith, I gather that the doctrine of the Papiſts is not of God, but a doctrine of devils, which teacheth that he which is choſen of God, who hath true faith, and is juſtified, may in regard of his preſent right fall away: for how can that be, if he that be choſen be called, ſanctified, and preſerved unto life?

Secondly, it is falſe that a man truly juſtified may loſe his grace, ſeeing with juſtification is joyned preſervation: neither that which teacheth, that a true beleever may fall wholly, though not finally, is true.

Thirdly, theſe alſo are deceived who thinke that mans ſalvation is pinned upon his owne ſleeve, and hangeth upon his owne will; for God would have all ſaved, Chriſt died for all, the holy Ghoſt gives grace to all: why then are ſome ſaved, ſome not? It is (ſay they) from their owne will, grace in ſome prevailes againſt fleſh, and they are ſaved; but fleſh againſt grace in the other, who therefore are damned: but this Scripture ſhewes that to bee but a device of man, ſeeing whoſoever are once elected, are called, ſanctified, and preſerved to life; and what malice is able to reſiſt this will of God?

Vſe 2. Note here the unſpeakable goodneſſe of God in the worke of Regeneration; in that he not onely gives a new life, but preſerves it in us. *Adam* once had this life of grace betruſted unto him, and had it in keeping, but hee quickly loſt it from himſelfe and his poſterity. Now God hath reſtored this life againe to beleevers; but that they might be ſure of it hee will now keepe it for them himſelfe.

And reſerved unto Chriſt] that is, to be preſented and ſet before Chriſt, and that partly in the day of death, partly in the day of judgment, holy and without blame, Epheſ. 5. 27. Whence note: firſt, beleevers need not feare the day of death or judgement; nay, rather they may rejoyce in it, as the day of their redemption, yea and of triumph. What an honour was it for *Pharaohs* daughter to be preſented to *Salomon*; and *Heſter* to become the ſpouſe of *Ahaſuerus*? much more glory is it for the faithfull thus to ſtand before Chriſt at that day.

Secondly, wee muſt all our life long prepare and fit our ſelves to be preſented as pure ſpouſes to our Bridegroome: both theſe duties are laid downe, Revel. 19. 7. *Be glad and rejoyce, for the marriage of the Lamb is come, and his wife hath made her ſelfe ready.* This preparation ſtands in two things: firſt, we muſt betroth our ſoules to Chriſt: this is done when God gives Chriſt, and we receive him by faith, cleave unto him alone, depend on him as the ſpouſe upon whom her ſoule loveth. Secondly, we muſt beautifie our ſoules having given them to Chriſt: this is done when the holy Ghoſt ſanctifieth the ſame, and we daily labour in the renuing of our owne hearts.

Thirdly, we muſt hence be ſtired up to prayer for this gift of preſervation to life everlaſting, and reſervation to Chriſt, hungring for grace after grace, to be ſtrengthened in temptation, eſpecially in this laſt and declining age, wherein the Goſpell takes little place in our hearts.

V. 2. *Mercy unto you, and peace, and love be multiplied.*

In theſe words is laid downe the third point in the ſalutation, namely, the *prayer* uſually obſerved in Apoſtolicall ſalutations. In which firſt he prayeth for three things; *mercy, peace, and love.* Secondly, that theſe may be *multiplied*, that is, continued and increaſed in and upon them. Firſt, of the multiplying of mercy: The mercy of God towards the creature is taken in Scripture two waies; generally, and ſpecially: Gods generall mercy is that, whereby he is inclined to helpe the creature in miſerie, Luke 6. 36. Gods ſpeciall mercy (called *riches of mercy, whereby he will have mercy on whom he will*, Rom. 9. 15.) is that, by which is granted pardon of ſinne, and acceptance in Chriſt to life everlaſting: and for this he prayeth in this place. Now becauſe this *ſpeciall mercy* cannot be multiplied in it ſelfe, being infinite in God, as himſelfe is infinite, therefore by *mercy* we muſt underſtand the fruits and effects thereof. And for our better inſtruction herein, three things are to be conſidered.

First, that *mercy* is asked in the *firſt place*, before *peace* and *love*: teaching us, that the mercy of God in Chriſt is to bee ſought for above all things in the world, Pſal. 4. 6. *Many ſay, Who will ſhew us any good? but Lord lift thou up the light of thy countenance upon us.* Pſal. 119. 77. *Let thy tender mercy come upon mee, that I may live.* This is the foundation of all bleſſing.

God's mercy in Chriſt is ſet in the firſt place, as to be ſought for above all things in the world.

Secondly,

Secondly, note the *perſons* for whom hee this prayeth, *To you*: that is, as in the firſt verſe, to thoſe who were *called, ſanctified*, and *reſerved to Chriſt*; not for unbeleevers, unrepentant, and Apoſtatacs: whence we learne, firſt, that a man juſtified, ſanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot ſtand together, and hee that ſtill ſtands in need of mercy, can never merit: which doctrine muſt bee maintained againſt the Roman Church, which teacheth, *that a man may put his truſt in the merit of his works, ſo he doe it ſoberly.* Secondly, that men effectually called and ſanctified, becauſe they ſtill ſtand in need of mercy, muſt bee in their owne eyes ſtill vile and miſerable. *Abraham* being to ſpeake to God, termes himſelfe *duſt and aſhes*. *Iacob* acknowledged that he was *leſſe than the leaſt mercy*. *Job* cries out that hee was *vile*, and *abhors himſelfe*. After theſe examples we muſt ever keepe our hearts as empty veſſels, ready to receive more mercy.

Thirdly, note the *meaſure of mercy* asked; he prayes for continuance and increaſe of mercy to thoſe who had already the riches of mercy. Whence we learne, firſt, that all the good we have, or can doe, is of meere mercy; not only for the beginning and continuance, but alſo for the increaſe thereof: as grace is no grace, unleſſe it be every way grace; ſo alſo of mercy. Which takes away all conceit of merit, ſeeing mercy fillech up all the roome, and leaves no place for merit. Secondly, that the Apoſtle here alſo confirmeth the former grounds of our perſeverance: for by this prayer, grace is to be added to the former graces, yea, multiplied: ſo the Lord dealeth, not giving over when he hath given one grace: for firſt, he gives his ſervant *power to beleeve*: ſecondly, he gives an *execution* of this power. Neither there gives over, but by a third grace gives continuance of that power: yea, and adds a fourth, which is an execution of that continuance. Thus he deales with all true beleevers, not onely in reſpect of faith, but of obedience alſo: Phil. 2. 13. *God worketh both the will and the deed.* Phil. 1. 6. *He that hath begun this good worke in you, will performe it untill the day of Chriſt.* So as this may well be called a *multiplication of grace*, ſeeing every beleever hath one grace more than *Adam* had: he had power to obey; ſo the renued have. Secondly, hee had the act of obedience; ſo they alſo have. Thirdly, he had power to perſevere; which they likewiſe have: but he had not the act of perſeverance; which they having, therein farre excell him.

The ſecond thing deſired in the prayer is *peace*, namely, the peace of God, whereof he is the Author: and it is *the unity and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Chriſt the ſecond *Adam*; even as the firſt *Adam* was the Author of diſcord and enmity, Epheſ. 2. 14. Secondly, the manifeſtation of it: this peace is offered in the preaching of the Goſpel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Miniſters of it, the *Ambaſſadors of peace*, 2 Cor. 5. 20. Thirdly, the kinds of this peace, it is two-fold: firſt, betweene perſon and perſons: ſecondly, betweene perſon and things. The former hath ſix heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghoſt, properly called *reconciliation*, whereby God in Chriſt is at one with man, and man through Chriſt at one with God, of which when man is once perſwaded in his heart, then comes this peace, Rom. 5. 1. from which ſprings another, namely, tranquillity of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that becauſe it is the revealed will of God, Phil. 4. 11. II. Peace with the good Angels, Eph. 1. 10. for men being at peace with God, the Angels are become ſervants and miniſtring ſpirits unto them, Heb. 1. 14. III. Peace with a mans ſelfe, conſiſting in two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and in aſſurance of Gods favour beginneth to take his part, to excuſe and ſpeake for him before God. Secondly, when the will, affections, and inclinations ſubmit themſelves to the enlightened minde: of which if either be wanting, man is at warre with himſelfe, and the peace of God ruleth not in his heart, Coloſſ. 3. 15. IV. Peace of true beleevers among themſelves, who before they beleeved were as Lions and cockatriſes, Eſa. 11. 6. but now in the Kingdome of Chriſt, have put off that ſavage nature, and become peaceable; as Act. 4. 32. *the multitude of beleevers were all of one heart.* V. Peace of the faithfull with profeſſed enemies; namely, when they endevour to *have peace with all men*, Rom. 12. 17, 18. not requiting evill with evill. VI. Concord of the enemies themſelves, with the true Church: for often the Lord reſtraineth the malice and rage of his enemies, and inclines them to peace. Thus *Iacob* and *Ioſephs* family were preſerved in Egypt, and *Daniel* was brought in favour with the chiefe Eunuch, Dan. 1. 9.

The ſecond branch of this peace, is when all things and creatures conſpire and agree for the good of the godly. This is called *good ſucceſſe*; promiſed Pſal. 13. *Whatſoever the righteous man doth, it ſhall proſper.*

Vſe. Firſt, in that mercy is firſt asked, and then peace, wee are by the order taught that peace and good ſucceſſe are grounded on mercy: ſo as men for the moſt part take a prepoſterous courſe, who would have good ſucceſſe in health, wealth, peace, honour, learning, &c. in that they ſeeke it out of aſſurance of mercy in the pardon of ſinne: whereas this ground muſt firſt be laid as the foundation of all bleſſing and good ſucceſſe.

Secondly, we muſt endevour that this peace grounded upon mercie, may have place in our hearts, that we may have boldneſſe in regard of God,

God, comfort in our consciences, peace with our brethren, quietnesse and contentednesse in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Phil. 4.7. This was *Davids* security in the middest of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 4. vers. 8. This grace preserveth the heart undanted in many afflictions, even as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carry away the Ensigne: so hee that preserves the peace of God in his heart, makes light of afflictions, seeing he holdeth that which countervaileth all of them.

The third grace desired in the prayer is *love*, which is a most excellent vertue, preferred [a] before faith and hope, in some respects, and made [b] *the end of the commandements*. Love is diversly taken in the Scripture; sometime it signifieth *the love of God to the creature*: and sometime *the love of man to God and man*; and so it is taken in this place, being set after *mercie* and *peace* as a fruit of them.

a 1 Cor. 13.
b 1 Tim. 1. 5.

In the handling of this vertue consider three points in generall, before we come to the speciall parts of it: First, *what this love is; The love of God and man is a certaine divine and spirituall motion in the heart, causing it to bee well pleased in the thing loved*, and moving it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning? Ans.* Not from nature, for *the* [c] *wisdome of the flesh is enmitie with God*: yea, there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say never so often hee loveth God, herein hee lieth and deceiveth himselfe: for urge him to frame and conforme himselfe unto the Word, wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly, saying, *I will not have this man to rule over me, I desire none of his waies*. This love then comes from grace, 1 Joh. 4. 7. *Love commeth from God*, 1 Tim. 1. 5. it hath his beginning from a *pure heart, true faith, and good conscience*. Which must be maintained against the Papists, who say that nature affordeth the inclination, but grace the practice; whereas indeed grace giveth both.

c Rom. 8. 7.

Thirdly, *consider the use of love*: It is the instrument and companion of true faith, which *worketh by love*, Gal. 5. 6. The proper work of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it commeth to the practice of morall duties, it can no more worke without the grace of love than a hand (which can lay hold alone and of it selfe receive and retain) can cut any thing without any instrument. Whence it appeareth, that faith in justification is alone, but in the life of man it worketh by love: and whereas it hath bin taught for many hundred yeares that *love is the life of faith*, this is untrue, for it onely testifieth that faith hath life. It is alleaged, that as *the body without the spirit is dead, even so faith without workes is dead*: therefore workes are the soule, and give life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the body, but of the man, and so it proveth not that love is the soule of faith. Againe, the word *spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to bee returned; that as breath maketh not a man living, but sheweth him to be alive, so love maketh not faith living, but testifieth it so to be; yea, indeed is the fruit and effect of faith, as breath is of life.

Jam. 2. 26.

More particularly this grace of love is two-fold: first, that whereby man loveth God: Secondly, that whereby man loveth man. In the former note two points: first, what it is; namely, *a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his works for himselfe; as also to seek fellowship with God so much as it can*. Secondly, note the measure of this love, which in Scripture is double: first, that which the Law requireth, and this is the full measure of love, love in the highest degree, when man loveth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be above it; unto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospel describeth, standing in an unfained will, and true endevour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea, and a qualification and moderation of it, yea, to none but those that are in Christ. Whereby we come to the right understanding of divers places of Scripture; as 2 King. 23. 25. of *Iosiah*: 2 Chron. 15. 15. all Judah *sought the Lord with their whole heart*. These and such other places must be understood as they are qualified by the Gospell, in that they willed and endevoured by all good meanes to seeke God; yea, this Text also must bee understood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this love is *that whereby man loveth his neighbor*: which is a certaine divine and spiritual motion, causing the heart (as the former) both to be well pleased in man for God, (that is, because he is Gods Image and his owne flesh) as also to powre out it selfe and communicate goodnesse to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way observe a plaine difference betweene faith and love; faith is a hand, but to pull Christ to our selves: love is a hand also, but opening it selfe and giving forth unto others.

In this love of the neighbour consider these three things: first, the order of it: The order that hath beene taught for many hundred yeares is, that first wee must love our selves, and then others, from this ground, *Thou shalt love thy neighbor as thy selfe*; for the rule (say they) must go before the thing ruled. But this is not found: seeing worthy men have beene commended in Scriptures for loving others as well, yea and better than their owne selves: so *David loved Ionathan*, 1 Sam. 20. 17. Christ loved his enemies better than himselfe; these began not with themselves: yea indeed, the right beginning of love is in God, and then as a man is a more principall instrument of Gods glory, he must be for God preferred in our love above our selves. Thus every man is bound to love and preferre the life of his Prince above his owne; see the perfect rule of direction herein, Joh. 13. 34. Secondly, note the manner of it, set downe in that precept: *Thou shalt love thy neighbour as thy selfe*: that is, as we are cheerefull, and free to practise the duties of love to our selves, so must we do it to others: for this precept aimeth at the manner, rather than the rule of our love to man; for that is, *as Christ hath loved us*. Thirdly, the kinds of it: it is two-fold: first, *single*, when men love others, but are not repaid with love againe: yea, when a man loves his enemy, but is not loved againe. The second is *mutuall love*, that is, when love is requited with love, called in Scripture *brotherly love*: see Phil. 2. 2. 1 Cor. 1. 10. when men are of *one judgement, like minded, speake one thing*; and one soule is as it were in many bodies.

The second point is the *multiplication of love* which the Apostle prayeth for upon good ground, because it joyneth man to God, and man to man, and so becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all societies. 1 Cor. 13. *Love edifieth*, that is, it helpeth to build the Kingdome of God, yea, it constraineth men to all good duties in their particular callings. *Qu.* But how shall this love be multiplied? *An.* By certaine meditations and practices. The *meditations* are many; first, on Gods commandements: *Be servants one to another in love*, Gal. 5. 13. Secondly, of Gods image, which all men should beare in love, 1 Joh. 3. 16. Thirdly, of the fellowship of the faithfull, having all one father, one brother, one salvation, all linked by one spirit, Ephes. 4. 4. Fourthly, of the love of God, Joh. 12. 35. which hereby wee shall bee assured of, 1 Joh. 3. 14. The *practices* also are divers: first, we must labour to bee assured of Gods love to us, and increased upon us, Ephes. 5. 2. Secondly, the law of nature must teach us to doe as we would be done unto. Thirdly, our care must be more to love, than be loved: for to love is a vertue in our selves, to bee loved is the vertue of another. Fourthly, pray daily for multiplication of love towards God and man, yea towards our enemies; seeing the more this is multiplied, the happier is our estate, yea and the condition of the Church upon earth.

v. 3. *Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you that yee should earnestly contend for the faith which was once given unto the Saints.*

Here begins the second part of this Epistle, which is *the Exhortation*, reaching to the end of the 23. verse. In this verse two things are contained: First, the causes which moved the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three: First, his *love*, noted in the word *Beloved*. Secondly, his ready and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endevour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gave *all diligence*, and not some part onely, to further the Church. Secondly, when he could not speake to the Catholike Church, hee gave diligence to write. Thirdly, he writeth not of small matters, but of things most weightie, such as concerne their *salvation*, against which seeing it might be objected, that he was not able to write of such a weighty matter, hee therefore calls it *common salvation* to cut off that premise, as also to shew that it is common to himselfe and the whole Church, of which therefore having a share therein he is not ignorant.

The third cause in the word [*needfull*] a necessity was laid upon him in that he was called to be an Apostle, and so bound to further the salvation of the Catholike Church.

Our of these three motives which caused the Apostle to write, observe; First, that every Minister that would deliver the Word faithfully must have three things to excite him thereto: first, *love* towards the Church, to which hee is called. Secondly, a *ready minde* to further the salvation of their soules. Thirdly, *the bond of his calling*, stirring him up to faithfulnesse and diligence. All these three concurred in *Paul*: first, his *love* appeared, 2 Cor. 5. 14. Secondly, his *ready minde* was not wanting, Phil. 2. 17. Thirdly, for his *calling* that urged him, see 1 Cor. 9. 16.

Note hence also, that whosoever would heare the Word, or reade it to salvation, must bring three things in his heart: first, a love to the Word delivered: This caused *David* often to muse thereupon, Psal. 119. 97. Secondly, a ready and diligent minde to receive and retaine it: this was in the Bereans, Act. 17. 11. and in

the Galathians, when they *received Paul as an Angel of God*, Gal. 4. 14. Thirdly, a consideration of the great necessity of hearing, and reading the Word; Prov. 29. 18. *Where vision failes, the people perish.*

3 Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good means for the furtherance of the salvation of their flocke: for which cause they are called *Watchmen*, because they are to watch over their soules. Yea, *Saviours*, Obadiah 21. to put them in minde, that they are to bee the meanes of saving men. They had not need then bee entangled with many charges: and other businesses.

4 Fourthly as the Apostle writeth of the [*common salvation*] of which he hath good experience; so every Minister must see that hee have experience in himselfe of that hee teacheth others; and have a taste of that in his owne heart which hee would have others seasoned withal, else his teaching shall be cold.

The second part of this verse is the exhortation: the whole matter and substance may bee reduced to three heads: First, that faith is a *notable treasury*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of every member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that faith is a treasure, appeareth 2 Pet. 1. 1. where it is called *precious faith*: 2 Cor. 4. 7. a *treasure in earthly vessels*; and by this, that a fight is here enjoyned against the enemies of it. For the clearing of which, consider two things: First, what it is. Secondly, who bee the enemies of it, against whom we must fight; and them we shall joyntly observe with the severall grounds of faith. For the first, this faith is nothing else but the wholsome doctrine of the Gospell, called by *Paul* to *Titus* 1. 1. the *truth* according to godlinesse. So 1 Tim. 4. 1. this faith, which many shall deny, is opposed to the doctrine of Devils. Now for our more orderly proceeding, we must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1 Cor. 3. 11, 12. Some doctrines are of the *foundation*, without which religion cannot stand such as are set downe, Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *silver* built upon the foundation: It shall not be amisse here to stand awhile to set downe the wholsome doctrine of salvation which is fundamentall, reduced by the Apostle

2 Tim. 1. 13. to two generall heads, *Faith* and *Love*. The wholsome doctrine of faith, containes things needfull to bee beleeved. The wholsome doctrine of love containes things necessary to bee practised. And both these are expressly set downe in Scripture, as we shall shew in order.

Grounds of doctrine to be beleeved.

1. Ground. First, *that all doctrine of the Prophets and*

A *Apostles is given by divine inspiration*: 2 Tim. 3. 16. *All Scripture is given by divine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is delivered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authenticall, as having the authority from God, yea, and must be beleeved as if God from Heaven should speake, without disputation, or calling any part of it into question. This ground must first be laid. If it be said the Scripture may be proved by reason, and by the generall consent of the Church. *Ans.* That is untrue, for reason cannot settle the conscience to beleeve in any point. But Scripture telleth there is a God, which reason proveth. *Ans.* Reason out of nature teacheth there is a God, B but by the Word of God only I doe beleeve it: inducements to faith may be brought out of nature, but Gods Word onely causeth true beleefe. Secondly, for the authority of the Church; I beleeve not because the Church saith so, but because the Scripture saith it: and the Church I beleeve so farre as she consents with the Word, and speaketh out of it.

The adversaries of this ground against whom we must fight.

First, the *Turkes* and *Turkish religion*, who deny Scripture to be given by inspiration, and deny the books of the Prophets and Apostles, and in stead of them stand to their Alcaron. Secondly, the *Iewes*, who refuse the bookes of the C new Testament. Thirdly, the *Atheists*, who will beleeve nothing of all this. Fourthly, the painted adversary, the *Papist*, who undermines this ground; first, saying that the Hebrew and Greek Text is corrupted, so as we may not build upon it, that thereby they might bring their Latine Bible into credit as most authenticall; and yet (that they might make the sentence of their Church the rule of faith) the most learned of that Church hold that the Latine Bible is also corrupt; so indeed they covertly renounce all Scripture, that the sentence of the Church may have the chiefe stroke. Secondly, in teaching that the authoritie of the Church in regard of us, is above the Scriptures, because we know not the sense thereof, but by the Church; Thus putting downe the true and principall ground of Scripture, that they might more easily set up their owne dotages.

Papists enemies to Hebrew and Greeke.

The second ground concerneth the sufficiency of Scripture, and is this: *The Scripture of the Prophets and Apostles is a perfect rule of faith and manners*: It is of all man to be beleeved or done to salvation. 2 Tim. 3. 16. *The Scripture is profitable to teach, improve, correct, instruct in righteousnesse, to make the man of God absolute, yea, perfect in every good work.* If it make him perfect in all kind of teaching, it is also able much more to make every man perfect to all the duties of his calling, Gal. 1. 8. If an *Angell should teach otherwise*, that is, divers or besides, though

2. Ground.

though not contrary to that which is taught, *he shall be accursed*; many doctrines indeed of Arts and other things are divers and besides it: but the meaning is, that no doctrine of salvation must be brought, no not besides it, therefore the bookes of the Prophets and Apostles containe a perfect rule. Many things which cannot be found in Scripture may bee supplied by tradition. *Ans.* Traditions can never settle the conscience, for though divers of them are found in the writings of the Fathers, yet they were subject to errour, and so might and did erre in them.

Adversaries of this ground, to be contended with.

First, all men by nature; Job 22. 14. *Who say to the Almighty, Depart from us, for wee desire not the knowledge of thy wayes*: yea, our common Protestants, who in judgement acknowledge this rule, yet in their life they leave it, and take the leaden rule of naturall reason, sense, sight, and feeling, and few there bee that live by faith.

Secondly, the Romish Church; for first, they make the written word a thing ruled by setting up another Rule: saying, that there are two kindes of Scripture: The first is inward, written in the heart of all Catholiks, which is the universall consent of the Church: The second is outward, written by the Prophets and Apostles, an inken Scripture, (say they) and a dead letter without the former. Whereas the cleane contrary is true, the true rule being the Scripture of the Prophets and Apostles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they overturne the ground, in joyning to the written word *unwritten traditions*, so making it but halfe a rule, and indeed as good no rule. But where are these traditions? In the writings of the Fathers they say: But how shal we know them to bee Scripture? Because the Fathers say so: But how shall we know they say true? Here must they flie to man, whereof yet no man can assure us. Thirdly, in teaching that the true sense of scripture cannot be found without the Churches determination, and so indeed make it no rule; because a right rule both ruleth it selfe, and is plaine to rule other things also.

The mystery of iniquitie supported by a mysticall Scripture.

2

3

The third ground is: *There is one true God.* By *one*, I meane one in number, not two: 1 Cor. 8. 6. *To us there is but one God*, that is, to the Church, to us that looke to be saved: which is plain by this reason, for there can be but one infinite, and if there were two or moe Gods, there should bee two or moe infinites, which is impossible.

3. Ground.

Adversaries to the ground.

First, the *common Protestant*, who in judgement holdeth one God, yet in heart and life he setteth up two or moe: some riches, some pleasure, some one sinne or other: for where a mans heart is, there is his God. *Paul* saith some make their *belly their God*: and that the *Devill is the God of the world.*

Secondly, the maine Enemie is the *Papish Church*, which in word holdeth one God, but divers wayes set up divers Gods. As first the *Pope himselfe*, who (by their reformed Canon law) is to judge all, and to be judged of none. Who maketh himselfe a forgiver of sinnes, and that properly: yea, a maker of lawes to binde conscience as well as Gods laws: which is horrible blasphemy. Secondly, the *Virgin Mary*, whom they make a Goddesse, as Christ a God: as Christ a King, so her a Queene; as he a Lord, so her a Lady: yea, they set Christ below her, whom they desire *to command her sonne by the right of a mother*: yea and in some of their reformed Service bookes, they trust in her for salvation.

Popery a monster of many heads, forcth up many Gods.

Thirdly, the *Saints* whom they pray unto; wherein they attribute unto them the knowledge of the secrets of mens hearts, and omnipresence, for they must also bee in all places; which are things proper unto God alone.

The fourth ground is, that *God is all-sufficient in himselfe*. Gen. 17. 1. *I am all-sufficient*: that is, he hath in himselfe all perfection: for first, hee taketh being from none, but giveth being to all. Secondly, for substance he is a Spirit of perfect nature. Thirdly, every way infinite, in regard of time, place, attributes. This may well be called a ground: for whosoever placeth any want or imperfection in God, denieth God, and maketh him no God.

4. Ground.

Adversaries hereof.

First, the common people, who conceive a God made all of mercy without his justice.

Secondly, the Papist, who robbeth God of his perfection two wayes: first, they attribute an imperfect justice unto him, namely, such a one as may be satisfied by mans satisfaction. Secondly, an imperfect mercy, whereof our owne merits must make a supply: teaching that indeed Christ must make us just, but wee must make our selves more just and merit salvation.

Papists rob God of his mercy and justice.

The fifth ground is: *There be three in heaven, the Father, Sonne, and holy Ghost, and these three are one God*, 1 John 5. 7. How can it bee that three are one God? *Answ.* It is a mysterie, which the ancient Church answereth thus: they be three in person and one in substance; so wee also say they bee three in manner of subsisting, but one nature and God-head: Three they bee distinguished in person, the Father not being the Sonne, nor the holy Ghost, and so in other persons, three subsistences in one nature. John 17. 2. *This is life everlasting, &c.* This is a ground

5. Ground.

Quest.

Answ.

ground, because wee must worship one God in three persons, neither can wee aright thinke of God out of the Trinitie.

Adversaries of this ground.

First, Heretikes innumerable whose memorie is accursed; as Arians of former and latter times, denying the Godhead of Christ. Secondly, the Turke and Jew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holy Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that *denyeth the Sonne, denyeth the Father and holy Ghost*, 1 John 2. 23. Now they deny the Sonne both in his natures abolishing his Man-hood in their doctrine of the Sacrament, as also his offices of King, Priest, and Prophet, for which wee must utterly separate from them.

Papists become Antichristians.

4. Ground.

The sixth ground is, *That nothing commeth to passe without the speciall decree, will, and providence of God.* Matthew 10. 23. *A sparrow falleth not to the ground without his will.* *Object.* Sinne is against Gods will, and therefore commeth to passe without his wil. *Ans.* That which is against the will of God is not without his will. *Quest.* How can this be? *Answ.* No sinne commeth to passe but God decreeth the permitting and being of it: now to permit sinne and the being of it, is neither the causing of sinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied, chance will be brought in, and God himselfe denied.

Object. Answ. Quest. Answ.

7 Ground.

The seventh ground is, That *God hath chosen some men before the world was, to bee partakers of the riches of his mercy, and passed by others because it was his will*, Rom. 9. 18. *He will have mercy on whom he will*, Ephes. 1. 4. 1. Peter 2. 9. Some are *a chosen* generation, and therefore some are not chosen. Againe, *whom he will he hardeneth*: he hideth the mysteries of the kingdom from some: why? because his *pleasure was such*, Matth. 11. 25. And of this there is good reason: for in nature the first cause ordereth the second causes, and not the second the first. Now Gods will is cause of all causes: which therefore must rule all as the supreme, and not bee ruled by any other. That this is a ground, appeareth, 2 Tim. 2. 19. *The foundation of God remaineth sure, the Lord knoweth who are his*: and indeed none other can bee the ground of grace and happinesse unto us, then the counsel of God in electing us, called therefore of the Apostle a *foundation*.

Adversaries hereof.

First, our common people that thus abuse this doctrine: *If I bee chosen to salvation, I shall bee saved, therefore I may live as I list.* They might as well reason thus; The reaume of my life is stinted, none can lengthen or shorten it, I will therefore neither eat, nor drinke, nor use Physicke, nor other meanes of prolonging my dayes: which what were it else but to murthe the body? So these from the same ground become murtherers of their soules: whereas men chosen to the end will presse after the meanes, and conclude otherwise, and say, *I will use meanes that I may come to life.* Secondly, others more learned are adversaries to this ground, who teach, that God for his part hath chosen all men to life; and for his part would have all saved, and that Christ for his part hath redeemed all, and the holy Ghost giveth or offereth grace to all. If wee aske, why then are not all saved? They answer, because God fore-saw those who would beleeve, whom hee appointed to salvation: hee fore-saw also others who would not beleeve, and adjudged them to damnation. But by this doctrine shall Gods will hang on the will of man, and bee ruled by it, seeing hee would have men saved, but man will not; and so this ground is in part raised.

8. Ground.

The eight ground is, That *God made the heavens, and the earth, and all things that have being in them.* Col. 1. 16. *By him were created all things which are in heaven and in earth.* This is a principle; for if creatures had no beginning, then are they become Gods; which would overthrow the Godhead. But all things were not made besides God. For the highest Heaven the Throne of God is eternall as God himselfe is. *Answ.* The Throne of God is a creature as well as the rest: Hebr. 11. 10. Hee looked for a Citie having a foundation, *Whose builder and maker is God.* In the world are many evils, which could not bee from God, the foundation of all goodnesse. *Answ.* Evill is of three sorts: First, *Naturall*, which commeth by nature corrupted, as sicknesse, diseases, plagues, and death it selfe. Secondly, *Materiall* evils, as hurtfull beasts, poysons in trees, plants, beasts; these are created, and the very poyson of them is a creature. Thirdly, *morall* evils, which be transgressions against the Morall Law and Commandements of God. Of the two former God is the author and cause: Esay 45. 7. *I create evill*: that is, naturall and materiall: but of the third, that is, morall evils which bee sinne, God is no cause. *Object.* But God is the cause of all things, and sinne is something. *Ans.* Sinne is no creature, but the destruction of Gods image, which is a creature effected by the creature: for though the creature cannot make a creature, yet it can destroy a creature.

Object. Answ. Object. Answ. Object. Answ.

The adversary to this ground is the Atheist, who holdeth the creatures to have beene from everlasting, and so by denying one God, hee maketh many thousands.

9. Ground.

The 9. ground is, that *God made man according to his owne image*, Gen. 1. 27 For by creation man had three things: First, the substance of body and soule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformity of all these to the will of God: This is the image of God, called in the Scripture *righteousnesse and holinesse.* This is a ground: for the image of God is the substance and body of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the restoring unto it by Christ.

10 Ground.

The 10. ground is, that *by Adam, sinne and death entred into the world, and in him all mere men sinned*, Rom. 5. 12. To the conceiving of which we must know, that the first sinne of *Adam* was eating the forbidden fruit; the next was, the putting out of Gods image: in stead of which, corruption of heart tooke place so farre, as (the seed of all sinne being within him) hee was prone and ready to every sinne. Now *Adam* being a publike person, and having received whatsoever hee had for himselfe and his posterity either to hold for, or lose from both; hence is it that both those sinnes are become the two first sinnes in our conception; he sinning, we sinned, and with him have the seeds of all sinne within us by nature, no sinne excepted, no not the sinne against the holy Ghost. Yea, no otherwise is it with us, than with a noble man practising treason, whose whole bloud is thereby stained. *Object.* But Christ came of *Adam*, therefore he in *Adam* sinned. *Ans.* God made this law with *Adam*, that all who came of him by ordinary generation should be guilty of his sinne: but Christ was extraordinarily conceived by the holy Ghost, and tooke of *Mary Adams* nature, but not *Adams* sinne. Againe, Christ came of *Adam*, but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there could bee no redemption.

Adversaries hereof are:

First, our common people, who say they ever kept Gods Law, and loved him with all their heart, and their neighbours as themselves, and thinke hence all is well: but were it so as they dreame, they had never fallen in *Adam*, and so *Adams* sinne had not gone over all men.

Secondly, the Popish Church: first, in teaching that the Virgin *Marie* (who came of *Adam* by ordinary generation) was conceived without sinne: notwithstanding shee was saved, not by her bearing of Christ in her wombe, but by beleeving on him with her heart. Secondly, in that they teach, that men are not wholly dead in sinne, but in part, or halfe dead, yea, that being a little holpen, they can keepe the Law: as though by sinne men had not beene wholly deprived of the glory of God.

Papists controll the Apostle where he saith, that sinne entred by one over all.

11. Ground.

The 11. ground is, that *the Law and Gospell are two parts of the word of God, and are diverse kindes of doctrine.* By the *Law* I understand, that part of Gods word which promiseth life to the obeyer. By the *Gospell*, that part which promiseth it to the beleever. These May are divers kinds of doctrine; to the clearing of which consider, first, their consent and agreement: secondly, their dissent and difference. First, the Law and Gospel consent: first in the Author; of both which is God. Secondly, in their generall matter, for both require justice and righteousnesse to salvation. Thirdly, in their end, namely, the glory of God. Secondly, they dissent in six things: First, the Morall law is written in nature by creation; yea, and since the fall we have some remainder of it in us. Rom. 2. 15. *The Gentiles shew the effect of the Law written in their hearts*: but the Gospel is not in nature, but above the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Gospell is Jesus Christ. Secondly, the Law will have us dee something that we may be saved by it, and that is to fulfill it. The Gospell requireth no doing of us, but onely beleeving in Christ. *Object.* But beleeving is a worke to be done. *Ans.* The Gospell requireth it not as a worke, but as it is an instrument, and the hand of the soule to lay hold upon Christ, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requireth righteousnesse inherent; but the Gospell, imputed. Thirdly, the law is propounded to the unrepentant sinner to bring him to faith: but the Gospel to the beleever, to the begetting and increase of faith. Fourthly, the Law sheweth sinne, accuseth and revealeth justice without mercy; but the Gospell covereth sinne, and is a qualification of the rigour of the Law. The Law saith, *Cursed is every one, &c.* The Gospel qualifieth that, and saith, *Except ye beleeve and repent, every man is accursed.* Thus the Law (which manifesteth justice) is moderated by the Gospell, which mingleth mercy & justice together: justice upon Christ, mercy unto us. Fifthly, the Law telleth us what good workes must be done: the Gospell, how they must be done: the former declareth the matter of our obedience, the latter directeth us in the manner of obeying: the former is pleased with nothing but the deed, the latter signifieth that God is pleased to accept the will and unfained endevour for the deed itselfe. Sixthly, the Law is no worke of grace and salvation, no not instrumentally, for it is the ministery of death; the Gospell preached worketh grace only, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

Object. Answ.

Adversaries hereof are:

The Papists, who hold that they are one

doctrine

doctrine onely, but herein differing, that the Law is more darke, the Goſpel more plaine, the former more hard to fulfill, the latter more eaſie; that is as the root of a tree, this as the body and branches: by which premiſes they would conclude Chriſt to bee no Saviour; but an inſtrument rather for us to ſave our ſelves by, he giving us grace to keepe the Law: for a ſinner muſt needs bee ſaved by workes, if there be no difference betweene the Law and the Goſpell, and if the Law which requireth workes were not moderated by the Goſpell, which requireth not workes but faith.

1. Ground. The 1. ground is, *The Word was made fleſh*, Joh. 1. 14. This is a maine ground, as in 2 Joh. 4. 7. *Every Spirit that doth not confeſſe that Chriſt is come in the fleſh*; that is, every doctrine in which Chriſt is denied to bee come in the fleſh, *is not of God, but of Antichriſt*. Now by [*Word*] I underſtand the eternall Sonne of God, the ſecond perſon in Trinity, the very ſubſtantiall word of the Father. It is added [*was made*] not as though the Sonne of God was turned into fleſh, and ceaſed to be Gods Sonne, but as Heb. 2. 16. in *that hee tooke not the ſeed of Angels, but of Abraham*. The meaning then is, that the Sonne of God abiding ſtill the word, *tooke*, (that is) received into his perſon our nature; Phil. 2. 7. *Hee tooke upon him the forme of a ſervant*. The word [*fleſh*] ſignifieth firſt, mans nature which Chriſt tooke unto him, namely, a true nature of man, not phantaſticall or apparant onely. Secondly, the whole nature of man, conſiſting of true and perfect ſoule and body, with all things that beloing to the entire nature of man; for if he had taken mans nature onely in part, hee had redeemed it but in part. Thirdly, the properties of man, in ſoule, minde, will, affections; in body, breath, length, circumſcription, &c. Fourthly, the infirmities and frailties of mans nature without ſinne; where muſt be noted, that Chriſt tooke not all infirmities of mans nature, as ſinne and corruption, neither every perſonall infirmity of every perſon, as blindneſſe, gowt, or this and that perticular diſeaſe. Here by the way it may be asked, whether Chriſt had oblivion in his agony, as ſome have thought? To which may bee anſwered: That even when hee uttered thoſe words [*Father, if it be thy willet this cup, &c.*] it is not fit to attribute oblivion unto him, which properly is a forgetfulneſſe of thoſe things which we are bound to remember, for thus we ſhould draw ſinne upon him: but rather to aſcribe it to ſuſpending of the memory: which is, when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. ſuſpending of the will, which is neither of the former: ſo alſo is it in memory, which remembreth, forgetteth, and ſuſpendeth memory for a time. Now the ſonne of the whole ground is; That the Sonne of God, the ſecond perſon, and ſo dividing, tooke unto him the perfect nature of man, in all things being like unto us,

A ſinne onely excepted. For the further clearing of which, conſider theſe foure concluſions: firſt, The Sonne of God made man is not two perſons diſtinct, but one alone. *Queſt.* How can this be? for as he is the Sonne of God, hee is a perſon; and as he is a man, he is a particular perſon, as every ſeverall man is, and therefore hee is two perſons. *Anſ.* Every particular man is a perſon, becauſe he ſubſiſteth of himſelfe; but the manhood of Chriſt ſubſiſteth not in it ſelfe, but in the ſecond perſon onely, ſo that Chriſt, God, and man is but one perſon, for even as body and ſoule make one man, ſo Godhead and Manhood make but one Chriſt. Secondly, this one perſon conſiſteth of two diſtinct natures, the Godhead, and the Manhood ſtanding of body and ſoule. Thirdly, theſe two natures are united and joyned into one perſon, for the Godhead doth take the Manhood and ſupport it. Fourthly, theſe two natures after conjunction remaine diſtinct, the Godhead is not the manhood, neither on the contrary: but ſtill diſtinguiſhed, firſt, in regard of themſelves: ſecondly, of their properties; for the properties of the one are not the properties of the other: thirdly, of their actions: for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

B

Queſt.

Anſw.

Adverſaries hereof are:

C First, Heretikes innumerable which are not knowne to all; but knowne enemies are: firſt, Jewes, who deny Chriſt to be come in the fleſh. Secondly, ſome Jewiſh Arrians compounded heretikes, who have withſtood Chriſts incarnation; ſome of which have ſuffered amongſt us. Thirdly, the Papiſts, the ſubſtance of whoſe doctrine robbeth Chriſt of his humane nature, though they confeſſe him incarnate: for ſince his death (they teach) his body is become inviſible, and in innumerable places at once; ſo they aboliſh the Manhood of Chriſt, and turne it into the Godhead, ſeeing it is become infinite and uncircumſcribed. *Object.* They alleage, God can make it to bee in many places at once. *Anſw.* Wee muſt not diſpute what God can doe, but what he will doe; ſo farre as he hath revealed. Secondly, it ſtands not with the power of God to doe ſome things, as thoſe which imply contradictions to bee true at the ſame time. Of which nature this is to make a true body to be in many places at once, yea, to bee in heaven, and alſo every where on earth.

Papiſts doctrine denying Chriſts humanity as of Antichriſts.

Object.

Anſw.

D But his body is glorified, and therfore may be in many places at once. *Anſw.* The words [*this is my body*] were ſpoken before his glorification. Secondly, glorification taketh away the corruption, but not the true properties of his body, as length, bredth, thickneſſe, and circumſcription. *Object.* But things joyned together muſt bee in the ſame place, and cannot

Object.

Anſw.

Object.

not be ſeverd; and therefore his Manhood being joyned to his Godhead, muſt needs be every where. *Anſ.* The antecedent is falſe; for things joyned together may be the one in one place, the other in another; as the body of the Sunne is joyned with his beames, and light, and yet the body of the Sunne is in heaven, but the beames and light in the earth alſo.

Anſw.

13. Ground. The 13. ground is, *that Jeſus is Chriſt*. 1 Joh. 2. 22. *Who is a liar but hee that denieth that Jeſus is Chriſt: the ſame is the Antichriſt*. From which place wee may gather two things: Firſt, That Jeſus is Chriſt. Secondly, That it is a ground ſuſteyning our whole ſalvation. For whoſoever denyeth it, is Antichriſt: ſee 1 Cor. 3. 10. The meaning of the ground: by *Chriſt* I underſtand the annointed Saviour and Redeemer; who is a King, Prieſt, and Prophet. Firſt, as he is a King, his power manifeſteth it ſelfe in three things; Firſt, in ſaving and deſtroying not the body onely as other Kings, but the ſoule alſo. Secondly, in pardoning ſinnes or retaining them. Thirdly, in making lawes to bind conſciences. Secondly, his Prieſtly office ſtandeth in two things: Firſt, in a power to offer ſacrifice propitiatorie for the ſinnes of whole mankind. Secondly, in making interceſſion to God for mankind. Thirdly, his Prophetically office conſiſteth in three things: Firſt, in revealing to man the will of his Father. Secondly, in enlightning of the minde to underſtand that will revealed. Thirdly, in framing of the heart to perſonne obedience unto it, together with the ſetling of it in the truth. Thus he is the Chriſt, that is, the annointed of God.

B

But we muſt yet here goe further and underſtand by *Chriſt* a perfect Chriſt, a perfect Redeemer, without any partner, fellow, or deputy: for if he have a partner, he is but halfe a redeemer, and if hee have a fellow or deputy, how is he omnipotent, or omnipreſent? This is plaine by teſtimony of Scripture; There is *none other name*, Acts 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is, but one, 1 Tim. 2. 3. yea, *by himſelfe he purged our ſinnes*, Heb. 1. 3. without fellow or deputy: whoſe Prieſthood is ſuch as *cannot paſſe from* himſelfe to another, Heb. 7. 24. *Object.* But Miniſters have power to *remit and retaine ſin*, having the keyes given them. *Anſ.* The keyes are not given to Miniſters to pardon men properly, but miniſterially to pronounce and declare that God in heaven doth pardon them. *Object.* The *Saints ſhall judge the world*, and therefore not Chriſt only. *Anſ.* They ſhall not judge by pronouncing a ſoveraigne ſentence of abſolution or condamnation, which is proper to Chriſt the Judge; but by aſſiſting him (as Juſtices upon the bench) both by witneſſing and aſſenting unto that righteous judgement. *Object.* Pſal. 45. 7. *He is annointed with oyle of gladneſſe above his fellowes*: therefore hee hath fellowes. *Anſw.* All that beleeve in Chriſt are the fellowes of Chriſt: but in his annointing,

Annoynt 1 Kings 19. 16. 17. 18. 19.

Object.

Anſw.

Object.

Anſw.

Object.

Anſw.

C

that is, in grace, though not in office. *Object.* But Miniſters are Chriſts deputies. *Anſ.* Miniſters are properly no deputies, but inſtruments to declare the will of God, and can goe no further than to teach the eare; for it is Chriſt himſelfe that enlightneth the minde. But it will bee ſaid that Kings are Chriſts deputies on earth. *Answer.* They are his deputies as he is God equall to his Father, not as hee is Mediatour.

Object.

Anſw.

Miniſtri nuntiant Chriſtum, non Vicarii. Bucer de regno Chriſti cap. 2.

Object.

Anſw.

Adverſaries of this maine ground are;

The Romiſh Church, who rob Chriſt of all theſe three offices. For firſt, his kingly office they give part of it to the Pope, in making him to remit ſins properly; to make lawes to bind conſcience properly, as Gods lawes doe, which is a power equall to Chriſts, and ſo they make him check-mate with Chriſt. Secondly, his Prieſtly office is given to the Maſſe-prieſt, who by their doctrine hath power to offer a propitiatory ſacrifice for the ſinnes of the quicke and dead; yea, every Papiſt hath a peece of it, becauſe every one of them may ſatiſfie the juſtice of God for his ſinnes by his owne merit. And for his interceſſion, the ſecond worke of his Prieſthood, that is dealt among the Saints, (among whom the Virgin *Mary* hath the greateſt part) who are invocated as interceſſors, not onely by their prayers, but by their merits in heaven. Thirdly, his Prophetically office is beſtowed likewiſe upon every Pope, who is without Scripture to determine infallibly, by an inward aſſiſtance of the Spirit, locked up in his breſt, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romiſh doctrine eſtabliſhed by the Councel of Trent, is an hereticall and Antichriſtian doctrine, making God an Idol-god, which is concluded out of this place alleaged, thus; *He that denieth Jeſus to be Chriſt, is Antichriſt*. And againe, *He that hath not the Sonne, hath not the Father*. But the Romiſh Church deny Jeſus to be Chriſt, and hath not the Sonne becauſe it overturneth his perſon, and oppugneth all his offices: and therefore neither have they the Father, but an Idol-god, and conſequently their doctrine is Antichriſtian and hereticall. For which cauſe the reformed Churches have juſtly ſeparated from them, and ought ever ſo long as they deny this ground, ſo to doe.

Papiſts worſe than thoſe ſouldiers in parting Chriſts garments.

The Romiſh Church deny Jeſus to be Chriſt.

D The 14 ground is: *Hee that beleeveth in Chriſt ſhall not periſh, but have life everlaſting*. Joh. 3. 16. *God ſo loved the world, &c.* For the better handling of it, conſider, firſt, for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the firſt: In this faith are two things: firſt, knowledge. Secondly, application of the thing known. The knowledge is, of Chriſt and his benefits; of which ſome meature muſt be had,

14 Ground.

had, or else there can be no faith. Esay 53. 11. *By his knowledge shall my righteous servant justifie many.* Joh. 17. 3. *This is life eternall, &c.* And this stands with reason, that the thing to be beleeved must first be knowne: for faith without knowledge is fancie. The Roman Church hath then erred, which teach that there is a faith to salvation whereto knowledge is not required, such an one that standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall) is an application of things knowne: namely, of Christ and his benefits unto our selves in particular. And herein standeth the very substance of true faith, which is not caused by any naturall affection of heart, or action of will, but by the supernaturall action of the minde enlightned by the Spirit of God, resolving us that Christ and his merits belong unto us in particular. That this true particular application is required in true faith, is proved by these reasons: First, that which we lawfully aske by prayer, wee must beleeve by a speciall faith: but in prayer we lawfully aske the pardon of our sinnes in particular, and life everlasting by Christ; therfore we must beleeve the pardon of our sinnes and life everlasting by Christ. The adversaries can deny nothing but the first part of this reason, which is the very word of God it selfe. Mark. 11. 24. *Whatsoever ye desire when you pray, beleeve yee shall have it, and it shall be done unto you.* Where in every petition of praier our Saviour requireth two things: first, a desire of things promised. Secondly, a particular faith of things desired standing in assurance, for they shall be granted. Secondly, whatsoever the holy Ghost doth infallibly testifie to us particularly, that we must beleeve particularly: but the holy Ghost doth particularly testifie by infallible testimony to every beleevers conscience, his owne adoption and pardon of sinne, and acceptance to life everlasting; and therefore it must particularly be beleeved. Here the Papist excepteth and saith; that this testimony of the Spirit of God, is not certaine, but probable onely, and a man may be deceived in it. But the Apostle, Rom. 8. 16. answereth this allegation, The Spirit of God *testifieth with our spirits* that wee are the children of God; and cleareth this testimony of fearetfulnesse and weaknesse in the former words: where he saith, it is *not the spirit of feare* which we have received, but such a spirit as maketh vs *cry Abba, Father*, and with a strong voice: yea, and for the further assuring us in this testimony, it is called the *seale* and *earnest penny* of the Spirit in our hearts; than which things what are more sure and certaine ratifications among men, whose testimony, (though it be but of two men, but much more of three) seale, or earnest, if it bee sufficient confirmation unto men, how much more sure is the testimony, seale, and earnest of the Spirit of God unto us? Thirdly, that which God offereth and giveth us particularly, we must particularly receive: but God offereth and giveth us Christ and all his benefits particularly in the Word and Sacraments, and therfore we must have particular faith to receive him. It will here be said, we grant all this, we must receive Christ and his benefits in speciall; but we doe it by hope; as the Papists teach to hope well. *Ans.* It is a worke of faith alone: Joh. 1. 12. *As many as received him, &c.* Who were they? The next words shew, *even they that beleeved on his name.* Againe, in the Sacrament of the Supper, Christ is offered as the bread and water of life to every one in particular: and therefore every beleever must have something in his soule proportionall to a hand and mouth, for the receiving and feeding upon him; which is nothing else but faith specially applying Christ and his benefits: see Joh. 6. 35.

The castle of Romish faith hangeth in the ayre without foundation.

Object.

Answ.

Ev ὀνόματι αὐτοῦ.

2 Cor. 1. 22.

Fourthly, the example of beleevers in the Scriptures prove the same truth. *Abraham* beleeved by a particular faith, *which was imputed to him for righteousnesse*, Rom. 4. 23. So also *Paul*, Gal. 2. 20. *I live by the faith of the sonne of God, who loved me, and hath given himselfe for mee.* Now both these are patternes and presidents for us to follow, that as they beleeved, and particularly applied Christ to themselves, so must wee: see Rom. 4. 14. 1 Timoth. 1. 16. Now from these two, namely, knowledge and application, followeth *Confidence*, whereby we trust and rely our selves upon Christ and his merits thus knowne and applied unto salvation, which because it inseparably followeth faith, is often in the Scripture put for faith it selfe: I distinguish it from faith, because it hath beene said (though falsely) that it is a part of faith, which indeed is a fruit and follower of faith: and the Apostle, Ephes. 3. 12. doth manifestly distinguish them: *By whom we have boldnesse and entrance with confidence by faith in him.*

The second point in this ground, is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life* (faith *Paul*) *be not of faith, it is not sure*, Rom. 4. 15. For if we were entitled by workes, the promise should not be certaine: hether than opp ugneth this ground of particular faith, overthroweth the Gospell, as which cannot assure a man of salvation. Secondly, in the Catechisme of the Primitive Church, faith in God is made one ground, Heb. 6. 1. Thirdly, this ground being the most maine promise of the Gospell, whosoever overthroweth it, hee deprivetth men of all comfort of religion.

Object.

Answ.

Adversaries.

The adversaries of this ground are, first, the *common people*, who for the most part professe that they are not certaine of the pardon of their sinnes; they hope well, because God is merciful; but to be certaine they thinke it impossible: as though there can be hope and confidence where is no assurance: but speciall hope always presupposeth speciall faith. Secondly, the *Papists*, for they condemne speciall faith for these reasons: First, where is no word, there (say they) can be no particular faith: but there is no word that faith, thou *Cornelius, Peter, John, &c.* shalt

shalt be saved. *Ans.* It is true indeed, there is no particular faith, where there is no particular word, or which is proportionall: but the Minister truly applying the generall promise to this and that particular man, it is as much as if a mans name were registred in the Scripture. Secondly, we have in substance a particular word, in that God who hath given the promise hath given also a commandement, to every beleever to apply the same unto himselfe; 1 Joh. 2. 23. *This is his commandement, that wee beleeve in the name of his sonne Iesus Christ*, which is equivalent to a particular word. As a King gives a pardon to a thousand men, but nameth never an one of them: yet every of them truly applying the pardon, according to the Kings intention, have the benefit of it, as surely as if all their names had beene set therein.

Related to word in the other Bookes 8. or thou Pore John the 22. shalt be saved.

Object.

II. *Object.* Many that apply the generall promise to themselves, are deceived and faile; yea, every wicked man faith, he beleeveth in the sonne of God, wherein he is deceived.

Answ.

Ans. Many indeed faile in their speciall application, but it is only unbeleevers; but they must prove that none truly can apply the promise specially, which all true beleevers doe.

Object.

III. *Object.* They say: In regard of God we must beleeve, but in regard of our selves wee must doubt.

Answ.

Ans. Yea, in regard of our selves we must not onely doubt but despaire: yet beleevers being found not in themselves but in Christ, may *prove themselves whether they be in the faith or no*, 2 Cor. 13. 5. For whosoever repenteth, knoweth that he doth repent: *We know wee are of God*, 1 Joh. 5. 19. *Object.* But all men in the world are full of doubting, and how can doubting stand with the certainty of salvation? *Ans.* Consider faith first, as it is in it selfe; so it is certaine. Secondly, as it is in us, and so it is mingled with much doubting, which is not of the nature of faith, but contrary unto it; and yet these may and must stand together in the beleever, for doubtings may disturbe, but not destroy true faith: for the Lord (notwithstanding them) accepteth our weake faith as perfect, and our will to beleeve for beleefe it selfe, where hee seeth grieve conceived for doubtings, strife against them, and endeavour to have our faith increased. *Object.* But to beleeve pardon for our sinnes is to enter into Gods counsell. *Ans.* That is false, because pardon of our sinnes is revealed.

Object.

Answ.

Object.

Answ.

Ob. But your Church (say they) abhorreth revelation. *Ans.* Neither the Scripture, nor our Church condemneth Revelations contained in Scripture, but those that are without, beside, or against Scripture: Ephes. 1. 7. The Spirit is called the *Spirit of Revelation*: see also 1 Cor. 2. 12. As for this revelation of pardon of sinne to the beleever, it is contained in the Scripture, and is no more a prying into Gods counsell, than it is for a Trayter to beleeve that hee is pardoned when certaine newes of his pardon is brought unto him from the King, of whom none can say hee entreth into the Kings counsell. Hence wee conclude, that seeing the doctrine of the Papists overthroweth this maine ground, we must take heed of joyning our selves unto them.

The 15 ground is; That a *sinner is justified by faith, without the works of the Law*, Rom. 3. 28. Wherein consider first the meaning; secondly, the weight; thirdly, the adversaries. For the meaning, three things must be knowne: First, what it is to be justified. Secondly, what it is to be justified by faith. Thirdly, what workes are to be excluded from justification. Concerning the first. In justification there be three distinct actions of God; first, the freeing of a sinner from his sinnes for the merits of Christ: Act. 13. 39. *From all things from which they could not be justified by the Law of Moses, by him every one that beleeveth is justified*: that is, acquited from them. *Paul* opposeth it thus to condemnation, Rom. 8. 33. which is nothing else, but a binding of a man to just punishment. The second action is, the reputing and the accepting of a sinner as just for the merit of Christ. Esay 5. 22. *Woe unto him that justifieth a wicked man*: that is, not to make but accept him as just; and in the Gospell, *Wisdome is justified of her children*, that is, approved and acknowledged. The third is, the acceptation of a sinner to life everlasting in Christ. For after that God hath absolved a sinner, and reputed him as just, there must follow this acceptation to life, which is therefore called the *justification of life*, with the reason rendred in the same place: for that like as *Adams* sinne is imputed unto all, by which death entred; so Christs obedience imputed to beleevers, bringeth life and justification. Out of which three actions wee may gather a true description of justification, to wit, *It is an action of God the Father, absolving a sinner from his sinnes, for the merit of Christ, accounting him as just, and accepting him to life everlasting.*

15 Ground.

Rom. 5. 18.

II. Point. What it is to be justified by faith. For the cleere understanding of this weighty point, we must answer two questions: First, what is the very thing for which a sinner is justified? *Ans.* It is the obedience of Christ the Redeemer and Mediatour, passive and active: the former standing in suffering the death of his body, and the paines of the second death in his soule; the latter, in fulfilling the Law. The truth of this answer appeareth thus: Since our fall wee owe to God a double debt: we breake the law, and thereby are bound to make satisfaction. Secondly, being creatures we must fulfill the rigour of the law, and perform what it requireth: neither parcell of which debt seeing wee (being bankerupts) are able to pay, we flie to our surety who must pay both for us: the former hee doth by his death, being made a *curse for us, and so redeemed us from the curse*, Galat. 3. 13. the latter by perfect obedience unto the law: that so in him, wee doing these things, might *live in them*, vers. 12. The second question is: Seeing the obedience of Christ is the matter

ter of our justification, and is out of our selves; how commeth it to be made ours? *Ans.* To make it ours, first, God must give it us: secondly, we must receive it. First, God giveth it unto us, when he giveth us Christ himselfe: for it is given with him, and it is made ours, when God in mercy esteemeth, judgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by these two reasons: First, as Christ is made our sinne, so we are made his righteousnesse, 2 Cor. 5. 21. but he is made our sinne by imputation, and therfore his justice being inherent in him, is made ours by imputation. Secondly, as the first *Adams* disobedience is made ours, so Christs the second *Adams* obedience is ours, Rom. 5. 17, 18. but that is ours by imputation, and therefore Christs obedience also. Secondly, to make this obedience ours we must receive it, and that can be only by faith, which is the hand of the soule receiving into it the things that are given us of God: where note by the way, that a sinner is not justified by the dignity of his faith, but as it is an instrument whereby Christs obedience is applied unto the soule.

Note.

III. Point. What works are excluded from justification. *Ans.* The works of the Morall and Ceremoniall law, workes of nature and grace. That even workes of grace are excluded, appeareth by these reasons: First, a sinner must so be justified, that all cause of *boasting* may be cut off, Rom. 3. 27. But if a man were justified by works of grace he might boast still, yea though he acknowledge the workes to be of God: see the Phariseis example, Luk. 18. Secondly, if a man were justified by the workes of the law, then our justification should stand by *the law*; but that it doth not, Rom. 4. 14. for then the promise were made void; yea, the tenour of the whole Chapter proveth, that *Abraham* having store of good workes, was yet justified by faith without the workes of the Law; the which thing also that objection in chap. 6. 1. witnesseth: *What then, shall we continue in sinne?* drawne out of the five former chapters thus: If a man may be justified by faith without works, we may continue in sinne; which objection were no objection, if that had not beene the intent of the Apostle, to prove justification by faith onely, without the workes of the Law. Thirdly, *Paul* was not justified by any workes: 1 Cor. 4. 3. *I know nothing by my selfe, yet am I not thereby justified*; where he noteth two things of himselfe; first, that he had a good conscience within him: secondly, that he was not thereby justified, where he debarreth all works of grace. Fourthly, we are saved by grace without works: these workes excluded are workes of grace, for they are all such as God hath prepared to walke in, Ephes. 2. 8. Fifthly, a man must first be justified before he can doe a good worke: and therefore works follow justification, and cannot cause it. Yea, and as all works are excluded, so all vertues also excepting faith are here

A rejected. For as in a man that standeth to receive a gift, no part doth any thing to receive it but the hand, yet having received it, all other parts testifie thankfulnesse, the tongue, the feet, and all the bodie: even so we receive the matter of our justification by faith alone, not by hope, or love, but after the receiving of Christ, these with the other graces worke and shew themselves.

The second point in this ground is the weight of it, appearing herein that he that overthroweth it, overturneth the faith: Rom. 4. 14. *If they of the Law be heires of life, faith is made void, and the promise of none effect.* And Gal. 2. 21. *If we be justified by workes, Christ died in vaine.*

B Adversaries hereof. First, the home-adversarie is the common sort of ignorant people, and all naturall men, who with the young man say, *What shall I doe to be saved?* They say they will be saved by faith in Christ, but when it commeth to the point, they will bee doing somewhat, and stand much upon their good meaning and righteous dealing. Secondly, the forren enemy is the Popish doctrine and Romish religion, which teacheth that there be two justifications: First, when a man of an evill man is made a good man; this is by grace of the holy Ghost put into the heart: the latter is whereby a man is made of good, better, which is by good works. But what Church soever holdeth this, is fallen from grace. This is a peremptory sentence, (will some say) and no generall Councell hath so determined. *Ans.* The more is the pitty. But Gods word hath peremptorily determined it, Gal. 5. 4. *They are abolished from Christ, and fallen from grace, whosoever will be justified by the law*, as the Roman Church at this day. They say our doctrine maintaineth loosenesse of life, by excluding all works from justification. *Ans.* Though we exclude the best workes from justification, yet wee debarre them not from Christian conversation, but therein require them as fruits of the spirit plentifully. *Ob.* But it is absurd (say they) that one man may be justified by the righteousnesse of another. *Answ.* *Adams* sinne is made ours, and they marvell not at it; what greater absurdity is it, that the

D second *Adams* obedience, answering to the first *Adams* sinne, should bee ours in like manner.

The 16. ground is this: *Except a man be borne anew, of water and of the holy Ghost, hee cannot enter into the kingdome of God*, Joh. 3. 5. In which observe first the meaning, secondly, the weight; thirdly, the adversaries. In the first consider two points: first, what it is to be borne-againe: secondly, of what necessity it is. For the former, wee must know, that there must bee in him that is borne againe three things: first a reall change from one to another. Secondly, there must be a root from whence this change may arise. Thirdly, a new life. First, the change is, when a man of a meere naturall man is made a new

Adversaries.

The Popish Church fallen from grace.

Object.

Answ.

Object.

Answ.

16. Ground.

new man, not in regard of his body or soule, or powers of them, all which a man retaineth the same after regeneration, but in regard of Gods Image restored and renued by Christ, Eph. 4. 24. This is the restoring of that new quality of righteousnesse and holinesse lost in *Adam*, for to the Apostle describeth this new birth in the place alleaged. This change is attributed to *water* and the *holy Ghost*; wherein [*by water*] our Saviour alludeth to some speeches of the old Testament; as Ezek. 36. 25. where the Prophet speaketh of the cleansing of the Church, by *powring cleane water upon it*: that is, infusing new graces into the heart, which take place of the old corruption. And by the *holy Ghost* he sheweth that this cleansing of us is by the inward working of the holy Ghost.

Object. Answ.

B But it will be said, if a man bee a new man, he must have a new soule. *Ans.* This new quality of righteousnesse is as it were a new soule, for in a regenerate man there is a body and soule, besides the spirit, which is the grace of sanctification opposed to flesh, and corruption of nature, Rom. 8. 10. This is as it were the soule of a soule renued.

Secondly, that a man may come to this estate, there must be some root and beginning whence this change must arise, and that is no other than Christ crucified, the Redeemer and Mediatour, of whose body beleevers are members, of his flesh, and of his bones, Ephes. 5. 30. for looke as *Eve* was made of the side of *Adam*, so is every beleever of the bloud of Christ, and as every man, so farre as hee is a sinfull man, springeth from the first *Adam*, so doth every man so farre as hee is renued, spring from the second *Adam* Christ Iesus. Now that a man may spring out of Christ, hee must first (being taken out of the wilde Olive, the old *Adam*, Rom. 6. 5.) be set and ingrafted into the second *Adam* as a new stocke, and that by faith wrought in the heart by the Spirit of God: by which incision hee receiveth from Christ two things: first, in regard of his soule, holinesse: secondly, in regard of body, incorruption, seeing that the whole man is united unto Christ, and so both soule and body receive immortality and glory.

Thirdly, in this new birth there must bee a new life, by which if any live not, hee is not borne againe: for the distinct knowledge of which life, we must distinguish of life: life is uncreated and created: uncreated life is the life of God, yea God himselfe, of which kinde this is not. Created life is either naturall or spirituall: Naturall is that which wee live by naturall meanes, as meat, drinke, sleepe, physicke, &c. of which kinde this new life is not: but this is that spirituall life, whereby a man in this life is ruled by the Spirit of God according to the Word and it standeth in two things: First, when the Spirit dwelleth in the heart: Secondly, when the Spirit ruleth the heart: or more plainly, this life hath two degrees: First, when a man be-

A ginneth to favour, affect, and will spirituall things, loveth them, and chiefly affecteth them, Rom. 8. 5. when they have some favour and relish unto him. Secondly, when a man in all estates liveth by a justifying faith, and ordereth his life thereby. The just man (saith *Habakuk*) *liveth by faith*, and this is, as it is truly called, *life eternall*; the beginning and first degree of which every beleever hath possession of, even in this life.

The second point in this ground is the *weight* of it; for which observe the necessitie of the new birth in the former words, where it is said, that without it a man *shall never see the Kingdome of God*, much lesse enter into it. No man is in Christ (and so consequently out of the state of salvation) who is not a *new creature*, 2 Cor. 5.

B 17. No outward prerogative can bring a man in request with God, unlesse he be a new creature, Gal. 6. 15. It is a constant truth of Christ, John 13. 8. *If I wash thee not, thou hast no part in me.*

The third point is, The Adversaries: who are first, every man by nature, the wisdome of whom herein is enmitie with God. For every one naturally is willing to yeeld unto God some externall service and ceremoniall worship; as in the Church to draw neere to God with their lips: but when they should come to their renuing, and the mortifying of their lusts, O then they storme and swell, and cast off this yoke,

C because they say it abridgeth them of their ease, liberty, and pleasure, and they cannot be their owne men for it. Secondly, the Roman religion which for many hundred yeares hath stood in ceremoniall & bodily actions, rites, gestures, apparell, and most of all in outward penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the new birth, and mortifying hidden lusts, and deniall of a mans selfe, is dead and buried among them: little hereof is spoken or written in the great volumes of their greatest Clerkes. But the doctrine which is from God is spirituall, as God himselfe is, and most concerneth the inner man. Secondly, they are great adversaries hereof in teaching, that man (though captive to sinne) hath a power in his nature, whereby if the ho-

D ly Ghost free him, hee can of himselfe will and doe that which is good: which if it were so, then hee is but in part new, and so is no new man. Secondly, a regenerate man must be a new creature: now creation is a framing of something out of nothing, not of something into something. Thirdly, thus a man should be but halfe dead, and so could not be borne again, but onely strengthned, even as a man in a swoune, of whom wee cannot say properly hee is revived, because he was not dead, but recovered.

The 17. ground is out of Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* For the meaning of which wee must know, that Christian liberty which we are exhorted to maintaine, standeth in a double freedome:

Adversaries.

Romes religion leadeth not to the new birth, and therefore goe not to Heaven.

17 Ground.

dome: First, from the morall Law: secondly, from the Ceremoniall. From the Morall Law two waies: first, from the *curse* of the Law, Rom. 8.1. *There is no condemnation to them that are in Christ*: Secondly, from the rigour of it, which requireth personall and perfect obedience: this rigour is moderated by Christ, whence followeth a freedom from justification by workes, Rom. 5.1. Gal. 5.4. The second freedome is from the Ceremoniall Law, which having an end put to it by Christ, bindeth no man: but our liberty is procured to us in meats, drinkes, and all things indifferent with good conscience, seeing *to the pure all things are pure*, Tit. 1.25. Where we are commanded to *stand fast*: we see the weight of it to be such as may not be departed from nor forsaken: forthen we become debters againe to the whole Law, and so aye fallen from Christ.

Adversaries.

Adversaries hereof, are first the *Libertines*, as the *Family of love*, who being (as they say) deified, are so carried by the holy Ghost, that they cannot sinne, no though they should commit fornication: but no man is freed from obedience to the Law by Christ, although he be from the curse and rigour of it. Secondly, all that take liberty to sinne, because they say, *God in Christ is merciful*: but Christ freed from sin, not unto it. Thirdly, the *Roman Church*, holding that the Pope hath power to make Lawes binding conscience properly, prescribing such things to be done, the observing of which is the worship of God, and meritorious; as on the Popish fasting daies, yea, and Wednesdaies and Fridayes, not to eat flesh, even this Law bindeth the conscience of a Papist: and such abstinence (say they) is a worke of merit, and a worship of God. But it will bee said, that Princes and Magistrates make such Lawes of meats, drinkes, apparell, and must be obeyed. *Ans.* These lawes binde not conscience, but the outward man. Secondly, they doe not abrogate our liberty, but moderateth the over-common use for the common good: but Popish doctrine accounteth the breach of any of these mortall sinne. *Ob.* Yea, but they forbid flesh for temperance sake, because it stirreth up lust. *Ans.* But they forbid not the hottest wines, spices, Conserves, and such meats and drinkes, which more stirre up lust than flesh; and therefore this is but a shift.

Popery maketh two sinnes than ever God made.

Object.

Answ.

Object.

Answ.

18 Ground.

The 18. ground is in Matth. 18. 18. *Whatsoever the Church bindeth in earth, is bound in Heaven; and whatsoever it loseth in earth, is loosed in Heaven.* In which ground observe first, the meaning; secondly, the moment; thirdly, the adversaries. First, to know the meaning, two things are to bee handled: first, what is this power of binding & loosing, which the Church hath. Secondly, what is the ratification and efficacy of this power out of these words, *is bound and loosed in heaven.* Concerning the former: This power of *binding and loosing*, is that authority given by God to his Church on earth, A whereby it pardoneth or retaineth unpardoned the sinnes of men: for mens sinnes are *cords and bands* which bind them, Prov. 5.22. and *chaines of blacke darknesse*, wherein men are reserved unto damnation, 2 Pet. 2.4. and hence risly when mens sinnes are pardoned, are they said to bee loosed, and bound if they bee not. This power is called Math. 16. the power *of the keyes of the kingdome of heaven*: for mens sins are as locks, yea, bars and bolts, shutting upon them the doores of Heaven: and hence also when the Church pardoneth sinnes, the doores of Heaven are said to bee opened; and when it retaineth them, heaven is shut against the sinner. Indeed pardon of sinne is properly granted and given by God; but yet men are truly said to pardon and retaine sinne, when ministerially they pronounce that God pardoneth or doth not pardon. *Ob.* It will be said, that men upon earth know not whose sinnes God will pardon, B and whose he will not. *Answ.* It is possible for man to know whose sinnes God will pardon, and whose he will not: for God hath generally made known that he will remit the sinnes of all beleevers and repentant sinners, but will retaine their sinnes who goe on in the same. Now we may know particularly who these bee that doe repent and beleeve; for the tree is knowne by the fruit, according unto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the C parts of it are to be considered, and they be two: for it standeth partly in the ministery of the Word, and partly in the jurisdiction of the Church upon earth. The ministery of the Word is either publike or private. First, the publike ministery of the Word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God, in which Ministers are called of God to pronounce in the Name of God pardon of sinne to the penitent, and condemnation to the obstinate: and here must be noted, that this binding and loosing, in the publike Ministery, is generall unto all, but with exception of faith and repentance. *Ob.* But seeing it is generall, it is of no great force. *Ans.* It is: for every hearer must apply this generall doctrine to his owne person, and say with the Virgin *Mary*, applying to her selfe D the Angels speech, *Be it unto mee according to thy Word*; this maketh it forcible in the conscience. The private Ministery standeth in two things: first, private admonition: secondly, private comfort. Private admonition is Gods ordinance, whereby the Minister in Gods Name bindeth a man to judgement for his sinne, except hee repent: thus *Peter* dealt with *Simon Magus*, Act. 8.21, 22. Private comfort is, when upon true repentance the Minister pronounceth upon the beleever pardon of sinne without condition. Thus dealt *Nathan* with *David*, 2 Sam. 12.22. *David* said, *I have sinned; Nathan* hereupon telleth him, *his sins are forgiven.* Secondly, concerning the *Iurisdiction of the Church*: It

Object.

Answ.

is a power given of God to the Church, whereby it useth correction upon open sinners for their salvation; and it standeth in excommunication and absolution. Excommunication is a sentence excluding open and obstinate sinners out of the Kingdome of God, and consequently from the societie of the Church: for this followes the former, *If hee will not heare the Church, let him bee as an Heathen. Paul* calleth this sentence a giving up of man unto *Satan. Ob.* But no man can exclude another from the Kingdome of God. *Ans.* The Church excludeth not properly, but by declaring that God hath excluded such. *Ob.* But the true childe of God may be excommunicated, and yet is not shut out of Heaven. *Ans.* In some sort and for a time he may be said to be shut out of Heaven, B but conditionally & untill repentance. The contrary hereof is *publike absolution*, when open sinners repenting, are by the Church openly declared to be members of the Kingdom of Heaven, and so admitted & received againe into the Church. This power of the Church differeth from the power of the civill Magistrate in foure things: First, the power of the Church is ordered only by the Word, but civill power by other civill Lawes also. Secondly, the former correcteth only by voice, in admonition, suspension, & excommunication; the latter by reall and bodily punishments. Thirdly, all spiritnall correction, as excommunication it selfe, standeth at the repentance of a sinner, and proceedeth no further: but the punishments of civill power stay not at repentance, but proceed on even to the death of the malefactor, (notwithstanding his repentance) if he be a man of death. Fourthly, in the civill power bee three degrees of proceeding: first, the knowledge of the cause. Secondly, the giving of the sentence. Thirdly, the execution of the punishment. In Ecclesiasticall are the two former, but the last belongeth to God alone.

Object.

Answ.

The second thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and loosed in Heaven*; that is, when the Churches judgement following the judgement of God, doth acquite, or condemne a sinner, God in Heaven hath done it already and ratifieth it. For in absolution (as also in the other) pardon of sinne is first given in Heaven: secondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it thereupon in Heaven, and confirmeth it as sure as if on earth he had pronounced the pardon.

The second point. The weight of this ground may appeare, Matth. 16. 18. where the maine promise of the Gospell for the stablishment of the Church is contained: *Upon this rocke I will build my Church, and the gates of hell shall not prevaile against it*: and the ground of our assurance thereof, is added vers. 19. *I will give thee the keyes of the Kingdom.* This maketh the Church prevaile against the gates of Hell, because it openeth and shutteth Heaven. Secondly, hereby the Word and Sacraments are preserved from pollution and prophanation, the soules of men pulled out of the snares of the devill, and Gods Kingdome set open unto them: which being taken away, there will bee no difference left betweene the Kingdome of God and the kingdome of the Devill. Which power of the keies in opening and shutting Heaven by the ministery of the Word, seeing we have established by the Lawes of the land, wee have the state of a true Church, and therefore no man can in good conscience separate from us as no Church and people of God: indeed, if it had not the power to open Heaven unto men, it were time to separate from it.

3 The adversaries of this ground are first the ignorant people, who Popishly thinke that this power is onely given to *Peter*, whose office is to open and shut Heaven. But this power was given to all the Apostles as well as *Peter*, and in them to all Ministers, Churches, and Congregations: yea, and it is not exercised in Heaven but in earth. Secondly, all Atheists and Epicures that contemne and scorne the Word, Sacraments, and all holy things, yea, even the power of the Church it selfe. Thirdly, all Papists and the Romish religion, who abolish all binding and loosing in the publike Ministery, and have brought all to a private shrift and absolution, which in truth is nothing else but a racke and a gibbet to the conscience: for first, men must seeke for it at the hands of the Priest: secondly, they must confesse all their sinnes to the Priest: thirdly, they must make satisfaction to the justice of God, even such as the Priest shall injoyne them. But all this is directly contrary to the Word: for first, Ministers must offer pardon of sin before it be sought for. Secondly, in Christ pardon is offered freely, wee need no C satisfaction of our owne. Thirdly, they impose a heavier yoke than ever Christ or his Apostles did upon men, when they injoyne them to an enumeration of all their sinnes before they can be pardoned: the depth of which policie hath beene founded. Secondly, that Religion hath turned this power Ecclesiasticall to a Civill power, whereby they take upon them to excommunicate Kings and Emperours, not onely out of the Church, but also out of their Kingdomes and Empires, whom (they say) they D may set up and depose at their pleasure, as having power to wrest the Scepter out of the hands of whatsoever Monarch shall not stoope under their Popes authority. These be the maine enemies of this ground, against whom we must for ever contend.

In stead of the two keyes, Popery hath devised the pick-locke of Shrift.

That in nothing the Pope should bee unlike the Devill, he doth with him, As thine are mine, and I give them to whom I will.

19 Ground.

The 19. ground of faith is, *There is, hath beene, and ever shall be a Church out of which is no salvation.* This is an Article of our faith, and a maine ground of Religion: for if there bee not ever a Church of God, Christ is sometime no Redeemer, no King, because there should be no people redeemed, nor subject to the rule of his Word and Spirit. Of which consider two things: first, what this Church is: secondly, who

who be the adverſaries of this ground. For the firſt: *The Church is a company of men choſen to ſalvation, called, united to Chriſt, and admitted into everlaſting fellowſhip with him.* See Heb. 12.22. and 1 Pet.2.9. Compare theſe two places, and this deſcription will eaſily be gathered. The properties of this Church are theſe ſix which follow: Firſt, being the Spouſe of Chriſt, ſhee is one onely indeed, although diſtinguiſhed in regard of time, as the Church of the old Teſtament and of the new. Secondly, of place, as of *England, Scotland, &c.* Thirdly, of condition, as the Militant and Triumphant: all theſe make but one body of Chriſt. Secondly, it is inviſible, not to bee ſeene but beleeved: for election, vocation, redemption, can onely bee beleeved; yet ſome parts of it are viſible, as in the right uſe of the Word and Sacraments appeareth. Thirdly, to this aſſembly and no other belong all the promiſes of this life; and the life to come, eſpecially forgiveneſſe of ſinnes and life everlaſting. Fourthly, it conſiſteth onely of living members, quickned by the Spirit of Chriſt, not of any hypocrites or wicked perſons. Fifthly, no member of it can be ſevered or cut off from Chriſt, but abide in him and with him for ever. Sixthly, it is the ground and pillar of truth; that is, the doctrine of true Religion is alwaies ſafely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in theſe are many hypocrites and Apoſtates, who fall from their profeſſion. And therefore all are not living members. *Anſ.* In viſible Churches are two ſorts of men: Juſt men, and Hypocrites; who although they be within the Church, yet the Church is not ſo called of them, but in regard of them only who are truly joyned unto Chriſt, who are the better part, although not the greater: Even as a heape of wheat and chaffe together is called an heape of wheat, or a corne heape, of the better part.

Six properties of the Church.

Adverſaries.

Adverſaries hereof are Papiſts, who frame not the Church by theſe true properties, but by other deceitfull markes, as ſucceſſion, multitude, antiquitie, and conſent; for when the Church firſt beganne, there could bee none of thoſe, at leaſt not the three former, and yet was there a true Church. Secondly, all theſe agree to Heretikes, as among the Jewes what was more challenged than theſe? and yet Chriſt ſaith, they were blinde leaders of the blinde. But the true marke is the doctrine of the Prophets and Apoſtles truly taught and beleeved. A note of Chriſts ſheepe is the hearing of his voice, Joh. 10.27. And, *Ye are in the Father and the Son, if ye abide in the word which yee have heard from the beginning*, 1 Joh.2.24. See Epheſ.2.20.

Papiſts here take their markes amiſſe.

10 Ground.

The 20. ground is: That *there ſhall bee a reſurrection of the dead in the end of the world.* This was one of the ſix grounds of Catechiſme in the daies of the Apoſtles: Heb.6.12. *Hymeneus* and *Philetus* deſtroyed the faith of certaine, in teaching that the *Reſurrection was already paſt.*

A Adverſaries hereof are the *Family of love*, who hold that there is no Reſurrection but onely in this life.

Adverſaries.

The laſt ground of doctrine is: *There ſhall be a generall judgement of all flеſh.* It is out of the grounds. Heb. 6.2. In which judgement every mans workes ſhall be tried, and every man accordingly ſhall receive ſentence of life or death eternall.

21 Ground.

The adverſaries hereof are firſt the Atheiſt, who denieth God himſelfe, and conſequently his judgement: Secondly, the drowſie Proteſtants, who in judgement denie not the laſt judgement, but yet plainly ſhew in their lives that they are not perſwaded of it: for then would they make more conſcience of ſinne, and pleaſing God in all things. Theſe are the maine grounds of beleefe, unto which all other may be reduced. Now follow the grounds of obedience and practice.

Adverſaries.

B The firſt ground of practice is, Luke 13. 3. *Except ye repent, ye ſhall periſh.* In which two things are to be obſerved: Firſt, the duty required, that is, *Repentance*, the neceſſity of which appeareth, in that *without it men periſh.* Secondly, the adverſaries. Concerning repentance two things muſt be taught: firſt, what it is: ſecondly, what is the uſe of it. For the firſt; *Repentance* (as *Paul* deſcribeth it) *is a converſion whereby a ſinner turneth himſelfe unto God, and bringeth forth fruits worthy amendment of life.* There be two kindes of converſion of a ſinner: Firſt, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himſelfe by grace: the former is no repentance properly, but the latter. Jer. 31. 18. *Convert thou me, and I ſhall be converted. Surely after that I converted I repented. Queſt.* In what part is this converſion made? *Anſ.* It beginneth in the minde, but it is of the whole man, the minde laying off all purpoſe of ſinning, the conſcience calling backe from ſinne, the will not ſeeking to fulfill the luſts of it; but the whole man endevouring to pleaſe God through his whole converſation: further, repentance is attended with divers fruits worthy newneſſe of life. Theſe are the duties of the Morall Law, performed in faith and truth without hypocriſie, which because they proceed from the ſame beginning, are approved of God as repentance is. The ſecond point in this duty is, the uſe of repentance; and that is not to be a *cauſe* of ſalvation, but onely *a way* wherein men muſt walke to life everlaſting. We are ſlandered by the Popiſh Church, while they exclaime that our doctrin requireth nothing but faith to be ſaved by, and ſo we become enemies to all good workes. But this is not our doctrine: for wee hold the workes of repentance to be the way of ſalvation. Indeed when we ſpeake of the inſtrument whereby we lay hold upon Chriſt, that we ſay is faith only, not hope, love, or any workes; but when wee ſpeake of a way to life, then faith is not alone, but repentance is required, hope, the feare of

1 Ground.

Acts 26.20.

C

D

God,

God, and every good worke. So women are ſaid to bee *ſaved through bearing of children*, 1 Tim. 2. 15. namely, as a way wherein they practiſe their faith and obedience. Thus *Abrahams* faith and works went together, Jam. 2. 22.

Secondly, The Adverſaries of this ground are profeſſors of Religion, who content themſelves with a ſained repentance; for moſt men being pricked and ſtung with the ſenſe of their ſinnes, for a while will hold downe their heads like a bulruſh, breake off their company, come to Church, pray, heare the Word, and performe other duties: but when the remorſe is once paſt, they returne to their former courſe of licentiouſneſſe, and this is thought a ſufficient repentance: whereas it is but ceremoniall, and a figge leafe whereby men ſeeke to cover themſelves: for true repentance changeth the minde, will, affections, conſcience, yea, all the actions of life.

Secondly, the *Romiſh Church*, which for many hundred yeares hath overturned this doctrine: as firſt in generall above theſe 500. yeares, penance and publike confeſſion of perſons excommunicated, hath bin by them taken and deemed to be repentance it ſelfe; any other hath bin ſcarce taught or knowne in theſe parts of the world. Secondly, repentance is by them turned into a judiciall proceeding and ſentence of the Court, wherein the Miniſter muſt bee judge, the ſinner muſt come under confeſſion: the Miniſter muſt paſſe ſentence, and the other muſt make ſatiſfaction accordingly; which is an high abuſe of this doctrine. Thirdly, they hold the workes of Contrition, Confeſſion, and Satisfaction, to merit, yea, and to conferre pardon of ſinne, and ſo aboliſh the merit and ſatisfaction of Chriſt. Secondly, the world hath bin by that Church deceived in divers particulars concerning this doctrine; as namely, firſt it hath beene taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our ſelves; which is a falſe foundation, joyning light with darkneſſe, it being wholly from grace. Secondly, remorſe of conſcience (which the very Devils may have) is made a part of repentance; *Saul* himſelfe, nay, *Iudas* wanted not his contrition, which is no grace, but a preparation unto it. Thirdly, they make *Auricular Confeſſion*, whereby every man is bound to confeſſe all and every one of his ſinnes, with their circumſtances in the Prieſts eare, ſo neceſſary unto repentance, as without which he cannot have pardon; which is a very gibbet to the conſcience. Fourthly, they turne their canonical ſatisfaction into ſatisfaction of Gods juſtice for ſin, wherein blaſphemouſly they overthrow the moſt perfect ſatisfaction of the Son of God. We are therfore to praiſe God who hath taken from our necks this yoke of the Roman Church, which neither we nor our Fathers were able to beare.

Apparent of popiſh doctrine.

2 Ground.

The ſecond ground of practice is concerning the exerciſe of repentance: Luk. 9. 23. *If any man will come after mee, let him deny himſelfe, and take up his Croſſe and follow me.* In which ground we will conſider three things: firſt, the meaning; ſecondly, the moment; thirdly, the adverſaries againſt whom we muſt contend. For the meaning: *If any man will follow me*; that is, will be my Diſciple, (for Diſciples uſed to follow their Maſters and Teachers) he muſt learne three duties: firſt, *Let him deny himſelfe*; ſecondly, *take up his croſſe*; thirdly, *follow mee.* To the denial of our ſelves three things are required: Firſt, we muſt for the magnifying of the grace of God, abaſe our ſelves even to nothing. An example whereof we have in *Paul*, 1 Cor. 3. 7. *I have planted, Apollo he watred: but neither he that planteth any thing, neither he that watereth, but God that giveth the increaſe:* If the planter be nothing, much leſſe the planted. We are not able as of our ſelves to think a good thought. And againe, *All our ſufficiency is of God.* Secondly, wee muſt renounce our owne reaſon and will, and bring them under ſubjection to the will of God; wee muſt not ſtrive to have wills of our owne, but let Chriſts will be ſufficient for us, his wiſdome muſt be our reaſon. Thirdly, wee muſt eſteeme all things as dung for Chriſt, and preſerve within us a readineſſe to leave and forſake friends, riches, honours, yea, our liberty, and life it ſelfe (if need be) for his ſake, and a good conſcience.

A

B

The ſecond duty is, *To take up our croſſe daily*: unto which two things are required: firſt, every member of the Church muſt make reckoning of, and looke for daily croſſes private and particular in his calling and in his profeſſion. Secondly, when the croſſe commeth it muſt bee taken up cheerefully, and borne with rejoycing: Matth. 5. 12. *Rejoyce and be glad, namely, even when men revile and perſecute you*: Rom. 5. 3. Juſtified perſons are able to *rejoyce in tribulations*; according to the exhortation, James 1. 2. *Count it an exceeding joy.* An example of the Saints, Heb. 10. 34. who *ſuffered with joy the ſpoiling of their goods.*

C

The third duty of a Diſciple is, after the two former to *follow Chriſt.* For when Chriſt ſaith, *And follow mee*, it is as though he had ſaid: I goe before bearing my croſſe, let my Diſciples follow me ſtep by ſtep in bearing of this croſſe. This containeth in it the maine duties of Chriſtian Religion; to the performing of which two things are to be done: firſt, we muſt beare the croſſe in obedience, as Chriſt did, who moſt willingly abaſed himſelfe to the death, even the death of the croſſe, in obedience to his Fathers will. *Queſt.* But wherein ſtood this obedience of Chriſt? *Anſ.* In the practice of three ſpeciall vertues: firſt, *Meekneſſe*, hee opened not his mouth, he reviled not being reviled, revenged not when hee might. Secondly, *Patience*; he grudged not to ſuffer thoſe bitter torments for his very enemies. Thirdly, *Love*; he prayed for thoſe that pierced him, and ſhed his heart blood: in all which it is our part to imitate him.

D

Secondly,

Secondly, we must be conformable unto Christ being our head; which conformity consisteth in crucifying our body of corruption, even as he was crucified upon his crosse. We must arme our selves with *Peters* exhortation, 1 Pet. 4. 1. *to suffer in the flesh as Christ suffred in the flesh.* Which whosoever doth, he *ceaseth from sinne:* he liveth not henceforth *after the lusts of men,* but after *the will of God,* vers. 2. The learning of this duty helpeth forward our obedience under the crosse, which many cannot attaine unto (who in time of their peace are in some sort obedient,) because they beare not about in their bodies the *dyings of Christ daily,* 2 Cor. 4.

The second point. The moment and weight of this ground appeareth, Luk. 9. 24. *Hee that will save his life shall lose it.* that is, that will not take up his crosse to follow Christ, shall never bee saved. Againe, Baptisme is a maine ground, Heb. 6. 1. namely, as it is joyned with inward baptisme, for else outward baptisme may be wanting, so it be without contempt; but both together are a maine ground, especially in regard of that stipulation wee make, and that profession which wee receive upon us thereby, of forsaking even our selves, and following of Christ, without which can bee no salvation: which being the matter and substance of this ground, sheweth evidently the importance of it.

The third point. Adversaries of this ground are, first among our selves, such as are content to make Christ a Saviour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not bee made a packhorse only to beare sinnes, seeing hee hath propounded himselfe a president to bee followed of those who looke for salvation by his sufferings: they must first be his Disciples before he be their Redeemer. Secondly, a more wicked enemy withstanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserve not death, but may be done away by a little knocking on the breast, or such like sorrow. Secondly, that by nature man hath free will in his conversion, and being helped by the holy Ghost, can move himselfe unto salvation. Thirdly, that after justification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which devillish doctrines what else doe they but make the heart swell with pride, so as it can never be brought to the deniall of it selfe.

Popish doctrine sufferetb not a man to set one foot forward towards Christ, because it resistbth deniall of a mans selfe.

3 Ground.

The third ground is taken from the Morall Law, *Thou shalt have no other God before my face.* The scope and meaning of which Law is, to direct us in chusing the true God onely to be our God; which is done, first, when wee know and acknowledge him as he hath revealed himselfe in his Word: secondly, when we give our hearts unto him, according to that precept; *My son give me thy heart.* Now the heart is given to God, when he is loved and feared above all, when he is alone trusted in, relied on in danger, when wee ascribe all power unto him, believe in him, subject our selves unto him in our very conscience; for whatsoever hath these is become our God. Secondly, that this is a ground cannot be doubted: for whosoever taketh not the true God for his God, is out of all way to salvation, seeing there is no covenant between God and him, and being out of the covenant, can have no part nor inheritance in Gods Kingdome.

Thirdly, Adversaries of this ground are, first the *Romish doctrine,* which committeth high treason against God, in giving his honour to other things; as to Saints and dead men, whom they make Gods, by teaching invocation to be due unto them, and so attributing an infinite power, wisdome, or presence unto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had beene a meere man, he could not have merited. Thirdly, in ascribing to dead creatures the vertue of the holy Ghost; as to water the power of sanctification, driving away devils, and washing away sinnes. Fourthly, in setting up the woodden Crosse for a God, which must bee worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse and Queene of Heaven, whom they pray to command her Sonne. And lastly, the Pope, to whom they give power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods Lawes doe.

No marvell if our Heligionists seeke to deny honour and allegeance due to our earthly gods.

The second adversarie is the common *Protestant,* who carrieth an outward profession of Christ, but in his heart setteth up many gods; as the belly, wealth, pleasure, yea, the Devill is the god of many men, as Phil. 3. 19. 2 Cor. 4. 4. others set all their hearts and study for the accomplishment of their sinnes: now sinne having the hold in their hearts, is become their God. Yea, and it is a common practice of many Protestants in their crosses to put off their confidence in God, and betake themselves to cunning men and South-sayers; so leaving the living God, and trust for their helpe in the devill himselfe.

The fourth ground of practice concerneth the worship of God: Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images:* the latter, the *worshipping of them.* The former in these words, *Thou shalt not make unto thy selfe, &c.* In which is not simply forbidden the making of Images, as if they bee for politicall or historicall use, but the making of them in way of religion or conscience, to put us in remembrance of God, or to worship God in, by, or at the same. The latter in these words, *Thou shalt not bow downe, &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by others, neither to worship it, nor the true God in it: which exposition because it is oppugned by a great part of the world, I will prove by some reasons: First, that which was the sin of the Israelites in making Images, is here forbidden: but their common sinne in the use of Images was to make them representations of the true God, and to worship the true God in them, as appeareth, Exod. 32. 4, 5. The Israelites having made a golden Calfe said, *These be thy Gods, O Israel, which brought thee out of the land of Egypt:* that is, this is a representation of that God who brought thee out of Ægypt: for they should have beene worse than mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Ægypt: besides that, Images true or false are usually called by the name of gods, as being so in the reputation of the worshippers. Further *Aaron* said, *To morrow shall be the holy day of the Lord:* signifying that the Calfe was made to represent the true God, whom in the Calfe they were to worship. Againe, Judg. 17. 3. *Michaes* mother sheweth that her intent was to worship God in the Image, when she saith, that shee had dedicated eleven hundred shekies of silver to the *Lord,* to make a graven and a moken Image; and having made the Image, she saith, *Now will the Lord blesse me:* though his fact was grosse Idolatrie, yet he sheweth that he worshipped the Lord in the Image, whose blessing he boasted of. Esay 40. 18. *To whom will ye liken God?* whence it is plaine, they made images of the true God to worship him in. Judg. 2. 21. The Israelites were sore afflicted for serving *Baal and Asteroth,* that is, Idols fetched from the Heathen: but herein their intent was to worship the true God in them, as appeareth, Hose. 2. 16. *Thou shalt call me no more Baali, but Ishi.* Yea, the very Heathen themselves worshipped the true God in their Images, Rom. 1. 23. *They turned the glorie of the true God, into the similitude of a corruptible creature;* much more then the Israelites who tooke their Idolatrie from them: and therefore in the second commandement is forbidden the making of Images of the true God, and not of false onely, as the Papists would falsely teach us. The second reason is in Deut. 4. 15, 16. where *Moses* making a Commentary upon this commandement, and forbidding to make any representation of any figure, addeth this reason; *Ye saw no image in the day that the Lord spake out of Horeb:* and therefore *Moses* understood the Commandement as wee doe, namely, not to make any Image of the true God. The third reason is in the words, *Thou shalt not make the Image of any thing that is in heaven above, &c.* Seeing then that God is in heaven above, as also the Saints and Angels, we must make no Image to represent them: for even Images of the true God are Idols, hated of God, and condemned in the Scriptures: so the golden Calfe is called *an Idoll,* Act. 7. 41.

4 Ground.

The second point, is the weight of this ground standing herein, that whosoever overthrowes this ground, overturneth this religion. For first, whosoever resembleth God in any Image, and worshippeth him therein, he denieth the true God: Rom. 1. 25. The wisest of the Heathen, worshipping God in their Images, *turned the truth of God into a lie:* so whatsoever men may beleeve of worshipping the true God in an Image, the truth is, it will prove no better than a lie unto them. The Apostle affirmeth, that whatsoever the Gentiles sacrificed to Idols, *they sacrifice it unto Devils, and not unto God.* Some may aske, how can this be, seeing their intent was to sacrifice unto God? I answer, that by offering to an Image, they denied God, and so not serving him, they became sacrificers to the Devill: for whosoever conceiveth of God, otherwise than hee will be conceived of, conceive an Idol, and not God; and he that will remember him in things wherein he will not be remembred, forgetteth him, as the Israelites, Psal. 106. 21. Secondly, professed Idolatry maketh a separation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that seeketh to strangers, denieth her proper husband; so the Church, which is the spouse of God, going a whoring after Images and strange gods, denieth God her husband, and procureth the Bill of divorce: see Hoseah 2. and Jer. 3. 8.

1 Cor. 10. 20.

Thirdly, the Adversaries of this ground are, the professed papists: first, in allowing making of Images for Religions sake; as the Image of Christ crucified, which they call the *Crucifix;* and of Christ glorified, which they call *Agnus Dei:* also Images of the Virgin *Marie,* and other Saints; yea, cursing and condemning all those that forbid the making of them, and so curse even the Lord himselfe; yea, and most blasphemously in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a childe, the holy Ghost like a Dove, and yet much more blasphemously than that, otherwise: but they are now ashamed of such wicked pictures. Secondly, they maintaine, yea, and command the worship of Christ in an Image, and condemne them who denie the worshipping of Images, whether they be Images of God, or of Saints, Angels or dead men. Thirdly, they teach that a man is to worship the Crucifix religiously, yea, with the same worship and devotion with which Christ himselfe is worshipped, wherewith also they worship their breaden God.

Popish Idolatrie.

In former times their consciences secretly checking them of their Idolatries, caused them to leave out the whole second Commandement, and divide the last into two, to fill up the number: but of latter dayes, seeing they are constrained to retaine the Commandement, they have found out some shift, which we will examine. First, they say there is a difference betweene

Obiect 1.

tweene an Idoll and an Image, as the one is a Greeke word, the other a Latine: the former is a repreſentation of the true God, the latter of falſe Gods. *Anſw.* The difference is but in the Word, for indeed they be both one, Acts 7.41. *Anſw.* The calfe was an Image and an Idoll too. *Obj.* 1. The make difference alſo of worſhip, which they ſay is of two ſorts: the firſt is *Latreia*, this is a worſhip and reverence due to God onely: the ſecond is *Dulia*, and this is a ſervice due unto Saints, to the Crucifix, &c. *Anſw.* But beſides that the Scripture make theſe both one, they herein bewray their folly, in that, if either be greater, it is *Dulia*, which is a kinde of ſervice moſt ſubmiſſe, and that properly which vaſſals were wont to yeeld their Lord who had taken them in warre; and yet this muſt be given to Saints, and the wooden Croſſe, being the greateſt ſubjection. *Object.* 3. But they intend to worſhip not the image of the Croſſe, but Chriſt in it. *Anſw.* No intention of man can inſtitute a true worſhip of God, without warrant from God himſelfe, who never authorized men to worſhip him in Images. *Object.* 4. Engliſhmen kneele downe to the Chaire of Eſtate, the King not being in preſence, and therefore wee may much more to Saints and Angels. *Anſw.* Firſt, this is a civill and politike worſhip, teſtifying the ſubjects allegeance; but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Eſtate to bee a ſigne of his preſence, and willeth it; but no Papiſts can prove that ever Chriſt appointed a Crucifix to bee a ſigne of his preſence: or that God willeth their Images to bee ſignes of his preſence. Thirdly, the Chaire of Eſtate is a ſigne onely in the Kings abſence; for himſelfe being preſent, the civill worſhip is performed to himſelfe: but Chriſt is never abſent from his Church: and yet in his preſence they ſet up an Image to remember him by. Thus that Church being an open Idolater muſt not be joined with; for ſhee is not joined to Chriſt any longer, but is a profeſſed harlot; neither is it ſo indifferent (as ſome thinke) to find ſalvation there as well as by our Religion.

Anſw. *Object.* 1. *Latreia.* *Dulia.* *Anſw.* *Object.* 3. *Anſw.* *Object.* 4. *Anſw.*

5 Ground.

The fifth ground is, Matth. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* That this is a chiefe ground needs no proofe; and therefore wee will conſider firſt, the meaning: ſecondly, the adverſaries againſt whom wee muſt contend. To know the meaning, the words going before will afford us ſome direction; wherein Satan having moved Chriſt to fall downe and worſhip him with bodily worſhip onely, and requiring not the maine worſhip due to God, but a little bowing of the body; betokening that hee was the diſpoſer of the Kingdomes of the world: this Chriſt denieth him with this reaſon ratified by Scripture, that it is a worſhip and a ſervice proper to God, and to bee tendred to him onely. Secondly, the words themſelves are to bee weighed: By [*worſhip*] is properly ſignified bodily worſhip in a bodily geſture: the meaning then is, thou ſhalt with thy body adore the Lord, for ſo it is ſuitable to Sathans demand. The word [*ſerve*] ſignifieth all worſhip due to God both inward and outward. [*Onely*] This word appertaineth to both the members, and ſo to the whole ſentence: for els there ſhould be no direct denial of Sathans temptation, requiring only the former and not the latter. But ſome will ſay, we may ſerve him lawfully, how then is ſervice proper to God only? There be two kinds of worſhip; Religious and Civil. Religious is an action or actions of reverence and ſubjection, whereby a man doth acknowledge the Godhead it ſelfe, or the properties thereof, either in God himſelfe truly, or in the creature falſely. Theſe properties of God are, firſt, to bee an abſolute Lord. Secondly, to be Almightie. Thirdly, to be preſent in all places at all times. Fourthly, to heare all men in all places at all times. Fiftly, to know all things paſt, preſent, and to come, yea, and the hearts of men, Sixthly, to be a giver of all good things, and the preventer of all evill. Now any action of reverence in ſignification of many of theſe properties, is a religious worſhip; the very intent of the minde in religious worſhip, being to aſcribe either Godhead or divine properties to the thing worſhipped. Civill or politicke worſhip is, when men performe actions of reverence & ſubjection unto others, as acknowledging them to bee preferred above themſelves in gifts or authoritie. Thus bowing of the body is ſometime religious, when it is done to God, in acknowledging his properties; and ſometime civil, performed to a man in a reſpect of his eminencie in gifts and government. But theſe words of Chriſt are meant onely of the former, and not of the latter which belongs unto man. This ground thus truly conceived, afforderh us theſe two maine points of religion: firſt, that *God is to be worſhipped with a religious worſhip.* Secondly, *That all religious worſhip is proper to God, and due to him alone.* Now religious worſhip is two-fold: firſt, *inward*, ſtanding in two things; faith and inward obedience. Secondly, *outward*, when this inward worſhip is outwardly teſtified, conſiſting of three principall parts: firſt, in preaching, hearing, and reading the Word: ſecondly, in receiving the two Sacraments: thirdly, in praier and thankſgiving publike and private.

Object. 2. Anſwer.

Adverſaries. Catholikes, the Catholike deprivers of Gods worſhip.

The Adverſaries hereofare the Papiſts, who pretend the Catholike Religion, but indeed overthrow it, depraving the outward worſhip of God, wherein the inward is teſtified. The firſt part whereof ſtanding in the *preaching, hearing, and reading* of the *word*, they deprave: firſt, by mingling the pure Word of God with mans word and writings: and authorizing bookes Apocryphall as Canonicall Scripture. Secondly, by making unwritten Traditions Apoſtolicall and Eccleſiaſticall (as they ſay) of equall authoritie with the Scripture. Thirdly,

Neyzmwhere.

Thirdly, in that they teach in their catechiſmes, that the worſhip of God doth ſtand in obeying the Commandements of the Church, as well as the Commandements of God themſelves, and are neceſſarily to be practiſed unto ſalvation, and ſo they worſhip God in *vaine*, *Mat.* 15.9. Fourthly, in that they allow no Bible to be authenticall, but only the Latine tranſlation of *Ierome*, renouncing both the Hebrew and Greeke fountains: and yet learned Papiſts confeſſe that their Latine text is corrupted, and that therefore the true ſenſe is to bee fetched from the Popes determinations & from Councels, and no other ſenſe to be admitted. Fifthly, in that they make Images Lay mens books and teachers; and debar the people of the Scriptures publikely and privately in the vulgar tongue, and ſuffer it onely to be read by them, and unto them in the Latine tongue unknowne unto them.

The ſecond part of outward worſhip ſtanding *in adminiſtration of Sacraments*, they likewiſe corrupt and aboliſh: for howſoever Baptiſme is preſerved for the ſubſtance of it in the Romiſh Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches ſake within it; yet haue they aboliſhed the Lords Supper for the ſubſtance of it: firſt, of a Sacrament they have made it a reall ſacrifice. Secondly, they have turned the Communion into a private Maſſe, where the Prieſt alone receiveth all, and the people nothing. Thirdly, although in a Sacrament there muſt bee diſtinction betweene the ſigne, and the thing ſignified, yet they make none, but overthrow all ſuch ſignification of the ſignes by their tranſubſtantiation. Fourthly, they have turned the body of Chriſt into a breaden God, which they carry about in boxes and worſhip; which is as vilde an Idolatry as ever was among the Heathen, not inferiour to the worſhipping of Cats and Buls, as gods among the Egyptians. Fifthly, they have added to Chriſts inſtitution five Sacraments, *viz. Penance, Confirmation, Orders, Matrimony, and Annointing.* But indeed Baptiſme is a Sacrament of Penance: the Lords Supper of Confirmation: and further they are deceived in the other.

The third part of outward worſhip concerneth *Prayer* and *thankſgiving*, this they overthrow likewiſe: firſt, they mocke God in praying in an unknowne tongue, not knowing what they ask, much leſſe ſeriouſly addreſſing themſelves unto the duty which even earthly Kings would diſdaine. Secondly, in prayer muſt bee brought ſenſe of want, and contrition of heart; this they cannot bring, who are taught that they merit by prayer. Thirdly, prayer muſt bee made in particular faith, but this they make preſumption. Fourthly, they allow praying to creatures, and the mediation of Saints, and ſo deny the very ſubſtance of prayer, which is to make requeſt to God only in the alone mediation of Chriſt.

The ſecond maine point of Religion out of this ground is this; *That religious worſhip is due to God alone*: for we may not give appearance of religious worſhip to creatures. *Cornelius* is reproved for giving to *Peter* exceſſe even of civill worſhip, *Acts* 10.25. for he knew *Peter* to be a man of God, and ſo feemed to mingle a kinde of religious worſhip with civill. This is a maine ground alſo, which whoſoever denieth he holdeth not the head Chriſt, *Col.* 2.18, 19.

Adverſaries. Popiſh prayers, fitter to be preferred in dead men than the living God.

The adverſaries of this ground alſo are the profeſſed Papiſts, who worſhip Saints and Angels, not onely by kneeling before them, but praying alſo unto them; which cannot be denied to be a religious worſhip, ſeeing it attributeth unto them to heare the prayers of all men, at all times, in all places, yea, and to know the hearts of men upon earth. Secondly, they maintaine religious worſhip of Images, they goe on pilgrimage unto them, offer incenſe, creepe unto them, and kneel before them. Yea, they worſhip the Crucifix with the ſame worſhip whereby they would adore Chriſt, if he were living vpon earth, as alſo the reliques of Saints. Out of all which we ſee what to thinke of that Church, which only hath the name of a Church: ſhee holdeth not the head Chriſt, ſeeing for ſomany hundred yeares ſhe hath diſplayed her fornication in worſhipping Saints, Angels, Images, and the *Virgin Mary*, ſo as her Bill of divorcement is juſtly given her, 2 *Theſ.* 2.10. *Rev.* 13.8. from whom we muſt ſeparate, if we would not partake with her in her plagues.

6 Ground.

The ſixth ground of practice is, Eſai. 8. 13. *Sanctifie the Lord of hoſts*: which words containe the ſubſtance of the third Commandement: in which conſider firſt the meaning, ſecondly the weight, thirdly the Adverſaries. For the meaning: A thing is ſaid to bee ſanctified two waies; either when it is *made holy*; or when it is *acknowledged to be made holy*. Now this latter muſt be here underſtood, for Gods name cannot be made holy, which is holineſſe it ſelfe, and the firſt cauſe of all holineſſe; but it is ſanctified of us, when we acknowledge it holy: and this our ſanctification of God, either reſpecteth God himſelfe, or the gifts of God. Our ſanctification of God himſelfe (the thing intended in this ground) is done two wayes: firſt, when in our minde we acknowledge and praiſe him in his attributes, of wiſdome, mercy, loving kindneſſe, power, providence, and ſuch like: 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wiſdome, power, and other his attributes. Looke as good ſubjects ſpeaking of, and mentioning their Prince, will put off their hats in reverent opinion of him; ſo we religiouſly ſhould thinke and ſpeake of theſe. *Iob* fearing only and but ſuſpecting that his ſonnes in their feaſtings had diſhonoured this name of God, ſanctified them. When *Ezekias* heard the blaſphemies of *Rabſheka* againſt God, he hubled himſelfe, rent

his cloathes and put on sackcloth, 2 King. 19. 1. Yea, wicked *Ahab* having heard (though falsely) that *Naboth* had blasphemed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoever his fact was) the use and manner of holy men in his time, when Gods name was dishonoured and blasphemed. Secondly, wee sanctifie God himselfe, when wee with reverence acknowledge his titles, as *God*, *Lord*, *Iehovah*, *Father*, *Christ*, *Iesus*, *Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached*, *Prayer*, *Sacraments*, *Meat*, *Drinke*, and all things serving for the good of body or soule, is not by giving or adding any holinesse unto them, which in themselves are all holy; but when we acknowledge them holy by preparing our selves to a holy use of them, and use them accordingly with good conscience; for every creature of God hath a double use: First, a lawfull use when God permits a generall use of his creatures: thus all may use meat, drinke, apparell, &c. Secondly, a holy use, when a creature in his lawfull use is used in a holy manner: for this includeth the former, though that may be without this. For example, all the Jewes kept the Passe over *lawfully*, but onely those celebrated it *holily*, who prepared themselves according to the commandement: which holy use is obtained by the word and prayer, 1 Tim. 4. The Word directeth us to use these gifts of God in obedience; and prayer obtaineth grace to use them according to the Word: unto which holy use of Gods creatures we are to be moved by these reasons: first, wee must distinguish our selves from the brute beasts: the swine in the forrest eateth up the mast, but looketh not up to heaven, no nor to the tree whence it falleth. Secondly, because we have lost our title to all the creatures in *Adam*, which onely is in this use restored. Thirdly, because they are the gifts of God, we must thus acknowledge them to be his, and in him learne to use them. Fourthly, that we may avoid the common abuse of them whereby he is provoked to displeasure.

The second point is the weight of this ground: which may appeare in the contrary, seeing the blasphemer doth what he can to overthrow the Godhead it selfe: whence every such one is called by such a name as signifieth *a piercer of God*, or one that thrusteth God thorow: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer is, *sanctified be thy name*: wherein we are taught to preferre and pray for the hallowing of Gods name before our owne salvation. Thirdly, the scope of the third Commandement is the same, which whosoever observeth not, reversteth both the former. And lastly, the Lord is so jealous of his glory, that he will be sanctified of all them that *come neere him*, else he will sanctifie himselfe in

Levit. 10. 1, 2, 3.

A their confusion, Levit. 10. 3.

Thirdly, the Adversaries of this ground are first, (though by Gods mercie) the religion of the Church of England is no adversarie unto it, yet the lives of the most fight against it: for although when we mention earthly Princes, we can use all reverence, yet Gods name is most fearefully abused, and tossed in wicked mens mouthes by oathes and cursed speakings; besides that, many abuse the same to Charmes, and Spels in their sorceries, and men thinke all is well, because herein they use good words: but the truth is, the better the words be, the greater is the sinne: yea, it is noted to be a signe of a low and base spirit not to sweare and blaspheme upon any occasion: many soldiers thinke B they cannot be couragious enough, unlesse they pierce God, and rent Christ by detestable oathes, such as would cause wicked *Ahab* himselfe to rent his cloathes at the hearing.

Adversaries.

Secondly, the great adversarie is the Papist, and that divers wayes: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea, in it the very action of the Minister is a worship of God, and doth conferre grace, *ex opere operato*; this was their old doctrine, which now they colour with this addition, *If the partie bee well and rightly disposed*: but besides the use, yea, the lawfull and common use, there is by this ground required an holy use of any thing to make it acceptable to God, or rightly C profitable to the doer himselfe. Secondly, their hallowing of Water, Bels, Palmes, Ashes, Spettle, is a meere mockery of God, seeing they have neither word nor promise from God, that these creatures should be thus hallowed to preserve from evill, body or soule. Thirdly, they erre in the foundation of religion divers wayes; everie which such error is blasphemy. Fourthly, that Religion oppugneth the sanctification of Gods name in the use of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, even the learned among them with one consent hold, that a man may sweare ambiguously even when he knoweth the thing to be otherwise.

Popish hallowing of the creatures, disfeasteth the Creator.

D The seventh ground is, Gal. 5. 15. *The whole law is fulfilled in this one word, Thou shalt love thy neighbour as thy selfe.* The meaning is not that wee should love our neighbour equally with our selves, and with no lesse affection, or degree of love; but that with the same cheerfulnesse, and willingnesse, and truth of heart that we performe duties of love to our selves, ought wee also to reach them out unto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandement*, but also in that it is the *summe of the whole law*: for the first Table must be practised in the second, and the love of God testified in love to men.

7 Ground.

The Adversaries of this ground be the Popish

Adversaries.

A first principle in true religion, which wholly seeketh it selfe.

pish Church, who thus expound it: First, love thy selfe, and then thy neighbour; making the love of our selves the foundation of the love of others: but sometime we may love our neighbour above our selves; as *Ionathan* loved *David* more than his owne soule, and Christ loved his enemies more than his owne life. Secondly, it teacheth that a man must not love particularly his particular enemie, nor salute him in particular, but generally, as if he salute a whole company together his enemie being there.

1 Ground.

The eighth ground: Exod. 20. 12, *Honour thy father and thy mother, &c.* In the words two things are to be considered: first, an ordinance of God: secondly, the meanes to preserve it. The ordinance is, that all men must not be equall in B degree, but there must be orders of men, of whom some are to be in higher degree, as superiours; some in lower condition, as inferiours: the former are above others in regard of power to command, and to punish; the latter are in subjection under others, by whose discretion and will they are to be governed. This ordinance is described, Rom. 13. 1. *Let every soule be subject to the superiour power*: that is, be content to be under others which are above him in power: so here, some must be as fathers and mothers, some must bee subjected unto them. The meanes to preserve this ordinance, is the yeelding of honour unto whom it belongeth, which standeth in three things: first, in *reverence* towards the persons of superiours. Secondly, in *obedience* to their just commandement. Thirdly, in *thankfulnesse* for their paines in governing: thus is that golden sentence to be expounded. Matth. 22. *Give unto Cæsar the things that are Cæsars*; that is give him reverence, obedience, thankfulnesse; according to that, Rom. 13. 7. *Give feare unto whom feare belongeth, honour to whom honour, tribute to whom tribute.*

The weight of this ground is plaine, because without it can be no practice of true religion: for first, by it stand the three things, the *Family*, the *Church* and *Common-wealth*; all which are maintained by government, and subjection: wherefore the Lord set this Commandement the first of the second table, as whereupon hee would found all humane societies. Secondly, D governours in any of these societies, are the keepers of both Tables, without whose helpe and authority Gods kingdome could have no abiding on the earth.

Such as the carnegeoise Romanists Clergie, as they hold, are keepers of the civill magistrate and their owne judges.

Adversaries of this Commandement, are the Papists, who weaken the authoritie of the Magistrate, in exempting their Clergy from all Civill power of Magistracie, in causes both judiciall (that is, matters controversall) and criminall, that is, matters of trespasse, although the Apostle saith, *Let every soule be subject*. Secondly, that Church hath set up a power to bring into order and subjection all the Kings upon earth, namely, the power of the Pope, who challengeth to himselfe to overrule, yea, and to depose at his pleasure Kings and Queenes, who

A in their dominions are above all and only under God. Thirdly, that religion lesseneth the power of parents: for in the Councell of Trent they establish, first, *Marriages, and Contracts* made by children without consent of parents. Secondly, *vowes* also made by children under age, and without consent of parents, are held lawfull, and not to be broken.

The ninth ground is, Micha. 6. 8. *He hath shewed thee, O man, what is good, and what the Lord requireth of thee; surely to doe justly, to love mercie, to humble thy selfe, and to walke with thy God.* The meaning. Three vertues are here required: first, *just dealing*: secondly, *mercy*: thirdly, *Humiliation*. Touching the first, wee are commanded to *doe justly*: and this execution of justice betweene man and man hath five substantiall parts: First, to give honour to whom honour is due. Secondly, by thought, word, and deed to preserve the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honour of body and soule in single life and Matrimonie. Fourthly, his wordly estate. Fifthly, his good name. This is the scope of all the commandements of the second Table.

9 Ground.

Now because the due execution of justice must bee tempered with mercy, therefore is mercie required of man in the second place, which is a readinesse to releeue the miserie of the distressed. And thirdly, because justice and mercy without godlinesse are but civill vertues, we are in the last place commanded to *walke in humilitie with our God*; which containeth the summe of the first table, and standeth in three things: first, we must acknowledge our sinnes; secondly, intreat for pardon: thirdly, purpose not to offend God any more, but endeavour to prevent sinne to come.

C

Concerning the weight of this ground, it appeareth in Micha. 6. 7. where the Lord testifieth himselfe to bee more delighted with the practice of love and mercy, than with oblations of *thousands of Rammes, and ten thousand rivers of oyle*: and else-where, *I will have mercie, and not sacrifice*. Yea, Titus 2. 12. this is made the end of the appearing of the grace of God, that wee would live *soberly* in regard of our selves, *justly* in regard of others, and *godlily* in regard of God. These vertues are so respected of God, that they are said to bee immediately, *before his face*, Psal. 89. 14. and so necessary among men, that without them no society can be preserved.

The adversaries hereof are, first, the lives of most men, who seeke their owne things, and not to maintaine the lives, goods, name, chastitie of others: yea, too many preferre their private gaine before the common good of men in Church and Common-wealth. Secondly, the maine adversary is the Roman Religion, which defendeth the greatest injustice that can be, by establishing a Monarchy among themselves, not only controlling the soveraigne authority of

Adversaries.

Romish religion an open enemie to all justice.

of Princes in their owne kingdomes, but also exempting their subjects from their allegeance at their pleasure: Of which usurped power debar them once, and that counterfeit Religion will fall with it, because it is onely underpropped by it. Secondly, that Religion overthroweth justice in chastitie: for first, it giveth power to the Pope to dispense with marriages within degrees of nature; it licenseth the brother by that dispensation to marry his brothers wife, and so is a patron of horrible incest. Secondly, it defendeth the tolleration of Stewes. Thirdly, by solemne decree it forbiddeth marriages to sundry orders of men, which *Paul* calleth a doctrine of Devils, 1 Tim. 4. Yea, they binde certaine men and women from marriage, and yet call it a Sacrament. Fourthly, the last Councell of Trente affirmeth, that all marriages not solemnized by a Masse-priest, and in the faith of the Romish Church, are of none effect. Thirdly, that Religion teacheth, that to steale a small thing, is a veniall sin; whereas the thought of stealing deserveth the curse of the law. Secondly, it defendeth begging; yea, and placeth holinesse in it: whereas the word teacheth that *there shall bee no begger in Israel*. Fourthly, it teacheth that a sporting lie, or a beneficiall lie are veniall sins, that against the ninth Commandement. Lastly, against the tenth Commandement it teacheth injustice, namely, that hurtfull motions intended against our neighbour (if there be no consent of will) are no sin. Whence we may see what to think of that Religion; yea, Christ himselfe sheweth, Math. 5. 19. *Whosoever breaketh the least of these Commandements, and teach men so to doe, he is the least in the kingdome of heaven*; that is, he hath no part therein. But the Roman Church breaketh them, yea, and teacheth men to doe so, and therefore it is not of God, and the peremptorie teachers thereof have no part (without repentance) in the kingdome of heaven.

10. Ground.

The 10 ground is, 1 Cor. 7. 20. *Let every man abide in that calling in which he was called*. First, the meaning. The scope of the words sheweth, that among the Corinths some who were slaves & servants, but converted to the faith (their masters still remaining Infidels (thought that now they were free from their masters, and might relinquish their service, and hence tooke occasion to live as they list; against which conceit of licentiousnesse, the Apostle *Paul* opposeth himselfe, and witheth that this bee reformed, and that those who being called to the faith under unbeleevers, abide in that same calling wherein they were called. In which verse two things are contained: First, that every man that would live religiously, must have a double calling: first, the generall calling of a Christian: secondly, some particular vocation and calling wherein to converse. Secondly, that every man must abide in his particular calling: which that a man may doe, first, he must be contented and well pleased with his calling. Secondly, hee

A must waike diligently in the duties thereof; for these reasons: first the commandement of God, Gen. 3. 19. *In the sweat of thy face shalt thou eat thy bread*: which words though they be a threatning, yet they include a commandement bounded with a promise of blessing; Psalm. 128. 2. *The man that feareth God shall eat the labour of his owne hands, and blessed shalt bee thee*. Exod. 20. *Six dayes* shalt thou labour, enforced by Gods owne example, for in *six dayes* the Lord made heaven and earth. *Quest*. May wee not use recreation in the six dayes? *Answ*. Yea, so it bee moderate, and helpe to make us fitter for our callings; for labour it selfe being commanded, every thing also which upholdeth it is commanded. Such

B commandements are usuall in the New Testament also: Ephes. 4. 28. *Let him that stole steale no more, but rather let him labour with his hands the thing that good is*. So, 2 Thess. 3. 12. men are commanded to eat their owne *bread*. Secondly, examples in the Scripture: God enjoyned *Adam* in the state of innocencie this double calling: first to serve him: secondly, to dresse the garden. The second *Adam*, Christ himselfe, while hee led a private life till his baptisme, which was the space of thirty yeares, lived in his father *Ioseph's* calling. The Angels themselves are *ministring spirits* for the good of the godly, and ascend and descend upon the sonne of man, and live not out of their calling. Thirdly, it is the ordinance of God, that men should bee his instruments for the common

C good of the societies wherein they live; even as every member in the body endevoureth it selfe, not onely for it owne good, but for the benefit of the whole: So should every member of the body politike.

This ground is of great weight for the maintaining of three mains societies: for neither familie, Church, or Common-wealth can stand without distinction of particular callings and labour in the same: for which cause the Apostle *would not have him to eat, that will not labour*, 2 Thess. 3. 3.

The adversaries hereof are, first, many amongst us; as those who spend their lives in gaming, and they who spend their wealth in bezelling and drinking: and they also who being

D strong to labour, spend their time in begging: all which are vile courses of life, and enemies to all good societies. Secondly, the Romane religion; first, in maintaining a Monkish life whereby a man cutteth himselfe off from all society, and lives in prayer and fasting: but we are taught not onely to practise duties of the first table, but of the second also, and without the speciall calling, the generall is nothing. Secondly, in maintaining loosenesse of life, and idlenesse: for God, having appointed 52 Sabbaths in the yeare, wherin men are to lay aside their ordinary callings, & no moe, they have added (as may appeare in their callender) fifty two moe, which they cal holy daies, & so spend more than

Aduersaries.

a quar-

a quarter of a yeare in rest and idlenesse, whereby they become adversaries of this ground.

11. Ground.

The eleventh ground is, 1 Tim. 1. 19. *Keepe faith and good conscience*. The meaning, By *faith* wee must understand, the wholesome doctrine and religion, delivered in the writings of the Prophets and Apostles; further, this faith must not goe alone, but must have his companion, which is a good *conscience*; the property of which is to excuse and justifie a man in all callings before God and mankind: it is known by a two-fold testimony: first, of the life past: secondly, of the life present, and to come. The testimony of the life past is, that a man hath repeated him of all his sinnes past, and is turned unto God. The testimony of the life present and to come is, first, that a man hath a purpose never to offend God, but endevours to please him in all things. Secondly, that when he hath slipped and sinned against God, it was not wittingly and willingly, but of humane infirmity: thirdly, that a man hath his generall testimony which is required to a good conscience. Psal. 119. 6. *I shall not bee confounded, when I have respect to all thy Commandements*. Jam. 2. 5. *Hee that breaketh one Commandement, is guilty of all*: that is, he that wittingly and willingly against the knowledge of his conscience, breakes one of the Commandements of God, will, if occasion be offered, willingly and of knowledge breake them all: so as a good conscience must testifie on a mans side concerning all sinnes, and all obedience. Examples whereof wee have in *Hezekiah*, Esay 38. 3. *Remember, Lord, how I have walked before thee with a perfect heart*. And in *Paul*, 1 Corin. 4. 4. *I know nothing by my selfe*. The weight of the ground appeareth in the words following, where the Apostle saith, that *while some put away good conscience, they have made ship-wracke concerning the faith*: where hee compareth our conscience to a ship, our religion and faith to our treasures laid in it. Now as a hole in the ship loseth the treasures by sinking the ship: so cracke the conscience, and the treasures of religion suffer ship-wracke: whence it is that *Timothy* is willed to *keep the mystery of faith in pure conscence*, 1 Tim. 3. 9.

Aduersaries.

The Adversary of this ground is the Romish Religion, who overthroweth true testimony of conscience, which is ever joyned with true humiliation, and repentance for sinnes past; in teaching, that many sinnes are in themselves veniall, or no sinnes, as those lusts against the last Commandement, which killed *Paul* himselfe: and in extenuating mans corruption, and extolling nature, whereby (they say) a man may work his salvation, being holpen by the holy Ghost: whereas indeed no true peace of conscience is to be found till nature bee wholly debased, and grace take the whole place. Secondly, they teach that a man cannot be certain of his salvation in this life, but may conjecture and hope well, which is the very racke and torment of

A the conscience. Thirdly, while they teach that a man must merit his salvation by his workes, they torture the conscience, and leave it destitute of this testimony: for how can the conscience quiet it selfe, when he knows not how many works will serve the turne, nor when it hath sufficiently satisfied the justice of God? and this is to be marked, that the chiefest of that religion, whatsoever they hold in their life time, yet when they lie on their death-bed, they flie from their owne merits to the merit of Christ. Notable is that speech of *Stephen Gardiner* at his death to convince it, who having beene a great persecutor, and being much perplexed on his death-bed, by a friend of his visiting him, was put in minde of that justification which is by the meere mercy of God in Christ to whom he answered; You may tell me, and those who are in my case of this doctrine, but open not this gap to the people: So as they are glad to entertaine our doctrine for the true peace of their conscience, which in their owne doctrine they cannever finde.

And Sir Chr. Hatton at his execution.

B Thus have we shewed in part that faith is a most precious treasure, beset with many enemies, against whom we must alwayes contend; which we shall yet more cleerely see, in beholding the use of this treasure, which is two-fold: first, to reveale from God unto man all things needfull unto salvation concernig doctrine or manners: wherein it excelleth all mans learning: for first, all the lawes and learning of men reveale the Morall law only in part, and mingle it with superstitions, and ceremonies: but they reveale no part of the Gospell: only this doctrine of faith revealeth in the ful perfection both the Law and Gospel. Secondly, the Laws and learning of men know nothing (much lesse reveale) of mans misery, neither the cause nor the remedy thereof; but this doctrine of faith knoweth and revealeth both; namely, the first cause to be the sinne of our first parents, and the proper and perfect remedy to be the death of Christ. Thirdly, mens lawes and learning speake at large of temporall happinesse; but know nothing of eternall: but this doctrine not onely knoweth the true happinesse of men, but teacheth and describeth the ready way thereunto.

C The second use of this doctrine of faith is, that it is a most perfect instrumen of the holy Ghost for the working of all graces in the hearts of men; I meane not the letters and syllables, but the doctrine of the Prophets and Apostles taught, and beleeved. *Paul* calleth it the *power of God to salvation*: and Christ himselfe saith, that his word *is spirit and life*, that is, the instrument of the spirit, whereby life eternall is procured: for which two notable uses it is most precious treasure. Whence we learne, first to be *swift to heare* this doctrine, taught in the publike Ministery, as *James* counselleth, chap. 1. 19. because in it God openeth his treasure to dispence the same unto us. Secondly, it being a precious treasure, we must hide the same in the

coffers

coffers of our hearts, Psal. 119. 11. *I have hid thy word in my heart.* It must bee an *ingrafted word* in them, Iam. 1. 21. And this duty wee practise first, when we have care to know it: secondly, to remember it: thirdly, when we set the affections of our hearts upon it, as men doe upon their treasures. Thirdly, if it be the treasure of the Church, then it bringeth to the possessors of it, wealth, honour, and pleasure as other treasures doe. For as the house of *Obed-edom* was blessed for the Arke; so is that heart which holdeth true wisdome within it: see Prov. 3. 13, 14, &c. We in this land have good experience of this truth, who by Gods blessing have above forty yeares enjoyed wealth, peace, honour, and above all, Gods protection: and whence have these flowed, but from the true faith and religion set downe in the Prophets and Apostles, maintained and defended amongst us? which if we would have continued, wee must all continue to hold and affect this truth as a treasure unto the end.

The true treasure of the Church committed to the Saints is the true doctrine of salvation, and not Religious ceremonies of dead men.

The second point or head of the Exhortation is; that the *Saints are the keepers of this treasure of faith*, to whom it *was once given*. Whence we may learne, first, that it is an infallible note of the true Church of God, to keepe, maintaine and defend the wholsome doctrine of Religion, delivered by the Prophets and Apostles. It was noted to be the chiefe prerogative of the Jewes, that to them the *Oracles of God were committed*, Rom. 3. Hence 1 Tim. 3. 15. the Church is called the *ground* and *pillar* of truth, because in her publike Ministery shee maintaineth and preserveth the same, Cant. 3. 7. she asketh Christ where she shall be sure of him, and not misse of finding him in her necessity: hee maketh answer, shee shall be sure of him in the *Tents of shepherds*. Whence may bee truly concluded, that neither are the assemblies of Turkes nor Heretikes the Churches of God, because they fight against the truth; neither is the Church of Rome a true Church of God, because the truth of doctrine is for substance reversed amongst them. As also wee may bee confirmed that our Churches are the true Churches of Christ by this infallible note: A Register is known by his Records; so our Church is known to be Gods Register, because it keepeth faithfully the records of the Prophets and Apostles. Secondly, that it stands us in hand to whom this treasure is now committed, so faithfully to keepe it, that it be not taken from us, and given to others who will keepe it better; which wee shall doe by making this use of it, that we bring forth the fruits of it in amendment of life, else our unthankfulnesse shall justly bereave us of it. Concerning that circumstance in the text [*once given*] and not often, it may beare a double sense: first, it was given (as we say) once for all, that is, perfectly, sufficiently, as never after needing any alteration or addition. Whence wee note, first, that all revelations in matter of salvation and religion given since, are frivolous and superstitious; for there is but one edition of true faith; and no after edition of revelation besides or without the word; such as the Papists have devised, to confirme their Purgatorie, prayer, and almes for the dead, masse, &c. seeing all necessary doctrine to salvation was once given perfectly. Secondly, that all Church traditions in matter of religion and doctrine of salvation, are meere preparations of true doctrine, and argue it to bee unperfect; as those of the Masse; of receiving the Communion in one kinde; of the Popes supremacy; of workes of satisfaction, and many moe. Secondly, it may bee thus understood, *Once given to the Saints*, that is, not in writing, but in the hearts of the Saints, when they are truly enlightened: and therefore if after enlightening it be quite lost, it is not given the second time, and consequently cannot be recovered. Heb. 6. 4. *If a man who hath beene once enlightened and tasted of the good Word of God, fall away, it is impossible that hee should bee renewed* againe by repentance. From which we must learne, to beware of Apostasie, and falling from the faith: yea, and of all steps and degrees leading thereunto, as of declining from our grounds of religion; for better had it been for us never to have knowne the way of truth, than after the knowledge of it to forsake the holy Commandement. 2 Pet. 2. 22. Which is the more to bee remembred, because religion hath beene more cherished than now it is, and the declining from it a great deale lesse. If it be asked, how may wee prevent Apostasie? Answer, never call any ground into question. Here *Cyprians* rule is to bee learned, that divine matters admit no deliberation.

The third part of the Exhortation is, the office of the Church of God, and every member of it: and that is to maintaine, yea, to *fight for the maintenance* of this treasure; and this is not a bodily fight by strength of arme or bow, but a spirituall fight by spirituall duties, which every member of the Church must take up; and namely, by foure duties. First, by doctrine; for every man in his place and calling must bee a Prophet; as Joel 2. 28. and must teach all under him: the father must teach the children, the Master his servants, and thus keepe out Satan and all Satanicall doctrines. Secondly, by confession; every man being called must stand against the gates of hell, by constant witnessing of the truth. 1 Peter 3. 15. Sanctifie God in your hearts, and bee ready *always to give an account of the hope that is in you*. Thirdly, by example of a good life and unblameable, suitable to the doctrine. Philip. 2. 15. This maketh men *shine as lights* in the world. Fourthly, by prayer, that the Lord would send forth labourers into his harvest to withstand all false doctrines and heresies, that so the faith and religion wherewith hee hath honoured us these many yeares, may be maintained unto us, and continued unto ours for ever.

* The word signifieth, both to compass, and signifying, assistance, contention. The weapons of our warfare are not carnall. 2 Cor. 10. 4.

vers. 4 *For there are certaine men crept in, which were of old before ordained to this condemnation: ungodly men they are which turne the grace of our God into wantonnesse, and denie God the onely Lord and our Lord Jesus Christ.*

Here the Apostle proceedeth to confirme his exhortation, by a reason drawn fro the state of the Church in his time, and it is thus briefly framed. There bee certaine men which secretly seek to undermine & overthrow the faith, therfore you ought the more earnestly to contend for it. And that these adversaries lurking amongst them might the better be descried, hee describeth them by five severall adjuncts: first, by their hypocrisie, in *creeping in*. Secondly, by their estate before God, *they are of old ordained to this condemnation*. Thirdly, by their religion; *Ungodly men they are*. Fourthly, by their doctrine, *They turne the grace of our God into wantonnesse*. Fifthly, by their lives; *they deny the onely Lord*. For the first, *There are certaine men crept in*] That is, there be men who secretly have insinuated themselves into your society, professing themselves to be teachers of the true faith, but are indeed the destroyers and disturbers of it. In which words two sinnes are laid to their charge: first, that they cunningly joined themselves unto the Church, pretending themselves to bee the servants of Christ, and of the Church, and yet were enemies to both. Here marke the subtiltie of Satan, who causeth prophane men to joine themselves to the societies of the Saints, that by this meanes mingling his instruments with the members of the Church, he may by degrees corrupt the faith and overthrow the Church. The Parable, Matthew 13. sheweth, that wheresoever the good husbandman soweth his good seed, this malicious man scatterreth his tares. In *Abrahams* house shall be an *Ismael*; in *Isaacs*, an *Esau*; in the Arke a cursed *Cham*; in Christs family a *Judas*. In the Primitive Church the devil raised up of all sorts of Heretiks great numbers. In our owne Church the devill stirreth up daily troopes of Atheists and Papists, to the corrupting and depraving of true faith and Religion.

Vse. First, we must not take offence when we see ungodly men in the Church, much lesse cut our selves from it by separation: but rather conceive of the policy of Satan, who for the hindrance of the faith thrusteth them in. When the Israelites entred into the land of Canaan, they must not dwell alone, but be mingled with the Canaanites the enemies of the Church, lest the land being too much dispeopled, wilde beasts should prevaile and devoure the people of God: So the Lord (ordering the malice of Satan to the good of the Church) suffereth seducers in the Church, both to exercise the faith and patience of his, as also to prevent greater dangers, which they might in their secure condition fall into. Secondly, hence we see that such hypocrites as these bee, though they bee in the Church, yet are they not of it: they are no members of that body (as the Romish Church teacheth) for they onely *creepe* into it.

The second fault that is laid to their charge is, that they are intruders, thrusting themselves into the office of teaching, not being called thereto, but *creepe* into the calling. Whence wee note, that it is most necessarie that these who are to teach publikely in the Church, should be first called thereunto. Reasons. First, besides the avoiding of this sinne of creeping into the Church, it is the order that God hath set in the same; *that he that is to teach should a-sent be sent*, Rom. 10. 14. And, *No man taketh this honour* [that is, lawfully] to himselfe, *except hee bee called as Aaron was*. Secondly, the Ministery is Gods, and not mans, because the Minister standeth in Gods roome, and speaketh in his name; which hee can never doe truly unlesse God send him, and depute him in his stead. Thirdly, the Minister must maintaine that which he teacheth; unto which hee had need (as in all the parts of his calling) of Gods speciall protection; for the which he must be alwaies instant in prayer, which he can never be assured of, if he be not perswaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perswaded that God hath called the teacher to instruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it selfe also to all other offices as well Civill as Ecclesiasticall; all which are to be wielded and executed by men lawfully called unto the same. All entrance then into any office in Church or Common-wealth by money, favour of men, or any unlawfull means, is intrusion; and such are not called of God, but are to bee ranged among these seducers, who creepe into places, and come not in by Gods call or approbation.

The second adjunct whereby the seducers are described, is their estate before God; being *men of old ordained to this condemnation*] that is, they were before all times, locked, entoiled, or billed unto condemnation, even as though their names had beene set downe in a booke. By *condemnation* is meant *judgement*, as the particle *This* doth plainly shew: which maketh this the plaine meaning: They were of old ordained to this judgement in this life, to trie, to exercise and molest the Church of God, and so consequently to procure unto themselves at length their owne just condemnation.

In which words wee are taught: first, that God keepeth his bookes of Registrie and records, in which all things are set downe, the

persons.

persons, behaviours, and eternall estate of all men; which bookes are of three sorts: first, the bookes of his *Providence*, containing all particulars of things past, present, and to come, in which the Lord saw the members of *David* when he was yet unformed, Psal. 139. 16. In the same booke, *the number of the haires of our heads*, and *the falling of sparrowes to the ground*, are recorded. The second booke, is of the last judgement; in which, the persons and sinnes of all men are enrolled, Dan. 7. 9, 10. *The thrones were set up, the ancient of dayes did sit: thousand thousands ministred unto him, and ten thousand thousands stood before him: the judgements was set and the bookes opened*, Rev. 20. 12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of those who are to bee saved: Phil. 4. 3. *Paul* saith of *Clement* and other his fellow-labourers, that *their names were written in the booke of life*. Now by these bookes wee may not grossely conceive materiall books, such as men note what they would remember in: but the counsell election, providence, pleasure, and knowledge of God, wherein all these things are so certainly set downe as if any man should write them in a booke.

Out of which we note two things: first, that in regard of God there is no chance, neither any event by it; in regard of men indeed who know not the causes of things, many chances may be: but Gods providence, and chance are contrary; he having all things written before him with their causes. Secondly, that nothing comes to passe without the decree of God, no not the wicked actions of men. Which God not onely foreseeth, but decreeth: for this *Iude* insinuateth, saying, *they were ordained to this judgment*: and even that which is against the will of God commeth not to passe without his will, God willing the being of that which he willeth not to effect; and though hee esteeme not evill to be good, yet hee accounteth it good that evill should be.

Further, where hee saith [*ordained of old to this condemnation*] we learne, that as God hath before all worlds decreed the electing of some to salvation: so he hath decreed the refusall and rejecting of others to condemnation. 1 Pet. 2. 8. *Many were disobedient: unto the which they were even ordained.* 1 Thess. 5. 6. *God hath not ordained you to wrath, but to obtaine salvation through Christ*: shewing that some are ordained to wrath, who are not to obtaine salvation through Christ. Rom. 9. 22. God is compared to a potter, framing vessels of *honour* and *dishonour*, vessels of mercy, & vessels of wrath. In the same place, *I have loved Iacob, and hated Esau*; that is, I have decreed so to doe. For the whole Ch. speaketh of Gods counsell & unchangeable decree. *Object.* If this be so (will some say) then God dealeth unjustly, that absolutely ordaineth some men to condemnation and perdition.

Predestination then is not onely to be referred to the Flesh.

Object.

A *Answ.* We must know, that we are creatures, and may not presume to prescribe a law of justice to the Creator; whose will is justice itselfe (whatsoever we may conceive) and maketh the thing willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reject men, yet he doth it in most wise order and just proceeding, in these two degrees: first, he vouchsafeth to some men the riches of his grace tending to life everlasting; which speciall abundant grace he denieth to some other passing by them, who left of him unto themselves, fall into sinne. Secondly, for sinne God decreeth judgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sin: not that sinne is a cause of the decree moving him unto it, but that he decreeth not condemnation without respect of sin and relation unto it: which speech we need not feare to speake, because the holy Ghost so speaketh.

Answ.

B *Vse.* First, if some men be passed by of God, wee must humble our selves under his mighty hand, and with feare and trembling worke our salvation. Rom. 11. 20. *Some are cut off, thou standest by faith, be not high minded, but feare.* Secondly, we may not be offended when we see the Gospell not received, yea hated of men, and the professors of it persecuted: for many are of old ordained to be underminers of the truth, even to this condemnation, which by disobedience they hasten upon themselves. *If the Gospell be hid to any, it is to them that perish.* Thirdly, many Divines overshoot themselves, that seeke to obscure or overthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himselfe is the cause of reprobation; so as man is either the saviour or damner of himselfe, by receiving or refusing grace offered; whereas the Scripture speaketh otherwise; and here teacheth us, that some men were enrolled to certain judgement by God before all worlds. The darkning of this doctrine breedeth security of spirit, wherein grace is made so large, and salvation so easie, that if men will they may be saved: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Hence not denie the proper decretum, sed propter peccatum.

C Lastly, in that it is added, they were *preordained of old*, note first the time of the rejection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needs bee in himselfe, because it was before the creature was. Rom. 9. 11. Before *they had done good or evill*: that is, before he considered of their good or evill in his decree, he decreed to *love the one and hate the other*. So Ephes. 1. 9. *whom he chooseth, he chuseth* in himselfe. Not informing his judgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motive to chuse or refuse, but as Mat. 11. 25. *Because his good pleasure was such.* This confuseth the popish error, which affirmeth that God did

did decree according to his foresight of faith or infidelity, the saving of some, and refusing of other: but this cannot stand, seeing Gods decree is in order and time before the creature; which being the latter, cannot be the cause of the former.

The third adjunct or property of these seducers is; their *want of religion* [*Ungodly men they are.*] Ungodlinesse is a sin much spoken of, but not so well knowne, and therefore it is requisite to shew the nature of it, that we may know who an ungodly man is: the rather because it is a grievous sinne, much greater than any of the seven deadly sinnes of the Papists, being the ground of them all. Secondly, because it is rooted in the bottome of the heart, and cannot be so easily discerned as others, though as dangerous as any. Thirdly, because it is a sinne more spirituall against the first Commandement of the first table, directed against God himselfe, robbing him of his due honour. For the cleere knowledge of which, consider three main parts or properties of ungodlinesse: First, that it denieth God the honour due unto him, and that 3. waies: first, by ignorance it causeth the ungodly man to rob him of his honour, in that hee acknowledgeth not the Godhead, but in his heart he inwardly denieth the providence, the presence, the justice, mercy, power, and the other attributes of God, Psal. 14. 1. *The thought of the heart of the foole*; that is, *of every ungodly man, is that there is no God*: not that in conscience he is not convinced of the contrarie, but by reason of his wicked heart, upon occasion offered he is willing to acknowledge none. Secondly, by not subjecting the conscience and life to the written wil and word of God, but rejecting and renouncing subjection thereunto. Thus *Iob* bringeth in the ungodly man, saying to the Almightie, *Depart from us, wee will have none of thy waies*: which is too outragious to be the speech of the tongue, but of the heart casting off the Lords yoke. To whom the King shall say; *Those mine enemies that would not have me to raigne over them, bring* them hither, *and slay them before mee*, Luk. 19. 29. Thirdly, by not lifting up the heart by invocation of God for blessings needfull, and in thanksgiving for benefits received; the propertie of the ungodly man is, that *hee calleth not upon God*, Psalm. 14. 4. This point of Atheisme maketh a man like a beast, which looketh not up from whence his food falleth.

The second propertie of ungodlinesse, to attribute and give this honour, which it denieth God, unto something else than God; as when the ungodly man setteth his love, joy, feare, or any other affection upon any thing besides God. Thus the covetous man becommeth an Idolater. And 2 Tim. 3. in the last times men shal be lovers of pleasures more than of God.

The third propertie of it is, when it giveth God his due honour, to deny him the true manner; which causeth the ungodly man to content

A himselfe with a forme and shew of godlinesse, outwardly bearing himselfe as godly, but inwardly wanteth the power of it; the heart is not single, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lips, when the heart is removed. By which wee see the practice of the ungodly man, sundry waies robbing God of his due honour, which one sinne entertained, breedeth and nourisheth sinnes of all sorts: and so much we are given to understand in the placing of it here, as the first sinne of the seducers producing a great number of sinnes more, noted in them thorow the Epistle; neither can any other be looked for but that the life should bee plentifull in all sinnes, where the heart is possessed of this ungodlines. Rom. 1. 26. the Gentiles acknowledged not God, and therefore he gave them up to *vile affections*; and this was the ground of all those sinnes reckoned there, above twentie in number. *Abraham* thought not amisse that hee might easily be slain for *Sarah* his wife, (whom therefore he durst not confesse) if the *feare of God* were not in *Abimelechs* Court, Gen. 20. giving us to know, that where the feare of God is not in the heart, there is no bones made of any sinne in the life, no not of murther it selfe.

1 Tim. 3. 5.

B *Vse* 1. We are hence taught to spie out in our selves this hidden and secret sinne, and heartily to bewaile it above all other sinnes, as the mother sinne of the rest. But some may say: Wee are not tainted with this sinne, wee abhorre to be counted ungodly. *Ans.* It is too common a sinne among all sorts: we have indeed an outward forme of godlinesse; wee come to heare the Word, to pray, to receive the Sacraments, but the most want power of it in their hearts: for first, the lawes binde our outward man to this outward forme: but the hearts of men remaine secure, seldome thinking of their sinne and damnable estate by it, and seldome sorrowing for the same, and saying, *What have we done?* Secondly, many have the forme of godlinesse, whose hatts are filled with the cares of this life, which choke up the power of godlinesse, and will not suffer it to sear it selfe there, seeing the love of the world and the love of God cannot stand together. Thirdly, many having this form cannot abide to subject their hearts and lives unto the lawes of God; yea, they would exempt their speeches and affections from such strictnesse, and count it too much precisenesse: these are all fruits of the ungodly heart, of which the fewer we can see in our selves, the more they be, and the more to be bewailed.

C

2. *Vse.* Further, hence wee are to take out that lesson which the Apostle teacheth, 1 Tim. 4. 7. to exercise our selves unto godlinesse: for if ungodlinesse be such a mother sinne, we must endevour our selves to the contrary. For which purpose, we must first prepare our selves thereunto (else we shall faile in the whole exercise)

D by

by learning to acknowledge Gods providence, presence, mercy, and justice in every thing. Gal. 4. 8. when the Galatians *knew not God*, they worshipped them which by nature were no gods: no godlines can stand with the ignorance of God; neither can it be exercised in particular actions, unlesse we behold him thus in the particulars. Secondly, to this exercise of godlinesse we must first inwardly worship God in our spirits, soules, hearts and affections; not in lips onely, speeches, and outward actions: *For the right worshippers, worship him in spirit and truth: Paul served God in his spirit. Quest.* How shall a man doe this? *Ans.* True inward worship standeth in two things: first in faith, secódly, in the actions of faith. *Faith* is that whereby a man generally beleeveth the whole Word of God, containing the Law and the Gospell, to be the truth of God it selfe; & particularly concerning himselfe three things: first, Gods mercy in the forgiving of his owne sins. Secondly, his presence in all his actions. Thirdly, his providence over all events, good or bad, that befall him. The actions of faith are two: first, *subjection of the heart unto God*, in three respects: first, to Gods judgement, that seeing he passeth sentence against our sinnes, we also should call our selves to account for them, confesse them, condemne our selves for them, and intreat for mercie. Secondly, to his *Word* and Lawes of both Tables, by hearty and conscionable obedience, willingly taking up his yoke, and suffering our selves to be directed by all his lawes. Thirdly, to the good pleasure of God knowne by the event, whether sicknesse or health, want or abundance, in departing from our owne wils, and patiently, yea, thankfully submitting them unto his blessed will. The second action of faith is, the elevation or lifting up the heart unto God incessantly, both in suing for his grace and aid in the seasonable supplie of our necessities; as also in blessing him for blessings received. In these stand the practice of the true worship of God in the spirit, which is true godlinesse: unto which we may be incited by these reasons: First, because this godlinesse hath the promise of this life and the life to come, 1 Tim. 4. that is, the godly man hath title to all blessings of all kindes. Secondly, Godlinesse is great gaine, 1 Tim. 6. Every man affecteth gain, but if any man would attaine it, let him be godly. Men are often crossed in the world, and things succeed not with them, they doe not prosper in their callings and duties of it, and seeing no reason of it, marvell why they should not thrive as well as others; whereas indeed being ungodly men, they want that which should bring in their gain. Thirdly, let the consideration of the last judgement, joyned with the dissolution of heaven and earth, move us hereunto: 1 Pet. 3. 11. *Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godlinesse?* As though he had said, seeing nothing else shall

John 4. 23. Rom. 1. 9.

Wee must condemne our owne sinnes, left God condemne us for them.

A stand us in stead but godlinesse, how are we to frame our selves to the practice of it. Fourthly, the appearing of grace teacheth us to deny all ungodlinesse, and to live godlily in this present world, Tit. 2. 12. If this be the end of the Gospels appearing, and wee have beene they to whom it hath appeared with peace and prosperity above forty yeares, how can we be but unexcusable and speechlesse before God, if wee remain untaught in this duty, and continue still in the waies of ungodlinesse?

The fourth adjunct whereby the seducers are described, is *their doctrine*, in these words; *They turne the grace of God into wantonnesse.* In which consider two points; first, the sinne or vice here condemned. Secondly, the duty or contrary vertue commanded. Before we can know the former, we must search out the meaning of the words. And first by [*grace*] is meant the doctrine of the Gospel, called in the former verse by the name of *faith*; so it is called, Tit. 2. 11. *The grace of God hath appeared, teaching us, &c.* because it teacheth us, that remission of sinnes, and life everlasting are obtained onely by the meere grace of God in Christ. By *wantonnesse*] is properly understood that sinne whereby men addict themselves wholly to intemperancie, incontinencie, and unlawfull pleasures; but here it must be taken generally for a licentious prophane kinde of living and liberty of sinning. *Turne*] that is, they displace the grace of God, applying it from a right to a wrong end, and that not onely in practice of life, but in propounding of doctrine tending thereunto. As though he had more plainly said, that whereas the doctrine of grace in the Gospell, teacheth men free justification by faith in Christ, without the workes of the Law, these men pervert this gracious doctrine, and teach that therefore men may live as they list, and so themselves doe also; by which same sinne such seducers are else-where noted in the Scripture. Rom. 3. 8. some gathered from *Pauls* doctrine the same liberty, saying, *Why doe we not the evill, that good may come of it?* And 2 Pet. 2. 19. some such are mentioned, who beguiled divers with wantonnesse through the lusts of the flesh, *promising unto them liberty.* Ecclesiasticall histories mention many such who sprung up after the Apostles daies; as the *Libertines*, *Simon Magus*, and his Disciples, who taught that men might lawfully commit fornication. So also the Disciples of *Basilides*, *Eunomius*, and the *Gnostickes*, Heretikes who taught that men might live as they list, seeing now such liberty was procured them, being freed from being under the Law any longer: which sinne died not with those cursed heretikes, but the Devill hath in these last dayes revived it, especially in foure sorts of men: First, the Libertines of this age; who hold with the former, that being under grace, wee are free from the obedience of the Law. Secondly, the Anabaptists, who upon the consideration of abundant grace & peace in the new

new Testament, and of the liberty obtained by Christ) teach, that Civill jurisdiction and Magistracy is unlawfull: as also to make war, and to take an oath before a Magistrate; which sort of men are not so well knowne here as in other Churches, but are dangerous enemies wheresoever both to the grace of God, and good of mankind where the civil sword doth cease, there can no society stand in safety. Thirdly, another kinde of Libertines are the Papists, and the Popish Church, with the whole Roman Religion, themselves being open enemies unto the grace of God, and their whole religion turning it into wantonnesse, and liberty of sinning, and that divers wayes. First, God having of his grace given unto the Church a power of the keyes to open and shut heaven, that Religion hath turned it into an instrument: first of *profaneness*, in setting up a new Priesthood to absolve and loose mens sinnes properly, in offering a sacrifice for the quicke and dead, so abolishing the sacrifice of Christ. Secondly, of *injustice*: for by it they depose Kings and Princes, they free subjects from their allegeance, they stirre them up and encourage them to conspiracies, rebellions; and maintaine in other states, factions, civill warres, and seditions, and all by vertue of their power. Thirdly, of horrible *covetousnesse*: for by it they sell pardons for thousands of yeares, the which sales have brought to the Church of Rome the third part of the revenues of all Europe: which one practice, if there were no more, proveth plainely, that that Church turneth the grace of God to the liberty of sinne.

The Romish merchandises for sale, before estimate for ready money.

Secondly, their whole religion is a corrupted Religion, and maketh the receivers of it the children of Satan more than before: for first, it maketh men hypocrites, requiring nothing but an externall, bodily, and Ceremoniall worship, without any inward power of it; as in fasting, it requireth onely a shew of it; as to abstaine from flesh and white meat, [illegible] they may use most delicate fishes, the strongest wines, and sweetest spices; and in other parts their religion is no lesse hypocritical. Secondly, it maketh men proud and arrogant, teaching the freedome of will unto good, if the holy Ghost doe but a little helpe it; that a man can merit by his workes; that hee can satisfie Gods justice by suffering for sin; yea, that he can performe some works of supererogation: who can hold these things and be humble? Thirdly, it maketh men secure, teaching that they may have full pardon of all their sins by the power of their keyes for money; and that though they have no merits of their owne, they may buy the merits of other men: yea, although in their death they faile of repentance, yet for some money he may be eased in Purgatory. What shall any rich man now care how he live or die, seeing all shall be well with him for a little mony? Fourthly, it maketh men in their distresse desperate, teaching that no man can be assured of

A his salvation without some revelation. Fifthly, it reviveth the old sin of these seducers, teaching that divers men & women may not marry, that were adultery; and yet openly tolerating stues and uncleaneness. Which what is it else but to maintaine wantonnesse? wherby the chiefe teachers of that Church witnesse themselves the right successors: not of the Apostles (as they pretend) but of these seducers, and other wicked heretikes old and new.

The fourth sort of Libertines are carnall and formall Protestants; who first turne the counsell of Gods election into wantonnesse, by reasoning thus: If I be elected to salvation, I shall be saved, let me live as I will; or if not, I cannot be saved, doe what I will or can; because Gods counsels are unchangeable: and thus conclude to spend their daies in all wantonnesse. Secondly, they turne the mercy of God into wantonnesse, thus reasoning in their hearts; Because God is merciful, therefore I will deferre my repentance as yet; for what time soever a sinner repenteth, God will put away all his sinnes out of his remembrance? what, young Saints, old Devils. Thus the timely acceptance of Gods mercy offered, is become a reproach: besides many moe, who, because the Lord deferreth punishment, set their hearts to doe evill. Thirdly, others under pretence of brotherly love, misspend all that they have in wantonnes, riot, excesse, company keeping, gaming, to the beggering of themselves, and undoing of their owne families, unto which they ought to shew their love in the first place. Fourthly, others under pretext that the Jewish Sabbath is abrogated, and that Christ hath brought such liberte as hath abolished distinction of times, take liberty to keepe no sabbath at all; whence many trades-men will doe what they list on this day and dispatch those businesses, which they can find no time for in the week daies: fifthly, some because they would humble themselves, commit divers sinnes, and continue in others: these say in themselves, Let us continue in sinne, that grace may abound: all these sorts of men turne the graces of God into wantonnesse, and practise the vice here condemned.

The 2. thing to be considered is, the contrary vertue; and that is to make a godly and holy use of the *grace of God*, and to apply it to the right end for which God vouchsafeth it unto us; to wit, that we might be thankfull unto him, and testifie the same in obedience to all his lawes. Which appeareth, first, by testimony of Scripture: Luk. 1. 74, 75. *Wee are delivered out of the hands of our spirituall enemies, to serve him in holinesse and righteousnes.* Rom. 6. 16. *We are under grace, therefore let us give up the members of our bodies, weapons of righteousnesse.* Tit. 2. 11. *The grace of God hath appeared, teaching us to deny ungodlinesse.* Secondly, the end of all Gods grace is, that wee should bee furthered in holinesse of life; wee are *elected* that wee might be holy: the end of our *calling* is, that we may be

Christ hath not merited the life of glory for any who first liveth not the life of grace.

Saints: Juſtification freeth from puniſhment of ſinne; *Sanctification* from corruption and ſinne it ſelfe; *Faith* puriſieth the heart; *Love* containeth us in obedience; he that hath hope purgeth himſelfe; and ſo of all other graces. Thirdly, Chriſt is a Mediator two wayes: Firſt, by merit, to procure life and worke our ſalvation: ſecondly, by efficacie, that is, wherby his death is powerfull to cauſe us to die to ſinne, and his reſurrection to raiſe us from the grave of ſinne to a new life; and he is no Mediator by his merit to thoſe who are deſtitute of this efficacy.

Uſe. We have in this land beene many yeares partakers of this grace of God; our duty then is to make a holy uſe of it, and walk thankfully before God. Roman. 12. 1. *I beſeech you by the mercy of God* (which hee had in the former chapter mentioned) *that ye give up your ſelves a holy ſacrifice to God*: no more forcible argument can be urged to ſtirre up men to thankfull obedience than this: for if Gods mercy in Chriſt cannot move, what will? Let this then perſwade us likewiſe; if wee beleeve God to bee our Father, that is a great grace; let this grace move us to walke as children before him; let the grace of our redemption move us to walke as redeemed ones, reſcued out of ſuch captivity wherein we were enthralled to ſin and Satan, ſeeing it were a madneſſe to returne to ſuch bondage againe. If Chriſt be dead for us, let that grace move us to die to ſinne; if hee being riſen againe ſit at Gods right hand, that wee might ſit there with him, let that grace move us to walke as thoſe that are riſen with him, and have our converſation in heaven, ſeeking (even while wee are below) the things that are above; and ſo of the reſt.

Further, the Apoſtle to make thoſe ſeducers more odious, ſaith not ſimply they turne the grace of God, but [*of our God*] into wantonneſſe: which noteth the indignitie of their fact: in which conſider three things. Firſt, by what meanes God becomes *our God*: and that is not by any merit of ours, but by meanes of the gracious covenant propounded in the Goſpel, promiſing pardon and remiſſion of ſinne in and by Chriſt. Jer. 31. 31. this is called the *new covenant* which the Lord contracteth with his people, where writing *his law in their inward parts, hee becommeth their God, and they his people*. Secondly, what muſt wee doe to ſay truly and in aſſurance that *God is our God? Anſ.* We muſt for our parts make a covenant with him, unto which is required a conſent on either partie; firſt, on Gods part, *that hee will be our God*; which wee ſhall finde, not in any revelation beſides the Scriptures; but generally in the word, and more ſpecially in the Miniſterie of the Goſpell, and adminiſtration of the Sacraments, annexed as ſeales unto the covenant: in which God doth as ſurely covenant with us, as if he ſhould from heaven ſpeake unto us. Secondly, on our part is required conſent, of which there be two degrees: firſt, wee make an outward profeſſiõ of faith

A hearc the word, receive the Sacraments, Baptiſme, and the Lords ſupper; which ſerve to diſtinguiſh us from Jewes, Turkes, &c. this is ſomewhat, but not ſufficient to make God our God, ſeeing it is common to the very hypocrites themſelves. Secondly, ſeeing hee is not a Jew which is one outwardly, but which is a Jew within, there is required in our conſent a further degree, which ſtandeth in an outward conſent of the heart: a man taketh God for his God; which is then begun, when firſt a man acknowledgeth and bewaileth his ſinnes: Secondly, when he endeavoureth to be reconciled to God; Thirdly, when he purpoſeth never to ſinne againe: when this covenant is thus concluded by conſent of both parties, a man may ſafely and truly ſay, that God is his God.

B Now ſeeing wee know theſe things, our duties is, to labour to bee ſeeled and aſſured in our conſcience that God is our God: for firſt in this aſſurance is the foundation of all true comfort; all the promiſes of God are hereupon grounded, and herein accompliſhed, that God is our God: ſee Iſay 41. 10. *Bee not afraid, I am thy God*: yea, Chriſt being upon the Croſſe, having the pangs of hell upon him, herein ſtayed himſelfe, *My God, my God*: ſo *David*, Pſalme 22. 1. and being ready to bee ſtoned to death, *comforted himſelfe in the Lord his God*, 1 Sam. 30. 6. And not onely is it the foundation of all our comfort in this life, but of all our happines after death it ſelfe, being the ground of thoſe two maine Articles of our faith, *the reſurrection of the body, and the immortality of the ſoule*: for

C by vertue of this Covenant alone ſhall wee riſe againe after death to life, glory, and immortality; as Chriſt himſelfe diſputing againſt the Sadducees, from hence proveth the reſurrection, in that, *God is the God of Abraham, Iſaac, and Iacob*. Secondly, it is the ground of all obedience; Pſalm. 95. 7. the Prophet exhorting men thereunto, uſeth this as a reaſon: *For he is the Lord our God, and we are the people of his* [illegible] the Preface of the morall law enforcing obedience laieth the ſame ground, *For I am the Lord thy God, which brought thee out of the land of Egypt*: ſee alſo Pſal. 50. 61. and whoſoever is truly perſwaded that God is his God, cannot but obey him.

D The fifth property of theſe ſeducers is, *That they deny God the onely Lord, and our Lord Jeſus Chriſt.*] Thus are they deſcribed by their manners. The tranſlators of this Epiſtle were (as it ſeemeth) of opinion, that theſe words are properly ſpoken of God the Father, and of God the Sonne alſo; but by the tenour of the words in the original, it ſeemeth that they are all to be underſtood of Chriſt, and not of the Father; and are thus to be read, *Which deny the onely Ruler, who is God and our Lord Jeſus Chriſt*. Againe, the tenour of the words being borrowed from the Epiſtle of *Peter*, may thence be rightly expounded: now *Peter* ſpeaking of the ſame ſinne of theſe ſeducers, applyeth it only to be a denial

all of Chriſt, 2 Pet. 2. 1. *They deny the Lord that bought them*. In the words then conſider two things: firſt, the ſinne here condemned, namely, to *denie Jeſus Chriſt*. Secondly, a deſcription of Chriſt. For the firſt, *To denie Jeſus Chriſt*, is to renounce and forſake Chriſt, and ſo much as in a man lieth to make his death voyd and of none effect. Now becauſe this denial preſuppoſeth a redemption (as *Peter* mentioneth) *They denie the Lord that bought them*; this queſtion is to bee cleared, how theſe men being reprobates, can be ſaid to be redeemed by Chriſt? *Anſ.* We muſt not thinke that they were in Gods decree ever redeemed, for the had they beene ſaved: (*For doing whatſoever hee willeth*, Pſal. 115. 3.) but it is to bee meant in regard of themſelves, and other men: for both in their owne conceit and judgement they were redeemed, as alſo in the judgement of others, who are to beeled by the rule of charity in paſſing their judgement upon men, and to account of them as redeemed, leaving all ſecret judgments to God. Secondly, *the deſcription of Chriſt*, by three things; firſt, that he is a *Ruler*, yea, an onely *Ruler*, a *Lord* and *Ruler* over all things in generall, in heaven, earth, and hell: and more ſpecially a *Lord* over his elect only: and in that he is ſaid to be an *onely ruler*, it muſt not be meant as excluding the Father and holy Ghoſt, but all

C false Gods, and falſe Cariſts; as John 17. 3. the *Father is called the onely God*: for all outward actions of the trinity are common to all the perſons. Secondly, that he is a *God*: which is a notable place againſt all Artians to prove the godhead of Chriſt. Thirdly, hee is ſaid to bee *our Lord*: *Ours* in two reſpects eſpecially; firſt, of the free donation of his father, who gave to him a people to bee Lord and King over before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father given unto him.

Out of that which hath beene here ſaid, wee may note theſe two points: firſt, how theſe ſeducers deny Chriſt: namely, not openly and plainely, for then the Church ſhould have eſpied them; neither in word nor ſpeech, for in word they profeſſed him: but in their deeds denied him, living after their luſts, and encouraging others in the ſame courſe, Titus 1. 16. And this ſinne is revived and renewed in this our age, wherein too many outwardly and in word profeſſe Chriſt, come to the Word and Sacraments; but covertly and in their deeds deny him, whoſe lives are very full of Epicuriſme, and earthlineſſe, and mouth filled with blaſphemies and reproaches againſt true obedience, which of them is counted *too much niceneſſe and preciſeneſſe*. Theſe are the Diſciples of the old Heretikes, whom (without repentance) the like fearefull judgements await, which beſell them. Secondly, wee may obſerve in what regards they deny Chriſt; namely, firſt, in regard of his God-head, by withſtanding the meanes of that power of Chriſt, whereby

A (having redeemed them) hee would ſanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which ſanctifieth and renoweth the inner man, ſubdueth ſinne, and quickneth the life of God in them. Secondly, in regard of his Lordſhip, by denying him obedience, which as to a Lord is due unto him: A *Redeemer they* would have him, but not a *Lord*; ſo every man would have portion in Chriſts redemption, but their luſts muſt be their Lords, and they ſervants to ſin and Satan; but theſe be thoſe *enemies that will not that he ſhould reigne over them: who ſhall be brought and ſlaine before him*. Our part then is, (if ever wee would

B finde comfort in Chriſt) to make him our Lord; his counſell is, that thoſe that are laden ſhould come unto him for eaſe; but the next words are, *take my yoke upon thee: and if we would have him our juſtification*, let him become alſo our *ſanctification*:

We eſpecially acknowledge Chriſt to be our Lord.

Luke 19. 27.

Matth. 11. 29.

v. 5 *I will therefore put you in remembrance, foraſmuch as yee once knew this, how that the Lord after hee had delivered the people out of Egypt, deſtroyed them afterward which beleeved not.*

The Apoſtle having propounded his principall exhortation to contend and fight for the faith, v. 3 with the reaſon thereof, v. 4 doth here begin to anſwer a ſecret objection which might be made againſt that reaſon, thus: Theſe ſeducers profeſſe Chriſt, and looke for ſalvation by him, what danger then can redound, if wee ſhould joyne our ſelves unto them? This objection is anſwered from this fifth verſe unto the twentieth; in all which verſes hee diſputeth at large that there is great danger herein, ſeeing

D their end ſhall bee deſtruction: the ſumme of which diſputation is contained in this reaſon: *All ſuch perſons as give themſelves libertie to ſinne, ſhall be deſtroyed; But theſe ſeducers give themſelves liberty to ſinne; and therefore ſhall be deſtroyed*. The former part of which reaſon is contained in the 5, 6, 7. verſes; and the latter from the 8. unto the 20. The former propoſition is not plainely ſet downe in ſo many words, but the proofe of it onely by an induction and enumeration of all examples of ſinners which have beene deſtroied; and they be three in number: firſt, of the *Iſraelites*, in the 5. verſe: ſecondly, of the Angels in the 6. verſe: thirdly, of *Sodome* and *Gomorrha*, in the 7. verſe.

In this 5. ver. are two things to be conſidered; firſt the Preface, in theſe words, *I will therefore put you in remembrance, for as much as*

you once knew this. Secondly, the first example whereby the point in hand is proved in the words following. The Preface serveth to prevent an objection which might be made by the Church reading these examples; that *Iude* teacheth them nothing but things which they knew well enough before: to which he answereth, that his intent is not to teach them any new thing, or any unknowne thing, but to bring known things to their remembrance: and in it three things are to be observed; First, the Apostles practice, *I will therefore put you in remembrance.*] Where note the office of all Pastors and teachers, which is not onely to teach things unknowne, but to repeat and to bring into remembrance things knowne before. This was *Peters* care, 2 Pet. 1 12. *Though they had knowledge to put them in remembrance:* and chap. 2. 1. *To stirre up and warne their pure minde;* giving us to understand that knowledge in the minde lieth as embers under ashes, and needs, daily stirring up. Which admonisheth all hearers not to be offended if they heare the same thing often, seeing it is the duties of Ministers to teach the same thing often. Yea, hearers which have understanding in the Scriptures, must bee content if they heare nothing but that which they have beene out of the Scriptures acquainted with before, seeing the Apostle thinketh it meet to teach nothing else.

Secondly, in this preface observe the propertie of the Church, which is to know the histories and examples of Scripture. Christ commanded his hearers to *searche the Scriptures:* the Apostle wisheth that the Scriptures *dwell plenteously in men;* which exhortation (no doubt) stirred them up to have the Scriptures familiar unto them, even as *Timothie knew the Scriptures of a child.* The estate of our times is far otherwise: for Ministers cannot say as *Iude* speaketh, For as much as you know these things, I will put you in remembrance: but our people plead and professe ignorance, yea, that the knowledge of the Scriptures belongeth not unto them (they being not book-cleamed) but to schollers and ministers that live by it. But wee ought to account it a propertie of every Saint of God, who is justified and sanctified, to know the Scriptures, which onely are able to make them wise unto salvation.

The third point in the Preface is a second propertie of the Saints, namely, that they *once know*; j that is, they know certainly, unchangeably, and once for all, never to revoke or alter this knowledge: which first informeth us what to thinke and judge of those men, who because of diversitie of opinions, will be of no religion, nor believe any thing untill it bee determined by some generall Counsell: these want this property of the Saints, and are plaine Atheists. Secondly, it teacheth us to hold our religion certainely receiving it once for all unchangeably. In humane things we may often without danger change our minde, and deliberate; but grounds of religion must be out of all question, and admit no deliberation.

Now follo weth the first example, whereby the first part of the former reason is proved, and that is of the Israelites, who wittingly and willingly sinning against God were destroyed, as appeareth, Num. 14. In which example consider foure things: first, who were destroyed, *the people.*] Secondly, the time when, *after he had delivered them out of Egypt.* Thirdly, for what cause, [*which beleeved not.*] Fourthly, the manner of the speech. For the first, the persons who were destroyed were *the people*; by which word is meant a speciall people, a peculiar and chosen people, the seed of *Abraham, Isaac,* and *Iacob*, a people privileged above all people of the earth; to whom belonged the covenant, sacrifices, worship, of which Christ came according to the flesh, Rom. 3. 2. and 9. 4. notwithstanding all which prerogatives the Lord destroyed them. If it had been a Heathen people against whom this destruction had prevailed, it had beene worthie observation, but much more when it is against Gods owne people.

Here then we learne, that no outward privilege can availe us; nor any outward meanes of salvation be effectuall or fruitfull to our good, out of their right use of faith and repentance. Rom. 2. 25. *Circumcision is nothing unlesse thou keepe the Law.* Gal. 6. *Neither Circumcision availeth, nor uncircumcision, but a new creature.* *Iudas* had many great privileges, and yet perished. This made *Paul*, though he had many privileges, to account them all *as dung*, in regard of the knowledge in Christ, Phil. 3. 8. We must not then content our selves with the means of salvation in the Word and Sacraments, but use them aright in faith and repentance; otherwise they (being out of their holy use enjoyed) shall turne to our destruction and greater condemnation, as they did to this people, who (notwithstanding them) were destroyed.

The second thing in this example is, the *time* when the Israelites were destroyed; that is, *after their deliverance out of Egypt.* God had diversly testified his love to this people, having chosen them out of all the people of the earth; he called himselfe their God, and he gave them many pledges of his love, but especially in that their great deliverance out of the bondage of Ægypt by such an outstretched arme: yet for all this not long after they sinned against him, hee destroyed them. Whence learne, that after many great blessings, men not walking worthy of them, but provoking the Lord by their sinnes, commeth a great vengeance. The whole booke of the Judges is a worthy proofe of the truth; where wee shall see the people still forgetting their deliverance, and are forthwith left to Tyrants to bee afflicted for ten, twenty, forty years together. The same appeareth in the common-wealth of Israel under the Kings: in the dayes of *Salomon*, the state was most

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He is a Iew that is one within.

Great vengeance follows the receiving of great blessings.

most flourishing and glorious, enjoying a most happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatrie of his outlandish wives, there followed most fearefull accidents; as the division and rent of the ten Tribes from Iudah, a long dissention and hot war between *Reboboam* and *Ieroboam*, whose Idolatries brought much evill upon their severall lands, and at last utter desolation; the ten Tribes being carried into *Syria* captives, and there ended their daies; the other two Tribes into *Babylon*, & there remained 70. yeares; which judgements overtooke them above 400. yeares after. *Iacob* when he went over Jordan made a vow to the Lord, that if God would blesse him, and give him but food and raiment, he would in way of thankfulnesse returne to the Lord the tenth part of his goods, Gen. 28. 22. God blessed him so farre as hee became a mightie man, having the substance of a Prince: in this abundance he forgat his vow, or neglected it: but what followed of it? was there no horrible confusion in his family? *Dinah* was deflowred; *Ruben* ascended to his fathers bed, *Hamor* was slaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Vse. This doctrine concerneth us neerly, in this land, who by Gods mercy have enjoyed many of his best blessings in this our long peace, having beene delivered from the Ægypt of Rome, and have sat under the Lords protection all the day long: but as our blessings have been and are many and great, so have been and are our rebellions raging amongst us, especially that sinne of falling away from our first love, so as lesse love of God and religion is to bee found amongst us than heretofore; besides that our peace causeth men to make their heaven upon earth, and to embrace and affect things below: these sins unrepented of, will bring upon us dayes of affliction, wee having no more privilege than this people had, who after their deliverance were destroyed.

The third point in this destruction, is the cause of it; namely, because they beleeved not: here first observe what kind of unbeleefe this was. To the answer of which wee must know, that first God had promised to *Abraham*, that after 470. yeares he would give to his posterity the land of Canaan for their inheritance: this promise they all knew well enough. Secondly, it was often repeated, and renued, and namely, to *Moses*; unto whom the Lord promised that he should be their guide, yea, and that himselfe would protect them in their journey, and safely conduct them thither. Thirdly, God sealed this promise by many and sundry signes & miracles, both in Ægypt, at the red sea, and in the wilderness: yet for all this they beleeved not, that God would accomplish these promises unto them, to bring them to that good Land: and further seeing the Land of Canaan was a type of that heavenly Canaan, they beleeved not God would bring them to heaven, and give them inheritance in that eternall rest by meanes of the *Messias.* This unbeleefe then of the promises of God, was the cause of their destruction.

England sinne.

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Secondly, why are they destroyed for unbeleefe, rather than for their murmuring, fornication, and divers other sinnes which we reade of to have beene rife among them? *Answ.* Although they murmured, blasphemed, tempted God, reviled their guides, &c. yet this sinne of unbeleefe was the foundation and ground of them all; the which doth the more displease God, in that it was the first sinne that ever was in the world, and the mother of transgression. Secondly, this sinne in a more speciall manner dishonoureth God in making him a lyer, and so toucheth his honour more neerely.

Thirdly, what was this destruction? *Ans.* It was the destruction of their soules and bodies, for their carcasses were left in the wilderness where they fell; and their soules have their portion in the lake prepared for unbeleevers, *Reve.* 21. For the further hatred of this sinne, see 2 *Kin.* 7. 19. the Prince who would not beleeve the word of the Lord was troden to death: and *Moses* not waiting, but falling in his faith, was barred the Land of Canaan, and onely saw it a farre off.

Vse. Seeing destruction followeth unbeleefe, we must labour to see our unbeleefe, and take out that exhortation, *Heb.* 3. 12. *Take heed lest there bee in any of us an evill heart of unbeleefe, to depart away from the living God:* which place well considered sheweth what are the degrees of falling away, which are studiously to be declined: as first, when a man is deceived by sinne, and giveth himselfe liberty thereunto. Secondly, when the heart is hardened, and made an *evill* heart. Thirdly, when *infidelitie* taketh possession of the heart to rule it, and cause it to call in question Gods promises and providence. Fourthly, then followeth apostasie & *departure from God:* now we must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for unbeleefe, we must on the contrary exercise our faith dayly, and inure it in the dayly apprehension of Gods providence, power, protection, justice, and mercy; and thus walking undismaid, we which have thus beleeved, shall enter into the rest prepared for the people of God, when as many shall not enter for unbeleefes sake, *Heb.* 4. 3. & 6. Even as *Caleb* and *Iosua* only entred into that good Land, because they beleeved that God could and would bring his people thither. Thirdly, this must teach us obedience: for upon this ground that they were destroyed for unbeleefe, *David* inferreth this consequent, *Psalm.* 95. To day therefore if ye will heare his voice, harden not your hearts; which *Moses* also maketh the ground of this exhortation to the people to feare the Lord, because these men were destroyed for unbeleefe, *Deut.* 1. 32, &c. Fourthly,

Omne peccatum infirmitas.

in that destruction of body and soule followes of unbeleefe, let such persons as (when judgements are upon themselves, wives or children) runne to Witches, and Wizzards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts have bewitched them; which being full of unbeleefe, bring plagues of all kindes, not onely upon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it upon thee is thine owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection: fifthly, were they destroyed because of their unbeleefe? let us not judge of our sinnes by the crooked rule of our owne reason, but by the law of God; wee can judge murther, theft, and adultery, great sins, but wee never espy the mother sinne of all, which is our infidelity, the maine sinne of the first table, and the nurcery of other sinnes; wee never bewaile it, wee account lightly of it, and therefore the Lord taketh the revenge of this sinne into his owne hands, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as heinous in ours also.

The wretched hearts of unbeleevers, is the Witch that bewitcheth them.

The fourth thing in the example is the manner of the speech, which at the first seemeth to be general, as though all they had been destroied which beleeved not; whereas indeed it is speciall, for all that beleeved not were not destroyed, seeing that all under twentie yeares were exempted and saved, Numb. 14. 19. who were reserved that God might still have his Church among them, and that there might bee of them a people left to possesse the good land, according to the promise: where note that to be true which *Habacuck* ascribed to God, *that in his justice hee remembreth mercy*: by which mercy the younger sort are here spared; which warranteth us to pray in common judgements, that the Lord powre not out his whole wrath upon us; neither in our temptations utterly forsake us, and give us over to Satans malice, seeing he hath manifested such goodnesse towards his Church, that in judgements he hath remembred his mercie. But here it may be asked, how this can stand with equity, that even these men should bee destroyed, for it seemeth that they repented of this sinne, Numb. 14. 40. yea, they confessed it, and mourned for it, and offered to passe into Canaan, yea, and were very ready to hasten into the land? *Answ.* They repented indeed, but fainedly, it was farre from true and sincere repentance and sorrow; for even in the very same place it appeareth that they disobeyed God; for when he had passed sentence against their sinne, commanding that they should returne into the wildernesse of Arabia, verse 25. and there abide fourty years, and die there; they would not submit themselves to that sentence, but in all hast they would goe forward to Canaan, according to the promise: although against a particular commandement: yea, *Moses* himselfe could not stay them: but that brought on their neckes a more speedy destruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in distresse when Gods hand is stretched out against it, can faine a false repentance and counterfeit humiliation: which causeth many a man in sicknesse to vow amendment of life, if ever God raise him againe; and yet as soone as the scourge is overpassed, he forgetteth the hand of God, his owne vowes and promises, and falleth backe into the same bad courses againe: which consideration may move us to watch over our hearts, and suspect them of this deceit, wherby they can frame and faine a false repentance, when indeed there is nothing lesse than soundnesse in it.

Heb. 3. 2.

The fifth point in this judgement is the generall use of it; namely, that wee should frame our selves to repentance for this particular sin of unbeleefe, upon which wee behold such a fearefull destruction in Gods owne people. To the practise and performance of which we must doe foure things: First, lay aside the common persuasion of the fulnesse of perfection of our faith; wee must come to the discerning of this sinne in our selves, which is the first step to repent of it, and the rather because it is our mother sinne. Now because this sinne is so inward and secret, and so hardly to bee discerned, for our helpe herein some directions may be given for the espiall of it in some signes and fruits thereof; which every man may finde in himselfe lesse or more. For first, wee beleeve not as we ought the particular presence of God in all places and times towards us: for we are ashamed to doe and speake many things in the presence of men, which in the presence of God (men not being by) we make no bones of, either to speak or doe; so as mans presence keepeth us in some awe, which Gods presence cannot doe.

Vobis defuncto mandata in mercy particulars.

Secondly, we beleeve not the particular providence of God, watching over us; but either not regard it at all, or not as wee ought; which appeareth by these three things: first, if we have health, wealth, friends, favour and meanes, wee are well contented, we can thinke our selves very well, and can relie on our selves on God; but if God take these away; oh then we are troubled, much disquieted and discontented: the reason whereof is, because the heart is not setled in the persuasion of Gods speciall providence: which if it have a pledge of God, can trust him: otherwise not at all: but as the usurer trusteth not the man but his pawne: so men relying themselves on the pledges, trust neither God himselfe, nor for himselfe. Secondly, in any distresse let our friend promise us helpe, wee are well cheered: but let God in his word promise supply of all good, and ease in our troubles, wee reape little or no comfort from thence: this is a manifest fruit of inbred unbeleefe. Thirdly, in sicknesse, or any judgement, any meanes is used for

for ease and freedome; yea there is too common running and riding to witches, Charmers, Cunning men and women: for men wait not on God, nor expect the same hand in healing them which hath smitten them. Hee that beleeveth maketh no hast (saith the Prophet:) which if it be true, then this hastinesse to be disburdened of the hand of God, is a token of distrustfulnesse of God, and want of faith. Nay, this practise argueth not onely want of a true faith, but a presence of a false and Satanicall faith: for if there be no faith in the charme, it will not worke.

Thirdly, we beleeve not the Lord to be the Lord of body and soule, as one having Soveraigne Lordship and power, to save and destroy: for let any civill man be prested by temptation unto sinne, hee will be easily brought to make no bones of very dangerous sinnes: what other is the reason hereof, but that he esteemeth not the Lord to be his Lord? aad accounteth of his Commandements but as dreames, not serious or given in earnest? whereas if Gods Lordship were rightly acknowledged, sinne would not be so ripe and rife as it is.

Fourthly, we beleeve not the mercy of God in the pardon of our sinne as wee ought: for howsoever in our peace wee thinke our faith strong enough for any incounter, yet let a temptation assaule us, then we begin to doubt whether wee be the children of God or no, and are full of impatience. Example hereof wee have even in *Iob* himselfe, who before his triall thought himselfe safe in his nest; but when Gods hand was heavy upon him, then he brake forth in speeches full of impatience: as that God was his enemy, and did write bitter things against him: wherein hee bewraied his want of faith, and his crooked and cankered incredulity: and the same weaknesse may the dearest and strongest of Gods children one time or other espy in themselves.

Fifthly, we know not as we should the agony and passion of Christ: he suffered the first death, and the paines of the second death for our sinnes, they were the speares that pierced his heart: but wee carrie up our heads and can take delight in them, as though there were no danger in them: whereas the remembrance of them should make our hearts to bleed, and faith in the heart should cause us to die to sinne, seeing *those who are Christs are crucified with him*: but because men will not depart from their sins, which are not killed, but live and are strong in them, and no man saith, what have I done? it is a plaine evidence that the life of faith is not to be found in the lives of most men.

Sixthly, wee beleve not that we did rise with Christ, and ascended with him into heaven: because in this our long peace, our thoughts are set upon the world, and we mind earthly things still; whereas if we were risen with Christ, we would *seeke the things that bee above*, Colossi. 3. 1.

Seventhly, we doe not beleeve as wee ought the last judgement: because we are not smitten with feare and reverence in speaking and meditating of it. *Paul* speaking of it, calleth it the *terrors of the Lord*, 2 Cor. 5. 11. and this made him so forward in all good duties, yea this same consideration of the last judgement made him endevour to keepe a good conscience before God and all men: but men make no conscience of their waies.

Eighthly, wee beleeve not aright our owne death and resurrection in the last day: for men commonly deferre their repentance and amendment of life, till the last day of their dayes, and then they call and crie on the bed of their sorrowes; which argues a counterfeit faith: for if a man did beleeve his death, it would drive him to the daily amendment of his life. By these notes we may easily discerne this secret sinne of unbeleefe within our selves.

Secondly, when we have thus found out this sinne, we must bewaile it, and mourne for our unbeleefe, as being the mother of all our sinnes, confesse it before God, and crave *increase of faith*, as the man in the Gospell; *Lord, I beleeve, helpe my unbeleefe*: and with the Disciples, *Lord, increase our faith*.

Thirdly, we must set before our eyes and acquaint our selves with the promises of the pardon of sinne and life everlasting by Christ: also all other dependant promises, whereof some concerne our prosperous successe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promising happie issue & deliverance therfrom, with strength in temptation, to the which all promises may be referred; which we must alwaies have in our eie, that our faith may ground it selfe upon the.

Fourthly, wee must truly relie and rest our selves in these promises, settle and content our hearts in them: that looke as the earth hangeth without prop or pillar in the middest of the world, only by the Word of God; so must our hearts be staied in the same Word & promise of God; yea, if we should see nothing but destruction before our eies, our faith then must be our subsistence: and when our unbeleefe would unloosen our hold, and make us give backe, let our faith in these promises make resistance: as *David*, Psal. 42. 5. *My soule, why art thou so disquieted within me? trust still in God*: especially seeing we have promises which assure us in our troubles, either of their mitigation, or removall: after all these followeth the *subjection of faith*, when the heart and life are conformed to the obedience of all the Commandements of God. And thus we purging our hearts of unbeleefe, shall escape such fearefull judgements, as the first example hath put us in minde of.

v. 6 *The Angels also which kept not their first estate, but left their owne habitation, hee*

hath

hath reserved in everlasting chaines under darknesse, unto the judgement of the great day.

These words comprehend the second example, whereby the first part of the former reason is confirmed: namely, that whosoever give themselves liberty to sinne, shall be destroyed; here proved by this example of the Angels themselves. In which consider three points: first the persons that sinned, *The Angels.*] Secondly, the sinne or fall of the Angels; *which kept not their first estate, but left their owne habitation.*] Thirdly, their punishment; *hee hath reserved in everlasting chaines.* In the persons sinning, we have sundry considerations, as first, that it pleaseth the spirit of God to chuse this example of the Angels to prove his purpose, and that most fitly; because they are the excellency of all creatures, for so the Scriptures every where speake of them; as when the highest praise that belonged to the inferior creatures is attributed unto them in Scripture, the speech is drawne from the glory of Angels. Gen. 33. *Iacob* commending the favourable countenance of *Esau*, being reconciled unto him, saith, hee saw his face as *the face of an Angel.* So Manna is called *Angels food*: that is, a most excellent food, that if those excellent creatures should need food, they could wish for no better. 1 Cor. 13. 1. *Though I should speake with the tongue of men and Angels*; signifying that if Angels had tongues, they must needs bee most admirable, divine, and excellent. *David* speaking of the glory that man once had, and in admiration of it, being not able to containe himselfe, breaketh out into a speech, full of passion: *O Lord, what is man that thou art so mindfull of him! thou hast made him little inferiour to the Angels*; shewing that the chiefe glory of men in their best estate, is inferiour to the excellent condition of Angels. Yea, further, it is a part of the glory of God to bee attended of them, and a part of our glory after the resurrection to bee like them. Whence note the scope of the Apostle, which is hence to teach us, that no glory, beauty, or excellency of the creature, can exempt it from the punishment of sinne, when it falleth thereinto; nay, the more glorious the sinfull creature is, the more grievous punishment may expect it, if sinne bee found therein; as the Angels here: which may instruct those who are in these schooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wisdome and knowledge may bee said, as the woman of Tekoah said of *David*, 2 Sam. 14. 17. *My Lord is as an Angell of God*, to heare good and bad. And they we the *Angels of the Lord of hosts*, Malac. 2. 7. Yet for all this let them not bee puffed up hereby, but walke in feare and trembling, not emboldening themselves to sinne: for bee it they were as the Angels in gifts, yet if they sin, they shall be as Angels in punishment also.

Psal. 78. 25.

Psal. 8. 5.

Secondly, hence note that Angels are substances though invisible, having being, life, sense, and understanding, and are not only qualities; for pure qualities neither can sinne, nor bee capable of punishment, as the Angels are here said to be. *Ob.* It will bee said, seeing they are capable of punishment, they must be bodily substances. *Answ.* No: it is sufficient they be substances to be capable of punishment, though spirituall; for the punishment of hell is spirituall. Where we see the Sadduces and others even of our dayes are deceived, who thinke Angels to bee nothing but motions and melancholy passions: and the Libertines also, who thinke they are nothing but good and bad successe.

Thirdly, the name Angell is not a name of nature, but of office: which signifieth that their office was to bee the messengers of God, who were to stand round abc ut him as attendants, ready to be sent forth at his pleasure for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to us, and examples for our imitation: who ought accordingly to set our selves in the presence of God, as prest and ready to performe his will; for so we pray daily, *Let thy will bee done in earth as it is in heaven*; that is, give us grace with cheerfulnesse and readines to performe thy will here on earth, as the Angels in heaven doe: for whosoever would be like the Angels in heaven, must bee herein like the first in earth. Now in that this name is here given to the devils and wicked spirits, it sheweth two things: first, what their office was in the creation, unto which they were fitted & deputed. Secondly, the justice of their punishment for the neglect of the execution of the same.

Λειτουργικὰ πνεύματα εἰς διακονίαν, &c. Heb. 1. 14.

Fourthly, observe the distinction of Angels; of which some kept their first estate, others (of which he here speaketh) left their first conditiõ: some stood and some fell; the ground of which distinction *Paul* mentioneth, 1 Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therefore are elected, and (because election presupposeth a refusall) others are rejected; no other cause of this distinction is knowne to man but the will of God, and his good pleasure. *Ob.* If any man say, it was because God foresaw that some would fall, and others would stand. Answer, that is no cause: for God did not onely foresee the fall of some, but decreed also before all worlds to confirme some in their stare, and to passe by others in his justice; so as the cause shall ever rest in his good will, which willing the same maketh it most just, not giving us any leave otherwise to dispute of this doctrine, or curiously to searchout the secrets of it, but rather to stand in admiration, and say with *Paul*, *O the depth of the riches both of the wisdome and knowledge of God! how unsearchable are his judgements, and his wayes past finding out?*

Rom. 11. 33.

Now

Now followeth the second point, namely, *the fall* of the Angels: in which observe three points: first, the cause; secondly, the parts; thirdly, the measure of the fall. The cause of their fall in these words: *which kept not their first estate, but left their habitation*; themselves were the cause of their owne fall; which is thus proved: Either God must be the cause of their sin, or man, or themselves; but neither God, nor man, and therefore themselves. First, God cannot be the cause: for that were injustice to condemne them for that which himselfe caused: how unrighteous were it, first, to cause them to fall, and then to punish them for falling? *Object.* But it will bee said, that God did fore-see their fall, and might have prevented it, and so not hindering it, he seemeth to be a cause of it. *Ans.* Whosoever fore-seeth an evill and hindereth it not when he may, is accessary unto it, so he bee bound to hinder it: but God was not bound to hinder it, being a most absolute Lord, nor bound to any of his creatures further than hee bindeth himselfe. *Object.* But God did not confirme them in that grace which he gave them: whereupon they fell: whereas if he had confirmed them, they had stood; whence carnall reason concludeth God to bee the cause of the fall. *Answ.* God gave them grace in creating them righteous, but confirmed them not therein; he gave them a power to will to perseverie, but gave them not the will nor perseverance it selfe; & yet he is not to be blamed, because he would not doe it. *Quest.* Why would he not? *Answ.* Answer with the Apostle, *What art thou O man that disputest with God?* Let us without further reasoning stay our selves in these two conclusions: first, that God is an absolute Lord: neither bound to any action, neither to give reason of any: Secondly, that he doth all to the glory of his name, in the manifestation of his mercy and justice. Secondly, as God is not cause or author of this fall of Angels, no more is man: for the Angels fell first, and were the cause of mans fall, and therefore themselves were the proper cause of their owne fall. *Quest.* How can this be? *Ans.* The Angels had in themselves the proper cause, and beginning of their owne fall; and that was a free and flexible will, whereby for the present they willed that which was good, and might will to persevere in it: but that will being mutable, they might also will evill, and so fall from God, this being the same will that *Adam* had in the state of innocency.

Object. Good trees cannot bring forth evill fruit: therefore the Angels being good, could not sinne of themselves. *Answ.* A good tree remaining good bringeth forth good fruit; but being changeable may bring forth evill. So much of the cause of the fall of Angels.

The second thing in their fall, is the parts of it, which here are two: first, *They kept not their beginning.* Secondly, *They left their owne habitation.* Fall, they fell from their first estate, which words are expounded [illegible] *the truth.* By this [illegible] God in righteousnesse [illegible] 4. 24. and this image is [illegible] called [illegible] cause it never deceived man [illegible] doth; which maketh a glorious [illegible] fore, or profit, but indeed it [illegible] who finde nothing [illegible] cause herein is no hypocrisie, [illegible] or appearance of other, than indeed it is, [illegible] the manner of fashioned is. [illegible] that the Angels voluntarily departed [illegible] original condition and [illegible] of God wherein they were [illegible] part of this [illegible] *habitation*, which [illegible] matter, but the [illegible] the beginning appointed most excellent places for his severall creatures; wherein they were to performe their service and homage unto God; as heaven was the proper place assigned to Angels: to man Paradise in his innocence; as after his fall the families of the Patriarchs: before, and in Christs time the Temple: since that time, the Churches and congregations of the faithfull are these places appointed for man to set out the special praises of the creator in. Now the Angels leaving their place, incurred two grievous sinnes: first, they left the presence of God: secondly, their office and calling in which they ought for ever to have beene imployed in the glorifying of God. *Object.* But how or the Devils keepe in their [illegible] *Ans.* Comes [illegible] doe by Gods permission, but [illegible] in their proper place, or first habitation [illegible] the comfortable presence of God in heaven. The third point in this [illegible] is [illegible] *They left*: that is, wholly and [illegible] *their habitation.*] They quite [illegible] God, his image, heaven itselfe, and their office [illegible] they were assigned [illegible] be of jection: If the Angels in their innocence and excellency fell wholly & utterly from God, much more may [illegible] fall from God, although be lievers, wholly fall from God, and utterly cut themselves by sinne from Christ. *Ans.* For hereunto I answer, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for that cometh farre short of this: by the former the creature hath a power either to standes fast, to abide with God, or depart from him, and this power is in itselfe: but by this latter grace of regeneration, such feare of God is put in the hearts of the regenerate, that they shall not depart from God, Jeremi. 32. 40. and this power of not falling is in them indeed, but not from themselves: neither is it strange that [illegible] should be such influence be [illegible] of nature, and that which is above nature [illegible] the [illegible] common [illegible] [illegible] differe, [illegible] the will created, and regenerate [illegible] hath a freedom to will [illegible] hath one well regenerate also. Secondly, [illegible]

[illegible]

ted wil hath a power to wil to persevere in that which is good: so also hath the will regenerate. The created will hath not the will it selfe, neither the act of perseverance; wherein it differeth from the wil regenerate, which hath both these. Here the Schoolemen deceived themselves and others, in that they taught that in the conversion of a sinner, the will hath a freedome to receive grace, or not to receive it; so placing it in the will of man, and putting it in his owne hand and power to believe, or not beleeve. But the truth is, that in the first conversion of a sinner, he will resisteth and resisteth; *For none commeth to the Son, unlesse the Father draw him*: it is not the will it selfe, but the conversion of it that frameth it to willingnesse, making it of unwilling, willing to entertaine that which is truly good. It is untrue that the will of man is now as the will of Angels was before their fall, having a power to fall, or not fall.

Vse. First, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sinne in our selves, for wee also had the same first beginning with them; the same Image of God was ingraven upon us, which wee have willingly departed from, and that remaineth for us to doe, which belongeth not to them; to use all means to obtaine our first beginnings againe, that this Image may bee restored unto us, and renued upon us: unto which three things are required: first, that our spiritual understanding bee cleared and enlightened: secondly, that a good heart and conscience bee gotten and preserved: thirdly, a subjection in our whole conversation unto all the lawes and commandements of God.

Secondly, though wee have the same beginning by creation, which is lost by our fall; yet we have another beginning, by a new birth and regeneration, which they want; we have beene borne, baptised, and brought up many yeares in the true faith, and profession of Christ; now our duty is to be more wise than before, to bee wary lest wee fall from this beginning, as wee have done from the former; but cleave to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as remediless as the condition of the Angels themselves, who are shut up in the chaines of condemnation for ever.

Thirdly, we see how far the Scriptures may be said to bee sufficient to cleare all doubts and determine all controversies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as *Peter* also saith, *they sinned*; and *John*, that *they stood not in the truth*. Thus contenting it selfe with generall tearmes, without particularizing the proper sinne deserving this judgement; and determineth not that great question controverted amongst Divines, of whom some say it was a sinne in thought: others, that it was actuall; others, that it was envy: some pride, &c. which maketh the Papists say, that the Scriptures are not sufficient

We ought rather to be fervent in consideration of our owne fall, than curious in the state.

A to determine all hard questions. But we must not imagine the Scriptures to be such a Judge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by Scripture indeterminable: nay of purpose the holy Ghost cutteth off all cause of such curiositie by silence in such unnecessarie matters, that we might the rather attend to more necessarie: yet is the Scripture a Judge sufficiently able to resolve any spiritually minded man concerning conscience, or in any matter concerning salvation; all which it is the sole and proper determiner of: now as for the particular sinne of Angels, it is not necessarie to salvation to know it; but seeing the Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

B Fourthly, we are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heaven* it selfe, which since the fall is assigned and prepared to be a rest *for the people of God*: this was the citie which *Abraham* looked for, Heb. 11. so the Saints departed are said to bee at *home* with the Lord being in heaven. Christ tels his Disciples he goeth to prepare them these *dwellings in heaven*. Joh. 14. which else-where hee calleth *everlasting habitations. Make you friends* C *of unrighteous Mammon, &c.* Now for our better practice hereof, this must bee marked, that howsoever this our habitation be in heaven, yet the suburbs & the gates of it are here on earth: for all the assemblies of the people of God are the *doores and gates* of heaven it selfe, yea, the verie entrie into it. *Iacob* when hee saw the testimonies and tokens of Gods presence and favour, built an altar in the place for his worship, and called it *Bethel*, and said it was the very *gate* of heaven, Gen. 28. 17. and therefore we must while we live here seeke to enter, if we would be admitted within that glory hereafter. *Quest.* But what meanes may wee use to helpe us forward herein? *Ans.* These five. First, we must alwaies endevour to bee found readie to enter D into that heavenly habitatiõ: for which purpose our hearts must bee at this our home, yea, our whole conversation must be in heaven, whilest our selves are upon earth; our walking must be in the path of life everlasting, still cõtaining our selves in the waies of repentance, obedience, and daily mortification, wherby we deny our selves, take up our crosse and follow Christ. Secondly, we must love the assemblies of Gods people, & joine our selves unto them in the holy use of the Word and Sacraments, whereby wee draw neere unto heaven it selfe: yea, and keepe at the gates of this City, and with *David* thinke it a speciall privilege to be a doore-keeper in *the house of God*. Psalm. 84. *Choose rather to suffer with the people of God* great afflaction,

2 Cor. 5. 8.

The gate of heaven is foreprefigured heereupon earth.

fliction, that to enjoy the treasures and honours of *Pharaohs* court: yea, even wicked *Cain* himselfe thought of this as the greatest part of his punishment, and which hee most complained of, that he was cast *out from the face of God*, that is, out of *Adams* family, whereas Gods face was to bee seene in his worship. Thirdly, wee must weane our affections from our earthly inheritances, which are but Tenures, that they may bee fixed upon this sure habitation in heaven: without the assurance of which, all earthly revenues and treasures can adde but little comfort to the heart. *Cain* built a Citie, hee had besides great Lands and faire possessions; but yet even then the holy Ghost brands him with the name of a *vagabond*; because he was cut off from Gods people, and cared not to joyne himselfe unto them again by repentance. Fourthly, wee must every day addresse and prepare our selves to our death, seeing our death is a meanes to bring us home to this habitation: every new day must occasion us to renew this our preparation: and this will cause us neither to sceate our owne, nor excessively to sorrow at the departure of our faithfull friends, seeing they have passed these first things, and are onely gone before to their longed-for habitation. Fifthly, if God call us hereunto, we must be content to leave and forsake goods, friends, native countrey, and all for the assurance of inheritance in this our countrey; and if wee cannot finde the doores hereof in our owne country, we must seeke them else-where, where we may enjoy them, making light reckoning of all things for this one thing of highest account.

The last use of this doctrine is, to teach us from this sinne of the Angels our contrary duetie: they by their office were to doe homage unto God, and performe all duty and reverence as children to their Father: for so *Iob* calleth them *the sonnes of God*; but this office they departed from: wee now being by adoption the sonnes and daughters of God, being called unto holinesse, are to take great heed of this sinne of forsaking our calling; yea, on the contrary to walke worthy thereof, as the sonnes of God, approving our faithfulnesse unto him. And it standeth us in hand so to doe, seeing the contrary hath such vengeance attending upon it, as now in this example wee are in the next place to behold.

The third point in this example, is the punishment of the Angels, which hath two degrees. First, their custody, in these words: *Hee hath reserved them*, [namely, in durance. Secondly, their full punishment; *unto the judgement of the great day.*] The former is set forth in two things: First, in that they are reserved in *chaines*. Secondly, *under darknesse*. By these *chaines* are signified, first, that mighty power of God, which bridleth and restraineth the might and malice of the Devils themselves; as Revel. 20. the old Dragon *was bound for a thousand*

A *yeares*: the power of God was the chaine that curbed and over-mastered him; and this is one part of his present punishment. Secondly, the chaines signifie also that guiltinesse of the Angels, which by the tenour of Gods justice bindeth them over to destruction, these bonds be upon the conscience of the wicked Angels, they know they are adjudged to damnation for their sinne; so as let them bee where they will in the earth, or ayre, or wherefoever, these chaines of guilty consciences binde them over to judgement: where wee are taught two things; first, to beware of guilty and accusing consciences: for these are Gods chaines binding body and soule unto everlasting vengeance: and therefore for time past, if thy conscience accuse thee, seeke in due time to bee loosed and freed by Christ, that thou maist be able to say with Saint *Paul*; *I know nothing by my* B *selfe*: and for time to come, beware of sinne, even small sinnes as well as great: for so many sinnes as thou committest, are so many chaines binding thee over to just damnation. Secondly, hence we also learne, that the service of God is a most happy and sweet liberty, any libertie else is strait bondage; men thinke that to bee tied to the daily service of God, is a yoake and bondage intolerable, and they must needs have liberty to sinne; but they deceive themselves, for while they seeke for liberty, by this meanes they plunge themselves into captivitie, and lay chaines upon themselves, yea, bolts which hold them in eternall bondage. The liberty which is sweet unto those who are freed by Christ is, that they can walke before God in the compasse of their callings, without those accusing consciences, which continually vex and torment the wicked men and Angels themselves. Further, these chaines are called here *eternall*,] because the wicked Angels stand guilty for ever, without hope of recoverie or redemption; seeing Christ tooke *not upon him the seed and nature of Angels* to redeeme them, but *Abrahams seed*: where note Gods infinite mercy to mankind, who being fallen, have found a meane of redemption, published in the ministerie of the Word: whereby Gods people (being bound before) are loosed from their chaines; but the Angels those glorious creatures being fallen, found no Saviour, nor any meanes given by God to loose them, for their chaines are eternall: which infinite mercie towards us, should stire up our dead hearts to thankfulnesse, and continuall praise of Gods free mercie, who hath given us the blood of his Son to loose these chaines; when we as little deserved it, as the Angels unto whom such favour was denied.

Christ yoke is easie, and Gods service is just & liberty.

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The second part of their custodie is, that they are kept under *darknesse*: which darknesse signifieth the wrath and anger of God, and want of the blessed favour which *David* prayed for: and calleth it by the contrarie name, *the light of his countenance*, Psalm. 4. And as these

these Angels are said to be in darknesse; so the Saints are said to be *in light*, Col. 1. 12. that is, in Gods favour. *Object.* But the wicked are not wholly cast out of Gods favour, for they have faith, and therefore some favour and grace of God. *Answ.* The devils indeed beleeve, but they have not their faith by the gift of illumination as men have, but it riseth of the remnant of naturall light and understanding left in them since their fall: wherby they can persuade themselves of the truth of the word of God: so as their faith is not from any grace since their fall, neither common nor speciall. Besides this reserved light lighteneth not, nor ceaseth, but increaseth their torment.

Vse. Seeing the misery of the Angels is, to be kept under darknesse, which is to be cast out of Gods favour; we learne to place all our happinesse in the fruition and enjoying of this favour of God, and instantly to pray that the Lord would still lift up the light of his countenance upon us; in that our whole felicitie must bee placed in the apprehension of Gods mercie, in the pardon of sinne, and life everlasting.

The second degree of their punishment is, that they are reserved *unto the judgement of the great day*, wherein the fulnesse and extremity of their torment is expressed: for by *judgement* is meant that fearefull and finall condemnation and torment, which they are adjudged unto, which abideth them, and is reserved for them. Where wee see, that howsoever the devils are already entred into divers degrees of their punishment; yet their full punishment, and the full wrath of God is not powred upon them till the last judgement; this themselves know, as Matth. 8. *Art thou come to torment us before the time?* That time is called here the [*great day*] because the greatest workes of God shal be accomplished in that day. For first, an assembly of all men and Angels shall bee made by the sound of a Trumpet, who shall be cited before Gods judgment seat, though they were resolved into dust many thousand years before. Secondly, all the workes and intentions of men, good or bad, shall be in that day revealed, Eccles. 12. 14. Thirdly, another great worke is, the giving of a most upright sentence upon all men: of *Absolution* unto the godly, and of *condemnation* upon the wicked Angels and men. Fourthly, the reward shall bee given to every man according to his worke: to the godly, free reward of life and glory: to the wicked, deserved condemnation. Fifthly, then shall Christ, God and man, give up his kingdome unto his Father, and shall cease to raigne, not as God, for he shall be still equall to his Father; but as Mediator: for an end shall bee put to all families, societies, Civill and Ecclesiasticall distinctions of governments, so as in regard of outward government and administration, this his kingdome shall cease.

The great worke which shal be performed on the great day.

Vse. Let the remembrance of this great day

A strike us with feare and reverence of it. Shall every worke be brought unto judgement? Then *Let us feare God, and keepe his Commandements*; it is the use that *Salomon* maketh, Eccles. 12. and considering those *terrors of the Lord*, what manner of men ought wee to be in all holy conversation? saith the Lord. Yea, the Devils themselves beleeve and tremble in remembrance of this terrible and great day; but how many Atheists bee there worse than the Devils themselves, that make a mocke of these great works, not fearing nor acknowledging the Scriptures, Heaven, Hell, God, Devill, nor this great judgement day; but experience shal teach such fooles, who in the meane time might learne so much of the Devil himselfe, (but that God hath given them into his hand to bee led by his will) to tremble at the remembrance of this dreadfull day; and let all that love the Lord shake off security, and stand in awe, and feare with another feare: let their hearts be smitten with a reverent feare, that this day overtake them not unawares.

Atheists fooles at that which the Devils do tremble.

B

V. 7 *Even as Sodome and Gomorrha, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.*

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In this verse is laid downe the third and last example, proving the first part of the former reason, and it is the first part of a similitude. The words [*Even as*] signifying that the holy Ghost here instituteth a comparison, the former part or proposition whereof is in this verse, & the reddition or second part in the two next following. In the example consider three things: first, the *people* who were destroyed. Secondly, the sin for which they were destroyed: Thirdly, the *destruction* or punishment it selfe. First, the people destroyed, were *Sodome and Gomorrha*, and the rest of the Cities about them; which Cities are named, Deut. 29. 23. *Admah* and *Zeboim*: the reason of whose destruction is noted by the Apostle; because they followed the sinnes of *Sodome* and *Gomorrha*, *They sinned in like manner*; so as they being found in the same sinnes, they were wrapped up in the same judgements. Here first marke that the holy Ghost mentioneth not the persons who were destroyed, but their Cities, to signifie an universall destruction, an utter ruine, and a totall overthrow of them; the which heaping up of so many words, expressing

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sing the same thing, giveth us likewise to understand that place in 2 Pet. 2. 6. he *turned* their cities into ashes, *condemned* them, and *overthrew* them. Whence we may note, that there is a difference betweene the people of God, and those who will not bee obedient to his word, these meet with utter destruction. Gods people may be destroyed indeed, but not utterly: for wee must always beleeve the Catholike Church upon earth. *Elias* in his time could not behold it; but yet there were seven thousand reserved from that generall Apostasie of those dayes. When the Lord visiteth his owne house in judgement, his manner is to leave some remnants: from hee saveth, least their destruction should be like this of *Sodome* and *Gomorrah*. So *Isaiah* acknowledgeth: Except the Lord of hosts had reserved unto us even a small remnant, we had beene like to *Sodome*, and *the people of Gomorrah*.

Isa. 1.

Vse. This may teach every one of us true humility in regard of our owne deservings, and true thankfulnesse in regard of Gods gracious dealing with us: both of which must be often acknowledged of every member of the Church, and every man must confesse, and say with the Church, Lam. 3. *It is the Lords mercies that we are not utterly consumed.* Secondly, in these people observe the justice of God, and his severity in such an universall destruction, sparing none, but destroying even the children with the Parents, who sinned not in following strange flesh as their fathers did, which maketh this a strange and unsearchable judgement: whence the Atheists condemne these bookes of *Moses* (whence this judgement is fetched) as attributing to God cruelty, and justifying in him injustice. But herein to cleare the just proceeding of the most righteous God; wee are to know, first that the child is Gods creature, and the life of it is Gods (hee being the Lord of life) so as he may take it away when he pleaseth, having power to doe with his owne what he will. Secondly, children are parts of the parents, and therefore the Lord may justly infold them in the punishment of their fathers sinne, to manifest his greater detestation of it. Thirdly, children are borne in original sinne, and therefore God may justly inroll them with their Parents, not onely in temporall punishments, but in, everlasting condemnation also.

Thirdly, in this people who are made examples, note that as wicked a people as these have had mercy offered them. Isa. 1. 10. the Prophet calls the Jewes Princes, the Princes of *Sodome*, and their people the people of *Gomorrah*; that is, such Princes and people as matched *Sodome* and *Gomorrah* themselves in wickednesse; and yet hee inviteth them unto repentance, with proffer of mercie and promise of pardon; yea, though their sinnes were as *red as scarlet*, he would make them white as *snow*, verse 18. Whence wee may learne, that the mercy of God every where matcheth his justice: in justice hee overthroweth *Sodome* and *Gomorrah*, and in mercy saveth those who were every whit as wicked as they; his free grace bringeth those to heaven, who by their sinne equalled themselves to those whom his justice had destroyed into hell. Yea, it offereth, and giveth repentance to them which are *holden in the snare of the devill, and ruled at his will*, 2 Tim. 2. 25. *Manasseh* himselfe who broke off his covenant with God, by making league with the devill, found mercy with God upon his repentance.

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2 Chron. 33.

Vse. Let not the greatnesse of our sinnes dismay us from seeking the Lord; thy sinnes are not above the sinnes of Sodome and Gomorrah, for which mercy hath beene obtained; use thou also meanes to turne unto God, and there is mercy in store; but see thou abuse not this mercy unto sinne.

Fourthly, note that in the same time this people of Sodome and Gomorrah was destroyed, *Lot* escaped, though hee was in Sodome: for at the time of the execution, the Angell led him out from among them, and not before. Which teacheth, that although the Lord seeme sometime to neglect his deare children and servants, and leave them in tribulation: yet the instant time of their necessity sheweth his gracious and seasonable regard and remembrance of them. The Israelites had a promise, that after foure hundred and thirty yeares, they should be delivered from bondage in Ægypt; which promise the Lord was not unmindfull of, neither for the subsistance nor circumstance of time; for *in the very same night* that the time was expired, their deliverance was wrought according to the promise. Our duty hence is, to learne in the middest of our affliction, with quiet hearts to rest and rely our selves upon God, waiting his time wherein hee will come in mercy unto us.

Fifthly, note that with this people of Sodome and Gomorrah, the *other cities* Admah and Zeboim, because they followed their sinnes, were likewise destroyed. Where we learne to avoid the wicked manners and fashions of the world, not imitating these lesser cities, which imitated the greater in their wicked manners; but on the contrary, follow the example of *David*, in shedding rivers of teares when hee beheld men not keeping the lawes of God. We should not with drie eyes behold mens impieties: yea, for this end our hearts should be like unto *Lots*: when wee see the sinnes of our people breake out as the sinnes of Sodome and Gomorrah, our righteous hearts should be vexed within us, in the daily *seeing* and *hearing* of such uncleanenesse. And thus much of the people punished.

Follow not the multitude to doe evill: neither let the common error prejudice this truth.

Now followeth the second point in the example: namely, the sinnes for which Sodome and Gomorrah were destroyed, in these words: *They committed fornication, and followed strange flesh.* First, they committed fornica-

tion. Secondly, they committed sinnes against nature it selfe, following *strange flesh*. To understand the vilenesse of these sinnes consider two things: first, the cause and occasion of them and that was abundance of prosperity and plentifulnesse of Gods blessings. For Sodome was as a *Garden of God*, enriched with variety of profits and pleasures: this caused *Lot* to chuse Sodome to dwell in. This ground nourished foule bitter roots, from which these sinnes of fornication and following strange flesh did spring, reckoned up by *Ezekiel*, chap. 16. 49. The sins of thy sister Sodome were first *Pride*, by reason of prosperity. Secondly, *fulnesse of bread*: that is, they gave themselves to eating and drinking excessively; for so saith Luke, 17. 28. Thirdly, *Idlenesse*, which was the daughter of their security. Fourthly, *no mercifulnesse, or contempt of the poore*, and these must needs nourish all sinnes of uncleannesse: unto which adde a fifth sinne, mentioned, Gen. 19. 9. and 14. that is, contempt of heavenly admonition and instruction; for they scorned *Lot* while hee warned them of their danger.

ἀπερχόμενοι ὀπίσω σαρκὸς ἑτέρας.

The second thing in their sinne, is the measure of it. *They sinned in like manner, &c.* The original signifieth and implyeth not only a bare committing of sinne, but a giving of themselves over to commit their filthy lusts, and that impudently and shamelessly; which the Prophet *Esay* noted also, chap. 3. 9. *They declare their sins as Sodome, and hide them not*: shewing that they were past all shame in these most shamefull sinnes. Yea, they boasted and gloried in them; both which may be gathered in Gen. 19. 5. and 9.

Doctr. 1. By these sinnes wee are taught to take a view of these last times, unto which that of *Ezekiel* unto Jerusalem may be properly applied, *Thou hast justified thy Sisters* (namely, Samaria and Sodome) *in all their abominations*. So these last times justifie Sodome in her abominations, which I prove thus: First, the Church of Rome is that Sodome wherein the two Prophets were slaine, Revel. 11. 8. it is there so called, because it maketh Sodome in her sinnes, in that it teacheth the sinnes of Sodome in making lawes to inhibit lawfull marriage in sundry sorts of men, to tolerate fornication, and such filthinesse: yea, not onely by the Scriptures, but in many other sundry, ancient, and some of their owne records, it is manifest, that Rome is Sodome. Whence wee see not onely the duty of every *Lot*, and righteous person, namely, to hasten out of her, but also the end and destruction that abideth her to bee everlasting fire. Secondly, againe in these times it must be verified, and is also, which was applied by Christ unto them of his age, Luke, 17. 28. It is in these latter times, as it was in the dayes of *Lot*, men eat and drinke, buy and sell, marry, and give in marriage, and think of nothing: and such is the wonderfull security of many professors, that many Cities in the middest of the Chuch herein may match, if not exceed even Sodome and Gomorrah themselves. Thirdly, whosoever (saith Christ) shall not believe and obey the doctrine of the Gospell, it shall be easier for *Sodome and Gomorrah* in the day of judgement than for them. Which latter might move most men to tremble, who whilst they take themselves freed from Sodoms sinnes, fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their salvation as Sodome it selfe is, and that is the not receiving of the Gospell as they ought: most men content themselves to live civilly, and out of danger of humane lawes, but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodome her selfe shall be saved before such men.

Matth. 10. 15.

Doct. 2. In that fornication and following strange flesh are the sinnes of Sodome; we are taught to avoid this sinne of fornication, and all sinnes of uncleannesse. For first, the heavy curse of God is passed not onely against Sodoime and Gomorrah for these sinnes; but wheresoever they be found, they be sins that *burne to destruction*, Job 31. 21. they set families on fire, and devoure them utterly, waste and consume them. Againe, no *fornicators, adulterers, wantons, buggerers*, shal ever be admitted into the kingdome of heaven: and in verse 13. the same Apostle propoundeth six reasons why we should flie fornication: first, our bodies are the Lords, and must be serviceable unto him. Secondly, wee looke they should be raised to glory in the last day, and therefore wee must in the meane time keepe them honourable. Thirdly, they are the members of Christ, wee may not then make them the members of an harlot. Fourthly, whereas all other sinnes are without the body, this directly is against the body. Fifthly, the body is the Temple of the holy Ghost, and these sinnes make it the devils stie and stewes. Sixthly, our bodies are bought with a price, and it is sacrilege not to glorifie God in the body, as well as in the soule, seeing both are alike his. Now if any man bee solicited by temptation unto these sinnes, and would know how hee might overmatter them, he must begin with his heart, and obtaine and retaine within it the feare of God, which only is able to over-rule him. This grace alone preserved *Ioseph*, being daily enticed by *Potiphars* wife: *How should I doe this wickednesse, and sinne against God?* Gen. 39. 9.

1 Cor. 6. 9.

The third point in this example, is the *punishment* it selfe; in which three things may be noted: first, the matter of it; *they suffered the punishment of eternall fire*: by *fire*, we must not understand our fire, nor such materiall and bodily fire as ours is, but an *eternall fire*: that is, the endlesse and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwayes terribly tormenting the sinner: called fire, because as burning of fire is the most horrible and sensible torment unto nature,

so much more terrible is this torment: which elswhere is called by other names, as the worme that never dieth, &c. Where in the fearefulnesse of the punishment, marke the grievousnesse of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths, as sinners of this kinde and qualitie. The second thing is *the time* of their punishment, namely, when they gave themselves wholly to fornication, and were come to the height in their sinnes. Where note, that though the Lord bee very slow to wrath, yet hee recompenseth that slownesse with the heavinesse of it when hee commeth; seeing hee commeth not till he must needs, and that is not till sinne bee at the height, and must of necessity be taken downe: as appeareth in those foure hundred yeares allotted for the filling up of the Amorites sinnes. Let us then beware of abusing Gods patience, by adding to our sinnes; for then hee is adding unto, and heaping his judgements; and wee shall finde that though hee come slowly, yet hee will strike surely, if wee give not such a stroke to our sinnes by repentance, as in due time his judgements might be prevented. The third thing noted here, is the use of his punishment; namely, herein they were made an example to the whole world. Which teacheth us that Gods judgements are so many reall Sermons against the sinnes of the sonnes of men: for God teacheth not only vocally by his word in the ministery of it, but really also by his workes in the execution of his judgements. *Iob* saith, that God speaketh to men *once* or *twice*: therein teaching that corrections are the speches of God in mens eares; so as no person or people can goe cleare away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the judgements of God.

The Lord is slow to anger, but mach in wrath.

Gen. 15. 16.

To avoid Gods strokes, strike downe thine owne sinnes.

Gods judgements are his reall Sermons.

v. 8. *Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speake evill of them that are in authoritie.*

Now the Apostle commeth to the proofe of the second part of the former reason: namely, *that these seducers are they which take liberty to sinne*: and therefore they shall bee destroyed. This is proved in this, and some verses following, by a particular rehearsall of certaine sinnes apparent in these men.

In this verse three thiugs are offered to bee considered of us: First, the setting downe of two vices unto which these men are addicted: first, *they defile the flesh*: secondly, *they despise government*. Secondly, the fountaine of these and other their sinnes in this word, *dreamers*. Thirdly, the manner of their sinnes, in these two words; *Likewise notwithstanding*; namely, in two things: first, as Sodome and Gomorrah sinned, so sinned these likewise, no otherwise than they. Secondly, they did not onely sinne as they of Sodome did; but notwithstanding they knew what had befallen Sodome and Gomorrah, they not being afraid of those judgements, rush into these sinnes: and hereby they are convinced to be dreamers; seeing they sleepe securely in the midst of such judgements.

In handling the words we will first speake of the fountaine, because it is first in nature, and then secondly, of their sins flowing from thence. The originall of these sinnes, is that they are *dreamers*; which word leadeth us to a double cause of them; first, that they are sleepers made heavy with sleepe: and secondly, in this sleepe of theirs they are deluded with dreames. Wee are then to understand, first, what this sleepe is: and in the next place, what bee the dreames which in their sleepe delude them. This sleepe is not that naturall sleepe which oppresseth the body; but a spirituall sleepe, like unto that in divers things going over the soule, binding up the faculties of the same, and bringing a heavinesse or deadnesse rather into all the powers of man; so farre forth as they ought to moving in spirituall actions and affaires. It causeth the minde never to thinke seriously of God, or a mans owne estate: the conscience never or seldome to accuse for sinne committed; the will never or seldome to will that which is truly good; the affections never or seldome to bee moved at Gods word or workes. Thus it goeth over the whole soule, and casteth it in a dead sleepe, so as it is altogether unfit to goe about the actions of an heavenly life. Example hereof wee have in the old world; they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but never of their owne destruction. *Dives* also was cast on such a sleepe; he *fared deliciously every day*, he never thought of heaven, for hee was never to come there; nor of hell fire till he felt the flame. This spirituall sleepe is three-fold; first, the naturall sleepe of heart by which every one is overtaken; so as by nature no man can so much as move himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand up from the dead*. The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for even they are overtaken often with a spirituall slumber, by reason of remainders of sinne in them. So the Spouse acknowledgeth, Cant. 5. 2. *I sleepe, but my heart waketh*. The

ἐνυπνιάζομαι σάρξ.

Ephes. 5. 14.

third sleepe is the *increase of that naturall sleepe* and deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse through continuance in sinne, Ephes. 4. 19. This last kinde is that which is attributed here to these seducers, for so the word [*notwithstanding*] importeth: for although they knew the judgements of God against sinne, yet they are senselesse and carelesse in the middest of them.

Dreames of men waking.

Now in the next place, let us see what these *dreams* are here spoken of; and they be nothing else, but wicked, carnall, and vaine imaginations arising from an impure heart, and conceived in a corrupted minde, which in the end deceive, and delude men no otherwise than a dreame, which while a man sleepeth seemeth to have some truth in it, but as soone as one awaketh, it vanisheth away, and indeed hath in it nothing lesse. An example whereof we have in the rich man, Luk. 12. 19. who in his fulnesse and increase of riches, dreamed of an happinesse and continuance in it many yeares, when that night his soule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, increased with wealth, and stood in need of nothing; whereas he knew not that he was blind, poore, miserable, and naked, Revel. 3. 17. So the Pharisee dreamed that he was another manner of man than the poore sinfull Publican; but it was a meere dreame, for the other departed away justified.

A take them unawares. Lastly, it is a common dreame amongst men, that the promise of eternall life is but a dreame, and so many make but a dreame of the whole word of God, and all religion; that looke as *Sarah* did not so much regard the promise as shee ought to have done, because shee tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as those who were reduced from the captivity of Babylon, entertained the promise of their returne but as a dreame, by their owne confession, Psal. 126. and *Peter* when hee was delivered by the Angell out of prison, could not bee perswaded that it was so, but that hee had seene a vision, or dreamed a dreame, Act. 12. 9. Even so, men hold the doctrine of the Gospell but as

Dreamers are in the kingdome of God, but fallen into a deep sleep.

B a dreame, seeing they can hold it in opinion, but never endevour to reforme their lives by it: but such dreames disappoint men commonly of salvation; which while men bring to the hearing of the Word, it is no marvell if we have such just cause of complaint for want of profiting under it, as appeareth every where at this day. The most powerfull Ministery shall little prevaile, so long as men come with their hearts full fraught with their carnall imaginations, and with such heavinesse of Spirit. Secondly, in that these dreames are made the causes of all sinnes, wee are taught to learne the lesson of the Apostle, Ephes. 5. 14. *Awake thou that sleepest, and stand up from the dead.* And, 1 Thess. 5. 6. *Let us not sleepe as others doe*: which

C that wee may doe, consider, first, the reasons, and meanes which may be effectuall to awaken us; and secondly, the notes to know when wee are wakened. For the former, consider, first, the infinite justice and wrath of God against the

Heb. 10. 29.

least sinne; which made the Apostle say, *It is a fearefull thing to fall into the hands of God.* Secondly, the greatnesse of our sins, and the number which is like the sand upon the sea shore. Thirdly, the uncertainty of the day and houre of our death, which as it leaveth us, so shall the last judgement finde us. Fourthly, our vow in Baptisme; wherein we promise to forsake the Devill, and all our owne lusts. Fifthly, Christs passion and his bloudy sweat, not for his owne, but our sinnes, which made him cry, *My God,*

D *my God, why hast thou forsaken me?* Sixthly, that the *night is past*, and it is *now day*, the Sunne is up, even the Son of Righteousnesse is risen upon us; and therefore we are to be raised out of our sleepe, and *walke as children of the light*, Rom. 13. 12, 13.

Secondly, if a man would know whether he begin to be awakened, let him observe whether his heart have begun to move in spirituall actions or no. For that body is wakened out of bodily sleepe, which can move it selfe in bodily actions. *Quest.* When doth the heart begin thus to move it selfe, and how shall I know it? *Answ.* When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espy the priuy corruptions which lurke within thee.

thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieved for thy sinnes. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his merits above all earthly things. Fourthly, when thou beginnest to endevour to doe the will of God, and please him in all things, then assure thy selfe thou art wakened out of thy sleepe of sinne, and not before.

Thirdly, if dreaming be the fountaine of all sin, we must learne the contrary vertue, namely, that being once awakened, we strive to watch and be sober, 1 Thess. 5. 6. For the practice of which duty these rules are to be marked: first, we must daily and diligently observe our selves, our hearts, and sinnes; and seeing what sinnes we are most prone unto, there must wee double our care and watchfulnesse: for otherwise where we are weakest, Satan soonest maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an evill day, so as we forecast every day to endure the worst that it can bring forth against us and our profession: out of which forecast in vaine shall any man purpose to keepe faith and a good conscience. We may cry peace, peace; for then commonly sudden desolation commeth upon us. Thirdly, we must esteeme of every day as our last day, that so wee may be daily prepared to our death: daily living as though we were daily dying, carrying our selves in the midst of our affaires, as though we were cast upon our death beds: the good servant expecteth still the comming of his Master, whereas the evill servant his property is to deserre it.

Do every day, that thou must doe every well on thy dying day.

Lastly, seeing we are all by nature such sleepers as these were, and our hearts as ready to be deluded by such dreames, our care must be that the word of God may dwel plentifully in them, which alone can take up the roome of them, and keepe out these dreames and false imaginations, without which care our owne hearts (being full of guile) can doe nothing but deceive us: yea, our naturall reason is nothing but a dreame, upon which we may not rely our selves, for then we deceive our soules; but enjoy onlyon the sure word of the Prophets and Apostles, and the directions thereof.

The second point is, the induction of the two sinnes, which are laid to the charge of these deceivers: the first is *filthinesse of the flesh*: the second *contempt of Magistracie*. The former is in these words [*These also defile the flesh:*] that is, they abuse their bodies by fornication, and sins of that kinde, even as Sodome did, of which we have spoken in the seventh verse, and therefore passe this sinne over without further handling. Onely, let this one thing bee here remembred; that seeing it is a sinne of Sodome to defile the body with the sinnes of the seventh commandement, our duty is to reserve within us that speciall care whereby our bodies may be preserved in holinesse and honour; 1 Thess. 4. 3, 4. This

A is the will of God: The body must be given up as an *holy sacrifice* to God, else it shall not bee acceptable, Rom. 12. 1. Wouldest thou have thy body rise up unto glory and fellowship with God and Christ at the last day? then let thy care be to lay it downe in the grave in honour, by preserving it a pure member of Christ; for without holinesse, *no man shall ever see God*: that is, have fellowship with him being a most holy and chaste spirit: yea, the contrary things ought not to be *named* in the Church of God, Eph. 5. 3.

The second sinne followeth in these words: *and despise government, and speake evill of those that are in authority.*] In which words their contempt of authority is set downe in two

B branches: First, in their *judgement* and opinion, [*they despise*] that is (as the word signifieth) they refuse and put away, yea, and so farre as they can put downe all Lordship, government, civill power and dominion. Secondly, in their *practice they speake evill, &c.* First, in their *judgement* they put downe government, by teaching (for otherwise they could not) and maintaining that after men were converted to the faith, being now become Christians and beleevers, they were no longer to be under Magistracie or authority; but their necks were to be eased from that yoke: and this errour was dangerously sowne by the malicious man in the Primitive Church, and called some trouble and labor upon the Apostles themselves in their times: as appeareth 1 Cor. 7. 11. where the Apostle answereth this case, which servants themselves were bold to call in question being converted; *Art thou called a servant? care not for it:* So Tit. 3. 1. *Put them in remembrance that they be subject to principalities and powers.* So as it was a lesson not wel learned in those first ages of the Gospel. This was the judgement and opinion of the false Teachers, which even the word [*despise*] implieth and presupposeth. Now whereas some might say, that they must needs (will they nill they) be under authority: for Rulers and Princes would and did keepe them under: The Apostle addeth, [*and speake evill, &c.*] that is, although they cannot shake off government so easily as they would, yet they can easily manifest their

Contempt of Magistracie.

D malice against it, in reviling them that are in authority.

First, then we are to speake of their doctrine, and then of their practice. In the former consider three things: first, what is this rule or government which they despise: secondly, upon what ground refuse they to bee under authority: thirdly, upon what ground doth *Iude* condemne them for this refusall. First, to know what this authority is, we must distinguish all government into divine and humane: The Apostle *Peter* acknowledgeth this distinction. 1 Pet. 2. 13. Submit your selves to *every humane ordinance.* Divine government is the absolute power of God, whereby he maketh laws to binde the conscience, and that under paine of

life and death eternall. This is the power of all the Trinity; but the administration of it is given to the Sonne. This power is not here meant; for had they denyed this they could not have carried a face or shew of Christians. The other (which here is understood) is humane, or civill title and dominion, whereby man is set over man, which may bee thus described: Civill government is a state of superiority, consisting in the power of commanding, and in the power of the sword for the common good of mankind. That it is a state of superiority appeareth, Rom. 13. 1. *Let every soule be subject to the higher power.* Further, I say it consisteth in a double power: first, of commanding, that is, of making edicts and lawes, of calling and conventing. Secondly, of the *Sword*, and that in foure things: first, in arresting: secondly, imprisoning: thirdly, putting to death: fourthly, making war in way of protection or otherwise. This second power, namely, of the Sword, is added: first, to put a difference betweene the authority of the Magistracie and Ministery; which difference standeth in three things: first, the Magistracy hath a power in it selfe, whereby the Civill Magistrate may command in his owne name. The Ministery hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authority of the civill Magistrate is in himselfe; the authority of the Minister not in himselfe but in Christ: so as the Civill Magistrate may command obedience to himselfe, but the Minister commandeth it to God. Thirdly, the Civill government hath and doth have power to compell, and inforce the outward man; but the Ministery hath a power onely to counsell, perswade, exhort. Secondly, this power of the Sword is added to distinguish it from all private power, as in Schooles, families, which have a power of commanding, but not of the Sword. Lastly, I adde for the common good of mankind: Rom. 13. 4. the Magistrate is the Minister of God, *for thy wealth*; that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion: secondly, civill Justice; both which are by Magistracie maintained. It may be here demanded; but how farre doth this civill government extend it selfe? *Ans.* It extendeth it selfe to two things: first, over *all causes*, things and words of men Civill and Ecclesiastical: for temporall causes there is no question: that it extendeth it selfe also to the causes of the Church, appeareth, in that the Kings must have *the booke of the Law before them*, Deut. 17. 18. he must *reverence, and execute it accordingly*: yea, he must doe all the Law, that is, see it to be done. *Iosiah* kept the Passover himselfe, *and gave commandement* concerning the preparation and performance of the same, 2 Chron. 35. and saw it done. But here two differences in this authority must be marked: First, that civill authority doth not after the same manner order causes ecclesiastical as civill: for in civill causes it ordereth all, and executeth all himselfe; but in Ecclesiastical it hath power to order all, but not to execute them. The Magistrate indeed ordereth and prescribeth in all, but the Minister is he that executeth in Ecclesiastical causes. Secondly, that civill authority hath power over all the things of men, but not over the things of God; as the Word and Sacraments, faith, conscience, the graces of God in the heart: Civill power hath no rule over these; concerning which, Christ commanded to give *unto God the things of God, and unto Cæsar, Cæsars.* Secondly, the authority extendeth it selfe to all persons, as well Ecclesiastical as Civill, but so, as it stretcheth onely unto the outward man, to the body, life, conversation, and outward things, but not to the soule and conscience, of which God is the only Lord and Governour. If it be asked, what are the kinds of this power? I answer, it is of three sorts: first, in one person man or woman, which is a Monarchy: secondly, in moe, when the government is in a few states and Peeres: thirdly, in the body of the people, which is a popular government: by one of these three is every Common-wealth governed. These are the Governments despised by these seducers.

The authority of the Magistrate and Minister farre different.

The second point followeth, namely, upon what grounds they despised government. *Ans.* Their grounds may bee knowne by the Heretikes of this time, the Anabaptists, who are given up to the same errour; and they may be reduced to these foure heads: First, subjection (say they) came in with sinne: and therefore Christ having taken away sinne, hath taken away subjection also. The former they prove out of Gen. 1. 26. Man in innocencie was to rule over the *fish of the sea, the fowles* of heaven, over the *beasts*, the earth, and al *creeping* things, but not over man: but after the fall, *Eve* is put under subjection to *Adam*, Genes. 3. *Answ.* There be two kindes of subjection: the first, *Servile*: the second, *Civill.* The former is the subjection of a slave or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subject to another for the common good. The former came in by sinne: the latter was before sinne, in innocencie. *Eve* was subject to *Adam* in innocencie: thus the Apostle reasoneth, 1 Tim. 2. 12. *Let the woman be subject to the man:* for shee was taken out of the man. Against in innocency it was said, *Increase and multiply*: and therefore in the light of nature it is a plaine distinction betweene the father and sonne, and an inequality.

The first place is misallegeed, Gen. 1. 26. because it was spoken not of man alone, but of all mankinde, even women as well as men; who have also dominion given over the unreasonable creatures. As for the second place, Gen. 3. 15. *Hee shall rule, and thou shalt bee subject:* It is not spoken because the ordinance of God

God simply considered in it selfe was not before the fall: but because now the subjection was joyned with feare, griefe, and sorrow, which it wanted in innocency: for then it was a pleasure, and this makes subjection a curse in some respect; but it is not so (no not since the fall) in it selfe considered.

Object.

Secondly, they reason thus: Every beleever is in the Kingdome of Heaven, even in this life: Now in Heaven there is no King but God, and therefore no beleever is to bee subject to any but God and Christ. *Answ.* There bee two kinds of governments upon earth; one spiritiuall and inward, this is the Kingdome of Heaven and of Christ within man, standing in peace of conscience, and joy in the holy Ghost: in regard of which regiment of Christ, there is no distinction of persons, no difference of bond or free, Master, Servant, Father, Son; but all are one in Christ. The other is a civill regiment, wherein orders and distinctions of men must be maintained, as some must be Princes, some subjects, some fathers, some children, some masters, some servants. Whence it is that every man sustaines upon him two persons; and is to be considered first, as a beleever, and as a member of the Kingdome of Christ: thus is he equall to any beleever, and any beleever equall to him. Secondly, as a member of the Common-wealth wherein he liveth; thus he is either a superiour or inferiour. Their reason were somewhat, if every beleever were onely in the Kingdome of Heaven; but every of them living here in earth is also a member of some Common-wealth.

Object.

Thirdly, Civill government is full of cruelties, which having the power of the sword destroyeth the bodies and soules of offenders, in not giving them time of repentance: and therefore is intolerable among Christians. *Ans. Moses* and the Levites by Gods commandement slew 3000. of the Israelites for worshiping their golden Calfe, and never gave them space to repent. Secondly, the malefactor that is not moved to repentance at the sentence of present death, there is little hope ever he would repent after, if he had longer time. Thirdly, Gods wisdome and commandement must take place of mans reason; he commanded that the malefactor should die, and thereby that the evill be taken away; better it is that one should be destroyed then an unity; better that one bee removed, than a multitude by the contagion of his example infected.

Exod. 32. 28.

Object.

Fourthly, they plead liberty by some places and testimonies of Scripture, Gal. 5. 1. *Stand fast in the liberty wherein Christ hath set you free. Answ.* The liberty which Christ hath procured us, is liberty of conscience, freedome from the power of sinne, Satan, death, hell, and condemnation; and therefore spiritiuall: but not from temporall and civill subjection.

Priest must yeelds places to Kings.

Object. Rom. 13. 8. *Owe nothing to any man but love:* therefore not obedience. *Ans.* There be two kinds of debt: first, a civill debt occasioned by contract and bargaining betweene man and man: the second is a debt to which we are bound by Gods Law and covenant; the place is meant of the former, so farre as it lies in our power: but we are bound still to obedience and subjection by the latter.

Object. Matth. 17. 16. *The Kings sonnes are free from tribute*; and therefore from subjection. *Ans.* Christ speaketh that of himselfe, who by his birth was heire to the Crowne and Kingdome of the Jewes: and therefore by right was to pay none; neither did but for avoiding of offence: what is this to free other men from obedience to the Magistrate?

Object. 1 Cor. 7. *Ye are bought with a price, be ye not the servants of men. Answ.* The meaning is, that servants should not subject themselves to men as to absolute Lords; for we must doe service one to another for Gods sake; and not only for God but in God.

Object. Beleevers are able to governe themselves every way, and need not any government of man. *Ans.* One thing it is what we doe, another that we ought to doe; we ought indeed so to live, as not to need governors, but wee doe not; yea, and if beleevers could, yet were the reason naught: for the Church containes as well bad as good, hypocrites as well as sincere Christians; and therefore the best Churches need Magistracie for the punishment of the evill doers, and the praise of them that doe well. Yea, the Church lying open to the malice of Satan and the wicked, standeth ever in need of Magistracy to protect it by force and warre, or otherwise.

The third generall point is; upon what ground doth the Apostle here blame and condemne these seducers for despising civill government? *Ans.* The ground is, because it is a solemne ordinance of God; called therefore by *Peter*, a *creation* or *creature*, which bindeth every soule unto subjection to the higher power, Rom. 13. 1. and that for conscience sake, which respecteth not so much the rule it selfe, as Gods Commandement, subjecting not onely Civill but all Ecclesiastical persons thereunto. Christ himselfe taking upon him mans nature, was subject unto authoritie, submitting himselfe unto *Caiphas* and *Pilate*, yea, to apprehension, arraigument, condemnation, and execution, Matth. 26. *Paul* himselfe, whose Apostolicall authoritie and spiritiuall weapons were able to bring downe every opposition; yet acknowledged that he must be judged by *Cæsar*, Act. 25. 11.

Object. Jerem. 1. 10. I set thee over Nations and Kingdoms to plant and pluck up; the Prophets therefore and their successors are not to be subject unto civill Magistracy. *Answ.* The Prophet is set over nations and kingdomes, not to governe by the civill sword, but the sword of the Spirit in his mouth; and he is to plant and pluck up kingdoms no otherwise, than by declaring that God would plant or pluck them up.

Object.

Object. Esay 60. 10. Kings shall come and serve the Church in the new Testament; and therefore the Church is not to bee subject unto Princes, but they unto it. *Ans.* In the Church are two things: first, the persons of men: secondly, the things of God. Now Kings are subject to the Church; but how? not to the persons of beleevers, but to the things of God, namely, the Word, Sacraments, faith, &c.

Kings must do Christ a service first, then Princes.

Object. Kings and Magistrates are as sheepe; Ministers are Pastors and Shepherds; therefore they are under the Ministers, as the flocks under the Shepherds. *Ans.* In the Prophets, Pastors, and Ministers, consider two things: first, their persons; secondly, their ministery. In regard of their persons all of them are subject to their own Princes, and that for conscience sake: but in regard of their Ministery, Princes, and Magistrates are to be subject thereunto, as where in the Word is taught, and Sacraments administred: Even as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee commeth with the Princes authority, unto which he must yeeld himselfe, though not unto the person of the Sergeant: so must Magistrates to the Ministers, comming not in their owne, but in the name of God. For this also must be marked, that Magistrates are not simply subjects to the Ministerie, but so farre as the Word is tightly taught, and Sacraments duly administred; for else they have power either to reforme or dispose such Ministers as shall faile in their administration: for ever in this regard themselves are Shepherds. As Esay 44. 1. *Cyrus* is called a *shepherd*, though otherwise he be a sheepe, so farre as he is truly taught and directed by the Minister. So much of the ground.

Vse. By this doctrine we may discover the wickedness and horrible rebellion of sundry persons in this age. First, of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeares taken upon him an usurped supremacy over all civill government in the earth; which is the highest rebellion which ever the world hath heard of, seeing there is not a soule which must not be subject to the higher power. *Object.* Yea, but that place is meant of those that are to be subject, but the Popes themselves are exempted. *Ans.* But besides that the Text commandeth every soule to be subject, it is made a note of Antichrist, to exalt himselfe above God, and all that is called God; that is, all Magistrates.

The Popes rebellion against the civill of the world.

Object. But they alleage the example of *Vzziah* the King, 2 Chron. 26. 20. who taking upon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the Temple, and deposed him from his kingdome. *Ans.* *Azariah* resisted the King not by force or violence, but by word only and admonition, whereby he caused him to depart out of the Temple; neither did he depose him from his government; but being by God stricken with a leprosie, he was by the Law shut out from the company and society of men, and so disabled to governe; although the right of it still belonged unto him.

Ob. They alleage likewise the example of *Iehoiadah* the high Priest, who deposed Queen *Athaliah* from her kingdome, and set up young *Ioash* to bee King, 2 Chron. 23. therefore the Pope hath authoritie to depose Kings and Emperours. *Ans.* *Iehoiadah* the high Priest was next to the King in bloud, 2 Chron. 22. 11. and was one of the States of the Land; who deposed her not alone, but by common consent of all the States and Peeres of the Landas chap. 23. 1, 2. Hee indeed is chiefly named, because he was the chiefe of them in bloud; neither did he set up *Ioas*, but helped to maintaine his right which was usurped by *Athaliah*: in a word, he protected the right heire, but could not himselfe, nor did not dispose the Kingdome unto him. And of this kind are all their allegations: which yeeld no patronage at all to that usurped Papall authority, but even the Pope himselfe ought to bee subject to his Emperour, if hee would avoid his most just title of a most unjust usurper.

Vse 2. Hence also may be observed that the exemption or immunitie of the Clergie from the authority of the civill Magistrate, is wicked, and a kinde of rebellion: and this is the condition of the whole Roman Clergie. *Ob.* They plead that Kings and Princes of their bountie have granted these privileges unto them. *Ans.* The Law of Nature acknowledgeth a civill subjection; the Law of God straitly enjoyneth it, and no Law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope usurping a power to free subjects from their allegeance, and their oath of obedience hath beene for many hundred yeares a most wicked instrument of rebellion, as the Kingdomes of Europe have had too woefull experience of. If here they say, the Pope may dispense with the Lawes of Kingdomes: I answer, were it so that he could dispense with humane Lawes of Kings and Princes in their Countries and Provinces, (which is grosse usurpation) yet with what face dare he challenge to dispense with the Lawes of God and nature?

Fourthly, wee see hence what wee are to esteeme of the Roman Religion; namely, as of a religion to be abhorred, as are these seducers themselves, because it is cleane contrary to Christian Religion: which teacheth to feare God and honour the King; but Roman Religion pretendeth to teach men to fear God, but putteth downe the honour of the Kingemay, he that professeth that Religion, must sweare the flat contrary to the King's honour.

Fifthly, we are hence directed what to think of that oath of the Supremacie unto the Bishop of Rome, namely, to be such a one as fighteth directly against the Law of God and nature:

Object.

Ans.

Object.

Ans.

Popish religion abhorred for cause it is contrary to the honour of the King.

nature: seeing it giveth all Ecclesiastical government unto the Pope, which belongeth properly to Kings and Princes in their severall dominions.

Sixthly, if every man must be subject to the power of the Magistracie for conscience sake, then all wandring beggers and rogues that passe from place to place, being under no certaine Magistracie or Ministerie, nor joyning themselves to any set Society in Church or Common-wealth, are plagues and banes of both, and are to be taken as maine enemies of this ordinance of God: and seeing a most excellent Law is provided to restraine them, it is the part of every good subject or Christian to set themselves for the executing, strengthening, and upholding of the same.

And speak evill of them which are in authority.] In these words the Apostle sheweth how these false teachers pull downe authoritie by their practice, as in the former they did by their judgement: for when they cannot quite put downe all authority and Magistrates, they speak evill of them, and *blaspheme* those that exercise the same: that is, (as the Word signifieth) those that are in dignities and glories: for that is his meaning when hee calleth Princes by the name of *Glories*. Here two things are to be considered: first, their sinne, [*speake evill*: secondly, the amplification of their sinne, partly in this verse, and partly in the next. The sinne is mentioned and condemned in Exod. 22. 28. *Thou shalt not speake evill of the ruler of thy people.* Eccles. 10. *Curse not the King, yea in thy heart for the birds of the aire shall bewray it.* Which sin we should be so farre from, as that we should not receive any accusation against any *Elder* under two or three witnesses. 1 Timoth. 5. If wee may not receive slanders against Rulers, much lesse may we raise them.

Vse 1. See here as in a glasse the common sinne of these dayes, wherein the common practice, yea, and table talke of men, is the censure of the doings of the Magistrate, and the doctrine of the Minister. *Paul* when he called *Ananias* a painted wall; being reproved, answered, that hee knew him not to bee the high Priest, for then he would not have reproached him: that is, hee acknowledged him not, but knew him rather to be an Vsurper, which made him use that boldnesse. Secondly, if a man may not speake evill of a Ruler, then much lesse may any private man take a sword in hand to take away the life of a Prince or Magistrate. *David* knew that he was to succeed *Saul* in the Kingdome, and that *Saul* sought his life daily, and yet his heart smote him when finding *Saul* at advantage, hee cut off but the lap of his garment, whereas hee might as easily have taken away his life: the ground of his griefe was, because he was the *Lords anointed*. Where take notice of the Spirit that leadeth and ruleth those Romish vassals, who are sent out into Christian lands with Commission to take away the lives of the Lords anointed ones, who will not stoope to that Antichristian tyranne. Instruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of most monstrous and unnaturall cruelte. Thirdly, wee are on the contrary taught hence to blesse our Magistrates, especially the Lords anointed over us: as also other inferiour Magistrats, who although their persons may be meane, yet are under the Supreme, as he under God is a Steward and Deputy for our wealth. The Apostle *Paul* willeth that prayers be made for all men, but especially *for Kings and Princes*, 1 Tim. 2. 1 *and those that are under them in authority, that we may lead a quiet and peaceable life in all godlinesse and honesty, for any* wisheth the people in captivity to pray for *Nebuchadnezzar* an Heathen King, *that under him they might have peace*. Hence is that good order commended unto us, whereby in our publike prayer we make solemne mention of our lawfull Magistrates, testifying both our desire of their good, and our thankfulnesse for their government.

Secondly, the amplification of their sinne standeth partly herein, that they speake evill of *Dignities, Glories, Maiesties*; that is, of those whom God hath adorning with these; in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holy Ghost call Magistrates by the names of Glory and Dignity? *Ans.* for two cause: first, because the Lord hath set them in his owne roome and place, and accordingly honoureth them with titles befitting the same: Psal. 82. 1. *God standeth in the assembly of Gods*, that is, of Magistrates; called Gods, not onely because he hath set them in his place; but also because they have received a particular charge and commandement, and there with a power of executing his owne judgements amongst men upon earth as his deputies. 2 Chro. 19. 6. *They execute not the judgements of man, but of the Lord.* Secondly, these titles are given them, because the Lord doth usually furnish them with worthy and peculiar gifts (though not always of sanctification, yet of regument and government to bee answerable to their former designment, as of wisdome, courage, zeale, &c. 1 Sam. 10. 9. when *Saul* was made King, the Lord gave him such princely gifts, as it is said, *God gave him another heart*, his heart was changed in regard of other gifts than formerly hee had: so when *David* was anointed King, and when *Samuel* had powred the horne of oyle upon his head, it is said, 1 Sam. 16. 13. that the *Spirit of God came upon him*, which furnished him with gifts both of regeneration & regiment also. In like manner the Lord tooke of the Spirit of *Moses*, and put it on the seventy Elders, Numb. 11. 17. whereby they were furnished with gifts of government, and enabled to beare rule, and judge justly, as *Moses* was: such titles therefore as these are not ascribed unto them without just cause.

Yea

Ananias called a painted wall.

1 Sam. 24.

Princes called Gods, and why they are called so.

Yea, how can they be fitter called than *Glories?* seeing there is no greater glory in earth than to supply Gods roome, and to be enabled with gifts for the sufficient discharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, costly apparell, and troopes of men: for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reverence and awe of men thereunto. So *Agrippa* and *Bernice* came with great *pompe, and entred into the common hall:* which pompe is not there discommended, but rather approved, as by the circumstances of the Text appeareth.

Act. 25. 23.

Secondly, Magistrats ought especially to honour God, because hee especially honoureth them; this must they doe by discountenancing and punishing vice, and by setting up and maintaining true religion and vertue.

Thirdly, being in Gods place, they are to execute justice, without corruption or partialitie in the face and feare of God: 2 Chr. 19. 7. Seeing the *judgement is the Lords*, let the feare of God be upon you, take heed and doe it. Deut. 1. 17. *Ye shall have no respect of persons in judgement, but shall heare the small as well as the great: ye shall not feare the face of man, for the judgement is Gods:* and herein stands a great part of their glory.

Fourthly, we are in all lawfull things to yeeld free subjection and obedience unto our Magistrates and governours, even as unto God himselfe, whose roome they are in; which duty the childe oweth also to his father, the servant to his Master, because they also are set over them in Gods stead.

Fifthly, hence also is it lawfull for us to give to Princes the titles of Majestie and Grace, because it hath pleased the holy Ghost to ascribe them unto them, and by their titles to commend their persons and places unto us; yea, and to furnish them with such gifts of Magistracie, as that they become not onely naked titles, but just significations of the true honour which God hath graced them withall.

v. 9 *Yet Michael the Archangel, when hee strove against the Devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.*

In this verse is laid downe another reason, amplifying the sinne of these seduceers, by a comparison from the greater to the lesse: and thus it standeth: *Michael* the Archangel durst not so much as raile on the Devill himselfe, much lesse may these upon Magistrates who are Gods; and consequently their sinne is heinous, who dare open their mouthes to revile Princes and Magistrates. Here one question is moved; namely, whence the Apostle had this historie of the disputation betweene *Michael* and the Devill, concerning the body of *Moses*, seeing it is not to bee found in the Scriptures? I answer, the substance of it is in the Scripture, although not the circumstances. For in Deut. 34. 6. is said, that *the Lord buried Moses, but no man knoweth of his sepulchre till this day.* There is the ground of the historie; the other particular concerning the contention of the Arch-angell and the Devill, with this manner of rebuking, is not found in the old Testament.

Quest. Where then had he this? *Ans.* Either from some book then extant amongst the Jewes, which is not now to bee found; or else from some tradition which passed among the Jewes from hand to hand, as many things did; as that 2 Timothy 3. 8. where the Apostle saith, that *Jannes and Jambres withstood Moses*; the historie of which is not found in the old Testament.

Hence the Papists conclude, that the Word written is not sufficient and perfect in and of it selfe, unlesse the unwritten word be added unto it; that is, that word which is given by tradition: both which (say they) make a perfect word, but neither is perfect or sufficient alone, grounding their opinion hence, that *Jude* alleageth an example out of a tradition, which is not found in Scripture. But that is an heretical doctrine and untrue, seeing the perfection of things is not to be measured by every thing that is wanting unto it, but by the perfect end of it: for perfection is taken from the end. Whence I reason thus: If the written Word bee perfect and sufficient to the end for which it is ordained, it is every way perfect: But it is perfect and sufficient to that end: namely, to the glory of God, in working out perfectly the faith and salvation of man: and is in nothing wanting for the atchieving of this end, but sufficiently teacheth all things to be beleeved and done, and giveth perfect directions concerning faith and manners. Joh. 20. 31. *These things are written that ye might beleeve, & beleeving might have life through his Name.* Rom. 15. 4. *Whatsoever things are written, are written for our learning, that wee through patience and comfort of the Scriptures might have hope:* and therefore the Word written is every way most sufficient, and absolutely perfect, and need no addition or tradition to helpe forward this end.

Ob. This place is a tradition and not written, and many other true traditions were never written besides that the Church may make traditions. *Ans.* Wee grant many true traditions are not in Scripture, but such they are as a man may be ignorant of, and not prejudice his salvation. Againe, the Church hath a power, and hath had privilege to make Constitutions and

Lawes,

Lawes, which were to be knowne and received: but these are such as onely concerne the orderly government of the Church, and are not necessary to salvation.

Ob. But some traditions are necessary to salvation, which are not contained in the written Word, and they alleage two: first, in Rom. 12. 6. that Gods Word must bee tried by the rule of *faith*, and so also by the same rule expounded. This rule of faith is nothing else by their exposition, but a generall consent in the hearts of all true Catholikes; together with the Pope affirming with them, which of necessitie wee must beleeve; and yet (say they) it is not in the Scripture: and therefore some things must of necessitie bee believed which are not in the Scripture. *Ans.* The rule of faith is not such a crooked rule as they would thrust upon the world by their wicked exposition: but the right rule of faith is the plaine Word of God, every way absolutely directing in all points of faith and love. 2 Tim. 1. 5. *Paul* wisheth *Timothy* to keepe *the true patterne of wholsome words in faith and love:* which is nothing else but the testimony of Scripture, in points of faith and love, comprized in the Decalogue and Apostles Creed. The rule of faith therefore in expounding Scripture is Scripture it selfe. The second thing necessary by their doctrine to bee beleeved, not contained in Scripture, is, that the canonicall Scripture is Gods Word: which truth is absolutely necessary to salvation to bee beleeved, but cannot otherwise be knowne or beleeved but only by the tradition of the Church. *Ans.* As every other Art and Science hath certaine principles of truth to prove all other precepts by, but themselves are to bee proved by none; so also hath Divinity the chiefe of all other Sciences: of which kinde this is one principle; that Canonicall Scripture is Gods Word, which not granted, inferreth a destruction of all other divine rules; this is a truth therefore confirmed, not a thing testified from some other, but as a ground of it selfe. Secondly, in divine matters, faith goeth before knowledge, which in humane things is cleane contrary: for if a man would know whether fire be hot, let him put his hand unto it, hee shall have experience of it, and then he shall beleeve it: but in divine things first a man giveth credit, and yeeldeth consent to the Word, and then hath experimentall knowledge: for although faith hath his knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeved above hope, here faith went before knowledge. Joh. 7. 27. If ye doe the will of my Father, ye shall know whether the doctrine bee of God or no. Thus then we may conceive it, the tenour of the word of God is this, *Thus saith the Lord:* If the question now be whether the Lord say thus or no: I answer, to beleeve the Church herein before God is sacrilege: but herein we are first to yeeld assent unto God, and then after this experimentall knowledge will follow, that Canonicall Scripture is the Word of God. Thirdly, wee know that Scripture is Gods Word, by Scripture, and not by the Church: out of which being in humility taught and acquainted with the excellent matter of it, and manner of writing, the end the glory of God, and our owne salvation; we cannot but have sufficient perfection of the author of it, and that it can proceed from no other but God himselfe. Thus notwithstanding the allegations of the adversaries, the written Word retaineth that perfection, which needeth no traditions to strengthen or further it in that end to which it is appointed. Now to the reason it selfe, amplifying this sinne in this verse, which containeth three points to be considered: First, the person that durst not raile. Secondly, *the goodnesse of his cause*, which was very just, and yet hee durst not raile upon the Devill himselfe. Thirdly, the manner of his speech, *The Lord rebuke thee.*

Rom. 12.

The person that durst not raile was *Michael* the Archangel, whom some affirme to be Christ himselfe: others, that he is some chiefe, arch, and principall Angell; which opinion is more probable. For first, the Apostle speaketh of him as in subjection, and standing in awe, not daring to breake the Law of God; for he durst not revile the Devill. Secondly, in 1 Thess. 4. 16. the Lord Christ shall come to judgement with the sound of a Trumpet, and the voice of an Archangell; where is a plaine distinction betweene Christ, who should come in the clouds, and the Archangell. Thirdly, *Peter* explaineth it speaking the same thing, and saith. *The Angels give not railing judgement against them,* 2 Pet. 2. 11. It is more probable then, that by *Michael* was meant a principall Angell, rather than Christ.

Doctr. First, from the person we learne, that there bee distinctions and degrees of Angels; there be Angels and an Archangell. *Quest.* Is there but one Archangell? *Ans.* The Scripture speaking of Archangels, useth alwaies the singular number, never mentioning more than one: and where the Scripture resolveth not, wee are not to determine: yet I condemne not those who have probably held that there are more than one. Secondly, wee have here an example of Angelicall meeknesse and modestie. Titus 3. 1. Put them in remembrance that they bee subject to principalities, and speake evill of no man, but shew all *meeknesse unto all men:* the contrarie practice of railing, slandering, and obtrecting, is a property of the Devill, whence hee hath his name, Revel. 12. 10. the *Accuser* of the brethren: and the *Adversarie*, 2 Pet. 5. 8. who is ever ready with one accusation or other to stand up against everie man: the malicious man, who for malice cause him to stand up against *Job*, and falsly accuse him of hypocrisie unto Gods owne face. Let slanderers and backbiters of their brethren fear hence whom they imitate, and most lively resemble.

Secondly,

In these conflicting deaths of ours not men only but the Angels have their combats.

Secondly, consider the goodnesse of *Michaels* cause, which was this; it was the will of God that *Moses* bodie should be buried in a secret place unknowne to any man, to prevent and avoid all occasions of superstition and idolatry among the Jewes. The devill on the contrarie would discover it, that so the Israelites might fall to idolatry before it; herein the Archangell resisted him, and strove with him for the performance of the will of God, and the maintenance of his true worship; and yet in this good cause *Michael* durst not revile the Devill himselfe. In this cause consider two things: First, the *fight* and contention between *Michael* and the Devill: Secondly, the *cause* and occasion of it, about *Moses* body. In the former wee may observe that there is a sharp and serious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Christ, against the rage and fury of the Devill and his angels. As Psal. 34. 8. *The Angels of the Lord pitch their tents round about those that feare him.* And on the contrary, the Devill and wicked spirits cast about how to destroy the bodies and soules of men: 1 Pet. 5. *Our adversary the Devill goeth about continually seeking whom hee can devoure.* This combat concerneth and is conversant about either first the persons, or secondly the societies of men. The fight about the persons, concerneth either infants, or men of yeares. First, for infants, the devill seeketh how to spoyle and destroy them (especially those of elect and faithfull parents) in regard of their weaknesse and tendernesse both of minde and body: but the Angels of the Lord have charge given them to defend them against this malice of Satan. As, Psalm. 91. 12. *They shall beare thee up in their armes*, that is, they shall bee as nurses to beare them in their armes, preserving them from danger: Mat. 18. 10. Despise not one of these little ones: *for their Angels alwaies behold the face* of my Father which is in heaven. Secondly, concerning men in yeares, the Devill and his angels strive to drive them out of their waies and callings, and to lead them into crooked paths; as he would have had Christ to *have leapt off from the top of the pinacle*, although he had an ordinary way to goe downe; and *have made stones bread*: but the good Angels on the other side are given us to keepe *us in all our wayes*, Psal. 91. and so under the protection of the Almighty. The second strife, namely, about societies, concernes either first families; secondly, Churches; or thirdly, Common-wealths: all which the Devill striveth to overturne; as the good Angels to preserve and maintaine them. First, the Devils endevour is utterly to overthrow all families, of Christian men especially: hee robbed *Iob* of all his substance, slew his servants, and children; but the good Angels guard and defend them. *Iacob* had the *Angels of God defending him* and his family from the furie of *Esau*, Gen. 31. 1. Psal. 91. 10. when the plague and pestilence prevaileth against the ungodly, the good Angels keepe it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked angels strive to corrupt the Word, Sacraments, and all the Ministery: or to make it fruitlesse, every way to their power hindering the good successe thereof. The Devill offereth himselfe to be a lying *spirit* in the mouth of all *Ahabs* Prophets: Zach. 3. 1. *He standeth at Iehoshuah his right hand*, to withstand him in his office. *He soweth tares* in the field, where the good seed of the Word is sowne, Matth. 13. Hence are those false doctrines of *forbidding meats & marriages, called the doctrine of devils*, 1 Tim. 4. 1. He hindred *Paul* once or twice from his journey to the Thessalonians to confirme them, 1 Thess. 2. 18. Hee raileth persecution against the Church: for he is said to cast some of *the Church of Smyrna into prison*, Rev. 2. 10. The good Angels on the contrary fight against them for the good of the Church, the furtherance of the Gospell, and preservation of the true worship of God. The Law was given by their ministery, Gal. 3. The tidings of salvation, and the doctrine of the Gospell was first preached by Angels, Lu. 2. 9. The Angel brought *Philip* to instruct the Eunuch, Act. 8. 26. as also to baptize him, vers. 38. delivered *Peter* out of prison, Act. 12. 11. Thirdly, the wicked angels seeke to supplant Common-wealths and Kingdomes. Satan moved *David* to number the people, by which sinne hee wasted 70000. of his people. The good Angels fight in their defence. The Angel told *Daniel* that he fought against the Prince of the Kingdome of *Persia* for the Jewes, Dan. 10. 13. The Angel smote of *Zenacherib's* Army in one night, *an hundred fourescore and five thousand*, who were enemies to the Church, 2 King. 19. *Ob.* How can the Devill thus furiously fight against persons and societies, seeing hee was never seene, neither can this fight be perceived of us? *Ans.* As he is a Spirit, so his fight is spiritually, not easily discerned by the eye of flesh: for wee fight not against flesh and bloud, but against principalities and spirituall wickednesses. Againe, hee fighteth not onely in his owne person, but by his instruments and complices, whom he daily raiseth up against the persons of men, and all humane societies: and this fight we may in part perceive.

1 King. 22.

Eph. 6. 12.

Vse. First, note hence the dignitie of every beleever who have the Angels, yea, and as here the Archangels, to put themselves in garison for their defence for from Christ it is. Secondly, we are with all thankfulnesse to acknowledge Gods providence and protection especially in this land, whose peace and prosperity hath on so long established unto our persons and societies, our families, Church, and common-wealth; whereas if Satan had might to his malice, not one of these should stand a moment. Thirdly, in all dangers our comfort must hence be raised, that though Satans crueltie be

never so great, yet we have the protection of Gods power: for the good Angels to keepe us in all our wayes; and these are too many and too strong for him, and all the power hee can raise against us. This was *Elisaeus* servant comforted, *There be more with us than against us*: the good Angels are more powerfull for our good, than the wicked are to harme and hurt us. Fourthly, hence learnt wee a tender conscience of every sinne in thought, word, and deed: for admitting and committing any sinne, wee treacherously sinne against those that fight for our defence, and doe what wee can to grieve and drive them away from us, and to put our selves into the power of Satan to be led at his pleasure into sinne, as also into the dangers of it.

The second point in this cause of contention is, the occasion of it, namely, it was about *Moses* body. *Michael* would not suffer the devill to reveale where *Moses* body was laid, so to sow the seeds of idolatry, whereby Gods true worship might be overturned: for he cared not for the body of *Moses*, but to bring idolatry by the means of it. Hence note that the wicked angels fight not so much against the bodies of men, as against their soules; nor content to make no overthrow them in their outward estate, or to deprive them of their goods, meat, drinke, &c. as in their inward, to wrest from them their spirituall things, namely, Gods true worship, and the things and means which tend to the maintaining and preserving of the same. We have to fight *against principalities, and powers, and spirituall wickednesse* in high places, Eph. 6. 12. But it may as well be read in spirituall things: for therein bend they their principall forces. The drift of the Devill is to blind the *minds* of infidels, that the light of the glorious Gospell of Christ should not shine upon them, 2 Cor. 4. 4. This same serpent that beguiled *Eve*, through his subtilty, seeketh how to corrupt mens minides from that simplicity which is in Christ, 2 Cor. 11. 3.

Vse. First, we must keepe that which is committed us, 1 Tim. 6. 20. The treasure which God hath put into our hands is his true worship, sound doctrine, right use of the Sacraments; all which seeing Satan most deliteth to breake off or corrupt, we ought accordingly to strive how we may preserve them to our selves, and have them continued in their purity to our posterity. Secondly, in that Satan seeketh to deprive the soule of spirituall things, wee must watch our graces, and become more vigilant in maintaining, and adding also unto our knowledge, faith, love, hope, and other our graces; seeing Satan will *sift* us to make us as chaffe, we must watch and pray continually that our *faith fail not*.

Thirdly, marke who is the author of Idolatry, namely, the Devill himselfe, and of that speciall part of it, which then hee could not effect, but hath now obtained in that Idolatrous Church of *Rome*, namely, in worshipping of Images, or rather in honouring of Saints, and of the wooden, or Christ-cross, armes, legges, hands, feet, and fingers of Martyrs: whence all this is but from the Devill himselfe, who for the same purpose would have revealed where *Moses* body was buried by God? Yes, sir, sure have they gone on in this delusion, that they are become spectacles of folly to the whole world: for if *Iohn Baptist* had had so many heads as the Papists brag of, he had bin a monster of men: besides, though the Crosse whereon Christ was crucified, was no greater than an ordinary man might beare; yet it may several peeces thereof they pretend themselves to have in severall places, as would load a ship. *Object.* They say they had all these reliques by revelation from heaven. *Ans.* These revelations are but diabolicall illusions to maintaine Idolatry: besides, that now the word being a most perfect rule in all matters to be beleeved or done, unwritten revelations are no more ceases of doctrine, but are justly to be suspected.

The third thing in the verse is the manner of his speech, in which observe three things: first, what speech the Archangell would not use, *He would not speake evill*: Secondly, what speech he used; *The Lord rebuke thee*: Thirdly, the reason or cause of both; because *hee durst not speake evill*.

First, of this cause, as being first in nature, which is fain to be *feare*. Now to know what kinde of feare it was, consider that there is a threefold feare: first, from entire nature: secondly, from the corruption of nature: thirdly, from grace. The first is a naturall love of self, whereby the creature seekes to preserve itself, and to shun danger; which feare is not sinne in angels; for it was in Christ when he said he felt weary, heavy even unto death: and, *If it be possible, let this cup passe from me*: but this is not sinne. The second feare proceeding from corruption of nature in men and Angels, is a carnall feare, when the creature feareth nothing but due and deserved punishment, the conscience being guilty unto itself, and accusing for sinne, and the heart destitute of faith and love of God, which if it were present would cast out this slavish feare; which is no other than the feare even of the Devils themselves, *who beleeve and tremble*, Jam. 2. 19 but neither was this the feare of the Angel. The third feare is from grace, and it is a gift from the spirit of God (who therefore is called the spirit of feare) working in men and Angels a care to please, and a feare of displeasing God in all things: this is the feare here meant which was in the Angel. In which consider three things further; first, the beginning of it, which is such even in the Angels themselves; namely, they beleeve the power, justice, love, mercy, and Lordship of God over them, and that they must be subject and obedient unto him: in man it is a faith apprehending the mercy and favour of God reconciled by Christ, and the

Iude 10. But these speake evill of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

in Angels and Men therefore is the fruit of their faith. Secondly, the property of it; which is to make the subject of it to feare the offence of God as the greatest evill in the world, to feare sinne properly, and first of all; because by it God is displeased: and in the next place it breedeth a feare of judgement consequently, but not in the first place. Psalm.119. 120. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* This was the religious feare of *David*: first, a fearing of Gods offence, and then a standing in awe of his judgments: thirdly, the use of it; which is to make man and Angel make conscience of sinne: Exod. 2. it made the Midwives *spare the Hebrew children*; it will not suffer the Angel here to revile the Devill. The feare of God (saith *Salomon*) causeth *to sinne every evill way*: yea, it frameth to obedience, *and is pure*, because it keepeth the heart from defiling it selfe. Our duty hence is to pray that the Lord would put into our harts this religious feare, which may containe us in awe of his Majesty, and so keepe us from offences, wherein wee may resemble this Angel; as also to be a *welspring of life* unto us, not onely to escape the snares of death, but to quicken and provoke us in the wayes of life everlasting. Secondly, wee must avoid the sinne which the Angel was afraid of, namely, the boldnesse of sinning, especially in these dayes wherein men adventure and rush upon sinne without feare or shame.

Prov. 14.17.

Psal. 19.9.

The second point herein is, what speech the Archangel would not use, that is, *cursed speaking, or railing judgement.* Which to know what it is, observe the differences of judgement; which is two-fold, either publike or private. Publike judgement is, when a man is called by God to judge the creature; and this is two-fold: first, of the Magistrate; secondly, of the Minister. The Magistrate is called by God to seeke out the misdemeanours of men, and according to the offence to pronounce a righteous sentence, even to the taking away (if the cause so require) of the temporall life it selfe. The Minister is also in the name of God to pronounce the curse of the Law upon unrepentant sinners; and the promise of the Gospell unto the penitent. Secondly, private judgement is, when one creature passeth judgement against another without calling from God, but upon private grudge, anger, stomacke, and revenge; this is here called railing *judgement*; and it is practised three wayes: First, in speaking falshoods and untruths against others. Secondly, in speaking truth, but with intent of slandering, and detracting from the good name of others. Thirdly, in misconstruing mens sayings and doings to the worst part, when they may be taken in the better: this railing speech the Angel durst not use.

Hence we learne to make conscience of this sinne of slandering, reproaching, and reviling others, from which the Archangell abstained

A dealing even with the Devil himselfe: but many of us who can utter the proverb, *That it is a sinne to belie the Devill*: are contented, yea, and ready to belie, and detract from the children of God our brethren by this railing judgement. Some will say, what may wee never use this kind of judgement? *Ans.* Never, no not against the Devil: but if we would take up judgment against any creature, let it be against our owne selves for our sinnes; here wee may passe sentence freely, and so escape the judgement of God: as for others we are to judge by the judgment of love, which hopeth, speaketh, thinketh, and suspecteth the best, and covereth the worst even a multitude of sinnes.

The third point, is the speech which the Archangel used, in these words; *The Lord rebuke thee.* Which words are a forme of prayer, in which hee commendeth and remitteth revenge unto God, desiring the Lord, to whom judgement belongeth, would restraine, correct, and repay the Devil for his malice. Here it may be asked: what shall wee doe when wee are wronged. *Ans.* Learne of the Angel not to requite and repay evill for evill, neither in action, speech, or affection; but leave all revenge unto the Lord, *Zachariah* being stoned to death unjustly, desired no revenge, but said, *The Lord see and require it*: Christ himselfe being accused before *Pilate, answered nothing*; and when he died, he prayed for those that crucified him, Matth.17. Againe, when a man will needs revenge himselfe of a wrong done against him, hee takes upon him the person of the accuser, witnesse, judge, and executioner; which is against all justice and equity: besides that the Lord challengeth this as his owne prerogative; *Vengeance is mine, and I will repay.*

Object. But did not *Elias* pray for fire from heaven in way of revenge whereby he destroyed his enemies? *Ans.* He did: but by instinct from God, which is as much as a commandement.

Object. But Christ when he was smitten said, *If I have well said, why smittest thou me?* *Ans.* We must put a difference between lawfull defence of our selves in our good cause, and the offence of our adversaries. Far was Christ herein from revenge, and so must we.

Object. But this is hard and impossible unto flesh and bloud. *Ans.* Yea, but we professe our selves to bee children of our Father in heaven, and therefore weeare to have more than flesh and bloud in us; even that grace of God which carrieth beleevers further in Christs schoole, than flesh and bloud can lead them. *Use.* Schollers and learned men that are to defend Gods cause and the truth of religion, yea, even against very heretikes, must abstaine from reviling speeches; if we be reviled by the pen of the adversary, wee must commit the injury to God. Secondly, people that goe to law with others, for most part herein offend, that they doe it in way of revenge, and to wrecke their im-

lice upon their adversary: whereas the right use of suit in law, is only to defend a mans right, all revenge laid aside. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, seeing revenge is to be left unto God, let the wrong be never so great. Fourthly, when men be at odds and difference, it is not lawfull to chide, braule, contend, crie, and lift up the voyce in threatnings, seeing all the feare degrees and kindes of revenge, which we must leave unto God. *Quest.* What must a man doe that is to encounter with the Devill, either by temptation, possession, or otherwise? *Ans.* He must follow the practice of the Archangell, even to flie to God by prayer, and intreat him to rebuke him. The like practice must be taken up by those who are to deale with heretikes, who seeke the overthrow of religion; the Lord must be intreated to restraine the malice of the Devill, that hee may not in himselfe or instruments prevaile to corrupt or represse, much lesse supplante or supplant the truth.

vers. 10 ***But these speake evill of those things which they know not, and whatsoever things they know naturally, as beasts which are without reason, in those things they corrupt themselves.***

In the former part of this verse is laid downe a third argument, which amplifieth the sinne of these deceivers; thus framed: For a man to give sentence, and condemne that which he knoweth not, is a point of great injustice and rashnesse; But these men condemning Magistracie, condemne a thing they know not; and therefore are justly accused of rashnesse and injustice. The like sinne of these seducers hath beene too usuall in all ages. In the dayes of the Apostles themselves, the Gentiles accounted the doctrine of the Gospell but foolishnesse; the Jewes an offence; and yet neither of them knew what it was. The same rashnesse is at this day to be descried in the Church of Rome, who have denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them never knew out doctrine, nor ever heard what we could say for our selves; yea, most injuriously they mistake us in sundry maine points of doctrine; as when we teach that workes doe not justifie a man before God, they cry out and say, we condemne all good workes. The same fault is exceeding rife amongst us in these dayes: for let a man make conscience of his wayes, and endevour to please God, he is presently bran-

A ded with names of reproach, by those whose tongues are nimble to speake evill of things they never knew: whereas to know the things cannot be too precise in keeping the commandements of God, and that themselves have made a promise in Baptisme to walke in no other wayes, and ought to renew the same so often as they come to the Lords table.

And whatsoever things they know naturally. In the rest of this verse is set downe the third sinne of these deceivers, which is the sinne of intemperance, standing in the immoderate use of meat, and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is a natural knowledge, in these words; *Whatsoever they know naturally.* Secondly, the sinne itselfe, or the property of it; *In those things they corrupt themselves.* The cause is, because they are guided with a naturall knowledge, like the brute beasts which are without reason. There bee three kindes of knowledge in man above the creature; first, *naturall knowledge*, arising from the instinct of nature common to man, and all, and consisting in the sense of sight, taste, touching, &c. by the benefit whereof we both it selfe can discerne what is food fit for it selfe and what is not: what is profitable, and what is hurtfull and unprofitable for it: unto which is joyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and meat in season. The second is reasonable *knowledge*, proper to man, and is nothing else, but the light of understanding, whereby hee reacheth farre higher, and discerneth meat, drinke, apparell, and rest, to be Gods good gifts, and knoweth the civill use of them; with rite which is joyned election of will, whereby he can chuse or refuse the civill or uncivill, honest, or dishonest use of them. This knowledge is in all men, for even the Gentiles themselves *doe by nature the things contained in the law.* Rom.2.14. that is, civilly and outwardly: than many of the Heathen have excelled in civill carriage, and practice of justice, temperance, and other civill vertues. The third is *supernaturall knowledge*, not proceeding either from naturall instinct, or reason it selfe, but from the enlightning of the spirit of God; and it hath sundry fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meats, drinks, and such like proceed from God, not as like is the God of nature onely; but as by grace in Christ he is our God yea, our Father, and so they become pledges of his speciall mercie; seeing they are now renewed against to the beleever, having bin formerly lost in *Adams* fall. Secondly, this knowledge causeth men to know them in the due measure of their excellence and excellencie, rightly discerning them from spiritualll benefits, so as the heart shall not beeset upon them in the first place, but upon the other as of far higher esteeme: yea, they shall bee com-

ted as dung in regard of these. Thirdly, it instructeth men in the right *use of them*; namely, when it worketh this persuasion in their hearts, that till their persons please God, they can never use them well; and then onely he is pleased in their use of these, when as their persons first please him. *Quest.* What is the thing then condemned in these seducers? *Ans.* The very same condemned is, that in the use of the creatures of God, they are not guided by reasonable, much lesse this spirituall knowledge; but only by nature, sense, and appetite, as the beast is, and no otherwise; which is the cause of all intemperance.

Hence note the proper cause of the abuse of all Gods blessings unto covetousnesse, pride, surfeiting, drunkennesse, and other sinnes of that kind: namely, because though men have by nature the use of reason, yet in the use of these things they lay it aside, and follow their owne sense and appetite: so farre are they from being guided by that higher knowledge which is wrought by the spirit of God.

Secondly, from the repretension wee are taught to labor for spirituall knowledge, whereby wee may bee led into the right use of these temporall things; for then and not before, shall wee use them as pledges of Gods mercie in Christ unto us (as the beasts cannot) and shall hardly be drawne to their abuse in riot and intemperance, as these seducers were.

Thirdly, in that they are said to bee guided only, as the beast which is without reason, that is, by nature, sense, and appetite: note the practice of the Devill, which is to keepe men (if he can) in their naturall knowledge, and will not suffer them to attaine to that which is spirituall: yea, and which is more, he corrupteth also that naturall knowledge which men have. A notable experience hereof we have in the Church of Rome; which of a famous Church is become heretically and schismatically: the reason of it is, because the Devill hath turned all their religion and doctrine into a naturall doctrine and religion: the maine points whereof are grounded upon naturall reason, and the learning and Philosophy of the Heathen and Gentiles. As justification by workes, merits, Purgatory, with the rest. Others, not a few amongst our selves also are deluded by this subtilty of Satan; who suffereth many men to live civilly and honestly among their neighbours, but will not brooke that they rise higher; they must content themselves to live by naturall knowledge. Hence many men plead they know enough; namely, to love God above all, and their neighbour as themselves: and that God is merciful, &c. which is nothing but a slight of the devill, still to hold them in their naturall knowledge, and so within his owne power.

The second point is the sinne itselfe, and property of it, *In these things they corrupt themselves.* This sinne of intemperance causeth men in the abuse of meat, drinke, and apparell, to corrupt themselves: here then are two things to be spoken of, wherein the whole nature of intemperance is sufficiently comprised. First, of the abuse of the creatures: secondly, of his corruption that thus abuseth them. Concerning the former, the abuse of the creatures is foure waies: first, in *excesse*: when men use them beyond their calling, hability, or that which nature requireth: *this maketh the heart heavy*: forbidden by Christ, Luke 21.34. Secondly, in *curiosity*, when men are not content with ordinary meat, drinke, apparell, but devise new fashions of apparell, and new kinds of waies of stirring up and whetting of appetite. Thirdly, in *affection*, when men so addict themselves to meats and drinkes, as they cannot be without them. The Minister must not bee one that loveth to fit at the wine, nor *given to wine*. The affection is here condemned, when he cannot sit without the pot at his elbow: for else it is indifferent, and for his health sake he may drinke a little wine. *Paul* willeth that the joy in the creature bee as no joy. Those also are reproved that drinke not for strength, but *for drink sake*: for although they neither are drunke nor surfet, yet this very affection is a sinne. Fourthly, in *time*, when these good creatures are used unseasonably. Eccles. 10.16. *Woe bee to the land whose Princes rise early to eat.* A woe is also denounced against those, *that rise early to drinke wine*, Isa. 5.11. that is, out of season. The rich man for that he was clad in purple; and fared deliciously every day, is branded with a note of intemperance, in not observing this distinction of times. These be the waies whereby the creatures are abused.

The second point is, how intemperate persons in these things *corrupt themselves*: namely, foure waies: first, in regard of their bodies, upon which by their sinne of intemperance, they call sundry sicknesses, diseases, yea, and hasten their death. Secondly, they deface *Gods image*, making themselves worse than the beasts themselves. Thirdly, they destroy their *soules*; for no drunkard, or riotous person shal inherit heaven, 1 Cor. 3. Fourthly, they overthrow their families, in wasting their substance to the maintaining of their intemperance, and so bring ruine to the places where they live.

Vse. In these seducers we have a glasse, wherein to behold the state of our dayes and times; in which intemperance hath taken place not onely in profane houses, but even in religious places, and where reformation is professed. A common practice it is to drink with glasses without feet, which must never rest; also by the bell, the die, the doozen, the yard, and other measures, & then use *Tobacco* or other means to sharpen appetite still: an horrible sinne, exceeding this sin of these seducers themselves. Secondly, seeing intemperance bringeth just corruption, and in the end destruction upon the offenders, wee must make conscience of sobriety and temperance; this is the end of Gods grace which hath appeared to teach

1 Tim. 3.3.
1 Cor. 7.30.

Eccles. 10.17.

Isa. 5.11.

teach us to live soberly, Tit. 2.12. And whosoever cannot obtaine thus much of himselfe to weay the abuse of creatures, will never attaine to the denialll of himselfe for Christ his sake, and is as yet a man of no religion.

But for the defending of this hardening sinne, some things are alleaged.

No excuse for some usuall sinne committed.

1 *Ob.* Gen. 43. vir. *Joseph* and his brethren did eat and drinke, *and were drunke together.* Haggi 1.6. The people are threatned to drinke *but not to drunkennesse*: wherefore drunkenneesse is not unlawfull; yea, it is a curse to drinke and not to be drunke. *Ans.* These places may indeed be thus translated; but then drunkennesse is taken two wayes: first, for excesse in drinking, of which the places alleaged speake not. Secondly, for liberall and plentifull drinking, and this may be done in an holy manner. So *Joseph* with his brethren ate and drunke liberally and plentifully, but not excessively: so the people were threatned in Haggi to drinke, but not to satiety and plentifulnesse.

2 *Ob.* Joh. 2. It is said that the guests had well drunke; yet Christ turned water into wine still, and commanded the Ministers to draw forth. *Ans.* This only sheweth what we may doe, namely, use the creatures of God in plentifull and liberall manner, upon such occasions as this; but justifieth not intemperance, or excesse in the use of them.

3 *Ob.* It is an ancient rule, that in some old and lingring diseases it is good to bee drunke; therefore it is lawfull upon some occasion to be drunke. *Ans.* This cannot be done in good conscience, being an unlawfull meanes to cure any disease, though old and vsed.

4 *Ob.* But some say they can drinke and neverbe drunke, they can beare more away than two or three. *Answ. Woe unto them that are strong to drinke wine and strong drinke*; there is a curse of God against them who use needlesse drinking, though they never surfet nor bee drunke. *Quest.* For what ends may wee use the creatures, and in what manner? *Ans.* The lawfull end of their use is twofold; first, for necessity to preserve life and health: secondly, for our lawfull and honest delight. Psalm. 104.14. God giveth *bread to strengthen the heart, and oyle also to make his countenance glad.* Christ suffered a woman to powre a box of precious oyntment upon his head: himselfe was at a feast in Galily, and forbade not the use of wine. Secondly, for manner and measure wee must know that one man cannot herein bee a rule to another, one mans stomacke and health craveth more, another mans lesse. But every man must observe this rule of sobriety: that hee have alwaies an eye to spirituall exercises; as prayer, hearing of the Word, meditation, as also to the workes and duties of his speciall calling: and so much as fitteth a man unto these is his measure: and when a man by the creatures maketh himselfe heavy and unfit for these, hee hath exceeded his measure.

V. 11. *Woe unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gaine saying of Core.*

In the former words of the verse, *Woe unto them* is laid down the reason of the principall argument of the Epistle, namely, that these seducers shall be destroyed: having taken unto themselves liberty of sinning; which hee hath already proved by a particular enumeration of the sinnes, unto which they were addicted: and further amplifieth that second part of the reason, by the reckoning up of divers other sinnes, both in this verse, and in the rest unto the twentieth. First, of the conclusion; *Woe unto them.* Here first it may be demanded, why or how the Apostle dare pronounce such a peremptory sentence against them, and that of everlasting condemnation, seeing the Archangeli durst not passe judgement against the devill himselfe? *Answ.* There be two grounds of this practice: first, God giveth to all Prophets, Apostles, and Ministers, the power of the keyes; whereby they retaine and binde up some mens sinnes to destruction, as also to remit and loose the sinnes of some other: in both which they pronounce judgement generally. Secondly, God gave yet a further power unto Prophets, and Apostles (which is denied now to ordinary Ministers) whereby revealing unto them his secret judgements against particular persons, hee made them his instruments to pronounce these his judgements against men, even in particular. Thus *David*, Psal. 109. curseth particular persons. *Paul* curseth *Alexander* the coppersmith, 2 Tim. 4. and Gal. 5.12. *Would to God they were even cut off that trouble you*: and by a like spirit of revelation the Apostle discerned this woe most certainly to be all these seducers. *Vses.* Hence the Papists conclude, that Prophets, and Apostles, and consequently the Popes, may make lawes to bind the consciences, because they have power over it; it being lawfull for them to curse body, and soule. *Ans.* A creature may be cursed two wayes: first, by imposing a curse and inflicting it upon the body, soule, or conscience: this is the peculiar curse of God resting in his power alone, and is not communicated to Prophets, Apostles, or Ministers: for it argueth such a power over the soule as may live or destroy it. Secondly, by foretelling and pronouncing a curse to come, which Gods will inflict: and this is that which belongeth to Prophets, Apostles, and Ministers: but this arguetb no power at all over the conscience. Secondly, some hence conceive the Sorcery, have warrant here to curse other creatures, man or beast, being the

Christian meekness must be compared with Christian zeale.

Apostle teseth it. *Answ.* This practice of the Apostle (having an extraordinary spirit of revelation) is no rule for any man, no not for the Minister ordinarily called. Our rule left us by Christ is to *bless and not curse*, Matth. 5.44. Rom. 12.14. which must be understood of particular persons, for otherwise the Minister hath authority to accuse impenitent sinners in generall: but not this or that particular person; no nor in Gods cause: for hee knowes not what shall be the future estate of this or that man in particular: much lesse may private men in privat causes use curses or imprecations against other: which condemneth their wicked practice, who in their anger and impatience breake out into cursing of their children, servants, friends, yea, or enemies; our contrary duty must be to *bless*, as wee are called unto *blessing*. Thirdly, marke the Apostles dispositions; they were themselves most meeke in dealing with men, who called others unto meekness; their owne patient minds were knowne unto all men in all the matters of men: but when Gods glory was called into question, and the salvation of men likely to be hindered, they lay aside their meekness, and put on severity and roughnesse, their zeale in Gods matters would not admit such lenity and patience, as towards men in mens matters they were willing to exercise. They had an *Apostolicall rod*, which in such cases they used against offenders. *Moses* the meekest man upon the earth, when hee saw the Israelites worship the golden Calfe, was so incensed with wrath, that hee brake the Tables which were in his hands, and tooke his sword, and together with the Levites slew three thousand of them the same day, Exod. 32.27. Christ himselfe though hee would not breake a bruised reed; yet dealing with the Scribes and Pharisees, who had corrupted the whole law, laded them with woes and curses, Matth. 23. *Paul*, who otherwise was all things to all men; yet when Gods glory was impayred by *Elymas* his withstanding of him, hee stroke him blind: and cursed *Alexander* out of a rightly ordered & holy zeale: all which examples teach us the religious affection, that when Gods honour is in hazzard, our zeale should be inflamed; when mans salvation is likely to be hindered, our meeknesse must be for the time set aside, that the zeale of Gods house may even consume us, Psal. 69.9. as it did Christ himselfe when hee saw his Fathers house dishonored, and of a house of prayer made a denne of theeves, unto whom wee are daily to be conformed.

They have followed the way of Cain.] In these words the Apostle returneth to the former part of the reason, whereby he hath already by three forenamed sinnes proved that these seducers are they which take liberty to sinne; and unto them addeth this fourth: That *they have followed the way of Cain.* In which, first, we will shew the meaning of the words; and then observe the doctrines. In the former

A consider two things: first, what is the way of *Cain*: secondly, why they are said to walke in this way of *Cain*. *The way of Cain* is that course of life which *Cain* tooke up to himselfe, in following the lusts of his owne heart against the will of God. It is described in Gen. 4. of which way there be seven steps or degrees, but every one out of the right way. The first step was his *hypocrisie*: he worshipped God by offering sacrifice as *Abel* did, but his heart was not a beleeving heart as *Abels* was; his worship was outward and ceremonious, but not in spirit and truth, for his heart was *an evill heart of unbeleefe*. The second his *hatred* of his owne, onely, and naturall brother, prosecuting him with wrath and indignation, testified by the casting downe of his countenance upon him; the reason of all which was, *because his own works were evill, and his brothers good*, 1 Joh. 3. 12. so as (his brothers offering being accepted, and his rejected) hee feared that *Abel* might get the birth-right, and become the Priest, Prophet, and King in the family, and every way (as hee deserved) bee preferred before him: for thus much is signified in these words, Gen. 4.7. that if he did well, *Abels affection should be subject* unto him, and he should hold his rule over him. The third, his *murther* whereby he slew his righteous brother. The fourth, his lying unto God, saying, *he knew not* where his brother was, having slaine him; and extenuating his sin, denied himselfe to be his brothers *keeper*. The fifth, his *desperation*, after that God had convicted him, and pronounced sentence against him: for being cursed for his sinnes hee cutteth off himselfe from the mercy of God, in saying, *My punishment is greater than I am able to beare*. The sixth, his security and carelessnesse; hee regardeth not his sinne, nor the conscience of it, but busieth himselfe in building a City, and calleth it after the name of his childe: that seeing his name was not written in heaven, hee might yet preserve his name and memory in the earth. The seventh and last, which was the highest step of his way, was his *prophanenesse*: for from thenceforth hee cast off and contemned all the care and practice of Gods worship; which appeareth, Gen. 4. 26. *Then men began to call upon the name of the Lord.* Which words have relation to the whole Chapter concerning *Cain* and his posterity, who had utterly rejected the service of God, and beraken themselves to other affaires: *Cain* himselfe to his building; *Lamech* to his lust, being the first founder of Polygamie; for he tooke unto him two wives: *Iabal* to the framing and pitching of Tents: *Iuball* to Musike: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call upon the name of the Lord; then the true worship of God (formerly neglected) began to be restored. This is the path wherein *Cain walked*.

The second point is, in what regard these seducers

The way of Cain heretofore in Popery, is now in the Papists, and their worshipers of Protestantes.

seducers are said to follow *Cains* way, and that is in regard of all these seven sinnes: but especially in the hatred and cruelty which he practised against his brother: for as he was bloudily, and maliciously minded towards his brother, though he gave him good words, till he saw his time convenient to execute his conceived malice: so is it with these seducers, they may seeme for the season otherwise affected, yet indeed, they carry a hatefull affection to the Church of God, and against those also that endeavour in the building up of the same.

Doct. Hence first note that the way of *Cain* is the high and broad way of the world. The Turkes and Jewes follow *Cains* footsteps in the profession and practice of all prophanenesse, in that they deny and despise the Messias the Sonne of God, yea, and persecute with a deadly hatred all Christians, and are never satisfied with the spilling of their bloud. The way of the Papists also is the way of *Cain*, carrying within them the same heart towards Protestants, which *Cain* did towards *Abel*; without any conviction of their neither of heresie, or of wickednesse; and (no otherwise than *Cain*) they now carry themselves quietly and silently till opportunity may serve them: which if it were offered, wee should feele and have fearefull experience of the fruits of a Cainish heart in them, as *Abel* did. Besides, the doctrine of the Romish Church teacheth the way of *Cain*, for it standeth wholly in outward Ceremonies, borrowed partly from the Jews, partly from the Heathen; yea, it traineth up men to be Hypocrites, because it is onely a dumbe and dead shew, without any power of life, of godlinesse. Again, it teacheth desperation, in that by it no man ought to be assured of his salvation, (for that were presumption) as also that a man must satisfie the justice of God for his sinnes, and can never obtaine pardon without confession of all his sinnes in the eare of his Priest. And to come neerer home, even among our selves, this way of *Cain* is not unbeaten; our hypocrisie, lying, malice, but above all, our prophanenesse will convince us hereof. Doe not men goe backward in Religion, as those that shake off the waies of God? Is not the Gospell of lesse reckoning among us, than it hath beene heretofore? Is that wholsome doctrine not lesse respected now, than it was twenty yeares agae? and much lesse therefore obeyed? which is a manifest argument that *Cains* way is generally the beaten way of this age.

2 *Doct.* Secondly, we must bee warned to turne out of the way of *Cain*, into the waies of God. *Quest.* Which is the way of God that we may walke in it? *Ans.* It is altogether contrary to the way of *Cain*: for first in Gods way is *sincerity*. God is worshipped in the Spirit, and not in hypocrisie. Secondly, love of God and men, testified in word & deed, opposed to *Cains* hatred. Thirdly, in Gods way is *faith*, which resteth upon Gods mercy and providence, even against reeling, both unto and death; opposed to *Cains* desperation. Fourthly, *wisdome* whereby the heart is stirred up to seeke Gods Kingdome, peace of conscience, inward joy, and in the second place for the things of this life. Fifthly, in Gods way is *faithfulnesse* and constancy; men that begin in the Spirit, end not in the flesh, but are faithful to the death; whereas the way of *Cain* is to begin with sacrifice, but end in profanenesse. This is the way of God in which we must walke: using all good meanes whereby wee may bee both set and contained therein; especially the word preached, and the Sacraments; which meane the very Pharisie himselfe could acknowledge, when he said to Christ, *Master, thou teachest the way of God truly*. So the Prophet *Esay* saith, Ye shall heare a voice behinde you, saying, *This is the way, walke in it*: this voice is nothing but the voyce of the Spirit in the ministery of the Word.

3 *Doct.* Thirdly, note what these seducers are blamed for, namely, for two things: first, for making choice of *Cains* way: for walking and going on forward in it; which is a property of the wicked. It is true, that the childe of God by the frailty of the flesh may slip into *Cains* way, as *David* did in playing *Urias*; but he doth not stand, goe on, and keepe a course in that way, as the wicked doe, being branded to be such as *stand in the way of sinners*, Psal. 1. We on the contrary must preserve a care to recover our selves out of the way of *Cain*, if at any time we shall be misled into it; that if wee cannot keepe from all sin, yet we may be kept from a course and trade in sinning. Let this Christian care preserve our paths in the waies of God, and returne us into the obedience of his will, when through many weaknesses and slips we are often turned aside: and the rather because *Cains* end attendeth *Cains* whole course; who was haunted with an evill and accusing conscience, whose sinne lay at the doore as a wilde beast ready to teare him, and pull out the throat of his soule: besides that, he was accursedly cast out from the presence and face of God: that howsoever hee was a Prince, and mighty amongst men, yet he was a vagabond and runnagate on the face of the earth: which evils he then not looke to avoid, whosoever will follow his way, no more than *Cain* himselfe could.

And are cast away by the deceit of Balaams wages.] In these words is set downe the fifth sinne of these seducers: the meaning of which is first to be knowne. *Cast away.* The word signifieth they are powred out, or powred away; which forme of speech is taken from water, the which distilleth not out of a vessell drop by drop; but is powred out in abundance, till so all is quickly spent. Whereby the Apostle would give us to understand, that in the affection of their hearts they were violent, and even carried headlong to commit their wickednesse. *By the deceit of Balaams wages*: that is, they are

are thereforby carried to dee with upon hope of wages; of which hope notwithstanding they are disappointed and defeated, as *Balaam* was. So as this filthy sin is *covetousnesse*, committed in a similitude or comparison, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; so these wicked men upon hope of reward are set to subdite and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceived and frustrated of the reward hoped for, as Numb. 21. 8. he lost his reward, yea, and after his life (for returning home he was slaine with the Midianites) so shall these lose their reward which they expect, for falsifying that doctrine which they teach: and so much for the meaning.

That which was the sinne of those seducers, is the sinne of these times of ours, wherein that prophecie of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, *who through covetousnesse*, with fained words should make merchandize of mens soules. *Quest.* But where shall we finde these covetous teachers? *Ans.* They are too easily found every where, but especially with in the precincts of the Church of Rome. The Bishop of Rome and the guides of that Church, are the Arch-seducers, who through covetousnesse make merchandise of mens soules, teaching first that a man must confesse all his sins, or else hee cannot be forgiven; and when he hath reckoned up all, he must satisfie for them in that manner as they will prescribe: who commonly enjoyne men to bestow so much land, or such a summe or pension of money upon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through covetousnesse they have (by encroaching upon countries and kingdomes) enriched themselves, or rather craftily conveyed to themselves the greatest part of the revenues of all Europe. Secondly, they through covetousnesse maintaine the distinction betweene mortall and veniall sins, betweene the fact and the punishment, and hold that the sinne may bee remitted, but not the punishment: for which purpose the fire of hell is changed by them into a milder fire of Purgatorie, to bee suffered after this life: of which the Pope is Lord and King, imagining to whom he pleases, especially to those that can pay well for the merits of others, or masses of their owne. This painted fire hath a long time kept the fire of the Popes kitchin to bright a burning, which if it should goe out, his state were shaken. Thirdly, through covetousnesse they forbid many degrees of men from marriage which God forbiddeth not, that so they may the oftner dispense with those degrees which themselves have forbidden: for the more dispensations, the more wealth have they coming in. And thus is their whole religion contrived and plotted for gaine, compacted of falsehood and covetousnesse. So as *Peters* prediction is most fully accomplished in these Balaamites of Rome: especially herein the Pope is become a second *Balaam*, in that as *Balaam* cursed Gods people for gaine, so to mount into his owne power and place, by his Bulls and thunderbolts hath he assisted to curse even Kings and Princes, and some whole kingdoms, yea, all such as have shaken off his intolerable Antichristian yoke. The same accusation may be justly intended against very many that professe godlinesse and true religion: for these be the last dakes and perilous times, wherein men shall be lovers of themselves, covetous, &c. 2 Tim. 3. 2. Such as *Ieremy* complained of, Jer. 6. 13. *From the least to the greatest every one is given to covetousnesse: from the Prophet even the Priest, they deale all falsly.* The usuries, oppressions, injuries, the common and customable deceit in all trades, cry out of this sinne of covetousnesse in all estates. But some will perhaps here say: Yea, but you wrong Christians to charge them thus deeply with *Balaams* sinne, for they have better things in them. *Ans.* But it is no injustice, for *Balaam* had some as good things in him as many Christians: for when he was first solicited of *Balack*, to curse the people of God, he would not till he asked leave of God; and when God had denied him leave, he answered him that he would not goe with him, if he would give him his house full of gold and silver. Further, he desired earnestly to die the death of the righteous, and that his end might bee like his. *Iudas* also had many good things in him, hee left all to follow Christ; he became a Preacher of the truth, none of the Disciples could accuse him, or could espy any thing in him, and yet was carried away with covetousnesse: so let no man object the good things in many Christians, which I grant: they may have, and yet covetously hunt after the world, yea, and be powred out also after filthy lucre no otherwise than *Balaam* was.

2 Pet. 2.3.

The crafty conveyance of Popery detected.

Now for the avoiding of this sinne, let us observe three things, which the Apostle admonisheth in the words: first, in that hee saith they *are powred out*, we are given to understand that the affection of covetousnesse is a most violent headstrong affection, carrying a man headlong to sinne even against conscience, as it did *Balaam*: and causing him to powre out his heart unto wickednesse. *Achans* covetousnesse could not be curbed, no not by Gods speciall commandement, the wedge of gold and the Babylonish garment did so sway with him. *Ahab* was sicke of covetousnesse, no physicke could recover him, but *Naboths* Vineyard and life. *Iudas* for thirty peeces of silver was carried against all feare to the betraying of his master, and that after divers admonitions. *Ananias* and *Saphira* to save but a little money, make no bones of lying unto the holy Ghost. What is the cause of all treacheries, and those most cruell murthers, of fathers, of mothers, of servants & strangers, but the covetous heart set upon the booty,

Heb. 12. 15.

Gen. 14. 23.

Iudas 7.

booty, saying to it selfe, by this fact, this house, that land, such a summe of money shall be mine? which object in the eye putteth out all the light of religion, reason, and sometime of nature it selfe. Thus the heart is easily powred out unto evill, when as first it is possessed with covetousnesse, which *Paul* calleth the *root of all evill*.

Secondly, the Apostle would have us consider how hard a thing it is to bee recovered from this sin, seeing such a sinner is *powred out and cast away* by the deceit of it: and indeed little hope is there of the repentance of a covetous man, of whom Christ was bold to say, *that as easie it is for a Camell to goe thorow the eye of a needle, as a rich man to enter into Heaven*; the reason is, because his covetous cares choke and hinder the Word from taking place in his heart, and so hee frustrateth all meanes of his salvation. Againe, hee hath renounced the true God, and set up another God in his heart. The Idols in our Church are defaced and destroyed by the Magistrate; but the Devill setteth up Idols still in the hearts of men, which ought to be Gods temples, even Riches the god of greedy men.

Gods Iustice against mans injustice.

Thirdly, observe that in Gods just judgement the covetous man is disappointed of his hope, his wages are *the wages of deceitfulnesse*: for either hee atchieveth not, or retaineth not the thing expected, as in the former examples: of *Achan*, who for the wedge lost his life with it; so neither *Ahab* himselfe, nor his posteritie ever enjoyed *Naboth* Vineyard. *Iudas* brought backe the thirty peeces of silver, and hanged himselfe. *Ananias* and *Saphira* desirous to keepe a part of their possession, lost with the possession both their lives; or else if he retaine the booty, and get and keepe also wealth fraudulently gotten and heaped up by oppression; yet having the thing, he hath not the use of it; his covetous heart keepeth the key of it, and locketh it from his comfortable use: yea, and be it that he have some use of it, yet his gaine is small for which he loseth his soule; *Thou foole, this night shall they fetch away thy soule.*

Wee are all hence admonished, especially aged and rich persons, to beware of this dangerous sinne. It becommeth Saints not to have covetousnes once named amongst them, Eph. 6. Our practice is to varnish it with teames of thriftinesse and good husbandry, and the worst it heareth of us is scarse a small dislike, so as when we speake of a wretched worldling, wee say he is an honest man, but somewhat hard or worldly: so as this sinne is no disgrace amongst them most, as it deserveth being both so odious unto God, and hurtfull unto the sinner himselfe. But let us consider, first, that it easily draweth a man unto perdition, and enwrappeth him in the Devils snare. 1 Tim. 6. 9. *Those that will bee rich, fall into many temptations and snares.* Wheresoever it ruleth, that man respecteth not commandement, reason, conscience, no not common honesty it selfe. Secondly, we professe our selves to be members of Christ, the sonnes and daughters of God; now such a base sinne becometh not such an high profession: for a Noble man or a Prince apparant to spend and trifle away his time in buying and selling, Bills and Points were a madnesse; what a base folly were it for us that hope to be heires of the kingdome of glory, to be still poring on earth, and earthly things? Whose hearts and affections should be raised up higher, and taken up with heavenly Meditations, using weaneedly this world as though we used it not. Thirdly, nature is contented with a little, and is furnished with abundance; and yet grace is pleased with lesse; and therefore if we have food and raiment for us and ours, let us be *therewith contented*, 1 Tim. 6. 8. *Quest.* But what shall we doe then? doe not all men thus, and may not we seeke wealth as others doe? *Ans.* The rule of the word must be our direction herein, and not the manner of the world: and that adviseth us to make God our portion: which lesson God himselfe taught *Abraham*, Gen. 15. 1. *I am thy buckler and thy exceeding great reward. David* had learned this lesson, Psal. 16. *The Lord is my portion.* This is done by setting our love, our joy, our principall care, yea, our hearts and affections upon the Lord, as men doe upon their treasures. By which meanes if riches increase, our hearts must not be set upon them, for they are not our portion; and if we be pinched and pressed with adversity, want, or losses, yet shall we not bee oppressed: for wee want nothing but that wee may well bee without, and have not as yet lost any part of our portion.

Further, in the phrase which the Apostle useth, *They are powred away*, note a difference between the childe of God, and a wicked man; when both of them are found in the same sinne, the one powreth out himselfe to wickednesse, giveth himselfe leave to sinne with full consent, without restraint, yea, with greedinesse; the other sinneth with consent, but not full consent: for being regenerate, he is not all flesh as the wicked man, but partly flesh, & partly spirit, and therefore partly willeth and consenteth to sinne, partly willeth and consenteth not; he is not powred out without restraint, as the other is, but at length recovereth himselfe by repentance, and obtaineth reconciliation with God. Secondly, we must beware of powring out our selves to wickednesse, but rather with *Anna* powre out our soules before the Lord in humble confession of sinne, and petition for pardon; that so the Lord may powre forth his mercie upon us, and shed his love abroad in our hearts. Thirdly, we may not content our selves with a few or some good things: for the heart may notwithstanding be powred forth to sinne, as *Balaam* and *Iudas*: but seeke carefully to have our hearts truly seasoned with grace, with the love and feare of God, which for the present will causeus to decline every evill way: yea, to detest and hate every sinne, and for time to come

come with a resolute and constant purpose, and endeavour never to offend God againe: for otherwise a shew of some good things may often deceive and delude us, and we may perish for all them, as *Balaam* did. Lastly, we are hence taught never to give reines to our affections and desires; but curbe, crucifie, and mortifie them carefully: for if once they get head, and be yeelded unto, they will not easily be subdued, nor suffer a man quiet till he have powred forth himselfe unto all wickednesse, and so brought him into the high way of perdition.

And are perished in the gainsaying of Core. In these words the Apostle layeth downe the sixth sinne of these seducers; to understand the meaning whereof, consider two things: first, the history it selfe: secondly, the application of it. The history is recorded in Numb. 16. wherein *Moses* mentioneth three things concerning *Corah*; first, the cause of his sinne, which was ambition and pride: for *Core* (being a Levite) affected the Priesthood of *Aaron*: and *Dathan* and *Abirim* (being heads of the Tribe of *Ruben*) strove to take the government of the people out of *Moses* his hand, who was appointed by God as King over the Israelites, Deut. 33. 5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood up against them, contradicted and gainsaid them in their offices; and charged them first, that they usurped authoritie, and tooke too much upon them, and lifted up themselves above the congregation without the Lord, vers. 3. and therefore they would not obey *Moses* commandement, vers. 12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policy to make himselfe a King) had promised them a land flowing with milke and honie, whereas they saw no such matter; nay rather hee had brought them out of Ægypt, to destroy them in the wildernesse, vers. 13. 14. Thirdly, their punishment for their sinne, which was an horrible destruction upon them, and their company, being all of them partly swallowed up of the earth; partly devoured by fire from Heaven, ver. 32. 35.

Secondly, the history of *Corah*, *Dathan*, and *Abiram*, is applyed to these false teachers by way of comparison, and they are compared in two things: First, as *Core* and his company most ambitiously and proudly gainsaid *Moses* and *Aaron*; so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; even so shal these perish in their gainsaying of the truth. Thus the meaning of the words is made plaine. This Epistle was written for a warning unto the last times, even unto us upon whom the ends of the world are come: and therefore that which is affirmed of these men, is verified in sundry in this age. For example; first, the Bishop of Rome is the next followet of *Core*: for looke as *Core* gainsaid *Moses* and *Aaron*, in regard of their lawfull authoritie; so doth the Pope gainsay Christian Kings and Princes, in striving to take out of their hands all their power and authoritie in causes Ecclesiasticall within their owne dominions: nay, herein he goeth beyond *Core*, in that he usurpeth that power over them, which the Lord hath put in their owne hands; and so (being invested in their owne persons) most rightfully belongeth into themselves. Secondly, his shavelings and Masse-priests, not onely gainsay & contradict Christ in his doctrine: but also attempt to usurpe his office, in offering a reall and proper sacrifice of attonement for the sins of the quicke and dead: yea, and (wherein they strip *Core*) they take upon them to become mediators betweene Christ and the Father, in praying the Father that he would accept the sacrifice of the Sonne, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traitors and Rebels, either Priests or Jesuits, or other traiterously minded men at home or abroad, who (no otherwise than *Core*) gainsay the ordinance of God, and stand out in denialt or resistance of their lawfull and naturall Prince; whom the same punishment shal assuredly find out, which consumed *Corah* and his company in the end of their conspiracie. Fourthly, many amongst us who professe the Gospell, yet walke in the gainsaying of *Core*, of whom some will openly say, they care not what the Ministers speake, whatsoever it is they will withstand it: yea, many wretched creatures who come to the Lords Table, will not sticke to say, that they hope to see the day when they shall be hanged; which argueth them to be abetters in the wicked conspiracy of *Core*. Lastly, it were to bee wished that some of our students even of Divinity, had not a spice of this sinne of *Core*: for within this six or seven yeares, divers have addicted themselves to studie Popish writers, and Monkish discourses; despising in the meane time the writings of those famous instruments and cleare lights, whom the Lord raised up for the raising and restoring of true Religion; such as *Luther*, *Calvin*, *Bucer*, *Beza*, *Martyr*, &c. which hath quenched their minds are alienated from the sincerine of the truth: because the writings of these foundest expositors of the Scriptures raised since the Apostles) are not favourie unto them: yea, some can revile these worthy lights themselves, which is a spice of *Core* his sinne.

The Pope the ringleader of Core company.

2 *Doct.* Secondly, hence we are taught to beware of ambition, and study to be contented with that condition of life wherein God hath placed us, not seeking things beyond our estate. *David* would not meddle with things *beyond his reach*, Psal. 131. 1. *Paul* had learned in every estate to bee content, *to bee abased* as well as to bee exalted. Our first Parents in the ambitious conceit of further highnesse, fell from a most happy condition, and brought ruine upon themselves, and us their posteritie. The vertue of contentation is indeed necessarie for

Philip. 4.

for all men, but especially let ministers seeke it at the hands of God; and the rather, because that within these few yeares divers of them (not possessing the benefit of this vertue) being frustrated here of their expected preferments, which they thought were due to their gifts, have departed away discontented, and have growne to resolution in Heresie, Papistry, treasons, and most desperate attempts. Now that every man may learne to be contented with his condition, bee it better or worse, let him thinke well upon these two considerations: first, that the present estate and condition of life, wherein every man is set by God, is the best estate for him: health is best in time of health, and sicknesse in time of sicknesse: riches when they are enjoyed, poverty & want when the Lord changeth his hand: life whilst he liveth, yea, and death it selfe is the best, when as that change befalleth: and all this is, because the Lord so ordereth and disposeth unto every man out of his wise providence; which we for our parts must in all our thoughts be submitted unto. Secondly, that in regard of our sinnes we are lesse than the least of Gods mercies; unworthy to draw breath in the common aire, or to tread upon the earth: and therefore (being so unworthy) if we have but small and few blessings, we may well content our selves: for by our deserts we cannot challenge so much as we have. *Iacob* herein staied himselfe in his want, that he was *unworthy of the least mercy of God*: the basest calling is too good for the best man, if he looke at his desert. *Object.* But every man is preferred before mee, and yet I deserve as well as they, or some of them. *Ans.* Herein content thy selfe, God hath called them to such condition; stay till he call thee; distract not thy thoughts herewith, but rest in his revealed will.

Vnmortified affections overcast sanctified judgement and understanding.

3 *Doct.* Thirdly, it may seeme strange that *Core* and his company should gainsay *Moses* and *Aaron*, and their authoritie, especially beholding all the miracles whereby their calling was confirmed, the one to bee Prince, the other the high Priest; and yet we see it to be for for his affection had blinded his conscience: he knew very well that they were called by God: he saw their whole religious course, the great miracles in their hands; but yet the disordered affections of his heart were they which blinded the understanding of his minde. In like manner, men may marvell that so many learned Papists, otherwise so wise & prudent, should maintaine so many grosse errors and heresies, and those against the foundation of Religion: but the case is with them as it was with *Core*; for let them be never so learned, grave, & wise, yet their wicked hearts and ambitious affections overcast their judgement and knowledge, and overcarry them against conscience, yea, and often reason it selfe: they reade the Bible the word of truth, but see not the truth therein contained, because the cloud of corrupt affections hath overspred and darkened their understandings.

Whereof we may learne, that if at any time wee would with fruit heare, reade, study, or learne the Word of God, we must bring with us not onely quicke understanding, sharpe conceits, and firme memories, but honest hearts, calme, and tempered affections: without which it shall be with us as with the Jewes, who saw indeed and yet perceived not.

Fourthly, here Magistrates and Ministers must learne not to be discouraged, if they bee gainsaid and contradicted by such as *Core*, *Dathan*, and *Abiram*, who were great men in their Tribes: it was *Moses* and *Aarons* lot. Christ himselfe was a rocke of offence, and many stumbled at him; hee was made a wonder of men, and few of the great beleeved his doctrine, yea, few there were that did not gainsay it: it is not well with men when all men speake well of them: meeke *Moses* shall have his patience tried by very many such in the world.

The worst kinde of dissentatinment is in things concerning mans salvation.

Fifthly, Students especially of Divinity must take heed of this spirit of contradiction and gainsaying, whereby no wholsome doctrine can easily please them, which was *Cores* sinne: and content themselves with that truth of doctrine and those sound grounds of Divinitie, which are propounded in the writings of those famous and excellent instruments aforenamed, who were the restorers of pure religion; preferring them before all Popish writers and corrupt polishers (in whom a man shall meet with nothing sooner than error and unsoundnesse) and reading seriously their workes and writings, as the foundest and best grounds of Divinitie, and expositions of the Scriptures, which have beene set out since the dayes of the Apostles.

Sixthly, let inferiours hence learne obedience, and silent subjection unto superiours: the servant or subject must not be a gainsayer, nay, not an *answerer against*, Tit. 2. This cutteth off all disputation betweene the Master and Servant, Father and Childe, Prince and Subject: for the very appearance of *Cores* sinne must bee avoided.

Wilfull over reifs shewed Moses, disgraceth Aaron also.

Seventhly, *Core* gainsayeth both *Moses* and *Aaron*; the one in regard of his Magistracy, the other of his Priesthood. These two sinnes go hand in hand; hee that opposeth himselfe to *Moses*, despiseth *Aaron* also: he that honoureth not the King, feareth not God; hee that careth not for the Word, is not loyall to his Prince: a rebell to God, is a rebell to his Prince: Seeing then loyalty to wards God and the King are so linkt together in themselves, let us not sunder them, but rather conjoyne them in our practice; as the Apostle hath coupled them in one precept, commanding us to *feare God, and honour the King*.

Eighthly, it may be here demanded, whether have we done well in gainsaying and contradicting the Church of Rome, seeing our Church before the time of King *Henry* the 8. was a member of that Church? *Ans.* When two are at strife,

We have departed from God, but not from the Church by God's commandement.

Numb. 16. 20.

Page.

Private men may not attempt controlling Ecclesiastics.

The Romish Clergy hath bones fitchy in feeding themselves than others.

third, both are not to be blamed, but the party in whom the cause is conviced to be: we have indeed departed from them; but the cause of our departure was not in us, but in themselves: we have departed from them, as the Israelites by Gods commandement from the Tents of *Core*: they have first a long time gainsaid Christ, and therefore we have well done to gainsay them: we are not therefore the schismatikes, neither blame-worthy; but they in whom the cause of schisme is: no more than *Moses* was here to be blamed, the cause resting in *Core*.

Lastly, it will be asked, what did *Moses* all this while that he was gainsaid? *Ans. He fell on his face, and prayed unto the Lord.* Wherein he became a fit president for us in this land, who have beene above forte yeares assaulted by Popish *Cores*, enemies and rebels, without and within us: from whom we have beene defended, not so much by the sword, as by Gods protection, obtained by the prayers of his servants: which teacheth us for time to come, to turne us to this most ready course, of subduing all gainsayers and enemies of our peace: for the direct way to discover conspiracies, to subdue traitors and rebels, and to purchase tranquillitie to a Church and land, is to commend the safety thereof unto the Lords favourable protection, who eyes are ever watchfull over his people. And this much of *Core* his sinne.

The last point is their punishment; in which it may be asked how they perished? *Ans.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were swallowed up of the earth; but I take it, that all the men of *Core*, all his substance and his Tents, *Dathan* himself and *Abiram* were swallowed up of the earth: but that *Core* himselfe was burned with fire from Heaven, with the 250. men that offered incense, ver. 35. for in the historie, Numb. 16. 27, 32. it is said that *Dathan* and *Abiram*, and the men of *Core*, were swallowed up; but *Core* himselfe is not mentioned in Deut. 11. 6. and Psal. 106. 17. in both which places *Dathan* and *Abiram* are said to be swallowed up with their households; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and so were the men of *Core* also, when the earth opened and swallowed them, ver. 17. But *Corah* and the two hundred and fifty men were at the doore of the Tabernacle with their censers, fire, and incense, and were devoured with fire from Heaven, v. 19. *Ob.* Num. 26. 10. The earth opened her *mouth and swallowed them* (that is, *Dathan* and *Abiram*) *with Core. Ans.* The learned expound that place not of *Cores* person, but his substance and retinue.

Marke here the just judgement of God: *Corah* had abused himselfe, (being a Levite) his office, and those sacrifices which he offered by fire; and the Lord destroyed him by fire. The time was the dealing of God with *Nadab* and *Abihu*, Levit. 10. 2. Looke in what things men sinne and dishonour God, by those for the most part the Lord revengeth himselfe upon them; so men glory in abusing the creatures of God, as meats, wine, and strong drinke, the Lord in the meane time secretly turneth the same to their owne destruction; that those which are his good gifts, and ordained for the preservation of nature, being by men abused, through Gods just judgement, are turned to the cheaking and overturning of nature.

Secondly, hence learne the wise counsell of *Salomon*, Prov. 24. 22. *Feare God, honour the King, and meddle not with the seditious*; or with them that make alterations. For although it be lawfull for a subject (being called) to shew his minde, what he thinketh meet for the Church or Common-wealth; yet for a private man to attempt upon his owne head to alter any thing, standing by Gods and the Princes Law, is no better than sedition, and is a branch of *Corah* his sinne.

Thirdly, although *Corah*, *Dathan*, and *Abiram* are destroyed for this sinne, yet *Cores* children are not destroyed, but spared, Numb. 26. 11. God in justice remembring his mercy; his care for the Ministery was such, as could not suffer the Levites race to be rooted out, but preserved for the use of the Tabernacle. Let Gods care teach us our duty in this behalfe, namely, to apply our best endeavours for the maintaining and preserving of the Schooles of learning, for the use and service of the Church. Commendable hath beene the care of many Kings and Princes in this behalfe, whom we should imitate in preserving their seed-plots of the Ministery: for herein they imitate the great King, even God himselfe.

V. 12. *These are spots in your feasts of love, when they feast with you, without all feare feeding themselves.*

In these words the Apostle setteth downe the seventh sinne of these seducers: to know the meaning whereof the better, consider foure things: First, what is meant by *feasts of love* and charity. *Ans.* In the Primitive Church it was a custome and manner to have a feast before the Lords Supper, made by the Communicants, unto which some brought honie, some bread, some wine, some milke, and every one according to their abilitie contributing something thereunto. These were here meant and called *Love-feasts*, because they were herein to testifie their mutuall love among themselves; as also to the poore, who hereby were releeved; and to the Ministery it selfe, which was by these feasts partly sustained. Secondly, what is meant where these seducers are called *spots in these feasts*, or rocks: for the word signifieth either, and more properly the latter: they are rocks, because as rocks are perceived a farre off by the stumbling men; even so the insertion of these wicked men

men spreads it selfe very farre: and againe, as rockes are dangerous and troublesome to them; so are these as rockes and stumbling blockes to the weake, hindring them from the profitable progresse in godlinesse: they are also rightly called *spots*, because as a spot defaceth the countenance, so their presence is an eye-sore and a disgrace unto these Love-feasts. The third thing is the cause why they are thus called; that is, because in these Love-feasts they feed themselves: for laying aside all care of the poore, and of the Ministery for whose sake this contribution was made, they pampered and fed themselves, riotously wasting the goods of the Church. The fourth, is the cause of this their riot [*without feare*] that is, because they have cast off the feare of God and man. In these words therefore the Apostle chargeth these false teachers not onely with intemperance in generall, but also with a speciall kind of riot in mispending and wasting the contribution pertaining to the poors maintenance, and the sustaining of the Ministery.

Vse. That which is spoken of these men, may be applied to these last times, wherein divers men riotously abuse the goods specially provided for the maintenance of the Ministery and poore: as first, the Romish Clergie, those Locusts that come forth of the mouth of the beast; idle bellies, and slow backes, the most of which want learning, and are unable to teach people, yet feed themselves without feare, so as their eyes are *swollen with fatnesse*: wealth they want not, having craftily conveyed unto themselves the third part of the revenues of Europe; but with it doe nothing but pamper themselves. Secondly, such Patrons are here included as feed themselves with Church-livings, appointed for the releeving of the poore, and maintenance of the Ministery, in such sort as Gods people cannot bee faithfully and sufficiently taught: they can be content to depart from some ten pounds a yeare to some unable man, so as they may of the rest feed themselves without feare, or else (as some doe) serve their lusts, in mispending the Churches revenewes upon Hawkes, Hounds, and other unprofitable ravenous creatures. Thirdly, such Students whether Fellowes or Schollers of or in Colledges as mispend their time in idlenesse, gaming, or other improfitable exercises, come also within the compasse of the Apostles reprehension, as feeders of themselves with that salarie or living, which was given for the maintenance of the Ministerie.

Here a question may be demanded: namely, whether those whom we call lay-men, having Church lands and livings impropriate unto them, may be said with these seducers to feed themselves without feare; or whether can any man impropriate any Church goods or livings, without sacrilege? *Ans.* The answer hereof is two-fold: first, though no good member of the Church can in good conscience seeke the harme and prejudice of the same; yet the plaine truth is, that the Church-goods and lands may bee sometimes upon some occasions alienated; the ground of which answer is this rule; namely, that the governours of the Church are to content themselves with things necessarie. For when the people had brought sufficient for the building of the Tabernacle, *Moses* biddeth them bring no more, (saith he) there is enough: so as when the Church hath too much and excesse (as the Romish Church and these Churches of Europe gotten by masses, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church-goods and lands; but so as two conditions must be necessarily observed; first, there must bee just cause: and that which is so alienated, must bee imployed to some good use in the Church or Common-wealth; and this foure wayes: First, in case of present necessity: for tenths have beene in some cases of necessity lawfully payed in way of tribute, and otherwise neither Church nor Common-wealth could have bin preserved. Secondly, in way of exchange, when the alienation of some lands shall bee rather more convenient both to the Church it selfe, and to whom such lands are alienated. Thirdly, when as some great profit shall ensue unto the Church and Common-wealth: upon which ground King *Henry* the 8. of famous memory most justly alienated most of the Church lands called Abbey lands; that Monks, Friers, Abbots, and such like idle Drones should never have more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are excesse) unto such as have bin faithfull in the defence of Church or Common-wealth, and that in way of requitall and reward of their service. The second condition is; that there must be reserved a sufficient releefe for the poore, and maintenance for an able Ministery. Some there are which teach otherwise, and they reason thus: Tenths (say they) standing by Gods law, are not to be alienated: but the goods and lands of the Church stand chiefly in tenths, and therefore admit no alienation. *Answ.* In England tenths stand not by Gods laws, but by the positive lawes of the Land; so as if it please the King, he may appoint eighths, or more or lesse as well as they: which if it were not so, no Minister were to meddle with the tenth of his Parish: for by Gods law tenths were brought to the storehouse of the overseers, and distributed by them to the Levites, according as every man had need; but the Levites themselves never medled with them. Again, if tenths stood now by the law of God, then the poore should have every third yeare all the tenths of the earth: for so it was among the Jewes, while they stood in force by Gods Law. Secondly, they object that in the Proverbs, chap. 20. 25. *It is a snare to devoure tenths. Ans.* The place is to bee understood of tenths then standing

Exod. 30 6, 7.

in force by Gods Law, not of ours which stane by mans. Thirdly, they alleage that some decrees were made in the Primitive Church, that the alienation of Church-lands should become sacrilege. *Answ.* But those decrees concerned private persons who might not, nor may not on their own heads impropriate the Church goods; as also they debarred the taking away of necessaries from the Church, for then the Church was farre from that superfluity, which sithence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions observed, is no sacrilege. Now if the question bee concerning the impropriations of Colleges, whether they lawfully hold them or no: then I answer secondly, that I take it, they hold them by a more speciall right; for they being given at the first unto the Church, they are not (being impropriate to Colleges) generally and wholly alienated from the Church; but remaine in this speciall use of the Church for the maintaining of the Seminaries of it, without which the Church must needs decay: and this seemeth a sufficient cause of reserving unto them this maintenance, so as care be had of the people and poore for their releefe and instruction. Secondly, whereas the Primitive Church first feasted, and then received the Lords Supper, wee note first the lawfulnesse of feasts, so as the poore be regarded, superfluity and riot avoided, and the right end intended, which is the praise and glory of God, expressed in thankfulnes for the abundance of his good blessings. So after the sacrifices and offerings, *Aaron* and the Elders of Israel came to *feast with Iethro before God*, Exod. 18.12. So Ezra 8. Goe your waies, *eat the fat, and drinke the sweet, and send part to them for whom none is prepared: for this is the day of the Lord.* Secondly, the Papists are deceived, who teach it necessary to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitive Church, and in the Apostles daies, there was no private Masse in which one Priest should eat up all alone, but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence we may note the end of the Lords Supper to bee the increase of our fellowship and communion with Christian men, as well as our union with God; and that we are to come together in love and Christian unity: for the testifying of which charitable affection, the ancient beleevers in the Apostles daies had these feasts of love before they came to the Lords Table.

Further, in that these seducers are called [*spots in the feasts*] I note first, that open offenders should be hindered and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (untill their repentance) cut off from the face of the congregation. Secondly, that every one that professeth the faith is not a true member of the Catholike Church, as the Papists erroneously hold: that let a man bee what he will, if he professe the faith, it is sufficient to make him a member of the Catholike Church. Whereas open offenders are to bee accounted as spots, which no man will say are true parts of the bodie, but blemishes to be pared away, that their body may be the more perfect and entire.

Feeding themselves without feare.] In feasting we are to preserve feare within our hearts, which is two-fold: first, of God, secondly, of man. The former is seene, Exod. 18.12. The men of Israel feasted *before the Lord. Iobs* feare was, lest his sonnes should cast his feare of God out of their hearts in their feasting, and so offend God. The latter is prescribed, Prov. 23.1, 2. When thou sittest to eat before a Ruler, put thy knife to thy throat; that is, bridle thine appetite: have respect not to passe the limits of sobriety, temperance and moderation. And as we are to eat and drinke, so also to season all other our actions with the feare of God and men; which one grace will cut off many graceless practices every where reigning amongst men. But a speciall thing here aimed at is, that we should never come to eat the Lords Supper without feare and reverence: which because the Corinths wanted, *Paul* complaineth that one came hungry, another drunke, and so prophaned that holy institution, 1 Cor. 11. 21. *Object.* But in that place it seemeth *Paul* condemneth these love-feasts, which *Iude* here disprais'eth not, where hee saith, *Every man eateth his supper before*, vers. 21, 22. *Ans.* These Love-feasts were indifferent, and might bee used or not; *Paul* condemneth the great abuse of them in Corinth, because some were made by them drunke, and unfit for the Lords Supper, and the rich deceived the poore; but *Iude* commendeth them, because they were in other Churches rightly and religiously used.

Clouds they are without water, carried about of winds. [These words contain the eighth and ninth sinnes of these wicked men: which the better to know what they are, let us a little consider the meaning of them. [*Clouds they are without water.*] It pleaseth the Spirit of God in many places of the old Testament, to compare Prophets and Teachers unto clouds; and their doctrine unto the dropping and distilling of the raine, and sweet showers falling from these clouds. So the Prophet *Ezechiel* is commanded to set his face towards the way of Teman, and *drop his word toward the South*, and his prophecie towards the forrest. Deut. 32. 2. My doctrine shall drop as *the raine*, and my speech shall *distill as the dew, as the showre upon the herbs, and as the great raine upon the grasse.* Mich. 2.7. and 11. The word translated *prophecie*, signifieth properly to drop or distill. The reason of which comparison is rendred, Isa. 55. 10, 11. Because *as the rain falleth upon the earth,*

Deuth.

Ezech. 20. 46.

and

and returneth not in vain, but moisteneth it, and maketh it bring forth and bud, that it may give seed to the sower, and bread to him that eateth: so the word in the mouth of the Ministers returneth not void, but accomplisheth the Lords will, and prospereth in the thing whereto it is sent; in becomming the savour of life to the salvation of some, and of death unto the death of them that perish. The words then standing upon this similitude, beare this sense; Though the propertie and use of clouds is to carry water and raine for the use of the earth, yet some clouds are without water: even so though all Teachers ought to be fitted and filled with store of wholsome doctrine, to powre it out for the use of the Church; yet these seducers are utterly destitute thereof. And againe, as those clouds without water are light, and fitter for nothing than to be carried about with winde: so these are altogether variable and unconstant, carried about with every blast of strange doctrine. The former of these similitudes condemneth their sinne of barrenesse and unfruitfulnesse: the latter their ninth sinne of inconstancy and variablenesse.

Concerning the former, seeing that the Apostle taketh it for granted that the clouds are naturally ordained to containe water; it may be demanded, how it can bee conceived that the clouds above being heavy with water, should not fall to the earth; seeing every heavy thing naturally descendeth and tendeth downeward? *Answ.* The clouds are heavy indeed, for even winds themselves (being by many degrees lighter than they) have their weight, Job 28.25. No man therefore by wit or reason can resolve this doubt, but only from the Word of God: which teacheth that it is by vertue of Gods commandement given in the creation, that the clouds fall not. Gen. 1. 6. *Let the firmament separate the waters from the waters:* by force of which commanding word, the water hangeth in the clouds, and the clouds in the aire, and need no other supporters. *Iob* setting out the Majestie and greatnesse of God in his workes, here beginneth; That hee hangeth the earth upon nothing, he bindeth the waters in the clouds, and the cloud is not broken under them. Philosophy is too defective to yeeld the true reason of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whose providence and power is herein to bee acknowledged, in that by his word he ordereth all his creatures, unto which he speaketh the word, and they obey.

Secondly, hence we learne to conceive the right meaning of that place, *Gen.* 1. 7. *Let the firmament separate the waters that be beneath, from the waters that be above.* By the *firmament* is meant the aire, or the distance betweene the earth and the starry skie: by the *waters under this firmament*, are meant the seas and floods; and the *waters above*, are the watery clouds, which are divided by the firmament or aire in which we breathe, called the firmament of Heaven: for it is the lowest of the three Heavens, which the Scripture maketh mention of, reaching to the starres; the second being the starry Heaven; the third being the Heaven of Heavens, the seat of God, where he revealeth his glory to his Saints and Angels. Those then are deceived, who out of this place dreame of a watery Heaven above the Starres.

Now further, in that these seducers are called *Clouds without water*, because they are destitute of wholsome doctrine; we learne first that Ministers ought to be such as are able to teach wholsome and sound doctrine, 1 Tim. 3. Mal. 2.7. *The Priests lips shall preserve knowledge:* otherwise they are as Clouds without water, keeping the field of God barren and fruitlesse: which abilitie supposeth, yea, and imposeth the performance of diligence herein; or else whether they have knowledge or not, they come under the ranke of them whom Esay 56.10. calleth *dumbe dogs*, which cannot or doe not barke. In former ages I grant indeed there were readers appointed in the Church, who could not otherwise teach: but yet none were called teachers into the Church, but such as had this abilitie of watring Gods Church by doctrine more or lesse, untill heresie and schisme came in. Secondly, Ministers ought so to teach, as they drop and instill the graces of faith, repentance, and obedience into the hearts of the hearers: even as the clouds drop water upon the dry earth which sinketh into the same. This was *Pauls* desire to see the Romans, that he might bestow some spiritual grace upon them, Rom. 1.11. This is the right handling and dividing of the Word, when men shew not words but power: 1 Cor. 4.14. That Teacher sheweth learning that showeth men Christ, and can be a meanes to distill Gods graces into their soules: let this be the scope of those who are set apart unto this holy Ministery; else they shall be as unprofitable as clouds which containe no water in them at all. Thirdly, if the Ministers must be as clouds having water in them; then must the people be as dry ground, not in regard of barrennesse, but of thirst and desire after these drops and dewes of grace distilling from the Ministery. Psal. 143.6. *My soule desireth after thee, even as a thirsty land:* unto which disposition we are to preserve two things within us: first, looke as in dry land parche with the heat of the Sunne, there is a great want of moisture; so in our soules must be retained a sense of the want of the graces of God, with an hearty sorrow of our want. Our hearts must bee persuaded that in us, and of our selves there is no good thing that God can take delight in; yea, and the griefe conceived must not bee small, but wee must feele our selves even dried and parched with the heat of his wrath due unto our sinnes, untill these sweet waters flowing from under the threshold of the Sanctuarie have graciously refreshed

Iohn 4.

Clouds without water keepe Gods field fruitlesse and barren.

Men must be as dry ground, not in barrennesse, but in regard of their thirst after the drops of grace.

Luke 1. 53. fresh us. *Mary* saith, that God *filleth the hungry with good things*: by the *hungry* are meant those who feele themselves void of grace, yea, as it were pined and starved for want of it. Christ telleth the woman of Canaan that hee came to the lost *sheep of the house of Israel*: that is, hee that knoweth himselfe not a wandring sheepe, but quite lost, even in the lyons paw ready to be devoured: such doth Christ take upon his necke, and like a good shepheard bring backe to his fold. For he was sent to preach the acceptable yeare; not to the mighty and states of the world, but to prisoners *and captives*; that is, such as could greeve and mourne for their captivity. Secondly, as dry land parched with drought, gapeth and openeth it selfe wide, as if it would swallow up the clouds for raine: so must our hearts preserve within them an earnest appetite and insatiable desire after Christ and his merits, above all the things in the world: more hunging after him, than after wealth, gold, silver, honours, health, or whatsoever is delightfull and highest prized among the sons of men. And this will follow of the former: for if we be once at the point, that we are out of all conceit of our owne goodnesse, wee will seeke earnestly for it at the hands of him, who is the fountaine of all goodnesse: if we feele our spiritual poverty once, we cannot but covetously hunt after those true treasures which onely inrich our soules to all eternity. The woman of Samaria did but prattle with Christ till he had told her of her sinne, and of her husbands, and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to be a Prophet, and quickly after came to acknowledge him the Messiah, and all her cavilling was laid aside: so till we be humbled, wee doe but cavill at the Word, and receive it not as dry land doth the showres which fall; but let the heart once be touched, it is turned presently upside downe, and we are become other manner of men than before.

Matth. 15. 24.

The ninth sinne blamed in these seducers is, that they are inconstant and unstable, carried like light clouds with the winds of strange doctrines; whereas Teachers must learne to hold constantly the doctrine of salvation. Titus 1. 9. *Holding fast the faithfull word*: people also must not revolt or depart from it, nay, not bee unstable, or soone *removed to another Gospell*: Eph. 4. 14. Be no more children *wavering and carried about with every wind of doctrine*: but both Teachers and hearers must beware lest we (being by Gods blessing freed from the spirituall Ægypt, where wee were many hundred yeares detained) now after forty yeares and more, looke backe againe, and fall from that faith into which we have beene baptized.

Gal. 1. 6.

Beware of looking behind thee toward Sodom, out of wh. thou art escaped.

Corrupt trees, and without fruit, twice dead, and plucked up by the roots. In these words is the tenth sin of these seducers set down, and that is their *incurable hypocrisie*; illustrated and amplified by a comparison or similitude, from bad and barren trees: containing foure steps or degrees of naughtinesse, every one worse than other. The first step, they are *corrupt trees*; which must bee understood not in regard of their substance, but in regard of their corrupt fruits: for the word translated *corrupt*, properly is applied to trees that beare no fruit, but in the fall of the leafe, which with the leaves fall off, being neglected and wither away, never comming to any good or gathering. The second degree, they are without *fruit*: which words are a correction of the former; for they are not only without good fruit, but utterly destitute of any fruit at all. Thirdly, *they are twice dead*: that is, certainly dead, hopelesse of any fruit. Fourthly, they are *plucked up by the roots*, that is, utterly without hope, not of fruit, but of life it selfe; they are past living, and much more past fruit. This similitude then changeth these seducers (to whom it is fitly applyed) first that all their works are but hypocriticall. Secondly, that they are utterly destitute of all good works which truly are good. Thirdly, that they have no heavenly and spirituall life or sap in them. And fourthly, that they are out of Christ, not rooted in him, but plucked up: and therefore they are most hopelesse of ever bearing fruit unto life, being proceeded so farre in the high way unto perdition. So much of the meaning.

Doct. In that these false teachers are justly condemned for this sinne of being *corrupt trees without fruit*: we on the contrary must strive to become good trees of Gods delight; Isay 5. 7. Judah is the plant of my delight: trees of righteousnesse: Isay 60. 21. *The planting of the Lord*, laden with the fruits of righteousnesse: which that we may be, foure things are required of us; first, that we may be well rooted: secondly, that wee live in the root; thirdly, that we beare fruit: fourthly, that we beare good fruit.

First, we must be rooted. In this rooting two things are required: first, there must be a root: this root is Christ. Joh. 15. 1. He is the Vine, we the branches: Rom. 5. 6. If we be *planted* in him, Col. 2. 7. rooted in him. Here wee must consider Christ not as God alone, or man alone, or the Sonne of God alone, but as God-man; as God made man; as an *Immanuel*, God with us, even our Mediator and Redeemer. Thus he is our root, in whom *are hid the treasures of graces*, Colossi. 2. 3. and of whose *fulnesse we all receive grace for grace*, Joh. 1. 16. The second thing is this rooting is ingrafting: for trees of righteousnesse grow not by nature. Psal. 1. A good man is as a *tree planted*: for by nature the best men are but wilde Olives, and must be transplanted from the first *Adam* into the second. The Author of this ingrafting is God himselfe, who doth it by two actions: first, he giveth Christ truly & really in the Word and Sacraments, not out of the Word, but in and by it. So 1 Cor. 3. *Paul planteth, Apollo watereth*, that

that is, God by their ministry ingrafted the Corinthians into Christ. Secondly, when on his part he giveth Christ, he giveth also a power to the beleever to apprehend him, and receive him with his merits unto salvation, and that by the onely hand of faith. *Ob.* But this can be no ingrafting, seeing Christ is in heaven, we are on earth. *Ans.* It is not indeed a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but spirituall, yet as sure and as straight as that is. Wee see in nature the minde is present and joyned with the thing it thinketh of, although it be distant many thousand miles: if this can be true in nature, then much more in faith, which is a worke supernaturall, and farre above the reach of nature. Againe, a man hath land given him in Spaine, Turkie, or America, many thousand miles off him, he was never at it, he never saw it, and yet is truly the Lord of it, and may say of it, it is his owne, by vertue of the donation. Even so God in his word giveth Christ and his merits to the beleever, who as he hath received him by faith, so he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly say, Christ is his, as though he were now in heaven already with him; yea, so firme and certaine is this ingrafting, that it once being made, can never be dissolved, but is everlasting: for the root living and abiding for ever, so also doe the branches, being set into the same, and that by the hand of the good *husbandman* God himselfe.

Joh. 15. 1.

The second thing required in a tree of righteousnesse *is life*, which is not the naturall life of other plants, but spirituall and eternall; for eternall life beginneth in this life. Gal. 2. 20. Now *I live, yet not I now, but Christ liveth in me*: and this life is by the *faith* in the Sonne of God, and then wrought in us, when the same *mind* which was in Christ whilest he was upon earth is also in us, Phil. 2. 5. for hee conveyeth his owne disposition into his members in part, who are daily made conformable unto him: of which conformity the Apostle maketh two parts, Rom. 5. 6. First, a conformity unto him in *his death*; that looke as he *died for sin*, so ought his members *unto sinne*: and as he by his death subdued sinne, and obtained victory over it; so ought they daily to be nibbing in the abolishing and mortifying of that sinne which *presseth them downe*, and hangeth so fast upon them, untill the day of their full conquest and finall deliverance. Secondly, a conformity unto him in his *Resurrection*; that as he rose againe from the grave, so should they from the grave of their sinnes; and as he rose to live for ever, so ought they by vertue of his resurrection to live to God in newnesse of life, as those that looke to live for ever with him. Thirdly, the tree of righteousnesse must bring forth fruites, to testifie the life of it, called Gal. 5. 22. *fruits of the spirit*, and there reckoned up; *Love, peace, joy, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance*. Phil. 1. 11. *Paul* prayeth that the Philippians might bee filled with the *fruits of righteousnesse*, that is, the duties of the Morall law contained in the first and second Table. Fourthly, a tree of righteousnesse must bring forth good fruits, such as are pleasing to God. *Quest.* How shall a Christian bring forth good fruits? *Ans.* First, good fruit must come from a good heart, an honest penitent, and truly turned to God. Mat. 3. *Bring forth fruits worthy amendment of life*. 1 Tim. 1. 5. Love out of a *pure heart*. Secondly, it must be brought forth with intention, will, purpose, and endeavour to obey God in his commandements, which the heart must respect. Thirdly, the end of this fruit must be the glory of God, not seeking our selves but Gods honour. In Levit. 19. 23. God requireth that the trees should be circumcised, which was thus performed: The three first yeares the fruit was to be cast, or fall away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Israelites might eat of the fruit: even so we must first cast away in respect of our selves our fruits, and dedicate them unto the Lord, so he shall taste of them with delight, and not before. Fourthly, it must be brought forth to the good of others; as trees beare fruits not for themselves, but for men: so our fruits must be intended not so much for our private good, as the common good of the Church and Common-wealth.

Trees of righteousnesse must circumcise their fruits, seeing trees were even circumcised by the law.

Doctr. 2. Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they have here first a ground of comfort in the middest of sorrow, sicknesse, yea and death it selfe; for being ingrafted into Christ, the whole man is preserved life and found in him: yea, the dying body, nay, the dead body, and that which is rotting in the grave is planted into him, and is to live againe in him, who always liveth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the roots of them live, and have in them sap and moisture, in the spring they shall bud, blossome, and beare fruit againe: even so the rotten bodie at the time of refreshing shall revive againe and become a glorious plant, putting off mortality and corruption, no more to bee subjected thereunto againe, than the root into which they are set; who hath for his members chased them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selves in dust and ashes; renounce, and bewaile our natural condition, and be at no rest till we feele our selves set into Christ, by living the life of the Sonne of God: *For know we not that Christ liveth in us, except we be reprobats?* Thirdly, our Church hath herein resembled *Iudah*, having beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his favorable protection: but many, yea, the most branches are barren, bearing no fruit; others beare lesse fruit than they have done, being

ing withered and fallen backe: what will bee (think we) the end hereof? Surely the axe being already laid to the root of the tree, shall cut downe whatsoever branches beare not forth good fruit, and they shall be cast into the fire. It standeth us then in hand to become more fruitfull before wee bee cut downe. Fourthly, hence let every man learne subjection unto God in all his crosses and afflictions: we are trees or branches at least, of the Vine; the Father is the husbandman, and looke as the husbandman loppeth, cutteth, and prineth, yea, and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children, who therein are to rest well contented, for hee chasteneth them for their good: and although no chastisement seemeth *joyous for the present*, yet it bringeth afterward the *pleasant fruit of righteousnesse* to those that are exercised thereby.

Twice dead and plucked up.] Some hence gather this, that we are once dead in *Adam* by originall sinne; and secondly, after regeneration or ingrafting into Christ, by some grievous sinne, wounding the conscience to death: and hence conclude, that a man regenerate may die againe, and fal from grace: urging for their purpose that in Rom. 11.20. *Through unbeleefe they were broken off, and thou standest by faith; be not high minded, but feare.* But this cannot be so understood; for by *twice dead*, is meant dead certainly; or *dead twice*, once in *Adam* by originall sinne, and the second time dead by their owne actuall sinne. As for that place in Rom. 11. I answer, there are two kinds of planting: first, outward: secondly, inward. The outward is, when God giveth the word unto a people without other his ordinances, and they publikely professe it. The inward is, when God giveth true faith, whereby men are set into Christ. Now the Jewes whom the Apostle speaketh of, were inplanted by the former only, and therefore might be broken off: the other is everlasting, 1 John 2.19. *They went out from us, but were not of us: for if they had beene of us, they should have continued with us.* Further, where it is said, *Plucked up:*] hence is gathered by some, that they were once in the root, and therefore a man rooted and set in Christ may perish finally. *Ans.* But we must know that this phrase in the Scripture, signifieth a manifestation of the things to be done, rather than the doing of them: they are therefore said to be plucked up, whom God manifesteth never to have beene rooted: as also men are said to be blotted out of the booke of life; not that they were ever written therein, but in that God manifesteth and maketh knowne to men that they were never written in it.

v. 13 *They are raging waves of the sea, foaming out their owne shame: they are wandring*

A *starres, for whom is reserved the blacke darknesse for ever.*

The Apostle in this verse proceedeth on in the further discovery of these wicked men by sundry other sinnes, set downe after the same manner as the former by way of similitude and comparison. And first hee compareth them to the *raging waves of the sea*; and secondly, to *wandring starres*. And in the end of the verse, *For whom, &c.* the conclusion is againe repeated, of which we have spoken in the 11. verse. The former comparison hath three expositions: for some will have their grosse hypocrisie hereby signified; and then the comparison standeth thus; Looke as the waves of the sea rage and B swell, rising up towards the heavens, as though they would swallow and overthrow the earth, which they seeme to threaten: but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and piety, as though they onely would goe to heaven; yet is the matter nothing so, all is but froth, seeing they want the power and practice of religion, and godlinesse in the midst of such pretences. Secondly, others hereby expresse their unprofitablenesse and deceitfulnesse in their doctrine, thus: As the waves of the sea rise very huge and high, especially being stirred by the winds, and yet their effect is nothing but a little foame and mire, which they cast up: so these lewd men being puffed up in themselves, promise great matters to their followers: as, much liberty, many blessings, and great good things; and yet the effect of all their shewes, is but to make men C much more the servants of sinne than before. And thus *Peter* speaketh of them: *In speaking swelling words of vanity they beguile with wantonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may as truly be applied unto divers of our times; as first the Libertines and Familists, fondly assuming their Disciples that they shall be illuminate and deified, such great matters they promise; whereas they make them the children of the devill sevenfold more D than they were before. Secondly, the Romish Clergie have beene as large in their promises unto their hearers: teaching them that they shall be able to satisfie the justice of God for their sinnes, yea, and merit life everlasting; and that many of them can personne works of supererogation, which the Law of God binideth them not unto: but what is this but to fanne out dirt and mire, and to teach men that for a little money they may breake all Gods commandements? The third exposition is this; As the Sea stirred by the winds and weather taketh, & from the foundation casteth up nothing but froth: so these men stirred and moved by the hand of God correcting them, amend not, nor profit thereby: but rather under the same, discover

2 Pet. 2.18.

Romish seducers fanne out mire and dirt.

A discover the wickednesse and unbeleefe of their hearts; which is the most agreeable and fittest exposition; explained in Isa. 57.20. *The wicked are like the raging sea that cannot rest, whose waters cast up mire and dirt.* From this sense consider these things; first, a worke of God: secondly, a practice of man. First, the will, worke, and appointment of God is, that men shall bee troubled, stirred, moved, and set out of quiet, and have within them such disquietnesse, as if the raging waves of the Sea were within their soules. The minds of men both godly and wicked, their wills and affections are often so distempered, as is the Sea when it is troubled with boisterous winds and tempests. Jer. 46.23. *The Lord shall trouble Damascus, so shee shall become as a fearefull Sea that cannot rest.* Jos. 7. *Josua* said to *Achan; Thou hast troubled Israel, and the Lord shall trouble thee. Job* saith, *The Almighty troubled him*, chap. 23.16. Yea, Christ himselfe, although he was without sin, had his soule troubled in his agonie, in which his minde, will, and affections were disturbed; and this trouble God bringeth on men divers waies; sometimes by those of a mans owne house, as *Jacobs* sonnes troubled him, Gen. 34. Sometimes they of his companie, as *Achan*, Josh. 7. Sometimes by the Lords withdrawing of himselfe, Psal. 30.7. *Thou didst hide thy face, and I was troubled.* Sometimes a mans owne heart and conscience will rage against him, as *Baltazer* seeing the hand writing upon the wall, was troubled, and there was no life in him, Dan. 5. What then, will some say, is there no difference betweene the godly and the wicked herein? *Ans.* Yes, for every little crosse unto the wicked is a tempest breaking the rocks which maketh them to storme and rage, and send forth foame and mire: but the crosses of the godly are as calme winds, a little shaking them indeed, and for a little time: but are blowne over when they have a little exercised their faith and graces, so as they are bettered, yea, and furthered by them: 1 King. 19. *Elias* standing on mount Horeb, there passed by him a mighty tempest which rent the rocks; and then an earth-quake, then fire, but God was not in any of these; afterward there came a still and soft voyce, and God was in the voice. Afflictions are like that tempest, earthquake, and fire, namely, to the wicked, against whom the Lord commeth to shake and consume them; but to the godly are as a still voice to teach and instruct them: under which they quietly content themselves, because God is in that still voice, namely, by his grace and presence supporting and sustaining them even in the midst of their troubles.

As *Adam* fled from God upon his sinne: so many a one fleeth to the devill upon the punishment of it.

Secondly, the practice of a wicked man is, when hee is troubled and stirred by God, to foame out his owne shame; even as the Sea his froth. Experience teacheth, that if a wicked man have any wrong or disgrace offered him, presently he discovereth the corruption of his heart, and breaketh out into railings, cursing, reviling, and all manner of revenge: so if Gods hand be upon him by sicknesse, or upon his family, he cannot cover his want of love of God, he cannot hide the infidelitie of his heart: for he betakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizzard, so flyeth from God as fast as his feet will carry him: and every way the same violent affections bewray themselves, which these seducers are charged withall.

Use. Seeing this is the property of a wicked man being troubled, to foame *out his owne shame*, let the childe of God in his trouble quiet himselfe, restraine and bridle his corruptions; yea, let him shew forth his faith, obedience, meeknesse, and subjection unto God by prayer: as *Iehosaphat* being in a great streight on every side, turned his eyes unto the Lord, saying, *I know not what to doe, but our eyes are towards thee.* And *David* flying from *Absalom* his sonne, reviled him not, nor stormed against him, but turned to the Lord, saying; *If I pleasse thee not, Lord here I am. doe with me even as thou pleasest.*

B

2 Chr. 20.12.

The second comparison followeth in these words; *They are wandring starres.* By which words wee may not understand the Planets in the Heavens, neither the fixed starres, which keepe a direct and constant course: but such as wee call shooting, falling, or gliding starres, which have some light, but it is soone obscured. C The sinne then is, that which was before mentioned, namely, their false and instable doctrine, which can never direct men to heaven, no more than those shooting stars can direct either sailers by Sea, or travellers by land. Hence learne two things: first, that all true teachers must be *starres*. Secondly, they must be *fixed*, and not wandring starres: first, they must be starres. *Ob.* This cannot bee, seeing they have no light of their owne. *Ans.* Christ is the light which enlightneth every man that commeth into the world; called therefore the Sun of righteousnes; and the day-starre, from whom all Ministers receive their light. Againe, they may be fit instruments to carry light unto others (which is their office) although they have none of their owne, save that onely which is conveyed from Christ unto them: as a lanthorne hath no light in it selfe, but what men put into it.

Doct. First, all true Teachers must first have the Sun of righteousnesse to shine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himselfe comforted that he might be able to comfort others, 2 Cor. 1. so no man can teach others, till himselfe first be taught. Secondly, if they be stars, they must shine to somewhat, and that is to the hearts of men: so as the principall care of Ministers ought to bee herein placed, that they may inlighten the minds, consciences, wills, and affections of men, so becomming the meanes of the rising of the Sunne of righteousnesse in mens hearts, no:

Ministers as stars must shine to mens hearts, and not onely found to the eare.

not that they may fill the eare with words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2 Cor. 4. 2. in the declaration of the truth to approve himselfe to every mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospell of Christ should not shine unto their hearts.

Vse This teacheth that all men by nature are the children of darknesse, without the knowledge of God; as unto whom God hath appointed Teachers to be as shining stars to enlighten them. Wee need not goe farre to prove this truth, for even our own country witnesseth that in the dayes of former Princes, our forefathers wanting this light and these stars, sowed and reaped their fields, brought home their corne, baked their bread: which served them partly for food, and partly to make a breaden god of; a more palpable darknesse than that of Ægypt which might have beene felt. Secondly, seeing that darknesse is chased away, and we have the light and many bright starres to direct us, take the exhortation, Ephes. 5. 8. *Yee are now light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That wee may doe this, first we must know the light, and behold it with the love and affection of our hearts unto it; that as when the Sunne shineth, every man openeth his doores and windowes to receive the comfort of it: so we should open the doores of our hearts to entertaine, and retaine the light of Christ, to have them filled therewith: for then Gods favourable countenance is shining upon us. Secondly, having the light, *we must doe the workes of the light*, that is, of obedience: when the Sun is up and shineth, every man walketh in his calling, and whilest our Sunne of grace is over our heads, we are to walke as becommeth the calling of Christianity, to make conscience of all sinne; shame is it at noone day to stumble and fall, and rush into a pit: so now is it for Christian men in such a sun-shine of the Gospell, to betake them to every worke of darknesse, and bee betaken with every share of sinne, as though they had no light to direct them, but were left in darknesse.

Open the doores of thy heart, that the Sunne of righteousnesse may shine unto the house of thy soule.

Secondly, true Teachers must not onely bee starres, but *fixed starres*, that is, constant and stable in the doctrine which they teach, and deliver out of the Prophets and Apostles: for if the Starres and Sea markes should change their places, and remove to and fro, the poore passengers that looke for constant direction by them, are likely to be carried and cast upon the quicke sands and rockes, and so to bee overthrowne and drowned: in like manner, if Teachers be variable, and changelings in their doctrines, the soules of all their hearers (not knowing where to have sure direction) are as likely to suffer shipwrack & sinke into the pit of hell.

A *Vse.* People ought to have their hearts stablished, and setled upon the doctrine of religion taught, and proved unto them out of the Word: by the direction whereof they are to be passed unto the haven of happines. If this be learned of the body of this land, our peace and prosperity shall bee stable within our walls and palaces; yea, Gods protection shall bee a wall of fire round about us. So much of that verse.

v. 14 *And Enoch also the seventh from Adam prophesied of such, saying: Behold, the Lord commeth with thousands of his Saints.*

B The Apostle having in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall bee destroyed, (*the blacknesse of darknesse being reserved for them*) he confirmeth that conclusion by a worthy testimony of *Enoch*; who prophecied that the Lord would give judgement against all ungodly men: and therefore these ungodly men, vers. 4. must needs bee destroyed. In this testimony consider two things: first, the preface before it: secondly, the testimony itselfe. In the preface hee nameth the Author; who was *Enoch*: and commendeth him in that he was the seventh from *Adam*. Here two questions are to bee answered: first, whence had *Iude* this history, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I answer two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else written by some Jew) or secondly, he learned it out of some booke which went under *Enochs* name then extant in the daies of the Apostles, though now lost: it is certaine that one of these waies he had it.

C Hence the Papists gather, that the Jewes had unwritten traditions, and consequently all their traditions are to be observed. *Ans.* Wee deny not all unwritten traditions, of which some are true and profitable: but we renounce and deny all those traditions which are made Articles of faith, and rules of Gods worship, necessary to salvation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith and manners) of which kind the Roman Church holdeth their traditions to be: this is of another kinde, it being no article of faith, nor necessary to salvation to know, whether *Enoch* writ this Prophesie or no. Again, from the second answer, others who are no Papists, conclude that some bookes of Canonicall Scripture are perished and lost. But this is untrue; for then first the fidelitie of the Church, which is the keeper of these Oracles, should bee called in

question: and secondly, in the books of canonicall extant, not one sentence, or title, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleaged that the bookes of *Salomon* are most of them lost. *Ans.* The books of *Salomon* which were lost, were bookes of humanitie and Philosophie: for he writ of all beasts, birds, trees, even from the Cedar in Libanus to the hyssop upon the wall; the books of humane truth might faile, but no part of Canonicall Scripture.

Ob. Mention is made in the Scripture of the books of the Chronicles of the Jewes or kings of Judah; but these are perished. *Answ.* They were politike histories, as are the Chronicles of England, or other Countries.

Ob. The bookes of *Nathan, Gad, Iddo, Shemajah*, and other Prophets are perished. *Answ.* All these (as is thought by the learned) are contained in the bookes of the Kings, Chronicles, and *Samuel*.

Ob. This booke of *Enoch* is lost. *Ans.* First, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who lived long after *Enoch*.

Hewas not the fourth from Adam Cainsonne, Gen. 4. 17. but the seventh of the posterity of Seth, Gen. 5. 18.

The second question: why doth the Apostle make choyce of this testimony of *Enoch* rather than some other Prophet? *Answ.* Himselfe giveth two reasons: First, hee was the *seventh from Adam*: it is therefore an ancient testimony, to be received and reverenced for the antiquity: but withall it sheweth what is true antiquity, namely, when a doctrine of religion can be proved from some Prophet or Apostle: for this testimony was a prophecie, and therefore that antiquity which the Church of Rome challengeth to her religion and doctrine, is but counterfeit; because they are not able to justifie the maine points thereof from any Prophet or Apostle: yea, in these wherein they dissent from us, they cannot bring their proofe and descent from within the first hundred yeares after Christ. It is then a vaine plea and false pretence of them to boast of the antiquity of their religion. The second reason is in the word *prophesied*: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; being a prerogative properly belonging unto God. *Object.* Yes, but the learned Physician can truly foretell the death of the patient to come. *Answ.* He doth not properly herein foretell a thing to come; for the death of the party is present in the signes and causes of it. *Ob.* But the Devill could foretell *Sauls* death, 1 Sam. 28. 19. *To morrow shalt thou be with mee, and thy sonnes.* *Ans.* The Devill could not properly foretell it, but might see it in the causes, and signes. Again, he might speake so to *Saul*, because God had made him an instrument for the execution of that judgement and destruction; so as God onely properly foretelleth that which is simply to come, and no man or Angell.

The second point is the testimony itselfe. *Behold, the Lord commeth, &c.*] In which observe three points: first, the *comming* of the Lord: secondly, the *judgement* of the Lord: thirdly, the cause of it, in the 15. verse; To give *judgement against all men, &c.* First, of the party comming, *Behold, the Lord commeth.*] Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certainty of Christs comming to judgement; who shall as certainly come, as if hee were now already comming. Concerning which certainty, it may be demanded first, whence commeth this comming of Christ to be certaine? *Ans.* From the unchangeable will of God, which hath certainly decreed the same. For hee hath appointed *a day in the which he will judge the world in righteousnesse.* And thus are all other the Articles of our faith most certaine, in that they are grounded on the unchangeable will and Word of God.

Act. 17. 31.

Secondly, how or from whence may wee know this will of God to be so certaine? *Ans.* From the manner of propounding the doctrine of it; wherein the evidence of the Spirit plainly appeareth, saying peremptorily, *The Lord commeth*; evidently expressing the certainty, as if it were now present. And the same may be spoken of the whole Scripture, which in it selfe is most sure and certaine, breeause it is the most unchangeable will of God. But how doe we know it so to be, will some say? I answer, by the evidence of the Spirit, the authoritie, puritie, majestie, effect, and ends of the doctrine: it need not seeke evidence else-where than from it selfe, not from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so; but this is a false position. The Scripture is certaine both in it selfe and unto us, and we know it to to be, though never a man would acknowledge it; the heart seasoned with grace, will make the mouth confesse it.

Secondly, the Apostle speaking in this forme, he *commeth*, for *he will come*: wee learne to see before our eyes the comming of our Lord Jesus to judgement, and to make account of every present day as the day of his comming: the Scripture, every where commend watchfulnes unto us, which is to doe nothing else but to make reekoning continually of this day. But some will say we cannot make account daily of it, for we see it commeth not: neither may we inquire into the time of it. *Answ.* Although we cannot exactly make account of that day of generall judgement, yet we may reckon upon the day of our particular judgement, and the day of our owne death, that so we may be fitted thereto: For as this shall leave us, so that shall finde us. A necessary doctrine and duty to be enforced;

forced in these drowsie daies, wherein every man almost putteth off the evill day, and maketh league and covenants with death and hell: the young man presumeth of length of daies: the old man dreameth hee may live one yeare longer: both of them defeme hereupon their repentance, in that they both are of one minde, namely, that their master wil yet *defer* his comming. Thirdly, we must not only carry within us a conceit and opinion of this day, but also must be inwardly affected with it, that we may walke in awe and reverence before God in regard of it. 2 Cor. 5. 11. *Knowing therefore the terrors of the Lord, we persuade men, &c.*

Now in the latter part of this verse, the attendants of the Lord in his comming are mentioned in these words; *With thousands of his Saints*: which must be understood not only of Angels, but men also, 1 Thess. 3. 13. at the comming of the Lord Jesus Christ with all his *Saints*. *Quest.* How can this be, and how shall the Saints come with him? *Ans.* All men shall rise with their owne bodies, good and bad, at the sound of the Trumpet; then shall the Saints bee taken up into the clouds to meet Christ, and shall be made a part of his attendance: but the wicked shall stand upon the earth, wishing the mountains and hills to fall upon them, and hide them from the presence of the Judge. Which affordeth a most speciall comfort unto all them who know themselves to be the members of Christ; they shall not need to be dismaied at that day, nor feare the face of the wicked, seeing they shall be received in the clouds into fellowship with Christ before the judgement begin; which manner of proceeding the Apostle having described, concludeth with the same, *Wherefore comfort your selves one another with these words*, vers. 18. Here also may be noted the Power, Majesty, and Omnipotency of Christ in his second comming: although his first comming was base and in the forme of a servant, now he shall come with many millions of Angels and Saints, whom all creatures cannot resist: let no wicked man thinke then either to absent himselfe, or escape his fearefull wrath: the onely way to avoid it is, in thy life time to meet him by repentance.

1 Thess. 4. 16, 17.

v. 15. *To give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodlily committed; and of all their cruell speakings, which wicked sinners have spoken against him.*

The second point in the testimonie, is the judgement of the Lord, which together with the cause is in this verse described. Concerning the judgement wee must know, that it is either generall or speciall; both of them here mentioned: the former in these words, *To give judgement against all men*; the latter in these words following, *And to rebuke all the ungodly among them.* In the generall judgement it give judgement against all men; seeing the Saints shall come with him, and hee will passe no sentence against them. *Ans.* The meaning is, hee will give judgement upon all men: for the godly shall receive and heare a sentence, but of absolution: and amongst all men he will rebuke the ungodly: all persons shall come into judgement without exception, of what age, sex, or state soever they be. This universall judgement teacheth us, first, to redresse before this day come, whatsoever within us would when it commeth confound us, for every man must appeare in his owne person: no Proctor shall be allowed to speake or solicite for any man; the secrets of all hearts must be disclosed, and every man shall receive accordingly to that he hath done. It standeth men therefore in hand to reforme things amisse before hand, for they shall appeare nakedly even as they are. *Quest.* How shall this be done? *Ans.* 1 Cor. 11. 31. *Judge thy selfe* before hand, and thou shalt not be judged of the Lord; arraigne, examine, cast, and condemne thy selfe, sue for pardon as for life and death, and thou shalt escape that fearefull judgement: For he that confesseth his sinnes and forsaketh them, shall finde mercy, Prov. 28. 13. Thus doe, and mercie belongeth unto thee. Upon the same ground *Paul* raiseth the same duty, admonishing all men every where to repent, because he hath appointed a day in which he *will judge the world in righteousnesse*, Acts 17. 30, 31. Secondly, seeing there is a day of universall judgement, seeke in the meane time to stop the mouth of thy conscience, that it may then stand with thee to excuse and acquit thee, and never dare to offend againe and wound it, for it is a deputy-judge under God: which if it condemne thee, much more shall God the great Judge, being greater than thy conscience. Thirdly, hence in all actions our care should bee to approve our hearts unto God, especially in hearing and speaking the Word, Prayer, use of the Sacraments; yea, and all other endevours should be to please and obey him, who one day will give an upright sentence upon them all. Thus the consideration of the judgement to come, made the Apostle *Paul* endevour to approve all the actions of his life unto God, 2 Cor. 5. 11. So *Peter* 2 Epist. 3. 11. seeing all these things shall be dissolved, *What manner of men ought wee to bee* in holy conversation and godlinesse, looking for the hasting unto the comming of the day of the Lord?

The speciall judgement is laid downe in the next words, and they containe two things: first, the

We must be condemned by our selves or by the Lord.

the persons who shall be judged; *All the ungodly among them.* Secondly, the manner of their judgement in the world, *rebuke* or *convince.* The persons are set out by their propertie of *ungodlinesse*, which is a sinne directly against God: and the ungodly man is he who denieth God the honour due unto him: of whom (that wee might the better know him) the Scripture hath given five notes or properties: as first, that he knoweth not or acknowledgeth not the true God aright according to his Word. Psal. 10. 4. All *their thoughts be that there is no God*, that is, they acknowledge him not, in his presence, providence, justice, or mercy. Secondly, he subjecteth not his bodie, soule, and conscience to the Lawes of God in all things: but taketh liberty to live as he list. Job 21. 14. *They say to the Almighty, Depart from us, we will none of thy waies.* Psal. 50. 16. *They hate to be reformed.* Thirdly, in heart & life he dependeth not himselfe upon the wil, power, providence, and good pleasure of God, but on something out of God in himselfe, or some other creature: Abac. 2. 4. whereas the just man liveth by faith, the wicked *man exalteth himselfe*, and is puffed up as beating himselfe upon something besides the Creator. Fourthly, he worshippeth not from his heart the true God, he listeth not up his soule in prayer, or thanksgiving: but as a beast receiveth blessings, contenting himselfe within himselfe, never looking higher to the hand reaching them out unto him, Job. 21. 15. *Who is the Almighty that we should serve him, and what profit is it to call upon him?* Psal. 14. *He never calleth upon God.* Fifthly, he hateth the Church and people of God, and when occasion shall serve, he will testifie it by persecuting the same. For he that loveth not God, loveth not his adherents. Psal. 44. 5. They smite downe thy people, O Lord, *and trouble thine heritage.* These be the notes of them against whom sentence shal passe when they shall be judged: from whence two duties are to be learned. First, to deny all ungodlinesse, and to put far from us all the properties thereof. Secondly, to exercise our selves unto godlines, and all the duties thereof: as first, to learne to know God aright, both in his owne attributes, and also in his affection to us ward, never quieting our selves till we know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to subject our selves, our lives, wils, affections, speeches, and actions, to all his Lawes: for to shake off the yoke of obedience to any part of his word, is rebellion. Thirdly, to go out of our selves, as being nothing in our selves; and in our hearts depend upon the will & good pleasure of God, living by faith, making him our rocke, our tower, our fortresse, and strong defence in all estates, yea, in life and in death our advantage. Fourthly, to worship him not onely outwardly (as hypocrites may doe) but to serve him in our spirits, giving him our whole hearts. Fifthly, to love all men, but especially Gods Saints, and the houshold of faith; affecting the particular congregations, and chiefly delighting in the Saints upon earth that excell in vertue. Thus walking with God, as *Enoch* did, wee shall escape this most wofull sentence which shall bee pronounced against the ungodly ones of the earth.

The second thing in this speciall judgement is the manner of it, in the word *rebuke.* God rebuketh two waies: first, in mercy, when as in justice he remembreth mercy, Hab. 3. Secondly, in justice, yea, in anger and wrath: Psal. 6. 1. *O Lord rebuke me not in thy wrath*: and this latter is here meant. So as this much is here signified, that the Lord will powre out his fury, and his wrathfull indignation upon all the ungodly of the earth. This wrathfull rebuke hath two parts: first, the convicting of the ungodly in their owne consciences, of all their wicked thoughts, words, and works, and this the Word also signifieth, Rev. 20. The books shall be opened, *and all mens sinnes shall be laid open*: that is, they shall bee so discovered, as they (being convinced) shall not beable to deny them. Secondly, the punishment that shall follow that conviction. So *David* prayeth, Psal. 6. *Neither chastise me in thy heavy displeasure.*

Doct. Hence we learne that all things are fully and perfectly knowne unto God; and all things are open before him: Heb. 4. 13. yea, they are *naked*, and as it were unquartered before his eyes: for the Apostle alludeth to the cutting up of a beast, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muskle, though they lie never so close: even so the Lord shall finde out every transgression, although never so secretly conceived and concealed, and that in such sort as he shall convince the ungodly man, whose mouth shall be shut so soone as ever his booke is open: which should teach us, first, in matter of religion to avoid all dissembling and hypocrisie. Be that indeed what thou seemest to bee: for though thou maist delude men, thou canst not deceive the Almightie, but hee shall convince thee. Secondly, let thy dealing before men be plaine, simple, without fraud, covin, or deceit; for though thou maist glose with men, who cannot convince thee, yet the righteous Lord shall rebuke thee for want of righteousnesse in thy dealings. Thirdly, humble thy selfe before God alwaies for all thy knowne sins; yea, and for unknowne sinnes also: for though they bee unknowne to thy selfe, yet they are knowne unto him, who will one day convince thee of them all, except thou prevent him by thy repentance.

Be as thou seemest, or seeme as thou art.

The third thing propounded in the testimony, is the cause of the judgement, in these words: *Of all their wicked deeds which they have ungodlily committed, and of all their cruell speakings, which wicked sinners have spoken against him.* The cause is two-fold, the deeds & words of men: the deeds are distributed, first, by the

the propertie of them, being *works of ungodlineſſe*. Secondly, by the manner of perfonming them, they are *ungodlily committed*. By ungodly workes are meant all ſinnes againſt any part of the law of God, whether in the firſt or ſecond Table: for every ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome duty due to God. Secondly, for the manner, theſe workes being ungodly and failing againſt the law, are done after an ungodly manner: and that worke is done ungodlily which proceedeth from an unrepentant heart, and a minde addicted and devoted to ungodlineſſe, which is knowne and diſcovered to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea, runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit ungodlineſſe, and be found in ungodly actions; but not both committing them in an ungodly manner: for the childe of God, before he ſin, he purpoſeth it not, yea, he hath a purpoſe not to ſinne; ſo as he may ſay, It is not onely beſides, but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed up in the pleaſure of it. Thirdly, he lieth not in it, but renueth and recovereth himſelfe againe by faith and repentance: ſo as though he doe wickedneſſe, yet he doth it not wickedly, but weakly, being overcome and foiled by corruption. And hence is it that this wicked worke being found in the hands of Gods children, though it deſerve death: yet through grace it ſhall bee no cauſe of his condemnation.

Notes of an ungodly and unrepentant heart.

Doct. The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an ungodly heart: to commit ungodlineſſe indeed, maketh men ſubject to condemnation; but to commit it ungodlily, this bringeth ſwift judgement. Secondly, a wicked man ſinneth not of infirmity, for he committeth ungodlines in an ungodly manner, and tradeth in wickedneſſe wickedly: the ſinnes of infirmity befall not the graceleſſe ſinner, but the regenerate onely, in whom frailtie faileth grace for a time: the drunkard may excuſe himſelfe and ſay, his ſinne is his infirmity; yet is it not, but a wickednesse wickedly committed: ſo of the covetous perſon and other ſinners. Thirdly, marke Gods great mercy with much thankfulneſſe: in that the regenerate doing wicked actions as well as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8.1.

The godly commit ungodlineſſe, but not ungodlily as the wicked.

The ſecond cauſe of the judgement is the ſpeeches of the wicked, ſet out by two properties: firſt, *they are cruell*: ſecondly, *they are uttered againſt God*. An example of ſuch ſpeech we have in *Lamech*, Gen. 4. *Whoſoever ſlaieth Cain ſhall be revenged ſeven fold: but whoſoever offendeth mee, I will revenge my ſelfe ſeventy times ſeven fold*; a cruell and bloody ſpeech vanting itſelfe even againſt God himſelfe.

Vſe. Firſt, hence it followeth that wicked words and workes are cauſes of juſt condemnation. *Ob.* Then good words and works are cauſes of ſalvation. *Anſ.* The reaſon is not good: for wicked mens ſinnes be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, wee are hence to bewaile the ungodly words and works that have paſſed us, which binde us over to condemnation, and above all things in the world to ſue to God by prayer for pardon: yea, to give our ſelves no reſt till we have within us the witneſſe of Gods Spirit, witneſſing to our ſpirits that we are graciouſly accepted, and that our ungodly workes are removed out of his ſight. Thirdly, wee are to marke thoſe perſons whoſe lives and mouths abound with ungodlineſſe, and communicate not with ſuch: but mourne for them as *Lot* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked workes, but alſo in hearing the filthy ſpeeches of the unclean Sodomites. My teares (ſaith *David*) have beene my meat day and night, *while they daily ſay unto mee, Where is thy God?* Fourthly, our duty is to avoid every wicked way and word, and endevour to have our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what wee in this land may juſtly bee afraid of, ſeeing ungodlineſſe ſo exceedingly abounderh, godlineſſe decreaſeth: the godly are taken away, the wicked reproach thoſe that are left even for Religious ſake, and for ſuch religious practices as ſtand both by Gods Law and the Lawes of the land, by ſuch ſpeeches as theſe: Thou art one that runs to Sermons; doeſt thou learne this or that there? thou art full of the holy Ghoſt, the Devill is within thee: and ſuch like moſt wretched and ungodly ſpeeches, juſtly deſerving fearefull judgements: The wickedneſſe of inhabitants overturne whole Kingdomes, Prov. 28. 2. It behoves us then to betake our ſelves to ſpeedy repentance; leſt ſpeedy vengeance overtake us unawares.

Pſal. 42. 3.

V. 16. *These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things: having mens persons in admiration because of advantage.*

In this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſall of the ſins and vices of theſe falſe teachers, againſt whom he writeth; and againſt whom

whom he hath already alleaged twelve ſeverall ſinnes; and in this verſe addeth ſix more, of which ſome not withſtanding have beene touched in the ſinnes formerly condemned. Herein we firſt ſhew the nature of the vices themſelves, and ſecondly lay downe the contrary duties ſo farre as they ſhall concerne us.

These are murmurers] By *murmuring* we are to underſtand a certaine fruit of impatience, whereby men ſhew themſelves diſpleaſed with the worke of Gods providence, eſpecially when his hand is upon them, and they are under the croſſe. Example whereof we have in the Iſraelites, who when *Moſes* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their fleſh-pots which they had in Egypt: ſee Deut. 1. 26, 27. where this ſinne is called *rebellion againſt God*; and therefore is no ſmall ſinne. For avoiding and preventing of which ſinne, wee muſt learne two duties: firſt, in ſilence and ſubjection to calme and quiet our hearts in the revealed will of God upon us, though therein our owne wils be croſſed. Pſal. 4. 4. Examine your ſelves, *and be ſtill*. Pſal. 37. 7. *Be ſilent unto God*, and wait on the Lord. Which is all one as if he had plainly ſaid: Let Gods will be your will alſo. Iſa. 30. 15. *In quietneſſe and confidence ſhall be your ſtrength*. Herein our ſtrength muſt be exerciſed, not in reſiſting, but enduring the hand of God. Secondly, we muſt ſhewe our ſelves truly thankfull to God in all things befalling us: yea, even in evill things, which otherwiſe may be occaſionings of murmuring. Job. 1. *The Lord hath given, and the Lord hath taken, bleſſed be his name. Object.* But this may ſeeme harſh and contrarie to reaſon, to bleſſe God for croſſes. *Anſ.* Not a whit, if we conceive that according to our deſerts, he might plunge us into the pit of hell: and therefore if he mitigate of that juſtice, and remember his mercie more eaſily correcting us, here in all the praiſe of mercie is due unto him.

Complainers] So called for two cauſes: firſt, becauſe they are diſcontented with their preſent outward eſtate wherein God hath placed them; the portion that God hath allotted them liketh them not; they are diſpleaſed that they are not as others be, and that they have not as others have. Secondly, becauſe upon the frowardnes of their diſpoſition they are eaſily diſpleaſed, and hard to pleaſe againe, ſoone incenſed, and not ſo ſoone ſatisfied; and thereupon are commonly complaining of the hard meaſure they ſeeme to receive at mens hands. But eſpecially they are ſo called in reſpect of the former reaſon. This is not the ſinne of that age onely, neither only of thoſe perſons, but is even a common ſinne of our times, and that of the richer ſort: for theſe are the pooreſt amongſt men, ever whining, and complaining that their ſtate is not ſo good as others, nor as they would have it: and although they know (as we ſay) no end of their wealth, yet know they no end of their wiſhings and deſires. We on the contrary are hence to learne, firſt, to thinke well and ſpeake well of that eſtate in which God in his providence hath ſettled us, be it better or worſe. Phil. 4. 11. *In what eſtate ſoever, I have learned therewith to bee contented.* Heb. 13. 5. *Bee content with that you have.* Firſt, carrie not covetous, aſpiring, and malicious mindes and affections: but if thou muſt needs be deſiring, ſatisfie thy ſelfe with *Jacobs* deſire: *Onely the Lord be with mee, and if he give mee food and raiment in this my journey, it is ſufficient.* Secondly, our hearts muſt be ſet to obey God even in poverties and affliction, and beare adverſitie with an equall and moderate mind, our obedience muſt not only be active in doing, but paſſive alſo in ſuffering his will. Phil. 4. 12. *I can want and abound; I can doe all things through Chriſt that ſtrengtheneth mee.* Heb. 10. 34. *The faithfull could with joy ſuffer the ſpoyling of their goods.* Thirdly, we muſt endevour to ſhew all meekneſs to all men upon all occaſions, putting off all moroſitie, waiwardneſſe, and difficulty to be ſatisfied and appeaſed. *Chriſt voice was not lift up in the ſtreets*, he indured all wrongs, forgave all injuries; and all the members of his body put off likewiſe their wolviſh diſpoſitions: they ceaſe to be Tigers, Lions, Cockatriſes, and become Kids, Lambes, little children, eaſie to be handled, hardly offended, and quickly pleaſed: which diſpoſition we muſt put upon us.

Gods will muſt be obeyed, in being both done and ſuffered of us.

Iſa. 11. 16.

The third ſinne; [*walking after their owne luſts*] is fitly expounded in Eccleſ. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the ſight of his owne eyes, &c. even ſo theſe men live in their ſinnes, according to the leading and luſting of their owne corrupted hearts: which ſinne is before in the fourth verſe touched; and ſomwhat alſo is further to be ſpoken of it in the reſt of the Epiſtle. Our contrary dutie is two-fold: firſt, if at any time by frailtie we fall into any ſinne, never to goe on in the ſame, but breake it off, and returne unto God: for to walke after his owne hearts luſts, is a note of a wicked perſon and an enemie of God. Pſal. 68. 21. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in ſinne*. Secondly, we are to frame our lives cleane againſt the luſts and inclinations of our own hearts; waging battell continually againſt them, ever croſſing and thwarting them: Ro. 13. 14. *Take no thought to fulfill the luſts of the fleſh.* Gal. 3. They that are Chriſts *have crucified the fleſh, with the luſts thereof*: for whoſoever believeth truly the pardon of his ſins by Chriſts death, cannot but mortifie the luſts of his wicked heart; beſides that the whole courſe of Chriſtianitie is nothing elſe but a continuall converſion and turning unto God.

The fourth ſinne, *Whoſe mouthes ſpeake proud or ſwelling things*, [that is, they boaſt themſelves of knowledge, holineſſe, and things not to bee found in them. The ſame with the devils ſinne,

Luk. 4. *All this will I give thee, for they are mine, and I give them to whom I will*: wherein hee sheweth himselfe the father of lying and boasting. It is noted also to bee the propertie of Antichrist, as to whom was given a mouth which spake *great things* and blasphemies, Revel. 13. 5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, vers. 12. It is also the noted vice of all heretikes and seducers, 2 Cor. 10. 12. to exalt and praise *themselves*. The contrary duties are first, in common speech neither to praise, nor dispraise our selves, for vanitie lurketh in both: besides that modestie will not suffer the former; and the latter is to occasion others to praise us, which is but vanitie. Secondly, when in speech we compare our selves with others our equals, we must ever thinke and speake better of them than our selves. Phil. 2. 3. *Let every man esteeme other better than himselfe*. *Paul* comparing himselfe with the Apostles, said *he was the leastof them all*; because he had beene a persecutor, 1 Cor. 15. 9. Thirdly, if any speake of his owne want when just occasion is offered, hee must speake even the most against himselfe. As *Paul* that he was the *head and chiefe of all sinners*. Fourthly, if a man upon just occasion bee moved to commend himselfe, first, he must doe it in all humilitie and modestie: so *Paul* speaketh of himselfe in another person: 1 Cor. 12. 1. *I knew a man in Christ which was taken up into Paradise, &c. And in nothing was I inferiour unto the very chiefe Apostles though I be nothing*, vers. 11.

The fifth sinne. *Having mens persons in admiration.*] The word *person* in Scripture signifieth the face and outward appearance of a man, and consequently the things belonging unto the person, as riches honours, dignities, for the which these false teachers have men in admiration. *Quest.* Is it not lawfull to admire a Prince, or other Potentates at all? *Answ.* Yes: but when men admire them onely for their person, riches honours, nobilitie, without respect of the feare of God or true vertue, this is unlawfull, and the sinne of these men: wherein is also included the contempt of the religious poore, yea, and also of the rich themselves, if they truly feare God. Jam. 2. 1. *My brethren, have not the faith of our Lord Iesus Christ in respect of persons*: teaching us that it will not stand with true religion, nor with the faith of Christ to honour men onely because they are rich or noble.

First, note here that no man carrieth so base a minde, and such slavish affections, as the proud ambitious person; he magnifieth the great man, and is servilely addicted unto him even for outward respects, not esteeming him for that which is indeed worthie to be respected. Secondly, the condition of great men (for the most part) is miserable, who have many to admire them, but few to admonish them: rich men are admired for wisdome, whereas the same men, if they were poore, would carrie away no praise thereof. *Ahab* had foure hundred false prophets who thus admired his person, but only one *Micha* who faithfully admonished him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a child of God *to contemne a vile person*, that is a wretched sinner, but to honour them *that feare the Lord*, bee they never so base: and yet the honourable much more, if they be found in the waies of religion. Psal. 15. 4.

The sixth sinne. *Because of advantage.*] That is, for profits sake: where their covetousnesse, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot judge aright of persons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of highest regard. Let us weed out of our hearts this bitter root of covetousnesse, which otherwise will so blind us, as wee cannot truly discerne the people and things of God, but take Egyptians for Israelites, and accept of the red portage in stead of the blessing.

A As commiserated, great men are the most admired, for most admirable.

v. 27 *But, yee beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.*

In these words the Apostle goeth about to answer an objection that might be made by the Church after this manner: We cannot bee resolved that these men against whom yee write, are so ungodly as you would make them: The answer whereto is framed in the 17. 18. and 19. verses. The effect of which is, that in the last times there shall be mockers, and these be no other than the men of whom he writeth: and left they should yet doubt of the truth of that hee spake, hee bringeth in the testimonie of the Apostles in the confirmation of the same: so as his doctrine was no other than that which was before by them delivered. Where three things are to be considered; first, a preface to the testimonie, vers. 17. Secondly, the testimonie it selfe, v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface. *But, ye beloved, remember, &c.*] First, the Apostle *Iude* setteth out his own dutie and practice, in that whatsoever he speaketh it proceedeth of love: and he is not carried away in speaking or writing with sinister affections; and therefore he calleth them *Beloved*. This ought to be the practice of all Teachers, who out of their inward love to Gods people committed unto them are to utter whatsoever they teach: yea, and no man in any other calling may lay aside this affection in the discharge of the duties thereof, seeing it is the end of all the Commandements.

In the second word *remember*] is laid downe the dutie of the Church and faithfull people

of God, which is to remember the words spoken by the Apostles of the Lord Iesus Christ. Which wee also in this age are to bee exhorted unto, for very weighty reasons: first, it is a notable remedie against all sin, and especially the forenamed sinnes: Psal. 116. 11. *In my haste I said all men are liars*; that is, when I remembred not the word of God, but forgat my own duty, and was carried away with the streame of my owne affections against faith, then I failed and was foiled. Psal. 119. *I have hid thy testimonies in my heart, that I should not offend against thee.* Secondly, this remembrance is a notable remedie against heresies, and schismes, and all false doctrines, and is of much use in these our dayes, wherein we are in danger to be seduced, partly by Atheists, partly by Papists, and partly by carnall Gospellers; against all whom we had need to be well fenced, and armed by the reading, knowing, beleeving, and remembring the words of the Prophets and Apostles, which onely are as *Davids* sling to overthrow the great Goliahs. Thirdly, it is an excellent meanes to settle the conscience in the truth by perswading the same: and the rather to bee enforced, because many alleage that there are so many Religions and opinions, that they will bee of none, for they know not which to betake themselves unto. But if these were diligent in the words of the Prophets and Apostles, in reading, searching and sifting out the truth in humilitie, they should find wherein to settle themselves.

Secondly, by his second word all teachers are to take notice of their dutie, which is to whet the word of the Apostles upon the harts, minds, and memories of their hearers, so as they may learne and remember them: and the rather because in for merages religion was destroyed, and superstition prevailed, because that men laid away the Scriptures out of their hands, and betooke themselves to the exposition of other mens writings; and to glosse upon the sayings of their ancestors: whereby they brought a black darknes over these parts of the world. The Prophets and Apostles give another direction: *Malachy* the last of the Prophets referreth us unto *Moses* and the former Prophets; and *Iude* the last of the Apostles unto former Apostles, shewing what ought to be the scope of all teachers that would follow their steps.

Thirdly, hence all Students of Divinitie are taught what they must most remember, namely the words and writings of the Apostles: for these are the key of the old Testament and of the whole Scripture; which dutie if it were well observed, Poperie, superstition, and Atheisme could not so farre pevaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the testimonie, who were the *Apostles of our Lord Iesus Christ*, implying their authoritie, and taking it for granted, that whatsoever they spake or writ must be received as an infallible truth, and may not be contradicted. Now the better to know both what the Apostles were, and what this Authoritie is, consider three points; first, their *calling*, and the greatnesse thereof; They were called by Christ's owne mouth, Joh. 20. 21. *As the father sent mee, so I send you*: by which comparison he designeth them to a particular & weighty calling, standing in these points: first, as Christ was immediately called by the Father, so were the Apostles immediately called by himselfe. Secondly, as Christ was sent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; so Christ sendeth them into the whole world, for the whole world was their charge. Thirdly, as Christ was sent to reveale his Fathers will, which before was hid to the greatest part of the world; so they were sent by Christ to reveale the Fathers wil, partly in making things more fully known, which were before but darkly shadowed: and partly in foretelling things to come, they all being Evangelicall Prophets. In these three standeth that comparison: in regard of which manner of their sending they are above even the Angels themselves, nay the Angels were as it were but their scholers. Eph. 3. 10. *Now unto principalities and powers in heavenly places is made knowne by the Church the manifold wisdome of God*, that is, by the ministerie of the Apostles, the mysteries of God, concerning mans redemption, have beene revealed to the Angels themselves. Joh. 20. 21. Act. 15. 28.

Secondly, consider their *Authoritie*: which was most authenticall, seeing that neither in teaching or writing they could erre, being specially privileged therefrom: Matth. 10. 19. *It shall be given you in that houre what yee shall say.* The peculiar promise of direction belonging to the Apostles is recorded in Joh. 16. 13. *The spirit of truth shall lead you into all truth*; in which regard they were bold to joyne themselves with the holy Ghost. *It seemeth good to the holy Ghost and us*, namely, in ordering the Church affaires: yet here that distinction which is falsely applied to the Pope, is true in the Apostles, by reason of his assistance; that as they were private men, and in other causes they might, and did erre, but not as Apostles in performing their office Apostolicall.

Thirdly, their *worke* or office, they were master builders of the Church of the new Testament: yea, founders thereof, both by reaching doctrines, and informing the manners of men: farre passing all Evangelists, Pastors, Teachers, or ordinarie Ministers since their dayes. 1 Cor. 3. 10. *As a skilfull Master builder, I have laid the foundation, and another buildeth thereon.* For the furthering of which great work in their hands, they had given them first a power to worke miracles for the confirming of their doctrine. Secondly, of giving the holy Ghost by imposition of hands. Thirdly, an Apostolicall rod, to strike and correct obstinate offenders; by

the which *Peter* smote *Ananias* and *Saphira* with present death: and *Paul Elymas* with blindnesse.

Vse. Marke that now the Pope claiming authoritie Apostolicall from *Peter*; it is but a false challenge: for that authoritie ceased with that office, and served only to lay the foundations of the Church withall, being both extraordinary as the calling was: and personall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand so many hundred yeares before him.

The Pope succeeds Peter onely in denyall of Christ.

v. 18 *How that they told you that there should bee mockers in the last time, which should walke after their owne ungodly lusts.*

This verse containeth the testimonie it selfe, the preface of which was laid downe in the former: wherein two things are to be noted: first, the time when wicked men shall abound in the Church: *in the last time.* Secondly, what manner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshly*.

For the time: It is called *the last time*: which is the time from the Ascension of Christ unto the end of the world. It may bee asked, how could this bee called the last time, seeing it is sixteene hundred yeares ago? *Ans.* It is so called for two causes: first, because it goeth next before the end of the world, and shall bee closed up of the last day, 1 Cor. 10. 11. To admonish us upon whom *the ends of the world are come.* Secondly, in regard of former times, according to the severall ages of it, in which God altered the condition of his Church, and renewed his covenant from time to time unto the same: as first plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly, to *Abraham* often repeating it: fourthly, to *David*: fifthly, at the returne out of the Babylonish captivitie: sixthly, at the comming of Christ. But now Christ being come, and that fulnesse of time wherein the former prophecies are fulfilled and accomplished, the shadowes and ceremonies are abolished, and the new covenant of grace established; there remaines no renuing thereof, neither any other alteration of it, but as Christ hath already appeared in his humilitie by his first comming: so nothing is to bee expected now but his second comming in glorie: and this is the proper and principall cause why this is called *the last time.*

Secondly, concerning the persons of the ungodly men they are described, first to be *mockers*. These are described by *Peter*, 2 Epistle. 3. 3. In the last times shall *come mockers, which will walke after their lusts*, and say, Where is the promise of his comming: that is, those that shall scorne all religion, and make a mocke of God, godlinesse, and godly men: than which there is not a greater height of wickednesse: of whom *Salomon* speaketh as being so farre gone: that they are past all admonition, and therefore would not have them admonished; and *David* maketh this the highest degree of a wicked mans proceeding in his sinne, to sit him downe in the *chaire of scorners*, Psal. 1. 1.

Vse. This part of the testimonie is most truly verified in our age. First, in the Romish Church, whose religion setteth up a plaine mockerie of God and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him; the true Christ is a King, and so they say, but the Pope must controule him both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christs laws what he will: the true Christ is a Saviour; but they make every man a saviour of himselfe, by meriting salvation; for they teach that Christ merited, that we might merit our owne salvation: yea, the true Christ is a mediatour, but yet Saints must be intercessors: and his mother, whom they intitle the Queene of Heaven, must command her sonne by the right of a Mother, to heare their prayers, and forgive their sins; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin translation; yea, and of that allow no sense, but that which the Pope authorizeth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serve, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

Prov. 9. 8.

Popish doctrine a Mockerie of Christian religion.

Secondly, if we come home to our selves, we shall finde this Scripture verified among the swarmes of Atheists, which make but a scorne of the Word and Religion: tell any man almost of his dutie, hee will bee readie to say; How know you these to be *Moses* writings? and these to be the Apostles writings which goe under their names, and may not falsehood be written as well as truth? These are most prophane and blasphemous scorners: but such as were prepheried of before by the Apostles themselves.

Againe, among those that professe religion are many scorners; that let a man make but a shew of goodnesse, and begin to make conscience of his way, if he will not blaspheme and sweare as he was wont: if hee will not drinke with the drunkard: if he refuse such companie as he conversed with before, or will not doe as others do, he is presently condemned for a precise foole, or with such reproachfull termes; how then is not this prediction of the Holie Ghost accomplished, when even the performing of

moral duties, yea, and such as stand by the lawes of God and the land is scoffed at, as a blemish? When scorners are so rife and bold even in the face of the Church? when where God hath his little flocke, the Devil hath a large kingdome? let us not bee offended too much, when wee heare and see these scorners: but then acknowledge the accomplishment of this prophecie, and contrarily love and reverence the Word of God as a most precious treasure.

The second sinne whereby these ungodly mentare described, is, that they *walke after the lusts of their own hearts*, wherein two things are included: first, that these ungodly men shall have their harts filled with *ungodly lusts*. Secondly, that they shall walk after these lusts. Concerning the former sundry things are to be known. First, what this lust or concupiscence is. *Ans.* In the Scripture it is of two sorts, either originall, or actuall: or it may be considered two wayes: first, as it is the fountaine or off-spring of all other sinnes; or secondly, as it is a fruit of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinately disposed to the desire of this or that evill: of which *Iames* speaketh, Chap. 2. 14. *Every man when hee is tempted, is drawne away by his owne concupiscence*: hence is the whole corruption of the heart, or originall sinne called *lust*, because it principally sheweth it selfe in these lusts. The latter is actuall lust, that is, every inordinate and evill motion of the inner man against the law of God, which proceedeth as a branch or fruit from the former root. Rom. 6. 12. *Let not sinne reigne in your mortall bodies, that ye should obey it in the lusts of it*: where, by *lusts*, are meant the flames and motions of lusts springing from the former fountaine. This lust I call first an inordinate *motion*, to distinguish it first from a holy lusting in the regenerate. *David* lusted after & desired the commandements of God, yea, above gold and silver; and there is a lust of the spirit against the flesh, as well as of the flesh against the spirit. Secondly, from natural lusting, which is an appetite after meat, drinke, &c. which in it selfe is no sinne. *Lazarus* desired without sinne the crummes under *Dives* his table. These lusts then are not to be condemned, but only lusts inordinate. Secondly, I say, *every evill motion*; because lust in the Scripture comprehendeth all thoughts and motions against Gods law, so is the comandement to be understood: *Thou shalt not lest.* Eph. 2. 3. Among whom also we had our conversation in times past *in the lusts of the flesh in fulfilling the will of the flesh, and of the minde.* Where the Apostle inlargeth it unto al motions, inclinations, passions and perturbations of the heart, minde, will or affections: so farre as they are not directed by the law of God. This text must be understood of a actuall lust: of which there be two degrees: or sometime it is sudden, and sometimes voluntary; the former is the first motion of the minde conceived, but without consent. The latter is the motion conceived, but with consent, purpose, and deliberation; which may bee made plaine in this similitude. The eye is sometimes cast upon an object on a sudden, without any purpose or intention of the mind: but sometimes purposely and steadily upon the same: and as in the twinkling of the eye it is often shut without thought or purpose; but sometimes against purpose and deliberation to prevent some hurt: so is it in the minde; the heart is a furnace of lust, the flames whereof arise sometimes upon the sudden, and sometimes upon leisure and deliberation; both these degrees must here be understood. Concerning which lusts there are three things further here to be considered First, the quality and nature of these lusts; in that they are said to bee *ungodly lusts*: such as their root is, such are the branches; and therefore are in their nature properly sinnes, yea, principall and master sins, yea, and sinning sinnes, causing men to goe on in sinne. *Quest.* If they be sinnes, what Commandement of the tenne condemneth them? *Ans.* Sudden lust before consent of will is condemned in the tenth: but voluntarie with consent is condemned in all the nine former. If this distinction be not held, wee cannot make ten Commandements. For in all the Commandements lust is forbidden; necessarie then is that lust should be thus distinguished, and also referred, as wee have said. *Quest.* Some may aske: In what Commandement is original sinne condemned? *Ans.* Some say it is forbidden in the whole law, which is not untrue; but yet it seemeth to be directly condemned in the first and last Commandements: for these two concerne properly, the heart of man: the first respecting the heart directly so farre as it concerneth God: the last so farre as it concerneth man, whether himselfe, or others.

B

Prov. 9. 8.

Psal. 119. 127.

Gal. 5. 17.

Vse. This teacheth us to detest the Popish error, which teacheth us that inordinat lusts be no sinnes, if consent of will be not added: but that is false; for if they be conceived in the minde, they are the sins of the mind, condemned in the tenth Commandement. *Ob.* But they say, there can bee no sinne properly produced without consent of will. *Ans.* In civill matters the reason is good, that none can bee accessarie unto sinne, unlesse consent of will be added: but in divine matters, and in the Court of Conscience it is farre otherwise.

Secondly, in the lusts note the propertie of them, in these words; *Which walke after*; their propertie is to reigne in men, and to cause men to give attendance upon them; yea, and to walk after them. Where they are not resisted and repressed, they make that man a vassall and slave unto them. Rom. 6. *Let not sinne reigne in your mortall bodies, to obey the lusts of it.* Where the Apostle insinuateth so much that they force and compell men to the obedience of them, the whole order and course of which regiment is lively described, Jam. 1. 14, 15. by five degrees:

first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by inticing and intangling the mind with some delight of sinne. Secondly, *lust conceiveth*, when it causeth the will to consent and resolve upon the wickednesse thought upon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things consented unto and resolved upon. Fourthly, it perfecteth the birth of sinne, urging a man to adde sinne unto sinne, untill he come to a custome, which is a ripenesse and perfection in sinning. Fifthly, *it bringeth forth death*, that is, everlasting vengeance and destruction: in all which he alludeth unto the beginnings, proceedings, and end of a man; who after he is past his full strength, decayeth againe, and dieth: by these degrees the lusts of the heart rise unto this raigne and regiment in the heart of every wicked and naturall man, where grace overcommeth not nature.

Thirdly, observe the number of these lusts. *After ungodly lusts.*] Where he speaketh in the pluralll number as of many: for originall concupiscence is the seed of all sinne in every man: and looke how many sins there be in the world, so many lusts there are in the hearts of men: so as seeing there is no number of the evils in the world, even so are the lusts of the heart innumerable. Therefore truly may we conclude, that ungodly men have their hearts filled with ungodly lusts.

The second point in the words is, that these ungodly men *shall walke* after their lusts; which is then done, when men first suffer their hearts to be withdrawne from God by evill lusts and motions: secondly, give assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth up the devill, yea, his owne lusts for his God, unto which he becommeth a slave; so as this is no small sinne.

Doct. Hence note a defference betweene the regenerate and the reprobate: for if the childe of God be inticed and drawne away from God, he grieveth for it, and giveth not readie consent unto the temptation. Secondly, if through frailtie he be overcarried to give consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, hee lieth not in them, he will not walke after them; but recovereth himselfe, because he is incorporated into Christ: he hath the root of grace, which shall not utterly die in him, the seed abideth in him which at last shall sprout up to repentance and amendment of life: and hereby may a man know whether he be the child of God or no.

Vse. First, whereas all men good and bad have innumerable lusts in them, we are to take notice of the vilenesse and uncleannesse of out nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endevour must bee to see more and more these lusts stirring and moving themselves against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and grave of his Sonne, that they stand not up in judgement against us; being every of them sufficient to procure our eternall destruction.

Secondly, we must not suffer sinne to raigne in us, for this is the part of an ungodly person: true it is that lusts will bee in the heart whilst a man is in the flesh: but they must be resisted, that they may not raigne & rule in the heart. *Quest.* How shall we keepe under the lusts of the heart from raigning over us? *Answ.* Seeing sinne raigneth in the minde by evill thoughts, our thoughts on the contrary must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles advice, Phil. 4. 8. *If any thing be honest, vertuous, of good report, we must thinke of these things*, Colos. 3. 16. *Let the word of God dwell plenteously in you.* Againe, lust raigneth in the memorie, by remembring vanities, wrongs and wicked speeches and actions: we must therefore remember our sinnes, the number and greatnesse of them, the curse of the law against them, the day of our owne death, and the generall judgement; the remembrance of which shall be able to keep out, or at least to keepe under these ungodly lusts. Further, seeing it raigneth in the affections of pride, revenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde bee in you that was in Iesus Christ*: that look as Christ was most milde, meeke, humble, patient, full of love towards God and man, so ought our unruly affections to be conformed unto his. And lastly, seeing it raigneth in the bodie by idlenesse, ease, sleepe in excesse, which make the bodie an instrument of sinne, we must alwaies diligently inure our selves to the duties of our callings; using fasting, watching, and prayer: by which meanes well observed, the lusts in the heart may still trouble and molest us; but they shall not rule and raigne over us.

Vse. If it be the propertie of a wicked man to follow after ungodly lusts, wee ought to purge our selves from all the lusts *of the flesh and spirit*, 2 Cor. 7. 1. lest these defile the bodies and soules, in the powers and parts of them: to doe which the better, remember that *blessed are the pure in heart*: secondly, to inure our selves unto the feare of God, seeing the feare of God *is cleane*, Psal. 19. that is, it cleanseth the heart, and breaketh the necke of all noysome lusts.

Sinne will dwell in us: but it may not raigne as a commander in us.

Matth. 5. 8.

v. 19 *These are makers of sects, fleshly, not having the spirit.*

This verse containeth the application of the former testimonie unto the particular persons whom it concerneth: setting downe who they

they be that are scorners and followers of their lusts: namely, scorners are they that *make sects*, separating themselves from the people of God: and followers of their lusts bee those who are *fleshly, and without the spirit*: which words being applied to these seducers, fasten two sinnes more upon them. The first whereof is, that they are *makers of sects*. The second, that they *have not the spirit*. For the former, the word signifieth a singling and separating of themselves from the Church and people of God, & consequently the making of sects to themselves: neither may this seeme strange, that there should bee such persons that make such separation; seeing it is the nature of every sinner to flie from the presence of God, as *Adam* did: and *Peter* when he had seene a part of the glory of Christ, bade him *depart from him*, for he was a sinner. The prodigall sonne must have his *portion* apart, and will not be perswaded to live with his father: and every ungodly man *withdraweth* himselfe unto perdition, Heb. 10. 38.

Doct. First, it is a great sinne for a man to separate himselfe from the assemblies of Gods people: because, first it is a flying from God and his presence, whose face every one is commanded to seeke; seeing he presenteth himselfe in the Word and Sacraments, and wheresoever two or three are assembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whosoever despiseth, despiseth God himselfe. Thirdly, out of the Catholike Church is no salvation: the saying is true, Whosoever will not have the Church for his Mother, shall not have God for his Father. Fourthly, the congregations of Gods people on earth are the suburbes and gates of the kingdome of heaven; whosoever therefore shutteth the gates of this kingdome of grace against himselfe here, shall never enter into the gates of the kingdome of glory hereafter.

Vse. Our duty hence is, to joyne our selves to the assemblies of the faithfull, not *forsaking the fellowship* that wee have among our selves, Heb. 10. 25. but *keeping the unitie* of the spirit in the bond of Peace, Eph. 4. 3. being like minded one towards another, Rom. 15. 5. speaking one thing as those that are knit together in one minde and one judgement, 1 Cor. 1. 10. And if we would separate our selves, then let us depart from the Atheists and Papists in their corrupt doctrine, and wicked conversation. Secondly, such are justly reprehended who seldome come to heare the word, receive the Sacraments, and to call upon God in the congregation: for so much as they can they cut themselves from the Kingdome of God, in rejecting the meanes of their salvation. *Object.* They alleage for themselves, that if they should come, they should heare but a weake man like themselves speake unto them; and if Christ himselfe or some Angell should preach unto them, they would heare willingly. *Answ.* Lay aside all disputing, and yeeld unto the wisdome of God, whose ordinance it is that men should bee taught by men, and not otherwise. *Object.* They say further, that they have the Bible, and the Sermons of the Prophets and Apostles at home, and none can make better Sermons than they: and againe, that they can get knowledge enough to salvation by themselves: and some say they have knowledge sufficient, and need no more. *Answ.* First, Gods ordinance must be acknowledged, and reverenced in the publike Ministery, and in the midst of the assemblies: and private duties must give place to publike. Secondly, the word is not onely to be knowne, but affected: now although knowledge may be gained privately; yet the affections must bee wrought and moved in the publike ministery. Thirdly, those that know the most, know but in part: and the Ministery is instituted not onely to initiate and begin men, but to confirme them in grace, and lead them to perfection: for which end the Lord hath given Pastors and Doctors of the Church to teach men, untill they come unto *a ripe age in Christ*, which is not till death.

Now for the further clearing of this point, two questions are to be resolved. 1. *Quest.* Seeing it is a sinne for a man to sever himselfe from the Church of God; where, and what Church is that to which a man may for ever joyne himselfe with a good conscience? *Answ.* That people which heare, beleeve, and obey the doctrine of the Prophets and Apostles, are the true people and Church of God, unto which a man may safely joyne himselfe. Divers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience into that doctrine; these were the notes of the primitive Church next after Christ, Act. 2. 42. First, they continued in the Apostles *doctrine*. Secondly, in *fellowship*, wherein the duties of love are comprehended. Thirdly, *in breaking of bread*, that is, the administration of Sacraments; for the celebration of the Supper is put for both. Fourthly, *in prayer*, that is, invocation of God, with thanksgiving. In that Commission of the Apostles, given for the gathering together of the Church of God, they are enjoyned, first, to *teach all Nations*: that is, to make them disciples, namely, by the doctrine Prophetically, and Apostolicall. Secondly, to *baptise them*; that is, to bring and admit them into the house of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commission, two of these notes are expressed, Eph. 2. 19. The Church is *founded upon the doctrine of the Prophets and Apostles*, Ioh. 8. 31. *If yee abide in my word, yee are truly my disciples*. Joh. 10. 27. *My sheepe heare my voice and follow mee*. Psalm. 147. 19. *Hee sheweth his lawes to Iacob, and his statutes to Israel, hee dealeth not so with every nation*. Hence we note that we may not joyne our selves with the Jewes or Turkes, who renounce the words of the Prophets and Apostles: neither yet with the Papists; for though

Matth. 28. 18.

though in word and speech they hold this word, yet indeed and in the sense they corrupt it even in the foundation.

The second question. But what if there be errors in the Church, or things amisse, may we not then separate our selves? *Ans.* Things that may be amisse in the Church must be distinguished: for some faults concerne the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amisse in the manners of men, wee may not separate; but with *Lot* have our righteous hearts vexed, and grieved with the wicked conversation of those among whom we live. The Scribes and Pharisies sitting *in Moses chaire*, teaching *Moses* doctrine, must be heard, howsoever the corruptions of their manners be such as they may not be imitated, Matth. 23. 1. Yet here observe further, that although wee may not separate our selves from such corrupt persons in the publike assemblies, yet in private conversation wee may abstaine from them. 1 Cor. 5. 11. If any that is called a brother bee a *fornicator*, or *covetous*, or an *idolater*, or a *railer*, or a *drunkard*, or an *extortioner*, *with such a one eat not*: that is, eat not privately. Secondly, if the Church erre in matter of religion, then must wee consider whether the errour bee in a more weightie and substantiall point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may not separate our selves. 1 Cor. 3. 15. *If any mans worke burne, hee shall lose, but himselfe shall be safe, yet as if it were by fire.* Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of humane frailty, or of obstinacy: if of frailty, wee may not separate. The Church of Galatia was through frailty quickly turned to another Gospel, and erred in the foundation, holding justification by workes; yet *Paul* writeth unto it as unto a Church of God. So likewise the Church of Corinth erred grievously, and overthrew the Article of the resurrection; and yet *Paul* behaved himselfe accordingly unto it. But if the Church erre in the substance of religion obstinately, then with good conscience separation may bee made. 1 Tim. 4. 5. *If any man teach otherwise, and consent not to the wholsome doctrine, from such separate thy selfe.* An example hereof we have in Act. 19. 9. when *Paul* had preached in the Synagogue of the Jewes, and could not prevaile with them, but they **began** *to blaspheme and speake evill of the wayes of God, then he withdrew himselfe* and separated from them. 1 Chron. 11. 14, 16. when *Ieroboam* had set up the two Calves to bee worshipped, many of the best disposed Jewes *departed from him and came to Rehoboam, and joyned themselves with Iudah and Ierusalem* in the true worship of the God of their Fathers. Whence wee see, that no man may with good conscience separate himselfe from the Church of England; seeing it teacheth, beleeveth, and obeyeth the doctrine of the Prophets and Apostles.

When we may not separate from impure publike assemblies, wee must not privately converse with.

Further consider the manner of the separation of these wicked men; there be three sorts of separation: First, by *apostasie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impossible that they which were once enlightened, *if they fall away, &c.* Secondly, by heresie, when men erre in the substance of doctrine and religion, and that obstinacie. Thirdly, by *Schisme*, and that is when men hold the same faith and foundation; and yet disagree and separate in regard of order and ceremonie. These seducers separated themselves by *heresies*: their heresies were these: first, that men being in Christ might live as they list, and so they were Libertines. Secondly, that among the people of God there ought to be no civil Magistracy, and so they became also Anabaptists. Here observe, that even in the Apostles time and daies were many Heretikes; among whom was *Hymeneus*, and *Philetus*, 2 Tim. 2. 17. and many wolves *entred even in their dayes*, who spared not the flocke. Which may serve to stablish our minds against the Papists, who object, that our religion is the foundation of all heresies: as at the rising of which many heresies were revived; in so much as they call all our religion heresie, and the professors of it heretikes: by which reason they might as strongly prove, that the doctrine of the Apostles themselves was heresie, and that the Primitive Church in the Apostles time was heretically, and no Church: for in the first hundred yeares after Christ, the Church swarmed with heresies, sowen by Satans instruments, to the choaking of that holy doctrine which was sowne by the Apostles and their successors in the field of the Church: may, rather we conclude our religion to be Apostolicall, because the same heresies which arose up in the Apostles times against their doctrine, now revived againe upon the reviving of our religion.

The second sinne of these seducers in this verse is, that they are *sensly*, or naturall men. For so it is explained in the last words [*not having the spirit*] wherin consider two things: first, who is a naturall man: secondly, that it is a sin to be a naturall man, for it is noted as a maine sinne in these seducers. Touching the former, a *naturall man* is he, who living a naturall life, is endued with a reasonable soule, and is governed by nature, reason, and sense only; without grace or the spirit of God: which may appeare, first, by the word naturall; which signifieth such a man, as in whom the best thing is nature, and in whom there is nothing more excellent than his reasonable soule, though corrupted. Secondly, by the exposition, or rather opposition in the words, wherein it is opposed *unto the spirit*, who is wanting unto such a one to lead him in the way of a heavenly life. Further, that yet we may know this matter the better, there be three things to be found in a naturall man: 1. Hee hath a body and soule united together in one person.

person. 2. In his soule he hath excellent powers and faculties, as will, understanding, affections. 3. He hath all the ornaments of man, yet so as without grace: such as are, strength of bodie and minde, memorie, knowledge of Arts and Sciences, civill policie and vertues, as Justice, Prudence, Temperance, discretion to discerne what is meet to bee done, what not: these are ornaments incident to corrupt nature, serving not to abolish, but to restraine and bridle corruption, and containe men in order, for the preservation of humane societie. Now he that hath these three and nothing else, is but a meere naturall man.

The second point is: Here it may be asked, how it commeth to passe that a naturall man offendeth God? *Ans.* There be two things in every natural man to be distinguished: first, there is nature: secondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeed distinguished, but cannot now be separated: the one is not the other; but the one is not without the other: this corruption is that sin which presseth us downe; and hangeth so fast on, Heb. 12. 1. which corrupted the whole man, so as the whole *frame of man*, that is, his whole disposition and inclination is corrupted and evill from his youth, Gen. 8. 21. his *wyslonie* is enmitie to God, that is, even the best thing that is, or can be in the flesh, is hatefull to God, Rom. 8. 5. *himselfe is dead* in sinnes and trespasses, Ephes. 2. 1. having no more abilitie to move to any thing truly good, than hath a dead man to bestirre himselfe in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodnesse and righteousnesse which at the first was, and now ought to be found in our nature. The latter is a proenesse and disposition unto all evill which carrieth the heart on every occasion thereunto: this corruption must be conceived as an ocean sea, sending out into every channell and veine of the soule, and whole man, streames and floods of wickednesse: for looke into the principall powers of the soule, ye shall need to goe no further for the finding of this truth. For first, in the *minde* is such an impotencie, as whereby it is unable to thinke or approve of any thing that is truly good. 2 Cor. 3. 5. *We are not sufficient of our selves to thinke of any good, but all our sufficiencie is of God.* 1 Cor. 2. 15. The naturall man *perceiveth not* the things of God; which is most manifest thus: first, he knoweth not God himselfe aright; for although hee may know God as an infinite and eternall being, or in some other attribute, yet he cannot know him as a father to himselfe. Secondly, he knoweth not, neither conceiveth the corruption of his owne nature, nor his sins originall and actuall in the staine and danger of them. Thirdly, he conceiveth not of the remedie of sinne, the death of Christ: but accounteth it foolishnes that life should be brought out of death. Secondly, as his *minde* is blinde, so a naturall mans will is rebellious, and is not subject unto the will of God, neither indeed can bee. Joh. 6. 44. *No man can come to Christ, unless the Father draw him*: insinuating our withdrawing of our selves, and resistance of his call, untill he time us, and make our wils of unwilling, willing wils, to will that which is truly good: whence the Apostle saith, that *to will*, namely that which is truly good, is not of our selves, it is the gift of God. Now hence we may resolve that question: why it is a sinne to be a naturall man? not because a man hath nature in him: but because his whole nature is tainted with originall sinne.

Ob. The naturall man may plead, that hee cannot helpe it: he was borne sinfull: why then should he be blamed? *Ans.* Rom. 5. 12. *In Adam we all sinned*; for when he eat the forbidden fruit, we even eat it in him, and are no lesse blame-worthie than he was. *Object.* But it will be said; it is no reason that we should be said to sinne in him, seeing then we were not? *Ans. Adam* was a publike person representing all mankind, and every particular person descending from him; and therefore what he did, all and every man did in him: Even as a Burgesse in the Parliament giving his voyce and assent, all the countrie or shire is said to give their voyces though they be absent, and not present otherwise then in his person. God then giving a prohibition unto *Adam*, hee gave it unto all us in him; and threatning him he threatned us and all mankind; this onely is the difference, that hee being the root or stocke, and wee the branches arising from him, he sinned actually, and we by relation and imputation. If then the naturall man stil plead he was no cause, but was borne so, the answer is cleere, that himselfe is a cause, although not in himselfe, yet in *Adam* before he was borne he procured that he should be borne a naturall man.

The naturall man procured that he should be borne in Adam, and is therefore excuseless.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am: why then should I be blamed? *Answ.* The former distinction betweene nature and corruption of nature must be here retained; for by the former the naturall man is Gods creature, and not in respect of the corruption of nature: for this hee created not: as the other: but suffered it to passe by generation from man to man, for the execution of the punishment of the first sinne.

Quest. Why did not God stay this corruption in *Adams* person? *Ans.* God could have done it; why he did it not, the reason is neither knowne, nor to be enquired; a secret it is, but yet a just judgement of God silently to be with reverence rested in, and not with curiositie to be searched out.

Use. First, some may hence gather, if a man be justly blamed for being only a naturall man, and not having the spirit of God; then every one hath power to receive the spirit of God.

Ans.

Ans. This is no good reason, but is all one, as if because a bankerout is blamed for not discharging his debts to his creditors; another man should conclude, that surely he is therefore able to pay them. But these wicked men were blamed here, first, because they professed Christ, but yet had not his spirit: secondly, because that in *Adam* they were the causes that they were borne without the spirit of God, and so made themselves unfit to receive him.

Secondly, if naturall men be justly condemned, much more those that are worse than they, as Atheists, prophane persons, those which contemne the assemblies, and neglect the meanes of their salvation, and yet looke for salvation as well as others. The Gentiles who were without the law, *doe the things of the law by nature*, Rom. 2. 24. and yet many that professe the name of Christ, and live under the Gospell, goe not so farre as those naturall men in doing the things of the law: so as even those Heathens and naturalll men shall rise up in judgement, and condemne many a professor of Christ; of whom even many come short of the Devil himselfe, who believeth and trembleth; and yet not a few professors neither know what the Devill believes; neither through hardnesse of heart can tremble at the judgements of God as he can doe.

Thirdly, those come farre short that thinke themselves in state good enough, because they live civilly and deale justly and neighbourly, as they say: for the naturall man can doe this, and yet shall be condemned: no plea shall stand at the great day of the Lord, but that which assureth of the pardon of sinne, sealed up with the bloud of Christ. Let a mans outward and civill righteousnesse be never so great, yea, if it could be equall to the righteousnesse of the Scribes and Pharises, which for outward appearance was without all exception; yet if he bring not a righteousnesse exceeding that, hee can never be saved.

Fourthly, in that the naturall man is blamed for being a naturall man, this overthroweth all merits of congruity, which the Papists boast of; because a mans person not being accepted before God, all his workes are sinnes: the worke never pleaseth God till the worker first please him.

Fifthly, every professor of Christ must strip the natural man, and become a spiritual person, that is, such as the Spirit of God dwelleth in: for first, as the Father worketh our salvation, by giving Christ and his merits; so must the holy Ghost by applying the same unto us, else can we looke for no salvation. Secondly, as the soule giveth life to the bodie, which else were dead; so the Spirit of God is the soule of our soules, and quickneth them with new life being dead in sinne. Thirdly, we can never know that we are in Christ, or belong unto him, but by the presence of the spirit in our hearts; 1 Joh. 3. 24. *Hereby we know that hee abideth in us,* A *even by the spirit that he hath given us.*

Quest. But how shall a man know whether he hath the spirit or no? *Ans.* Let him examine himselfe, first, whether he inwardly love and feare God in his Word of promise and threatning: secondly, whether he subject his heart and life unto him: thirdly, whether his heart bee continually lift up in invocation, and thanksgiving. All these are the workes of the spirit of God: and they which be of the spirit *thus savour* and affect the things of the spirit, Rom. 8. *Quest.* But I feare I have not the spirit, how shal I obtaine it? *Ans.* By using the meanes of reading the Word, meditation and prayer especially. Luk. 11. 13. *Your heavenly Father giveth* B *the holy Ghost to them that desire him.* Psal. 143. 5, 6. *I meditate in all thy works; and stretch forth my hands unto thee.*

v. 20 *But yee beloved, edifie your selves in your most holy faith: praying in the holy Ghost.*

In this verse unto the end of the 23. are set downe some means whereby all beleevers may bee fitted to the maintenance of the faith and true religion, unto the which the Apostle hath in the former part of the Epistle perswaded. These meanes are contained in five rules here prescribed: first, concerning *Faith*: secondly, *Love*: thirdly, *Hope*: fourthly, *Meeknesse*: fifthly, *Christian severitie*: the first of which is contained in this twentieth verse, which is, that *they should build themselves* upon their faith; which is not barely propounded, but inforced and urged: first, by a motive in this word, *most holy faith*:] secondly, by the meanes of it, which is *prayer*; *praying in the holy Ghost.*] In the rule note two things: first, that faith is a foundation; C secondly, that the dutie of beleevers is to build up themselves upon this foundation. Concerning the former: first it may be demanded what is here meant by faith? *Ans.* Here by faith is not so much meant the gift of faith, as the matter of it, namely, the doctrine of faith and religion D comprised in the writings of the Prophets and Apostles; in which sense it is said, that the Ephesians were *built upon the fundation of the Prophets and Apostles*, that is, upon their doctrine, Ephes. 2. The same was the rocke confessed by *Peter*, upon which Christ promised *to build his Church*; and yet in the second place we must not exclude the gift it selfe; for although the doctrine be a foundation in it selfe, yet it is not so to us, unlesse we beleeve it, and applie it to our selves by this gift. If any man aske what doctrine is this? I answer, the summe of it may bee reduced to three heads: the first whereof concerneth mans *miserie* by his sinne, original and actuall: as also the dangerous fruits thereof. The second, the redemption of man from this miserie, and his freedome by Christ. The third the

the thankefulnesse which man oweth for this deliverance, and ought to testifie and express in newnesse of life. A

Hence learne first what is the infallible marke of the true Church, whereby it may be discerned from the false and Apostaticall Church, and that is the doctrine of the Prophets and Apostles; for this being the very foundation of the Church, where it is, there the Church must needs bee: and this note of it selfe is sufficient to point out the true Church wheresoever. Secondly, seeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popish Church, which teacheth that there can bee no certaintie of the points of religion, no nor of the Scriptures themselves, but onely by the judgement of the present Church of Rome; and that Church must give what sense soever she pleaseth to the Scriptures, else hath it none: wherein they play the part of preposterous builders, laying the foundation in the top of the building. Thirdly, it may be demanded, how any doctrine becommeth a foundation unto the salvation of men? *Ans.* Properly to speake, God and Christ is our foundation and rocke, Psal. 18. 1. but because God revealeth himselfe, and the meanes of our salvation in the word, it becommeth hence a foundation: as also secondly, because Christ, who is the proper foundation, is the summe of the doctrine therein contained.

Papists foolish builders, laying the foundation on the top of the house.

Vse. First, let no creature draw us from Christ, for then we are drawne from our foundation. Secondly, the affections of our heart towards Christ must exceed all affections of any things besides; our love, feare, hope, confidence and trust, must settle themselves upon him as upon a foundation.

The second thing in this first rule is the duty of every beleever, which is to *build himselfe upon his faith*; which that a man may doe, six things are required: first, hee must have in his heart a deepe sense and feeling of his misery in such sort, as not finding in himselfe whereon to be founded, he may feele himself to be founded upon God and Christ; even as in laying strong and sure foundations men digge deepe, and if they finde sure ground, proceed on in their purpose: so this wise builder layeth his foundation *on a rocke*. Luk. 6. 48. Secondly, hee must have *knowledge* of this doctrine of the Prophets and Apostles; for unlesse it be knowne, it can be no foundation. Thirdly, a holy *memorie*, to lay up the Word of God in their heart as in a storehouse: for he that remembreth not the doctrine of salvation, can never build upon it. Fourthly, *faith*, whereby not onely we beleeve the truth of it, but apply it unto our selves; this knitteth us unto the foundation, without which the word shall be no more profitable unto us than the Jewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it unto our hearts, Jam. 1. 12. Fifthly, the doctrine beleeved and applyed, must take a *deep rooting* in the heart; it must descend into the affections, and there be imbraced untill it hath wrought out an experience of the sweet comfort of it. Sixthly, there must be an *unfained obedience* unto the whole Word of God: *Not every one that saith Lord, Lord: but hee that doth the will of my Father*, Matth. 7. 21. This man buildeth wisely upon the rocke. *Quest.* But what is that which must be done of us? *Ans.* Whatsoever is to be done of us, may be reduced to three heads: first, *faith*, whereby the beleever truly resteth himselfe upon God; cleaveth unto Christ for the pardon of sin, and renounceth all other meanes in heaven and earth. Secondly, *repentance*, whereby he truly turneth from all sin unto God. Thirdly, *new obedience*, whereby he endevoureth to obey God in all his Commandements. B

Vse. First, here is reproved the carnall Protestant, who holdeth his religion but for forme and fashion, or for feare of lawes: he is altogether without foundation, and in a pitifull condition: seeing when the great day of the Lord shall approach, whosoever shall want Christ their foundation shal fall before him. Secondly, wee must never suffer our selves to bee drawne from our faith and religion; nor loose our hold of the doctrine of godlinesse, though we should suffer losse of lands, living, liberties, yea, our life it selfe: if this be once wrested from us, we are fallen from the foundation, & have lost our hold of happinesse and life it selfe. Thirdly, we may not take any rest till we be builded upon this foundation, it being the foundation and ground-worke of all our safetie and security: for Christian men are as houses built upon the sea shore, who must looke for the waves and billowes of afflictions one in the necke of another: even as one surge in the sea overtaketh another: how should they hold out when this raine falleth, these floods come, these windes blow and beat upon their house, unlesse they be founded upon this rocke? how else should not their fall be great? but this sure foundation establisheth the heart against all calamities of this present life, yea, in the houre of death also, which otherwise is the downefall to hell, yea, and in the day of judgement the sentence shall passe on their sides, who are laid in this foundation: they shall be found worthy to stand before the Lambe, when the devill and his angels, with all sinners and sinne it selfe shall bee cast into the bottomlesse lake. Now as every particular Christian man is to bee a practicer of this duty in his owne person, so also may it be fitly applyed to the state of the whole land, which by Gods blessing hath had for many yeares this foundation laid within it, through the which it hath beene able to withstand, yea, and subdue many rebellions, treasons, forces, and powers, intended against it: and besides hath had securitie and safetie under Gods protection, with much peace and prosperitie. Would we now know the way how this C D

peace and securitie continued to us and our? the way is to continue and abide upon this foundation, not looking backe to Poperie or superstition, but taking out the wholsome counsell of good King *Iehoshaphat*: *Put your trust in the Lord, and ye shall be assured; beleeve his Prophets, and yee shall prosper.*

1 Chr. 20. 20.

In this duty of beleevers marke further, first, how the Apostle attributeth power to the beleever to build himselfe: for although by nature men want this power, for the naturall man cannot of himselfe to much as thinke one good thought; yet the regenerate whom the Lord by his spirit hath moved, have a power given them to move themselves, and build themselves: that which was before to nature impossible, is made possible by grace.

Secondly, note further the force of the word *build up*, which requireth not onely a building, but a going on, and encreasing in building: as if he had said, *Build up your selves more and more.* A dutie which meerely concernes men in these dayes, wherein men doe clime to Atheisme, and Popery, (which also is but a painted Atheisme) when men can content themselves to goe backe, and fall from their former love, and are afraid to be found either hot or cold. This disease of our daies hath this Apostle forewarned us of in this Epistle, being one of the last farewels of the Apostles to the Church. Let us then take notice of our declinings, and doe our first works, and goe on forward to perfection, building up our selves daily, lest it come to passe that the Lord come against us, spue us out of his mouth, remove our Candlesticke with his other blessings, and leave us unto our too late and unfeinedly repentance.

The motive whereby this rule is inforced upon the Church, is drawne from a propertie of faith, which is that it is *most holy.* Wherein (to understand it) we will shew first what holinesse is properly: secondly, that faith is most holy. For the former, in this holines there be two things: first, a freedome from all fault and blame; secondly, an excellencie or perfection consisting of many divine vertues. Holinesse thus understood is two-fold: *uncreated* or *created. Uncreated* is the holinesse of God, which is nothing els but the perfection of his properties and attributes: this holinesse is incomprehensible, & infinit, yea, the fountain of al other holinesse. *Created* holinesse is a certaine gift of God, which by some proportion resembleth this uncreated holinesse of God; the subject whereof are Angels, man, and Gods ordinances, especially the written word: so as this holinesse of faith is this derived holinesse, and not the former.

Secondly, how is the doctrine of religion most holy? *Ans.* First, *in it selfe*, being without all fault and errour, and having sundry excellencies, being full of divine wisdome and truth, and the onely instrument whereby Gods infinit wisdome and goodnesse is made knowne unto us. Secondly, in regard of the effect and operation, which is to make the creature, but especially man holy: Joh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It sanctifieth men instrumentally, in that it maketh them resemble God in many graces: by this *David* became wiser than his Teachers, Psal. 119. and so resembled God in wisdome. Jam. 3. 17. This wisdome which is from above (of which the word is the instrument) is *pure, peaceable, easie to be intreated, full of mercy and good fruits, without judging*, and without hypocrisie. Thus we see how it maketh men resemble God in all these, yea, and in all other vertues. Thirdly, it is *most holy*, because it sanctifieth all inferiour creatures to the use of man, so as he may use them with good conscience: 1 Tim. 4. 4. Every creature of God is *good, sanctified by the word and prayer.* Where (by the way) may be noted the superstition of the Romish Church which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diseases, casting out Devils, and working wonders; which practice of theirs, is nothing but the defiling and prophaning of the creatures, by superstitious prayer seeming to hallow them, yet without any word or warrant, either of promise or commandement: which is the principall instrument of sanctifying the creatures unto their lawfull ends and uses.

Papists accuse the word & prayer of non-sanctifying the creatures.

Hence learne first, that the doctrine of the Prophets and Apostles is from God; because it is full of wisdome, without any follie, full of truth, void of all falshood; as also most holy both in it selfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holinesse: it is not of men, neither needeth the evidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it sufficient evidence against the gates of hell, that it is from God, and holy as himselfe is. Secondly, the Word being most holy, it must dwell in our hearts plentifully, and our care must be that it may be written in the tables thereof, that it may be an ingrafted Word, bearing rule over our wils & affections, yea, over our whole lives: for where it ruleth, it sanctifieth the whole man. Thirdly, the doctrine of true faith sanctifieth us; but as it is received, beleeved and applyed by faith, and no otherwise: when it taketh place in us, then it sanctifieth us: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with us the words of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather, that it is a foule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand moving it; so the Sacraments of themselves sanctifie, being administred by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or uttered sanctifieth not by the worke done, but by being beleeved and applied by faith, therefore no more doe the Sacraments by being administred, but by apprehending Christ in them: grace must be conferred by the spirit of grace, and not by the vertues of any action in the Sacraments.

The last point in this first rule, is the meanes whereby beleevers are to build up themselves in their most holy faith, and that is prayer: *praying in the holy Ghost.* Wherein every member of the Church is put in mind of a principall duetie, namely, that whensoever we feare, or foresee a falling, and defection from the faith, by reason either of weaknesse within, or persecution without, then time it is to repaire unto God by the prayer of faith, craving at his hands strength, and power not onely to be preserved from revolt, but also to bee confirmed in the faith and doctrine wherein wee stand. The Apostle having exhorted the Ephesians to stand fast and be strong in the Lord, and having prescribed some meanes tending to that purpose in the 18. verse he concludeth the principall of the rest to be prayer: *praying always with all prayer and supplication in the spirit*: and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea, and increased according to the increase thereof, the other graces of zeale, hope, patience, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made unto it, *Aske and ye shall have, seeke and ye shall finde, knocke and it shall be opened unto you*: these promises we must lay hold upon, and apply unto our selves, for the stirring up of continuall prayer, and strengthning of grace, especially in time of temptation, and in sense of frailtie, and then God will bee good in hearing and helping, as his promise is.

Eph. 6. 10.

Now in the meanes observe the manner of making prayer in these words, *In the holy Ghost*, which are added for foure causes: first, to give us to understand that although a man be regenerate, yet he cannot pray as he ought, unlesse he bee stil moved, helped, and stirred by the holy Ghost. God giveth sundrie graces in the conversion of a sinner: first, a preventing grace, which yet is not at all effectuall, unlesse it bee seconded and helped with a supplie of a second grace: for that is true even of the regenerate, *without me ye can doe nothing*, Joh. 15. God giveth *first the will, and then the deed*, Phil. 2. 13. yea, and the continuance of the doing of that which is truly good: *He that hath begun the good worke, will performe or finish it*, chap. 1. 6. Here let grace be every way grace, lest it bee no grace at all; let God who is all in all have the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robbeth God to enrich man, it here falleth to the ground. The second is, because prayer is a singular and especiall worke of the holy Ghost in us, who stireth up in us these grones and sighs which we cannot expresse, Rom. 8. & maketh us cry Abba Father: Zach. 12. 10. this *spirit of grace* and compassion is promised to bee *powred out upon the house of David, and the inhabitants of Ierusalem*: and from hence a man may examine and finde whether he be the child of God or no: for if he have the spirit of God, he hath, and he hee have these holy motions and desires to pray, and can send out these cries unto God unfainedly, he hath the presence of the Spirit; and he that hath not this spirit in these blessed limits of it, is none of his. Thirdly, these words are added, to teach us, that when we pray, we must do it from our hearts; for where the spirit of God dwelleth, there is must prayer proceed, but his abode is in the heart, and therefore prayer (that God may acknowledge it to proceed from the spirit) must be hearty: and so of all other spirituall duties: Colos. 3. *singing with grace in your hearts*: Rom. 1. *whom I serve in my spirit*: where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature wich faith and the spiritual worship of God, yea, indeed is a part of it inseverable unto God himselfe, who is a spirit; but all these are seated in the heart, and spirit, and consequently prayer is selfe ought; so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which teacheth us, that whatsoever religious duty we are to turne our selves unto, we are first of all therein to approve our hearts unto God. Fourthly, that there may be a distinction made between the true beleever and the hypocrite & carnall man. The hypocrite he prayeth outwardly for forme and fashion: the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any love of God at all; both of them without any inward sense, or rectified disposition of the heart: but the beleever he prayeth in the heart and in faith, the spirit of God disposing his heart aright unto prayer.

Quest. How doth the holy Ghost direct the heart. *Answ.* By five wayes or meanes: first, by *illumination*, wherby he revealeth God to man, as also his owne estate; both of them in part. Secondly, by *conversion*, whereby he turneth the heart unto God once made knowne. Thirdly, by direction, whereby he directeth the heart to deale as with God himselfe, taking it from outward meanes. Fourthly, by fervent and *constant desires* for things spirituall or temporall. Fifthly, by *faith*, whereby we can rest on God for the accomplishment of the things we have heartily desired.

Quest. Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? *Ans.* We may not onely pray in or by him, but unto him: for although we have no particular example hereof in the Scripture, yet wee have sufficient warrant: for the three persons being undivided in nature, must be also undivided in worship, and one being worshipped, all must be worshipped. Secondly,

wee are baptised into the name of the holy Ghost, as well as of the Father and Sonne, and therefore he is to be prayed unto, even as they are. *Object.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghost, which argueth that the holy Ghost is not the Author of our prayers, as they are. *Ans.* The Apostle here would have us observe an order in the working of the Trinitie, for all the three persons are Authors of our prayers; the Father and Sonne make us to pray, but by the holy Ghost; the holy Ghost maketh us pray, but more immediately, for he is the immediate author of our prayers: which teacheth, that when wee pray, it is not of our selves, but from the spirit which stirreth and sendeth up heavenly requests for us; herein then we must renounce our selves, magnifie the grace of God within us, and shew our selves thankfull by entertaining carefully such holy motions of this most holy spirit of God.

verſ. 21 *And keepe your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.*

These words containe the second rule of the Apostle tending to the preservation of faith, and true religion concerning love, and it is indeed of speciall use, and direction for the framing of our lives: Christ calleth the love of God and men the summe of the whole law: *Paul* calleth it the end of the Commandements. This caused *Paul* to keep faith and good conscience: 2 Cor. 5.14. *The love of Christ constraineth us.* Now for the better informing of our understandings, & our furtherance in observing this rule, five things are to be considered: first, what is meant by the love of God? *Ans.* We are to understad by the love of God a divine vertue in the hearts of the beleevers, wherby they love God and Christ, properly and simply for himselfe, rest in him, and cleave unto him as the most absolute good: for by Gods love in this place is nor meant that love wherebу God loveth man, but whereby man loveth God. *Q.* Why doth the Apostle here omit the love of man? *Ans.* Because the love of man to man is included and to be understood in the other as a fruit necessarily flowing from it: for first, when a man loveth his neighbour, herein after a sort he loveth God, for then God is loved, not onely when our affection of love is directed unto himselfe, but also when his ordinances, his creatures, image and other things pertaining unto him are loved. Secondly, the Apostle *Paul* calleth the love of the neighbour *the fulfilling of the Law*; which cannot bee unlesse wee include also therein the love of God, or rather it within Gods love, and joyne them together. Now if the love of man

Gal. 5.14.

A bee the fulfilling of the Law, how much more is the love of God, which by the same reason must include the other? Thirdly, it is a true rule in Divinitie, that the first Commandement must be included and practised in all the nine following, as being the foundation of them all. Now the maine duty of the first Commandement is the love of God, which must goe with the practice of all the other, so as all the duties of the other commandements are included in the same.

The love of God growes naturally in our owne ground.

The second point is, whether this love of God bee in man by nature, or given by grace? *Ans.* It is not from nature, but a gift of grace following faith and justification. John 14.14. *If yee love me, ye will keepe my commandements*;

B both which proceed from one beginning: as no man then can by nature keepe the Commandements, so no man can by nature love God aright. Rom. 8. 5. *The wisdome of the flesh* (that is, mans best things, his best thoughts and affections) *is enmity to God*, therefore can there bee no true love of God in nature. 1 Tim. 1.5. *The end of the Commandement is love out of a pure heart, and of a good conscience and faith unfained.* Against, we must first beleeve that we are loved of God, before wee can love him, 1 Epist. Joh. 4. *Wee love him, because hee loved us first.* It will be objected here, Luke 7.47. Many sinnes are forgiven her, for *shee loved much*:

C where it seemeth that love is the cause of forgivenesse of sinnes. *Ans.* I answer, this word (*for*) doth not signifie here a *cause*, but a *reason* drawn from the signe, as it is also elsewhere used; this then is the sense, many sinnes are forgiven her, and hereby yee shall know it, because or in that shee loved much.

Note hence first, that doctrine of the Church of Rome to bee false, whereby they teach that before justification there must bee a disposition and aptitude in a man thereunto, standing in a feare of hell, love of God, &c. for by this doctrine the love of God in man should goe before justification, which is a fruit and follower thereof. Secondly, that is as false, that love is the soule and life of faith, for though in time they bee both together, yet in order of nature

D love followeth after faith, and therefore cannot be the forme and soule thereof. Thirdly, it hath beene the opinion of some, that faith apprehendeth Christ by love, and not by it selfe; but this is also ertoneous; for love in order followes apprehension of Christ, and therefore Christ is not apprehended by love. First, we beleeve, and being knit unto Christ by faith, then our hearts are knit unto God by love.

The third point is, what is the measure of love whereby we must love God and man. *Ans.* According to the two distinct parts of the word of God, ate preserbed two distinct measures of love. The measure of the Law is to love God without measure, for it requireth that we love God with all the powers of our bodies and soules, and *with all the strength* of all these powers, Luke 10. 27. This measure is not now in

our power to performe, no not although we be borne anew: for being still flesh in part, some of the powers of our strength are with-drawne from the love of God. The Gospell is a qualification of the Law, and moderateth the rigor thereof; it freeth a man not from loving God, but exacteth not this love in the highest measure and degree, but accepteth such a measure as standeth in 3. things: first, in beginning truly to love God: secondly, in the daily increase in this love: thirdly, in being constant in the same unto the end: this measure the Lord accepteth for perfect love, in those that be in Christ, in whom the imperfection is covered, Deut. 30.6. *The Lord thy God will circumcise thine heart, that thou maist love the Lord thy God, with all thine heart, and all thy soule*, that is, as if the Lord had said, I will ingraft the true love of my selfe in our hearts which you shall increase in, and constantly proceed in the same, and then I will account and accept of it, for the full measure of love that my Law requireth: which distinction is the rather to be considered, because the Papists teach, that the love which the Lord requireth of Christians, is the same for *substance* and *measure* which the Law prescribeth: and for the *perfection* of our love, they say a man may doe more than the Law bindeth him unto; as if hee give all his goods to the poore, it is more than ever God in his law hath commanded: and if wee love God above all creatures (which they say a man may do though imperfectly) it is the love which the law prescribeth. But all this is most false, and so the Apostle, Galat. 3.10. concludeth it, as many *as are under the workes of the Law are accursed.* If all men be condemned by the law, then is no man able to performe the love and duties which it requireth: but he taketh the former for granted: for else his argument could not hold; and therefore that none can performe the love which the law injoyneth is true. Secondly, the common opinion of men is, that they ever loved God with all their heart, and it is pittie hee should live that doth not so: but it is a meere delusion, for if it were so, what needed any qualification or moderation of the Law by the Gospell.

Papists are ignorant in the doctrine of conversion, in that they mean no more, but that they have done as they can.

The fourth point is, wherein standeth the love of God? *Answ.* 1 Epist. John 5. 3. *This is the love of God, that yee keepe his Commandements.* John 14. 15. Hee that keepeth my Commandements is hee that loveth me: the reason whereof is this, hee that loveth God, loveth his Word, and he that loveth his Word, will bewray his love in yeelding answerable obedience thereunto; and in one word this keeping of the Commandements standeth in these three things: first, in *faith*, for it must bee the worke of a true beleever: secondly, in *conversion* unto God: thirdly, in *new obedience*: which the weeth many a man how miserably hee hath beene heretofore deluded by Satan: for every man professeth and preten-

A deth the keeping of the Commandements, and yet the most are so farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man should preserve in him the love of God and of man? *Ans.* First, the means whereby man may preserve himselfe in the love of God is two-fold; first, every one must labour daily to have his heart setled in the sense of Gods love towards himselfe: for the more hee shall feele Gods love confirmed unto him, the more shall his love be enflamed and increased towards God againe; even as the more wee feele the heat of the Sunne, the warmer wee are. Secondly, we must keepe a daily observation of Gods blessings spirituall and temporall, which is a speciall meanes not onely to confirme and augment our love, but preserve it constant to the end. Psalm. 18.1. *I will love thee deerely, O Lord.* Why, what made *David* thus resolve himselfe? The reason is rendred in the next words; The Lord is *my rocke, my fortresse,*

B *my strength*, and hee that deliveretb mee. Secondly, men must use the meanes whereby they may preserve their love to man; and these are of two sorts, for some stand in meditatiõ, others in practice. The meditations are foure. The first is the consideration of the spirituall and neere conjunction of all those that are true beleevers, of which number we professe our selves all to bee, who have all one Father, God: one Mother, the heavenly Jerusalem the Catholike Church; all begotten of the immortall seed, the word of God: all live by one faith in Christ, and all are heires of eternall life and glory. This was *Pauls* motive perswading him hereto: Ephes. 4. 3, 4. *There is one Lord, one faith, one*

C *baptisme, one God and Father of all*: see Philip. 2. 1, 2. The second meditation is, that the duties of love which man sheweth to man, especially the faithful, God accepteth as done to himselfe: so saith the Wise-man; *He that giveth to the poore, lendeth unto the Lord.* And Matthew 25. *When I was hungry, ye fed me, &c.* namely, in my members upon earth. The third meditation is the consideration of that curse, which is due to them that neglect duties of love to man, when occasion is offered; Matth. 25. *Depart yee cursed, I was hungry, yee fed me not*: to avoyd this curse, wee must embrace the Apostles counsell, to *walke in love.* The fourth is, to consider that the love of man to man is a grace of God, which leadeth a man by the hand to the first degree of happinesse: 1 John 4. 16. *He that dwelleth in love, dwelleth in God, and God in him*; that is, hee hath entred the first degree of happinesse, for hee hath fellowship with God: and verse 12. If wee love one another, Gods love is perfect in us. Now as nature it selfe can tell us a happinesse is to be sought for; so let this grace lead us to the degrees and beginnings of it.

D The second sort of meanes stand in practice; and the rules of practice bee six. The first is

the practice of the Law of nature, being the summe of the Law and the Prophets, by Christs owne testimony: *Whatsoever ye would that men should doe unto you, doe you the same unto them.* The meaning of which golden rule is this: Looke what wee would have other men to thinke, speake, and doe to us, that must wee thinke, speak, and doe unto them, and no worse: and on the contrary, consider what wee would not that men should thinke, speake, or doe unto us, that we must abstaine to speake, or thinke, or doe unto them. The practice whereof would cut off many wrongs, contentions, frauds, and injuries both in word and deed.

The second rule of practice is in Gal. 5. 13. *Doe service one to another by love*: that is, let every man in his place and calling become servant to another, and so preserve love by the duties of love. The reason hereof is, because God (although he might if he had pleased preserved man without man) would have man preserved by man, and that every man should bee his instrument for every mans good in regard both of body & soule. For which end he hath furnished men with severall arts, sciences, trades, and callings, that one man might stand in need of the helpe of another. Secondly, we are placed in the world that here we might serve God indeed, not in speculation onely, but also in our whole practice in our standings and callings, he wil be served of us in our serving of man, for these two must goe together, and as it were hand in hand, the service of God, and the service of man. Whosoever therefore imploy their callings principally for the purchasing of their profits, pleasures, honours, and not for the good of men, they abuse their callings, prophane their lives, and mistake the proper end of them, as though they were borne onely to live unto themselves, and serve themselves, and neither God nor man besides: from which too common a practice hath that devillish speech sprung, and by Satan put into the mouthes of many men: *Every man for himselfe, and God for us all.* A speech well beseeming those who are at open enmity with the duties of true love.

God will be served of us in our serving of man.

The third rule is in Phil. 4. 5. *Let your moderate minde bee knowne unto all men.* Wherein is commended that meeknesse of minde, whereby we can with moderation and equity beare with men for the preservation of love: see Phil. 2. 3. This moderation standeth in foure actions: first, in bearing with defects & infirmities of nature, as hastinesse, frowardnesse, desire of praise, slownesse, and such weaknesses: it is the part and property of an equall mind, not to be severe, or hastily against these, but rather to passe by them, as *Salomon* saith: *It is the glory of a man to passe by an infirmity.* Secondly, in covering many, yea a multitude of sinnes: yea, and if a man be called to reveale and discover them by way of testimonie, it causeth a man not to aggravate the crime, but equally to speake even as the thing is. Thirdly, in construing mens meanings, words, and actions (if it be possible) in the better part, even so far as the word of God giveth us liberty: for it is a fruit of malice to misconstrue men, to make an offence where it is not given, or not to be taken, and that is, so long as the wickednesse is not apparant. Fourthly, in restoring him that is fallen into a fault, by the spirit of meeknesse, courtesie, and humanity: even as a Surgeon dealeth with a broken arme or leg, not with roughnesse, or anger, but with mildnesse, yea, and pity towards the offender, so setting him as it were in joynt againe.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly love.* How may that bee done? *Answ.* In the next words, *in giving honour goe one before another*, not in taking honour as our nature is; but in preferring others before our selves: and here we must not conceive of this honour as a meere ceremony, standing in some outward gesture; but it is a reverent opinion conceived inwardly in the heart, whereby every man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some wil say here this is hard to doe, to esteeme of every man better than our selves, and how may we attaine unto it? *An.* Whosoever judgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and he shall espy such a body of sinne for measure and manner as hee cannot finde in any man besides; so as in the true sense of his estate hee can never abase any man so farre as hee can himselfe, whereby hee shall come to judge every man worthy to be preferred and honoured before himselfe.

The fifth rule is in Ephes. 4. 26. *Let not the Sunne set upon your wrath.* A very necessary rule; for seeing wee bee but men, wee cannot bee without many sinfull motions, and especially of revenge upon occasion; but here wee are counselled forth-with to flay and represse them, yea, and to breake them utterly off: that although anger, wrath, and revengeful thoughts will arise up in our hearts, yet wee must extinguish them, and not suffer them to continue with us, no not for the space of a day. The same Christ himselfe hath taught, Mat. 11. 25. *When ye stand to pray, forgive, if yee have any thing against any man.* So often then as we are to pray (which is at the least daily) so often are wee to forgive injuries offered to us, for we pray to be forgiven as our selves doe forgive others: men content themselves to carry their wrath a whole yeare together, and if they forgive once a yeare at Easter, or at the receiving of the Sacrament once a quarter, it is as much (they thinke) as they need to doe: but they forget that the Sun must not goe downe upon their wrath.

The sixth rule, Roman. 15. 2. *Let every man please his neighbour.* Some will say, how can this be, for some will never bee pleased, if wee condiscend not to their corrupt and wicked desires? *Ans.* The next words expound the Apostles

Pleasing in God, and for good.

stles meaning; *for good.* What is that? *Ans.* For his edification: so as the generall Commandement admitteth this limitation: that men must bee pleased, but onely so farre as it tendeth to Gods glory, their owne good, and edification. So, Rom. 12. 18. *Have peace with all men*: but yet with a double limitation: first, *if it be possible*: secondly, if it *bee in you*; or so much as lieth in you, wee must not carry crosse and thwarte mindes, as being enemies unto peace, but apply our selves to the preservation of it in our selves and others: thus shal we testifie our selves to bee admitted into Gods kingdome, *wherein the Lion and Lambe play together*, and the young childe with the Cockatrice. Isay 11. Whereby thus much is signified, that men once converted shall be so changed and altred; that if they were never so fierce and cruell against the Church, and one against another before, yet now they shall bee framed to a peaceable and meeke disposition towards all men.

Now to perswade us to the practice of these rules, consider first that these are the last times wherein most men are *lovers of themselves*, and lovers of men for their owne advantage, even so farre as by them they may attaine and retaine their wealth, pleasures and pompe; but few are they that love men for God, or his graces in them: now seeing the times more call for these duties, let us bee the more carefull in them. Secondly, love amongst men is the bond of societies; for what linketh man to man but love, which therefore the Apostle calleth *the bond of perfection*; and truly, for it maketh men speake and think one thing, and perfecteth their societie. Seeing then Christian societies are Gods ordinances and preserved by love, wee are to labour the more in the preservation of it. Thirdly, the office and action of love is most excellent, for the manifold gifts and graces which God bestoweth on men for the use of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applyed to their right, ends and uses: the gifts of knowledge, tongues, arts, wisdome, and such like, without love they puffe up, *but it is love that edifieth*, 1 Corin. 13. and which causeth man to apply and use these gifts to the good of man.

The third rule for the maintenance of faith concerneth *Hope* in the next words, *looking for the mercy of our Lord Jesus Christ unto eternall life.* Wherein is contained a description of hope, which is this: Hope is a gift of God, whereby we wait for the mercy of Jesus Christ to eternall life. For the better conceiving of which grace, consider in the words these things: first, the person on whom wee are to wait by hope, namely, our Lord Jesus Christ, together with the properties of this waiting, which are foure: first, it must be certaine without doubting: for the Apostle ascribeth a full perswasion and assurance unto our hope, as well as unto our faith, Hebr. 6. 11. neither doth hope make a man ashamed by disappointing him of the thing hoped for, Rom. 5. 5. Secondly, it must be against hope, that is, against all human hope, reason, sense, and whatsoever may be grounded upon these. Thus *Abraham* beleeved against hope, Rom. 4. 18. Thirdly, it must be a patient waiting on Christ: Rom. 8. 25. *If wee hope for that wee see not, we doe with patience abide for it*: for otherwise the thing hoped for deferred, maketh our waiting painefull and tedious. Fourthly, it must be grounded upon the word and promises of life, Psalm. 130. 5. My soule hath waited, and I have trusted in his word: Heb. 6. 18. the ground and anchor of our hope is made not onely the promise, but the oath of God who cannot lie, although he should not sweare, *that wee might hold fast the hope that is set before us.*

2 Tim. 3. 5.

The second point is, the thing for which we must wait, which is not for gold, silver, honours, pleasures, but onely for *the mercy of God* in Christ unto life eternall: by which we must not understand the beginnings of mercy, for these wee already here enjoy, and having the present hold thereof need not hope for the same, but for the full measure and accomplishment of Gods mercies hereafter to bee enjoyed. The like manner of speech hath *Paul*, Rom. 8. 22. *We wait for our Adoption and Redemption*, not that we are already adopted and redeemed: but that it is not as yet fully finished and accomplished in us, as hereafter it shall be.

The third point is, the fruit and profit of this waiting; and that is life eternall, and therefore is added, *unto life eternall*, giving us to understand, that our waiting shall bring us unto, and set us in the possession of this life. So as the description standeth in setting downe two effects of hope, described first, that it causeth to wait on Christ for mercy: secondly, that it doth not faile nor make a man ashamed, for he waiteth unto eternall life, and in this expectation is put in possession of the same. From the former effect, we learne first to put a difference betweene hope and confidence: first, by hope wee wait on Christ, but by confidence wee rest upon him, and quiet our hearts in him: Secondly, hope is of things to come, and confidence of things present, at least made present by faith. Matth. 9. 2. *Have confidence, and thy sinnes are forgiven thee*: Whence wee may discerne an errour in Popish religion. They teach with us that a man is to have confidence in Christ, but they include it under hope, and will not permit that it should be referred to faith, because then they should be drawne to grant a speciall faith. But that is erroneous, seeing confidence is not of things to come as hope is, but of things present: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, seeing this waiting is a certaine expectation of Christ, hence I gather that there is a speciall faith; for if there be a speciall hope, there must needs be a speciall faith

to ground this speciall hope upon: for wee can never certainly wait for that, whereof wee are uncertaine whether it belong unto us or no: he that hath received the earnest, may certainly wait for the whole summe; but it is faith which receiveth the earnest of the spirit, from whence our hope is raised. Heb. 11. 1. *Now faith is the ground of things hoped for*: for which cause it is that hope also hath his full assurance ascribed unto it as well as faith: And hence we may further take knowledge of another of their errors, whereas they teach that hope indeed is joyned with a certainty, but they distinguish of certainty, which is (they say) either of the will or understanding; hope they grant hath the certainty of will, but not of judgement and understanding: but this is false, seeing the Apostle Heb. 12. *commandeth to rejoyce in hope*: which no man can doe, unlesse the judgement bee certaine and settled; he that is not certaine of mercy, can never hope certainly for mercy. Thirdly, wee learne hence to wait by our hope in Christ for life everlasting even to the death, that must be the white which must ever bee in our eye, at which wee must continually direct our aime. Wee have many examples of holy men who have gone before us in this duty; *Iacob* when hee was making his will, inserteth and as it were interlaceth this speech: *O Lord, I have waited for thy salvation*, Genes. 49. 18. *Moses had his eye ever upon the recompence of reward*. Hebr. 11. 26. *Iob* will trust in the Lord, *yea, although hee should kill him*, Job 13. 15. *David* was much and often in this expectation of the Lords mercy, Psal. 40. 1. *In waiting I have waited on the Lord*, that is, I have instantly waited: *and mine eyes have failed me whilest I have waited for my God*. Psalm. 63. 3. and Psal. 16. 9. *My flesh shall rest in hope*; his hope was that his flesh should rise againe unto life everlasting. *Object.* But how can wee nourish this hope (will some man say) seeing wee are so tossed and perplexed with so many miseries and grievances in this life? *Answ. Paul* meeteth with this objection, Rom. 1. 3. *We rejoyce in tribulation*. *Quest.* How can wee doe so? *Answ.* When wee subject our selves unto God in afflictions, *hee sheddeth abroad his love in our hearts*, and this breedeth *patience*, which bringeth forth experience, and experience *hope*, which maketh not ashamed; being the helmet of salvation, and our anchor which staieth our ship in the troublesome sea of this life. Fourthly, if we must by our hope wait on Christ; then in all our requests and petitions unto God we must abide the Lords leisure, not limiting, him or prescribing the time unto him of hearing; for herein our hope must exercise it selfe.

We must wait for mercy, and not for justice, as the Papists teach by their doctrine of merits.

Further, from the object of this waiting, which is the *mercy of God*, wee may learne divers points: first, that there is no such merit of worke as the Papists dreame of, for then might wee wait for justice, and of due lay claime to life eternall. But here wee have another lesson

A read us, namely, that the Saints of God justified, sanctified, and so continuing, (for to such *Iude* wrote, as verse 1.) must wait for the mercie of God unto life eternall. Yea, let a man keep all Gods Commandements, hee shall merit nothing, hee doth but his duty. In the second Commandement the Lord saith, he *shewes mercy on thousands*: but who are they? *even to them that love me and keepe my Commandements*. If *Adam* had stood in innocencie, hee could not have merited any better estate than he was in; how much lesse can we since the fall? nay, Christ as he was man alone, could not merit, nor did not, but in regard of personall union. But the Papist will here say, that life eternal is promised upon condition, and if we can keepe the Commandements wee may merit. I answer, if wee keepe the condition of our selves, we may merit indeed; but this is impossible, for even our keeping of the condition were of mercie; and mercie and merit will never meet and stand together. Secondly, if we wait for mercie in Christ, then we must altogether despaire in regard of our selves for ever attaining life everlasting, for hope sendeth a man out of himselfe, and causeth him wholly to relie himselfe upon Christ. Thirdly, if we must wait for the accomplishment of mercy, which tendeth to life everlasting, then much more must wee in our dangers or troubles wait for Gods mercie in our deliverance. If we must wait for the greater, wee may for the lesse, Hab. 2. 3. *At last the vision shall speake, and not lie; though it tarrie, wait*. And Isai. 28. 16. *He that beleeveth, maketh not haste*. This meeteth with mans corruption, who in present trouble will have present helpe, or else he will fetch it from hell it selfe, from Satan and Sorcerers: but such never learned to wait on Gods mercie for salvation: for then could they wait his leisure in lesser matters, for health and ease, and with more comfort make farre lesse haste.

Wicked men in present troubles seeke help rather from Satan himselfe.

Secondly, from the second effect or fruit of hope, namely, that it deceiveth not, nor disappointeth him that hopeth; note, first a difference betweene humane or carnall, and religious or Christian hope. The former often deceiveth men, at least when death commeth all such hopes perish: but the second never deceiveth a man in time of need, no not in death it selfe. Secondly, hence a man may and must beleeve his owne perseverance in grace; for where this hope is, such a man cannot fall wholly from Christ, for then his hope should disappoint him: neither from his owne salvation, because this hope layes hold on the mercy of God unto eternall life: and herein can never frustrate his expectation, or make him ashamed. Thirdly, if our hope bring us to the fulnesse of happinesse and to the accomplishment of mercy hereafter, then it bringeth us to the beginnings of this happinesse even in this life; for the beginning of life eternal is in this life, and standeth in the conversion of sinners unto God, and in amendment of

of life: and whosoever hath true hope, hee is therby stirred up unto daily repentance and reformation of life: 1 John 3. 3. *He that hath this hope, purgeth himselfe, even as hee is pure*. Now there is none of us but wee say we hope for life eternall, and looke to be saved by the mercy of God in Christ: it standeth us then in hand to try the truth of this hope within our selves, and manifest the truth of it unto others, and both these by this note, namely, that wee finde it to purge our hearts and lives, and that it conforme us unto Christ: for if wee hope to bee like him after this life, wee must labour to resemble him even in this life, by being in some measure pure, holy, innocent, meeke, loving, &c. even as hee was: for otherwise if our lives bee not in some reformation of our selves, and conformitie to our head suitable to the profession of our hope, it is but pretence of hope, and will make men in the end ashamed.

V. 22 *And have compassion of some, in putting difference:*

23 *And others save with feare, pulling them out of the fire, and hate even that garment which is spotted by the flesh.*

These words containe the two last rules tending to the preservation of the faith, both of them teaching how wee may and are to recover, and restore those who are fallen or declining from faith or good conscience. For the better understanding whereof, consider in the words two things: first, the way to begin this recovery, which is in the end of ver. 22. *By putting difference*. Secondly, the manner how they are to bee recovered; expressed in both the rules: The former concerneth Christian meeknesse, *Have compassion on some*:] the latter concerneth Christian severity; *and other save with feare*.] Concerning the former: the way of this recovery is to *put a difference*.] that is, by Christian wisdome to distinguish betweene offenders. For our direction wherein, we must know that men erre and offend two wayes: first, in opinion and judgement: secondly, in practice and life. Againe, those that erre in opinion are also diversly to bee distinguished, according to the diversity of their errours: for some erre in the foundation of religion, and matters of greatest importance, as the Papists at this day, when they teach invocation of Saints; justification by workes, a reall sacrifice for the quicke and dead in the Supper, with other false doctrines rasing the foundatio: others may hold the foundation, but erre in smaller points of lesser importance. As for example, the Anabaptists hol-

All errors are not of the same size.

Popish doctrine departeth from the foundation.

A ding that warre is not to bee made, nor oathes to bee taken, erre grossly: but yet herein (though in other points they doe) they rase not the foundation. These ought wisely to bee distinguished, for he that erres in the foundation, overturneth his faith and religion: but hee that holdeth the foundation, and erreth in smaller points, doth not. 1 Corinth. 3. 12. *If any man build on the foundation hay or stubble, his workes shall burne, but himselfe may be safe*. One thing it is to beat downe a wall, to pull downe a window, yea, some one side of a house; and another to plucke up the foundation, for this destroyeth all: which difference if it had beene made and minded, many which have separated themselves from the Church of England, had still remained members of it. Secondly, of those

B that erre in opinion, some erre of ignorance and blinde zeale, seeing no other truth than that they hold; as the Jewes did, Rom. 10. 2. who *had the zeale of God, but not according to knowledge*: others erre of malice, who know they are deceived, and yet persist obstinately in their error and false opinion, lest they should lose their credit, as Heretiks. Now betweene these also a difference is to be put: Tit. 3. 10. *An heretike after once or twice admonition reject*; *for such a one is condemned of his owne selfe*. But if the error be of ignorance, *Paul* speaketh: *If any bee otherwise minded, the Lord will reveale it*, Philip. 3. 15. But here wee must alwayes remember, that seeing wee can hardly discerne

C the ground of mens errours whether they proceed of ignorance or malice, wee are ever to condemne their errour, but have respect to their persons, and not passe sentence rashly against them. For the error of the ubiquitie of Christs body hath beene held and maintained by many both godly and learned Protestants; their errour we are alwayes able to condemne, but we may not condemne their persons, no not although they have defended it of malice, or out of the pride of their hearts, seeing the Lord might give them repentance before or at their death. Thirdly, against those that doe erre of ignorance must be distinguished: for some of them are misled of simple ignorance, as those who have no meanes, or very small meanes to

D come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant*, having meanes of knowledge, but refuse the same. As above forty years ago the people of this land erred of simple ignorance, because they had not the meanes (which yet did not excuse them) but now their ignorance is wilfull, and affected, neglecting at least, if not fearefully despising so great salvation; and therefore as the sinne of the land is greater, so the more fearefull is the judgement like to bee, if it bee not seasonably prevented by repentance. Fourthly, there is also wise difference to bee put betweene the authors of sects and heresies, and those who are by them seduced. The Sect-masters and leaders are to be used with more severitie

The ignorance of this land more fearefull than it was forty yeares ago.

rity, and ſinne more grievouſly: Rom. 16. 17. *Obſerve them which cauſe diviſions among you:* as in a wiſely ordered Common-wealth, the heads of conſpiracies and authors of treaſons are moſt aimed at.

Secondly, errors in practice or action, is any actuall ſinne, or offence in word or deed; and men that offend in theſe are not all to bee ranged in one ranke, but to be diſtinguiſhed. For of theſe, firſt, ſome ſinne of ignorance, not knowing what they doe; as *Paul perſecuted the Church of God ignorantly*, and through a blind zeale. Now ignorance is two fold: firſt, generall ignorance, when the thing is utterly unknowne ſecondly, ſpeciall, when the equity of a particular fact, or ſome ſpeciall action is unknowne; as oppreſſion and uſury in generall are knowne to be evill; but many particular actions under this kind are unknowne to many ſo to be; and ſometime theſe two ignorances are joyned both together, according unto which we may put difference betweene the faults and offences of men. Secondly, ſome ſinne of infirmity, who know what they doe, but yet are overcarried by ſudden and violent paſſions of anger, feare, ſorrow, or ſuch like unto evill. Thus *Peter* denyed his Maſter upon ſudden feare of danger. Thirdly, ſome ſinne of malice, being carried unto evill by the malice of their own evill, not of ignorance, or paſſion as the former: of this the Apoſtle ſpeaketh, Heb. 10. 26. *If wee ſinne willingly after wee have received the knowledge of the truth, there remaineth no more ſacrifice for ſinnes.* Now of this malice of the will, there be two degrees: firſt particular, when a man wittingly and willingly ſinneth againſt ſome particular Commandement; as Act 7. 51. the Jewes were ſtiffe-necked, and *always re ſiſted the holy Ghoſt*; that is, the miniſtery of the Prophets in ſome things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea, Chriſt himſelfe, true religion, and ſalvation by Chriſt, and ſo reverſeth all the Commandements. This is the ſinne againſt the holy Ghoſt, and of this degree the Apoſtle ſaith, *there remaineth no more ſacrifice for ſinne*: this being an univerſall and generall Apoſtaſie. Now offenders according to theſe differences muſt bee diſtinguiſhed.

Further, of thoſe that actually offend, ſome ſinne ſecretly, when it is knowne but to ſome one onely; and privately, when it is knowne but to ſome few, and the ſcandall is the ſmaller. Some ſinne publikely, when the ſinne is notorious and the offence given great. If the offence be ſecret, the Apoſtle ruleth the caſe, ſaying; that love covereth a multitude of ſuch ſinnes. For the ſecond, if the offence be private, then muſt thou admoniſh the party betweene thee and him: if he heare thee, thou haſt ſaved and won him: if not, but he perſiſt in offending, tell the Church. But he that offendeth publikely, muſt bee publikely reproved, that others may feare,

A 1 Tim. 5. 20. By theſe differences obſerved, a notable way is made for the recovery of thoſe that are ſliding or fallen from the faith, in matter either of doctrine, or practice.

Hence wee learne firſt, that it is our duty to obſerve one another in our ſpeeches and actions; or elſe we can never put any difference in them, the ende of which obſerving muſt bee (not as the manner of many is, to imitate others in their evills, or tradnce or floute men) but that of the Apoſtle, Hebr. 10. 24. *Let us conſider one another, to provoke unto love and good workes.* Secondly, for the making of this difference betweene offenders, wee ought to have in us a Chriſtian wiſdome, wherby we may diſcerne aright of perſons and things, and not to judge of all alike. Our head Chriſt was a notable preſident unto us herein: for though many profeſſed him, and beleeved in him, yet would he not commit himſelfe unto them, *becauſe hee knew* what was in man, Joh. 2. 24. Love indeed muſt hope all things, beleeve all things, ſuffer all things, 1 Cor. 8. 7. but yet this Chriſtian love muſt be ordered by Chriſtian wiſdome.

B Chriſtian love muſt goe hand in hand with Chriſtian wiſdome.

The ſecond point concerneth the manner of reſtoring offenders, ſtanding in two rules: firſt, of compaſſion: ſecondly, of ſeverity. In the former conſider two things: firſt, on whom compaſſion is to bee ſhewed: the Apoſtle ſaith, *on ſome*, that is, on thoſe that erre of ignorance, or infirmitie: on thoſe alſo who are carried away with the violence of ſome ſudden paſſion, if they repent, yea or give any hope of amendment: all ſuch muſt be reſtored with the ſpirit of meekeneſſe, Gal. 6. 1. Secondly, the manner of ſhewing the compaſſion, which is not by winking at, or ſoothing men in their ſinnes, but by admonitions, and exhortations ſeaſoned with compaſſion: Matth. 18. 15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him: if hee heare thee not, take yet with thee one or two.* This is the meanes firſt to convince the offenders, and then to bring them to repentance with all mercy and meekeneſſe, and confirme them therin. Thus God himſelfe dealt with *Adam*, firſt convinced him, and then in much mercy made that gracious promiſe, that *the ſeed of the woman ſhould bruiſe the Serpents head.* Thus *Chriſt looked on Peter*, and mercifully reſtored him. Thus *Paul* reſtored the Galathians, being fallen from the faith, by merciful admonitions.

C

D

Object. But if we admoniſh men before witneſſe, according to the rule of Chriſt, wee may draw our ſelves into danger, for they may take ſuch admonitions for ſlanders, and uſe them as witneſſes thereof againſt us.

Anſw. If therefore the fault bee ſecret, wee muſt onely admoniſh our brother alone; and if that will not ſerve to reclaime him, leave him to God to turne him: and if it be private, that is, known to ſome few, it is Chriſtian wiſdom to admoniſh him before ſome two of thoſe that can teſtifie of this ſinne, that ſo the partie admoniſhed

moniſhed may be convinced, and the admoniſher cleared from all ſhew and appearance of ſlander.

Vſe 1. By this rule is condemned the rigour and auſterity of many in too ſevere cenſuring offenders and offences. This was a fault and blemiſh in the ancient Church; which ſometime for no faults would injoyne penance, as if a man had married the ſecond time; yea, for ſmall and light offences were wont to enjoyne a penance for two, five, yea, and ſometime of ten yeares. This is the ſinne alſo of thoſe that are departed from our Church, condemning us (for ſome wants) utterly as no Church, nor people of God, refuſing to heare the Word of God, to pray, and to joine in other religious duties with us. It is alſo the ſinne of many of the Lutherans, who becauſe we diſſent from them in ſome opinions, condemne us and our Churches to hell; and ſpeake and write that wee are limes of the devil. Which were too great ſeverity, if we held not the truth againſt them in the things wherein we differ.

Vſe 2. Wee ought on the contrary to put on the bowels of compaſſion towards offenders, if there be any hope of amendment; following herein the footeſteps of Chriſt himſelfe, who was very tender over Jeruſalem, ſo as hee wept over it. *Moſes* when the Iſraelites had ſinned in making them their golden Calfe, hee mourned for them, faſted forty dayes and forty nights for them, and would not depart from God till hee was intreated of him in their behalfe. Men cannot but be compaſſionate towards ſicke, and dangerouſly diſeaſed, or wounded bodies; but a rare thing it is to be ſo tender over the ſicke ſoules of our brethren. *But bleſſed is he that judgeth wiſely of the poore.* whether afflicted in body or minde.

The ſecond rule of reſtoring offenders, concerneth Chriſtian ſevertitie: and it is the laſt of the five, laid downe in the verſe 23. In it the Apoſtle layeth downe three things: firſt, the rule it ſelfe, *To ſave with feare.* Secondly, the reaſon of the rule, or manner of it; *pulling them out of the fire.* Thirdly, a caveat for the better obſerving it: *And hate even the garment ſpotted by the fleſh.* In the rule it ſelfe conſider two things; firſt, who are to be ſaved by feare? namely, thoſe who otherwiſe are incurable, which is manifeſt in the oppoſition of theſe words with the former; ſome are to bee cured with mercy and compaſſion, as thoſe which ſinne of ignorance and infirmity: but thoſe who are hardly curable muſt be terrified, affrighted, and ſo ſaved by terrour and feare. Secondly, what this feare is? namely, not a bodily feare, as neither the meanes cauſing it are: but a ſpirituall feare, and that of everlaſting deſtruction. The means of feare are either civill or ſpirituall. The former is the power and authoritie of the Magiſtrate, who carrieth not the ſword *in vaine* againſt offenders; but that thoſe that doe *evill might feare*, Rom. 13. 4. but neither is this feare,

A not the meanes of it meant. The ſecond meanes are ſpirituall, directly reſpecting the ſoule, not the body; and they are reduced to three kinds or heads: firſt, *admonition*, with denunciation of Gods judgements againſt the party not repenting. Secondly, *ſuſpenſion*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are delivered up to Satan, and caſt out of the ſociete of Gods people. Of theſe three this laſt is here moſt properly meant. *Ob.* But ſome will ſay, Excommunication is of no force, it is lightly regarded, and therefore can be no great meanes of feare to offenders. *Anſw.* This cenſure uſed according to the word of God, cannot but be full of horrour, and terrour, and the moſt forcible (as the laſt) meanes of this feare. Matth. 18. 17. *If hee heare not the Church, let him be to thee as an Heathen.* What will move a man if this will not, that the whole Church ſhould account of him as a Pagan or Heathen? The incteſtuous perſon, 1 Corin. 5. 5. thus cenſured, is given up to Satan, and delivered into the devils power: than which what can be more fearefull? Both theſe places, the enemies of this cenſure ſeeke to eludе, that they might make it leſſe forcible: for that in Matth. 18. they interpret of ſeeking civill remedy, againſt civill harme or wrong, as though the ſenſe were thus; If thy brother injury thee, admoniſh him firſt privately; and if he refuſe to heare thee, bring him before the Magiſtrate; thou maieſt goe to law with him, and uſe him as a Heathen man, in calling him before the heathen magiſtrate. But this expoſition cannot ſtand; for to ſhew that it is no direction of the manner to revenge civill wrongs, but appertaineth unto the conſcience, it is added even in the very next words, verſe 18. Whatſoever they bind on earth, ſhall be bound in heaven: and whatſoever they looſe in earth, ſhal be looſed in heaven. For the other place, 1 Corin. 5. they expound it of an extraordinary puniſhment, which might be executed in thoſe dayes by Satan upon the bodies of ſuch offenders; *Deliver him to Satan*: that is, ſay they, that he may torment his body. But this cannot be a bare bodily puniſhment, but an excluding of the ſinner from the communion and fellowſhip of the Church, and muſt bee done in the face of the Church, by the conſent of the whole Church: which appeares to be ſo ver. 2. and 4. Againe, if it had beene meant of ſome ſuch extraordinary puniſhment, *Paul* by his Apoſtolical rod could have done that alone, and needed not have troubled the whole Church with it.

B

C

D

The ſecond point is the reaſon of this rule, taken from the danger of the delay of it; *Pulling them out of the fire.* They are in peril of preſent danger, they muſt therefore preſently be ſaved; even as things that are in the fire muſt be preſently pulled out violently, or elſe they are preſently conſumed; ſo muſt theſe offenders be preſently preſerved and pulled out of the fire of hell. Out of theſe two former points, wee

Feare muſt force return ſore cannot ſtire.

learne divers instructions.

First, that their censure of excommunication is an ordinance of God, and no invention of man: for even in this verse we may observe, first, that obstinate offenders are to be saved by terrible meanes; some must bee saved by feare. Secondly, violent and sudden meanes must bee used; they must be as it were *snatched out of the fire*. Thirdly, they must be separated from in regard of society, in the next words; all which three things cannot agree to any thing but onely to excommunication.

The censure of excommunication not to be inflicted but in most desperate cases.

Secondly, note the end of excommunication, which is to plucke men out of the fire of hell with violence; and therefore this desperate remedy is onely to bee used in desperate cases, when there is no other way to save the soule, and not for trifles. The Surgion cutteth not off armes and legges, untill the lise be disparaged; neither the Physitian prescribeth ranke poyson but in most desperate diseases. Againe, if this be the end of it, then it respecteth the spirituall estate of men, and not the temporall; the soule properly, and not the body. Wickedly then doth the Pope (for the upholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and deprive them of their scepters, and by it free their subjects from their allegeance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessary end and use of it, it were to bee wished that in this end it were more used against open and notorious sinners, whom the Word cannot prevaile with to their salvation; seeing many goe on every where obstinately in their sinnes without amendment, to the great scandall of others.

Thirdly, hence wee learne, that many be so wedded and addicted to their wicked wayes, that although they be in the mouth of hell, yet they feare nothing: neither God nor devill: nor care neither for heaven or hell; else what need were there of such a censure as this is? *Ahab* was so addicted to *Naboths* vineyard, that he was sicke for it: Besides, hee sold himselfe to worke wickednesse. *Manasses* sold himselfe to Satan, nothing could returne him but fetters and captivity. Fruitfull of such hath beene, and is our barren age.

Fourthly, when gentle meanes will not serve to reclaime men, it is the will of God that terrible meanes should be used, if by any meanes they may bee pulled out of the fire: and thus the Lord used to deale with his owne people of the Jewes, proceeding with them according to that order in Rom. 2. 4. first, by patience, by long suffering, calling them to repentance: but when they hardened their heart against these meanes, then hee hoarded and treasured up wrath for them against the day of wrath. The same hath been his dealing with us in this land: for this forty yeares and more, he hath hedged us in with peace and prosperity, together with the liberties of his glorious Gospel, still expecting our further fruitfulnesse, answerable to such meanes; but wee become still more barren, and lesse fruitfull; hee hath often taken in hand his pruning knife, and lopped us by famine, pestilence, and other his judgements, and yet behold wee abound with bitter fruits of blasphemies, injustice, prophanenesse, contempt of the Gospell, which was more embraced and esteemed of twenty yeares agoe, than now it is in these dayes, which make no end of declining: that surely wee cannot now but expect that the Lord should open upon us the treasures of his wrath, and store-houses of judgements, unlesse wee use meanes to prevent them, and that in due time. Some will aske, what be they? *Ans.* Remember 2. rules, first the counsell of *Amos*, chap. 5. 12. *Prepare to meet thy God O Israel.* Meanes in this land are prepared to meet our enemies, and it is well done, but wee must first prepare to meet our God by unfained repentance, and forsaking of sinne; for that is it which maketh the breaches of our land, and strengtheneth our enemies against us. Secondly, the practice of *Iehosaphat*, 2 Chro. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend upon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy selfe under the wings of his protection, and thou shalt bee safe under his feathers.

Against the Irish Rebels.

Now followeth the third point in this last rule, that is, the caveat tending to the observing of it, in these words; *And hate even the garment spotted with the flesh:* that is, keepe no company, have no fellowship or society with them: which precept is propounded in a dark comparison or similitude, taken from the ceremoniall pollutions of the Law: that looke as men were then made uncleane, not onely by conversing with persons legally uncleane; but also by touching (though it was unawares) their houses, vessels, and garments, as appeareth, Levit. 15. 4. and Numb. 9. and therefore did not onely avoyd such persons, but hated even their garments: so must we under grace deale with obstinate offenders, avoyd their persons, sinnes, yea, and societies, as occasions thereof. First, then in the former part of the comparison two questions may be demanded. The former is this:

Why should any mans flesh be uncleane, or his garments spotted, and se detestable and to be hated, seeing they are the good creatures of God? *Ans.* There be three kindes of uncleanenesse: 1. Naturall. 2. Morall. 3. Ceremoniall. *Natural* uncleannesse is, whereby the creature becometh by his corrupted nature uncleane for mans use: I say by *corrupted nature*, because this uncleannes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans use *uncleane*, that is, noysome, and full of hurt and poyson. *Morall* is, when any creature is used against Gods Law and Commandement, separating it from the use of man: as to marry within any of the degrees

degrees prohibited, Lev. 19. commeth within this uncleannesse. Thus a man borne of uncleane seed is uncleane, Job 14. *Ceremoniall* is when the creature being cleane in it owne nature, yet in some other respects by vertue of Gods prohibition, becommeth uncleane. Thus were certaine beasts, and fowles, and dead bodies uncleane, not in their nature, but in some respects, which especially were three: first, in regard of touching: secondly, of tasting: thirdly, of sacrificing: in which respects they might not be used. Now the creature might be hated, not in regard of it selfe, or as it is the good creature of God, but as farre as this ceremoniall uncleannesse was fastned unto it, being prohibited in this or other respects by God.

2. *Quest.* But why should any man hate the flesh, or garmets of another, seeing this ceremoniall uncleannesse was no sin; yea, to burie the dead corps was 1 dutie to be performed necessarie: & so necessary was it to touch them: & for garments they were naturall, and no more sin to touch them than to eat or drinke? *Ans.* Although legall defilement was not alwaies a sin, yet it was alwaies an evill, and prefigured the defilement of men by original sinne: and besides, upon Gods prohibition was to be hated. Secondly, although the defilement it selfe was no sinne: yet hee that wittingly without cause did touch or meddale with the thing defiled, did sinne, because God commanded the contrarie.

Secondly, out of the second part of the similitude, in that we are to *hate* the company of obstinate offenders, it may be demanded whether we may keepe any company, or have any fellowship with an obstinate sinner? *Ans.* The familiar companie with such is forbidden, but all companie is not absolutely forbidden: for in two cases it is lawfull to accompanie with such a one, first, to doe him good with conference, instruction, or admonition; an heretike must *be once or twice admonished*, and if he be not then reclaimed, he must be avoided, Titus 3. 10. Secondly, when a man is bound to such an one by the bond of civill societie: as for example, if a man were by the Church excommunicated, yet a wife must performe the dutie of a wife; the childe of a childe; the servant of a servant: for these divine ordinances abolish not, but establish civill societies. Then If y familiar companie must be denied to such obstinate sinners, but not all companie; as when by the same we can either reclaim them, or else to performe some civill dutie towards them.

Ceremoniall uncleannesse figures wch spirituall filthinesse.

Vse. First wee see here what was the end of ceremoniall uncleannesse; and that was to represent that spirituall uncleannesse in the whole man, by originall and actuall sinne in thought, word, & deed. Zac 13. 1. In that day shall there be a fountaine opened to the house of *David*, & to the inhabitants of Jerusalem *for sin and for uncleannesse*: whereby is signified such sin uncleannesse, whereby not only our selves are defiled wholly, but whatsoever we touch & meddle withall, which is infected by reason of that dwelling sin in us, even as it was which in the law was touched by a polluted and uncleane person. This consideration should cause us to looke into the filthinesse of our hearts: which if we could, or did see, as it is both in it selfe, and in the vile fruits which without intermission it sendeth out, it would make us humble our selves, and never be at rest untill this fountaine of the blood of Christ were set open unto us, and we even plunged into it, and so cleansed from this uncleannesse; whereof the uncleannesse of the flesh was but a figure and shadow.

2 *Vse.* Wee learne how to understand the Commandements of the Morall law, namely, not onely according to the letter, and bare words in which they are propounded, which mention the mains sinnes onely against God and man; but by a *Synecdoche* in the mentioned sinnes, all of that kind, as all occasions, also motives and inducements thereunto, as here the Apostle willeth the Saints to hate the flesh; yea the garments spotted; so we are to hate the sin it selfe, yea, and all the kinds, and all the occasions of the same.

3. *Vse.* Hence we have a direct way wherein all beleevers are to walke: first, we must hate the company and society of manifest and obstinate sinners, who will not bee reclaimed. Secondly, all their sinnes, not communicating with any man in his sinne, we must have no fellowship (as with the workers, so) with the unfruitfull workes of darknesse. Thirdly, all occasions and inducements unto these sinnes. Fourthly, all apparances of wickednes, 1 Thess. 5. 22. that is, which men in common judgement accounte evill; and all this must proceed from a good ground, even from a good heart having sinne perfectly, that is, all sin, as *David* Psal. 139. *I hate them with a perfect hatred*: and not as some, who can hate some sin, but cleave to some other; as many can hate pride, but love covetousnesse, or some other darling sinne: but we must attaine to the hatred of all, before we can come to the practice of this precept: besides, that all sinnes are hatefull, even in themselves. A needfull duty, to be heedfully regarded in these dayes, wherein are so few haters of the flesh, and so many haters of those that hate it: so many that are so farre from hating the appearances of evill, that many sinnes themselves are swallowed up, and made no bones of; horrible blasphemies must now credie mens speeches: the breach and violating of the Sabbath in journeying, is a good service of God on horseback as need bee, or as hee requireth: raylings, also fightings, and such workes of the flesh, are notes of valour and spirit: and so in other. Thus men who professe religion in word, denie it in deed; seeing true religion standeth not onely in the hatred of the sins themselves, but even of all occasions and appearances of them: because God hath commanded them to be hated.

4. Vse.

4. *Use.* As the Jewes (being not to come nere the houses nor touch the uncleane, if they did touch any such thing, they were uncleane and polluted: and for that cause must wash their bodies, and change their garments, yea, if they did but suspect that they had defiled themselves, they were presently to be purified; so we being defiled with any knowne sinnes, or suspecting any unknowne: our next course must bee to the bloud of Christ the Laver of the Church, fling unto God by prayer that our sins may be therewith washed away; we must put off our garments, that is, the old man with his lusts, and put on the wedding garment, that is, Christ Jesus with his righteousnesse, daily proceeding in the duties of sanctification: for hee that hath washed himselfe, had need still *have his feet washed*, that is, daily renew his repentance, and bring daily fruits worthy amendment of life.

v. 24. *Now unto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glory with joy. 25. That is to God onely wise, our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.*

In these words are contained the third part of the Epistle, namely, the conclusion of it, and it is nothing else but a lauding and praising of God: wherein three things are to be noted: first, the person praised, which is *Christ* the second person in the Trinity, the Sonne of the eternall Father: this appeareth by two reasons in the words: first, because he is here described to be a Judge that doth *present* all men *before himselfe*, which is proper to the Sonne of God. Secondly, because he is called *our Saviour*, which is the title of Christ, according to the name Jesus. And yet here must bee noted that in this praising of the Sonne, the Father and the holy Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point be the reasons or inducements moving us to praise Christ, which be three. The first drawne from his power: *To him which is able, &c.* The second from his wisdome: *To God onely wise.* The third from the worke of our redemption and salvation: *Our Saviour.* The third point is the praise itselfe, in these words: *be glory, and majesty, and dominion, and power, both now and for ever. Amen.* Of these points in order. And first of the person to whom this praise is given.

First, note how the Apostle concluderth his Epistle with the praise of Christ as the Judge, as also the Saviour of mankind: in whose example we are taught with willing mindes to spend our dayes in the honour of Christ; for that which the Saints doe in heaven, that must wee doe while we live upon earth; for so we pray in the Lords prayer: but they in heaven doe continually cast downe their Crownes at the feet of the Lambe, Revel. 5. 11. 12. *worthy to receive all honour, and glory, and praise, and power*; we must therefore bee ready unto this duty. Agine, he hath subjected himselfe to exceeding dishonour and abasement, yea, to the death, and that of the crosse: and all that we might first honour him, and then bee honoured by him: how therefore ought we in way of thankfulnesse for the great worke of our redemption, glorifie him, and advance his honour? But in stead hereof many even of those that professe Christ dishonour him, using him as a packhorse to lay upon him all their sinnes, and so lade him with their sins past, and crucifie him again with daily new sins, and yet they looke hee should be their Saviour to bring them to honour and immortall glory.

The inducements follow. The first of which is taken from the power of Christ, *unto him who is able, &c.* That we may know the force of this reason, we will first consider what this power of Christ is. The power of Christ is two fold: first, absolute: secondly, actuall. By absolute I understand that power of his, whereby hee is able to doe even that which he will never doe, of which *John Baptist* speaketh: *God is able even of stones to raise up seed to Abraham.* By this power God could have made many thousand worlds, whereas he made but one; and by the same Christ could have commanded *a legion of Angels* to have delivered him from the hands of the Jews, but would not. This absolute power goeth beyond his actual power or will, yet it is not greater than his will: for as what God doth, that hee willeth: so what he can doe, he can also will; but this power is not here meant. The second, namely, the actuall power of Christ, is, whereby hee doth and effecteth whatsoever he willeth, and it is of two sorts: first, his generall power which tendeth on his providence, wherby he ordereth all things both in heaven and earth: Psal. 115. 3. *Our God is in heaven and doth whatsoever hee will.* Secondly, a more *speciall* power which accompanieth his grace, and alway yes goeth with it: of which *Paul* speaketh, Ephes. 1. 19. *That we may know what is the exceeding greatnesse of his power towards us that beleeve, according to the working of his mighty power.* Of this power working life and grace to them which beleeve, *Jude* here speaketh. Concerning which observe three conclusions.

First, that this power is given to Christ in time, Matth. 28. *All power is given to me in heaven and in earth.* Act. 2. 36. *Hee is of God made Lord and Christ*, importing that this power is given him to bee a Lord. Indeed the Sonne of God as God, is of equal power with the Father, and

The power of Christ is either absolute or actuall.

and that from all eternity: in which regard no power can be given him: but if we respect his office of mediation, to the performance of which he must lay aside his power, and become as a servant subjecting himselfe to the death; thus this power may be said to be given him again, namely, when by his rising from the dead and ascending into heaven, he was mightily declared to be the Sonne of God: so that in Psal. 2. *Thou art my Sonne, this day have I begotten thee*, is in Acts 13. applied to the resurrection of Christ: as if hee had said, This day have I made manifest by thy powerfull resurrection that thou art my sonne, and that I have begotten thee before all worlds.

The second conclusion is, that this power is manifested in Christ the head especially: namely, when it caused him so victoriously to overcome death in suffering it; to rise from the grave, ascend from heaven, and sit at the right hand of God his Father. *Paul* prayeth that the Ephesians might know the greatnesse of this power, *which raised Christ from the dead, and set him at Gods right hand in heavenly places*, Ephes. 1. 20.

The third conclusion: That this power conveieth itselfe from Christ the head to all his members, Ephes. 3. 20. *To him that is able to doe abundantly above all that we aske or thinke, according to the power that worketh in us.* Col. 1. 29. *I also labour and strive according to his working, which worketh in me mightily.* Now being conveyed unto the members of Christ, it is not idle in them, or unprofitable, but worketh proportionably in them all, as it did in Christ himselfe: for as it caused Christ to die for our sinnes, so it maketh us to die to our owne sinnes; as this power made him to live againe to his father, so it maketh us his members to live unto God: that as he by vertue hereof rose again, so it causeth us to rise to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: first, it is able *to keepe them that they fall not*, namely, into manifest sinnes joyned with obstinacy: for of such sinnes and sinners he had spoken in the former words; and cannot be meant of every kinde of fall, seeing the children of God fall daily, but of such as *David* prayed against, Psal. 19. last: *Keepe thy servant from presumptuous sinnes, let them not reigne over me.* The second effect is, to *present you faultlesse*, that is, first, to justifie beleevers: secondly, to sanctifie them here in part while they live, and in death to finish and perfect that inchoate sanctification. The third effect, in the day of judgement to *present them before the presence of his glory.* The fourth effect, *with joy*, that is, to possesse them with joy everlasting.

Vse 1. In that Christ is able to keepe them that beleeve, we may note that this his power doth order the wills of beleevers both in and after their conversion. In their conversion it frameth and taineth their wills. Joh. 6. *No man commeth to the Sonne, except the Father draw him*, that is, except he incline, and turne mans will unto his owne, and make it of an unwilling will a willing will. Agine, after conversion it is not in his power in them: 1 Joh. 5. 18. *He that is borne of God sinneth not*, that is, yet discreteth not himselfe, nor seeketh himselfe to the practice of sinne, and the reason is given, because *the seed of God remaineth in him*, which is all one with this power, which stable, and accordingly keepeth him. Whereby that Popish error is detected, namely, that in the conversion of a sinner it is in mans power an I will, either to receive or shut the grace of God: and that mans will can either apply or refuse grace offered of it will, or else if it first be if this were true, the power of God should not order mans will, but mans will should order Gods grace, yea, shall overcome this omnipotent power of God. Agine, this overthroweth the distinction of grace into sufficient and effectuall: for sufficient grace is effectuall, seeing that this power of Christ waiteth upon it to make it effectuall.

God's power that bow's mans will, takes away free-will in defence of the Papists objections.

Secondly, hence we see that this power of Christ in his members, is a continued power, never wholly interrupted, for it keepeth them in this life *that they fall not* into presumptuous sinnes. Secondly, it justifieth them and sanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it preserveth them unto their glory. Fourthly, after the last judgement, it possesseth them *with unspeakable joy.* Thus the righteous man by vertue of this power, becomes like a *tree which exceeds even faileth nor fadeth*, Psal. 1. 3. And hence it is that hope is said to be a *sure anchor*, Heb. 6. verse 19. for this property hath it, not from it self, (as also love and faith in themselves are changeable, and nothing indeed is in it self unchangeable but God, but the power of Christ is it that maketh it an anchor sure and stedfast. By which consideration, those two uncomfortable errors are confuted: first, that the childe of God being regenerate may fall maliciously, and even wholly away. Secondly, that he may fall finally: seeing God putteth his hand under, and this power of Christ is able to keepe them that they fall not (though frailtiesly they may) yet neither wholly nor finally.

Thirdly, we must labour to have experience of this power of Christ in our lives, working in our hearts the death of our sinnes, and quickening them again unto the life of grace and of God: for this power of Christ consisteth not in any fancie, but in an effectuall feeling, in the heart of every true beleever. *Paul* prayed that the Ephesians might feele in themselves this proportionall power to Christ his power in his death and resurrection Eph. 1. 19 himselfe counted all things dung in comparison of the knowledge of this power, Phil. 3. 10. and that he might have experience hereof, hee will rejoyce in

his owne weaknesse, 2 Cor 12.9. And what will this power be profitable unto us (be it never so powerfull in it selfe) unlesse we finde our selves thus strengthned in grace and godlinesse by it?

Fourthly, wee may not content our selves with a forme and shew of godlinesse, but strive to attaine the power of it; or else let us never professe Christ, and please our selves onely in such a profession for whosoever is truly Christs, in him this power worketh mightily in subduing sinne, in striving against temptations, in stirring up zeale of Gods glory, and in a word in making men fruitfull and abundant in all well doing: yea, it can no more hide it selfe where it is, than can the Sunne at noone day, but it will cause men to shine as lights in the middest of a froward generation: which fruits and effects, if a man cannot finde in himselfe, let him suspect himselfe that hee is not as yet knit unto Christ, for then he would be by vertue of this power in some proportion conformable unto him.

Fifthly, this doctrine ministreth a stay and prop to our faith and hope, seeing that Christ hath such a working power as this is, whereby he is able to make good, and accomplish whatsoever he hath promised concerning our salvation: thus he strengthned his Disciples, Joh. 17. But be of good *comfort, I have overcome the world*: and thus *Abraham* beleeved above hope because *hee knew that God was able to performe* what hee had promised, Rom. 4. 21. teaching all the sonnes of faithfull *Abraham* upon what prop they are to leane, and stay up themselves while the promises are delayed. Here the Papist teacheth that in regard of God indeed and his promise, wee may beleeve our owne salvation: but in respect of our selves, and in regard of our owne indisposition we must still doubt, and it is presumption (saith he) to beleeve it. *Ans.* But this is false, for we must not doubt in regard of our owne indisposition, but must certainly by faith lay hold on our owne salvation, seeing that Christ by his power correcteth, yea, and abolisheth in his members this indisposition, fitting them (notwithstanding it) and keeping them unto life eternall.

Sixthly and lastly, we must strive to become like unto Christ, seeing the same power that was in him is conveyed and derived from him into every one of his members, that as he lived in obedience unto his Father, both doing and suffering whatsoever his Father enjoyned and willed; even so ought we: looke what was his disposition and conversation whilest he conversed here upon earth, so ought wee to bee disposed and converse, resembling him in meekenesse, humility, patience, love towards Father, and brethren, yea, and towards our enemies: and as hee was minded, the same minde ought also to be in us, Phil. 2. 6. So much for the first reason moving us to the praise of Christ, drawn from his power.

A The second motive is in the vers. 25. *To God onely wise*, drawne from his wisdome; wherein three things are to bee observed: first, that Christ is *God*: secondly, that he is *wise*: thirdly, that he is *only wise*. For the first, this is a notable testimony, and to be observed against the Arians and Atheists, to confirme the Divinity of Christ, who like dogs most blasphemously with blacke mouthes barke against their Creator, affirming him to be one of the great seducers of the world (against whom (that we may be the better armed) I will first propound one or two evident reasons, and then answer their allegations. The first argument: Consider that whosoever have taken upon themselves to bee called Gods; the just judgement and vengeance of God hath befallen them, and they have beene destroyed by the hand of God. *Adam* and *Eve* because they would have beene but like God, or *as Gods*, were grievously punished in themselves and all their posterity. *Herod* because hee was contented that the people should call him God, the hand of God was instantly upon him, and the Angell of God smote him, and he was eaten up of lice. But Christ professed himselfe to bee God, yea, and disputed, Joh. 7. against the Pharisees that hee was the Sonne of God, and yet no harme befell him: nay, he proved manifestly by his doctrine, and miracles, by his death and glorious resurrection, that hee spoke true when hee said hee was God and the Sonne of God.

C The second reason: Christ wrought miracles, which could not be done either by naturall or Satanicall power; as to raise the dead, to make them which were borne blind to see; & these by a divine & omnipotent power, not as an instrument, but as an author of them; and therefore hee was true God. Now if they alleage here, that wee have no proofe hereof, but out of the new Testament, which they reject as they doe the other Scriptures: I answer, that many of the same things in effect are extant also even in Heathen writers themselves. *Object.* But they alleage against the Divinity of Christ, that Christ is inferiour unto God: Joh. 14. 28. *The Father is greater than I*: 1 Cor. 11. 3. *God is the head of Christ*, as the man is the womans head: and chapter 15. 28. *The Sonne shall be subject unto him that subdued all things under him.* But as none is above God, so God is inferiour to none, and therefore Christ is not God. *Ans.* The two former places must be understood of Christ as he is man and Mediatour: which hindereth not but that as he is God he is equall to the Father. The third place 1 Cor. 15. 28. must bee thus understood: that the Sonne is made eternally subject unto the Father, not as he is God, but in regard of his humanity. Secondly, of his mystical body; that is, the Church: so as this subjection and inferiority of Christ, is nothing else but a manifestation of the difference of Christ as he is Man and as he is God, & of the inferiority of his manhood to the God-

Godhead: which shall bee especially revealed at the day of judgement. The second objection: Acts the 20. 35. *It is a more blessed thing to give, than to receive*: but Christ receiveth wisdome, life, yea, and his substance from his father, and so the Father is more blessed than he. *Ans.* That place speaketh of such a receiving, as presupposeth want, which is more miserable than to be able to give, which argueth plenty and abundance: but Christ receiveth not thus his substance, wisdome, and life, for he never wanted them: when he received them he had them, and having them he received them, and both had and received them before all worlds, and so that allegation is to no purpose. The third objection: Christ is a Mediatour and prayeth unto God, and so he is not God, for nothing prayeth to it selfe. *Ans.* Christ is directly a Mediatour to the Father the first person in Trinity: now because the persons have all one nature and will, therefore he is also Mediatour even to himselfe as the second person, as also to the holy Ghost. Let us be still armed against these wicked hel-hounds, and detest their Satanicall delusions and such damnable doctrines, derogatory to the honour of the Sonne of God.

The second point in this second reason is, that Christ is *wise*. This wisdome of Christ is a property common to him with the Father and holy Ghost, whereby he perfectly knoweth all things as they are. Concerning which, remember these eight things: first, that this wisdome of Christ is of it selfe, and hath the beginning from it selfe, and not from any other: for though hee receiveth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wisdome in the creatures, men or Angels. Secondly, wee by our wisdome conceive things by formes and apparances presented to our minds; but Christ he knoweth all things by the things themselves, and not by any representations thereof; he needeth no helpe from the thing it selfe to conceive of it as we doe. Thirdly, we know and conceive of things by sense and discourse, but Christ doth this by one simple act of understanding. Fourthly, this wisdome of God is all one with God himselfe, for his wisdome is his substance. To men and Angels it is not so, but a quality distinct from their substances. Fifthly, this wisdome is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come; things good and bad; things that are, and things which are not; yea, the very motions and thoughts of the heart. Sixthly, this is alwaies a certaine and infallible knowledge; never conjecturall as ours is. Seventhly, it is most perfect, both because it doth not onely know some things, but there is nothing which it knoweth not; as also because nothing can bee added unto it, nor detracted from it, in all which it differeth from ours. Eighthly, it is a distinct wisdome, seeing God knoweth not in grosse and confusedly all

A things; but distinguisheth every particular thing and action, even as they are; he knoweth every haite of our heads, and the places thereof, every lighting of a sparrow upon the ground. The consideration of which points sheweth the admirable greatnesse of this wisdome of Christ.

The third point is, that hee is *onely wise*. Where is not excluded the wisdome of the Father and holy Ghost, but all the wisdome of all creatures, as Joh. 17. This is life eternall to know thee the *onely God*; where the Sonne and holy Ghost may not be excluded. *Obj.* But some will say, the creatures have wisdome, and so the Sonne is not onely wise. *Ans.* The wisdome of the creatures is but a created wisdome: God is onely wise by a wisdome uncreated, theirs is

B but an image and shadow of this. Yea, compared thereunto it is no wisdome at all, so as still God may besaid to be onely wise.

Vse 1. Seeing Christ is affirmed to bee God, note that his death although it was but momentanie and short in time, yet it was of endlesse merit. *Quest.* But how can this be that a short death of so few houres should countervaile the eternall torment due to sinne? *Ans.* The person that died being God, the dignity of the person countervaileth the eternitie of the punishment; so as the Sonne of God suffering, although it was not for halfe a day, it was as much as if all men had died for ever; so infinite and endlesse it was (though not in time) yet in merit and efficacie.

C *Vse* 2. Seeing Christ hath such an absolute wisdome distinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his presence; he beholdeth us with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea, *he understandeth our thoughts, and that a farre off*. See Psal. 139. 2, 3.

Vse 3. Such as are in distresse, resting themselves upon Gods mercie in Christ, may herein stay and uphold themselves with this comfort, that Christ is God and able to relieve them, yea he is the onely wise God, and therefore he knoweth all their miseries distinctly, he knoweth how farre forth it is good for them to suffer, how to turne their *suffering to the best* unto them, as also the best and fitest time when to deliver them: rationably out of their troubles: and therefore patiently commit thy selfe into his hand, and rely thy selfe upon him as on a mercifull redeemer.

D *Vse* 4. If Christ be *onely wise*, then must we take counsell of him, and learne wisdome of him: *Learne of me*. If it be asked, how shall we learne of him, seeing he is in Heaven? I answer, he hath left his word with us in the Scriptures, there we may learne his wisdome, there we may have his directions. If it be asked what is the summe of that counsell there contained? I answer, it standeth in the hearing and doing of his Commandements, to which three things are re-

Our wisdome must be fetched from Christ who is onely wise.

quires: firſt, to believe on him and depend upon him alone for ſalvation. Secondly, to trine infinitely with all our hearts into him. Thirdly, to obey him in our lives and conversations. This is the right wiſdome: for the teaching of which, Wiſdome her ſelfe utteres her voyce, and calleth to the children of men, Prov. 8.4.

The third reaſon is taken from the worke of our redemption, in the words *Our Saviour.* The which reaſon that wee may rightly underſtand, foure points are to be propounded: Firſt, what kinde of Saviour Chriſt is? *Anſw.* He muſt bee conceived, firſt a perfect Saviour, living perfectly all that are ſaved. Heb. 7.25. *He is able to ſave perfectly all that come unto him;* yea, he perfectly ſaveth by himſelfe (and not by any other creature) whoſoever attaine to ſalvation, for this alſo is required unto his perfection: Rom. 3. 25. *it hath God ſet out to bee a reconciliation through faith in his blood.* Heb. 1.3. *By himſelfe hee hath purged our ſinnes.* Where note an error in the Church of Rome; which teacheth that Chriſt did by his death merit, that we might by our owne works merit ſalvation: but this is falſe, Chriſt ſaveth not man by man, or by any creature, but by himſelfe; yea, he ſhould not be a Saviour, but an inſtrument, by whom we muſt ſave our ſelves. Secondly, hence we learne to acknowledge him an alone Saviour, without any fellow, partner, or deputy: Acts 2. *There is neither name under heaven given to ſave us, but the name of Chriſt;* and if he have any partner, he is but halfe a Saviour. Hence wee ſee that the Roman Religion, although it word it honour Chriſt, yet in deed it denieth him, in joyning to Chriſts ſufficient ſatisfaction, others ſatisfactions: and ſo likewiſe they joyne to his ſacrifice upon the Croſſe, their ſacrifices in their Maſſe; to his meritorious interceſſion, the interceſſion of the Virgin *Mary* and other Saints, and that not by way of requeſt, but of the merit of their interceſſion. Thus they ſet up many Saviours in ſtead of this our perfect and *alone* Saviour.

Popiſh doctrine againſt that Chriſt ſhould be a Saviour, but an inſtrument whereby wee muſt ſave our ſelves.

The ſecond point is, from what danger doth he ſave us? *Anſw.* Sinne ever implieth endleſſe deſtruction, which is the thing from which hee doth ſave us. In which endleſſe perdition note firſt the *foundation* of it, that is our ſinnes; noted in the expoſition of his name, Mat. 1. *Hee ſhall ſave his people from their ſinnes.* Secondly, the *degrees*, which are three: firſt, in this life a ſubjection to all kinds of miſeries in ſoul and outward; in ſoule, body, goods, name, in our ſelves and others. Secondly, in the end of this life, death, being in it ſelfe a curſe, and an entrance into hell. Thirdly after the firſt, the ſecond death, which is everlaſting deſtruction in hell fire for ever. Now Chriſt is a Saviour to ſave and free us both from this foundation, our ſins themſelves; as alſo from the degrees, from the bondage to Satan by nature: ſecondly, from the firſt death ſo farre forth as it is a curſe; third-ly, from the ſecond death and everlaſting deſtruction.

The third point is: How doth Chriſt ſave men? *Anſw.* According to that order which God hath ſet downe in the covenant: not of workes, but of grace: wherein God promiſeth to give Chriſt with all his merits and graces to every beleever. Now according to the tenore of the covenant, firſt, Chriſt with his merits is given unto the beleever, hee againe is given unto Chriſt: by vertue of which donation a man may ſay Chriſt is mine, his benefits are mine alſo, as truly and as ſurely as my land is mine owne. Hereupon to make this mutuall donation effectuall, followe the ſecond thing, which is the union of us with him by the bonds of the ſpirit, and this is a myſticall but a true union, whereby he that is given unto Chriſt is made one with him. After this commeth a third thing, which is a communication of Chriſt himſelfe and all his benefits unto beleevers. This is done two waies: firſt, by way of imputation, which is an accounting and accepting of his obedience and ſufferings as ours, for the diſcharge of our ſinnes and acquiting us from them. Secondly, by a kinde of propagation, whereby grace is derived from his grace, and infuſed into thoſe that are ſet into him: For as many candles receive light from one great Torch or light, and as many ſtreames flow from one fountaine or head-ſpring, and as from one root proceed many branches; even ſo all his members drinke of his fountaines, are enriched by his treaſures of wiſdome and knowledge: yea indeed and live by no other life, than that which by his ſpirit he inſpireth into the faces of their ſoules: and hereby he ſheweth himſelfe to be a root, even that *root of Jeſſe*, and that ſecond *Adam* conveying unto all his branches righteouſneſſe and life, as the firſt *Adam* (being a root alſo) derived corruption from himſelfe to all his poſterity ſpringing and ariſing from him; ſo is that place 1 Cor. 1.30. to be underſtood, *He is made of God to us wiſdome, righteouſneſſe, ſanctification and redemption*; becauſe he is the root and fountaine of all theſe graces unto us, of whoſe fulneſſe we receive them.

The fourth point is: Of whom is Chriſt a Saviour? *Anſw. Our Saviour*, that is, a Saviour of the Catholike Church: Epheſ. 5. 23. *The Saviour of his body*: that is, his Church. More plainly the perſons that are to be ſaved by him, are ſuch as truly beleeve in him, and teſtifie their faith by their converſion unto God, and forſaking their ſinnes. For the evidence whereof conſider two things:

Firſt, that it is moſt neceſſary, that the perſon that is to be ſaved ſhould be thus qualified, if he be of yeares (for with infants it is otherwiſe) for marke the order preſcribed to be obſerved in the Word and Sacraments, in which God requireth in the firſt place repentance and faith, and then afterwards maketh promiſe of ſalvation by Chriſt, Luke 24.47. *That repentance and*

Repentance for ſin muſt goe before remiſſion of ſinnes.

and remiſſion of ſinnes ſhould be preached in his name. Repentance for ſinne muſt goe before remiſſion of ſinne: Act. 2. 38. *Repent and be baptized*, there is the firſt: *for remiſſion of ſinnes*, there is the ſecond. This is the rather to bee obſerved, becauſe many goe prepoſterouſly to worke, beginning there where God endeth: comforting themſelves in their Saviour, and in the promiſes of life by his merites, but let goe faith and repentance, at leaſt deferre them. This is the cauſe of much wickedneſſe, and a falſe comfort, not fetched from that order which is appointed by God.

True grace though never ſo weake is accepted.

Secondly, thoſe who bring the beginnings of faith and repentance (if ſo be the beginning be true) conſtant and ſtill increaſing, to their Chriſt becomme a Saviour: Matth. 9. *Chriſt came not to call the righteous, but ſinners to repentance*: that is, thoſe who acknowledge themſelves to be ſinners, confeſſing and forſaking their ſinnes, and not ſuch as preſume of their owne righteouſneſſe: Mat. 25. *I am ſent to the loſt ſheepe of the houſe of Iſrael*: even thoſe who in their owne judgement are loſt, who are in the mouth of the lyon, and in all mans judgement loſt. Iſa. 45. 1. The well of water of life is promiſed to *all thoſe that thirſt*: that is, ſuch as want water, and long after the welſprings of it, and wiſh after nothing ſo much: Iſa. 42. 3. *A bruiſed reed he will not breake, the ſmoking flax he will not quench*; even ſmall beginnings of grace, be they never ſo weake or feeble, ſo they be true, he deſpiſeth not. Thus are the perſons to bee qualified into whom Chriſt will become a Saviour. Now becauſe all men are not thus diſpoſed, it followeth that redemption, and the worke of ſalvation is not univerſall.

Vſe. Firſt, the multitude of our people are juſtly blamed as enemies of Chriſt: for if they be asked how they looke to be ſaved; they anſwer, by their good ſerving of God, and their juſt and honeſt dealing among men. Now this their ſerving of God, is but to repeat over the ten Commandements, the Creed, and the Lords Prayer: and their good dealing is but to deceive no man, or not to offer them open injurie, and here they ſtay themſelves; not all this while ever looking after Chriſt, as men not ſtanding in need of him, or of his righteouſneſſe, but ſet up themſelves for their owne Saviours, and know not any other way to life than their owne, which carrieth them from Chriſt. Secondly, we are taught to conceive of Chriſt as of our Saviour; which we ſhall doe, if we be touched with the ſenſe of our ſinne, and danger by it, and with the need we have of his moſt precious bloud, which will cauſe us to prize it above the moſt precious things, which the world can containe. When our hearts are thus affected, then we conceive of him as we ought. Thirdly, we muſt carry our ſelves as perſons ſaved already by Chriſt; for he is a Saviour unto us even in this life, and our ſalvation is begunne and is in part here. This wee doe when wee joyne with the profeſſion of faith a true converſion unto God. Reaſons hereof: Firſt, becauſe regeneration although it be no cauſe, yet it is a part of our ſalvation: for by it a man is freed from the corruption of his ſinne in part, which whoſoever looketh for remiſſion of ſinnes muſt attaine unto. Secondly, whomſoever Chriſt ſaveth from hell, he firſt ſaveth them from their ſinnes: he redeemeth men not only from deſerved condemnation, but alſo their vaine converſation. If then thou wouldeſt know whether Chriſt hath ſaved thee from hell or no; looke into thy ſelfe, and try whether his death hath wrought the death of ſinne in thee or no: for if thou art not turned from ſinne, thou art not ſaved from hell. Thirdly, to whomſoever Chriſt is a Saviour by merit, to him he is a Saviour by efficacie alſo, for he is a Saviour both theſe waies: by the former he procureth pardon of ſinne; by the latter hee turneth the heart of the ſinner from ſinne unto God: this if it be wanting, there can be no true aſſurance of the other. Laſtly, the ſalvation of a ſinner ſtandeth not in the fruition of riches, honours, wealth, or deliverance from the miſeries of this life, but properly in righteouſneſſe, and life eternall, the recompence of the ſame: which fruit whoſoever would reape, he muſt ſow the ſeeds thereof in righteouſneſſe, and ceaſe from henceforth to bee the ſervant of ſinne.

He that is not by Chriſt delivered from hell, is not by him ſaved.

The third generall point in this concluſion is, the praiſe of Chriſt itſelfe in the laſt verſe: *Be glory, and majeſty, and dominion, and power, both now and for ever, Amen.* Which words containe the forme of the praiſe of God and Chriſt; where foure things are to be conſidered: Firſt, what be the things that are here aſcribed to Chriſt? and they be foure; firſt, *Glorie*: by which we are to underſtand an infinite and incomprehenſible excellencie, whereby Chriſt excelleth all things that ever were, are, or ever ſhall be. Now as there bee in God two things diſtinct: firſt, eſſence, which is the God-head itſelfe ſimply conſidered. Secondly, perſon, as Father, Sonne, and holy Ghoſt: ſo accordingly the glory of God is twofold: firſt, the glory of eſſence: ſecondly, the glory of perſon. The glory of eſſence is the Godhead it ſelfe, or God himſelfe, who is glory it ſelfe, or the excellencie of the divine attributes is the glory of God: Rom. 1.19 That which may *be knowne of God is his wiſdome, glory, power, juſtice, and mercie.* And verſ. 23. *They turned the glory of the incorruptible God, &c.* Whatſoever therefore that may be knowne of God, is a part of his glory: Exod. 33. 19. *Moſes* deſireth the Lord that hee would let him ſee his glory; the Lord anſwered him, Thou canſt not ſee *my face and live.* Where to ſee the face of God and his glory is all one, and ſo of all divine attributes.

The glory of the perſons is diſtinct from the other, as the perſons themſelves are by their perſonall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to bee

begotten of the Father, the holy Ghost is to proceed from them both. Thus Heb.1.2. Christ is called the *brightnesse of the glory*, and the *ingraven forme of his Fathers person*. Joh.1.14. Wee *saw the glory thereof as the glory of the only begotten Sonne of the Father*. Both these are here to be understood; both which are incomprehensible, and therfore our care must be to walke by faith, whereby wee may attaine unto it, rather than more curiously to seeke to comprehend the knowledge of it.

The second thing attributed to Christ is *Majesty*. Whereby we are to understand that highnesse and greatnesse of God and Christ, whereby he is in himselfe, in his workes, and every way wonderfull, Luk.6.4. When Christ had wrought a famous miracle of casting out a Devill, it is said they *were amazed at the mightypower of God*.

The third thing is *dominion*; which word properly signifieth power and authority, and by consequent dominion, as the second word translated power signifieth properly dominion; but it commeth all to one. By *dominion* is meant an absolute power and soveraignty in governing and commanding all creatures.

The fourth thing is *power*; which signifieth that absolute might of God, whereby he doth whatsoever he will. Here by the way we must observe that of these foure, *Glory* is the chiefest, the other three are but as parts of his glory, and added to make a description of his glory. For the glory of God is herein manifest, in that he is full of Majesty, dominion, and power.

The second thing to bee observed is, that these foure are given to Christ alone; for the word *onely* must be referred to the whole sentence, the Father and holy Ghost not being excluded thereby, but all false and Idoll-gods.

The third thing is the time of prayse: *Now and for ever*: for there is no time wherein it is not to be expressed.

The fourth thing is the *Affection*, which is ever to be used in the praysing of Christ in the word *Amen*, that is, verely, or so be it: signifying that the affection of the hart must ever be joyned with this religious action of the praise of God.

Vse. First, we learne hence, that wee are bound to give prayse and glory to God and Christ: Psal.65.1. *O God praise waiteth for thee in Sion*, it is one of his rights, properly due unto him. 1 Cor.5. *Whether we eat or drinke, or whatsoever we doe, it must all be done to his glorie*. Secondly, looke what is Gods principall end in all his actions, that ought to bee ours in our actions. But his principall end of all his actions is his owne glory: Prov.16.4. The Lord made all things for himselfe, that is, for his glories sake; which end we also must aime at in all our actions. Thirdly, the end of all Gods blessings is to move us to set out the *vertues* of God, 1 Pet.2.9. which is then done of us, when with our mouth wee confesse, and in our lives we expresse his mercy, wisdome, power, and such other his properties. Fourthly, that we may not thi[illegible] this is an arbitrary dutie left to our owne liberty, or put in our owne power whether we will performe it or not; we must know that it fitteth neere, or ought to fit neere us, as this a case of necessity to preferre the glory of God before our lives, yea, before the salvation of our soules. In the Lords Prayer weare taught first to pray for the glory of God, simply without any respect to our selves, and afterwards come to the petitions concerning our selves and others. *Ob.* But here it will be said, God is the fulnesse and perfection of all glory, how can we then adde any glory unto him? *Ans.* The glory of God is taken two waies: first, for that inbeing glory which is in himselfe, or rather which is himself, to the perfection of which nothing can be added, neither can any thing be detracted from it, to make it lesse perfect. Secondly, for that glory of his which is in, and from us, the which is nothing else but the acknowledging, confessing, and praising of this his glorie, in which sense we may be said to give him glory, or not to give it. *Object.* But it may be alleaged, that God being the perfection of glorie in himselfe, he needeth not glorie or praise from us; and therefore the duty is not so absolute necessarie. *Ans.* Our praise of God is not needfull in regard of God: Psal.16.2. *O Lord my goodnesse extendeth not unto thee*, but it is needfull in regard of our selves being creatures, and in this respect bound to honour and glorifie our Creator. Secondly, because (although it is not his happinesse) yet it is our chiefe good and happinesse to praise him. Thus are wee to take knowledge of our maine duty, and on the contrary of our maine sinne, who herein have so often failed, dishonouring the Lord by our wicked thoughts, speeches, and actions, and that continually, and so have robbed him of his glory, for whose glory alone we were created.

Vse 2. In this forme of praise, observe the foundation of all divine and religious worship, all which may bee referred unto foure heads: First, *adoration*: the ground whereof is Gods Majesty and glory: for it followeth well, if God be full of Majesty and glory, then wee must adore him, wee must submit our selves before him, wee must subject our consciences to his lawes, wee must beleeve all his promises, and tremble at all his threatnings. Secondly, *faith*: the ground of which is Gods *dominion* and *power*; for if he be the soveraigne Lord of life and death, if he have such absolute power to save and destroy, then must wee place all our faith in him for our salvation. Thirdly, *prayer*: and fourthly *thanksgiving*, both which have their grounds and foundation in his *power, dominion*, and *glory*; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for thine *is kingdome, power, and glory*.

Vse 3.

Vse 3. Hence wee must learne to adore and reverence the judgements and workes of God, howsoever they seeme unto us, and may bee harsh in our shallow reason; for he is glory it selfe, Majesty it selfe, power it selfe, and hee worketh that for his owne glory which wee cannot comprehend. If God therefore love *Iacob*, and hate *Esau*, for nothing seeme in themselves, but because he will so doe; which might seeme to the eye of flesh a thing unjust and partiall, let us stop our mouthes at this most righteous judgement of God; for he is all power and dominion, having soveraignty and absolute Lordship over all his creatures, to make some vessels of honour, and some of dishonour; some of mercy, and some of wrath, all men being as the clay in the hand of the Potter: and therefore the Apostle, Rom.9. so soone as hee had propounded this famous and memoriall example, to shut the mouthes of men which otherwise would have been opened against this just and incomprehensible proceeding of God, he brought them presently to the consideration of the power and soveraignty of God, vers. 17, 19. Wee our selves thinke it no injustice to kill the creatures, because GOD hath given us a Lordship and dominion over them; and shall we deny it to be just in God to destroy likewise his creature, over which he hath infinitely more soveraignty, than man hath over them?

Vse 4. We are to bee afraid to sinne against God; we must resigne our will unto his, whatsoever it is, and simply subject our selves unto the obedience of the same, fearing in the least thing to offend him; and all this because of his *Majesty, Power*, and *Dominion* over us: for this is the living, holy, and acceptable sacrifice which he requireth of us, Rom.12.2. *even our reasonable serving of him*.

Further, whereas all these are to be given to God alone, note first, that the wicked Astrologer with his Art is here condemned, seeing all glory is properly belonging unto God: but the Astrologer arrogateth to himselfe that part of Gods glory which consisteth in the foreknowledge of things to come, in that by erecting a figure and the aspect of the Starres, he takes upon him to foretell things meerely casuall and contingent, as of life and death, woe or wealth, peace or warre, wherein hee entreth upon Gods possessions, Isay 41.23. Besides that, the Starres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, detestable is the Romish doctrine, which giveth the glory and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giveth to the Pope power to make Lawes to binde the conscience. Thirdly it ascribeth to the Pope and his shavelings, power to forgive sins properly; all which be incommunicable properties of the God-head.

Now for the time *for ever*.] Learne that it is the duty of every childe of God to dedicate himselfe unto the praise of God, and that continually, Psal. 119. 117. For this shall bee the eternall calling and condition of those who shall possesse the Kingdome of glory, and it must be beguune even in this life.

Lastly, from the affection in the word *Amen*.] Note that whatsoever we are to performe in the service of God, it must be not offashion; but with the earnest affections of our hearts: Ps. 103.1. *My soule praise the Lord, and all that is within me praise his holy name*. It is said of *Iosias* that he turned to God with *all his soule, & all his heart*, according to *all the Law of Moses*; so we in like manner in our conversion to God, in our prayers, praise, or whatsoever holy worship and service we tender unto him, must beware lest in drawing neere him with our lips, we with-draw our hearts from him: which we shall the better performe, if wee carry in minde his owne commandement, *My sonne, Give me thy heart*.

FINIS.

Laus Christo nescia finis.

THE PVBLISHERS POST-SCRIPT.

MAny excellent points might I, as gemmes and pearles in this Commentarie, commend unto thy Christian consideration (Christian Readers) but that one shall suffice to give notice of, and direct thee unto, as worthiest of my penning and thy perusing; which, as it is most joyned with the scope of this whole Epistle; so most seasonably is it fitted to our present condition, and most diligently traversed by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God, deniers of the maine grounds of Religion, in doctrine and practice, are the Papists and the present Romish Church.* The necessary consequent whereof is directly proved, namely, *That wee may never joyne with them in their religion, but for ever contend against them for the faith once given to the Saints*: which we can never doe, if we avoid not their doctrines, as the rocks on which we shall necessarily suffer shipwrack, or death it selfe, unto which they cannot but carry the professors. The antecedent or former part seemeth (by the way) to bee a direct and naturall answer unto a popish Pamphlet, already by three learned men sufficiently confuted; wherein *H. T.* by twelve trivially Articles (in comparison) goeth about the bush to prove, that Protestants have neither faith nor piety, religion nor good life. To whom our Author in the exposition of the third verse rejoynderh, and (doubling the number of those articles with advantage) in the same order proveth the Romish faith to be adversarie in six and twenty severall, solid, and maine grounds unto Christian faith and practice. I will no longer stand on this part than I have shewed who these Papists be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may be acknowledged most just and necessary. By such a Papist wee understand not every one who in some things may be popishly affected, for true faith may stand with some errors, and in the end of that faith be the salvation of mens soules: so be the partie aberring bee framed to these two rules: First, hee must *of necessity hold the foundation*, namely, that in Jesus Christ alone, and in no other name, either Angell or man, himselfe or others, salvation is to be sought for. If a man upon this foundation build wood, hay, stubble, or chaffe, though these shall be burned, yet himselfe shall be saved, notwithstanding as it were through fire. Secondly, *those errors must not be joyned with either a willing or wilfull ignorance*, for such errors are desperate and bring swift damnation. And thus where God reveales no more but naked Christ, and where there is a subjection of the heart to the word, causing it to depend on the Ministerie for further and more full instruction, the acknowledgement of every divine truth is not of such absolute necessitie to salvation, but that true faith may stand with some (even Popish) errors. The Ruler is said to beleeve (and that was by a justifying faith, when as yet he was only overcome by the Majestie of Christ; appearing in the miracle of raising his sonne, to assent unto and acknowledge the maine truth that Christ was the Messiah: but so, as himselfe and his houshold depended on his mouth for further instruction, and became his Disciples. Yea, even the Disciples themselves were long after their calling and conversion very ignorant in no small points of Christianitie. *Philip*, of the first person in Trinitie: *Lord shew us the Father.* Others of them conceived of Christ as a worldly King: whence two of them *desire to sit the one at his right hand, and the other at his left, when he came to his kingdome.* Others of them (even after his resurrection) harping on the same string, and hearkening after temporalities, *expect it.* Others aske him *when he would* restore it to Israel. *Peter* himselfe held not as hee ought the doctrine of the passion, seeing he dissuaded Christ from it. Wherein marvellous ignorance descrieth it selfe in them being true beleevers: but so much the more tolerable, in that first Christ revealed no more unto them, either not opening the things, or their understandings to apprehend them, till afterwards that hee sent the Spirit of truth. And secondly, this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were ever questioning with him, desiring him to open unto them his parables, and resolve their doubts, instantly listening unto the gracious words of his mouth, and in a word were blessed *even in hungring and thirsting after righteousnesse.* The persons then here aimed at, are absolute and perfect Papists, against whom alone this grave Author deaseth in all such places of this or other his works, wherein

Psal. 3.

1 Cor. 3.

2 Pet. 2.1.

Joh. 4.53.

Joh. 14.8.

Matth. 20.

Luke 24.21. Act. 1.6. Matth. 16.22

Nat. Woll. Park. Prefat. p. 5. operum vol. 1. fol. p. 397 & p. 741.

wherein God is very severe against them: as himself he here and there throwes his writings both described them, to bee such as acknowledge the Pope their head: hold and maintaine the doctrines and devices of the Councell of Trent, and therein are become overturners and rasers of the foundation of Christian Religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images; but inwardly sacrificing to their owne nets: these zealous Papists, especially the Teachers among them, are the deceivers so lively described throughout the Epistle.

Park. ep. cit.

The second point is our consequent duty, standing in our standing out with these adversaries of Gods grace and Gospell never offering to communicate with them in their cup of lascivious; nor once bethinke us of leaguing such abhorring natures as are light and darknesse; and truth (which is of an unstained nature) with most foule and deformed falsehood. *For we cannot drinke of the cup of the Lord and of Devils.* Which point let me with good leave a little further declare: not that I love to kindle or keepe in any coales of contention, (the Lord put farre from mee such unpleasant thoughts) but calmely to shew the oversight of divers mediatours, attempting to reconcile ours with the present Religion of the Romish Synagogue: esteeming it to be too much peremptorinesse so far as we doe to depart from them: yea, censuring it, either as wilfulnesse on the one hand, or scrupulositie on the other, to be so opposite unto them as we are: reputing it a matter of no difficulty to frame both sides to a meane, either side (as they say) yeelding a little may, it is buzzed out into the eares, by the tongues of common men, that there is no such differance and difference betwixt us in matters of moment as is made; but that the substance of both our Religions is not farre from the same: so as many are in a mammering whether way may be better: whereunto (after the Hebrew *ergo*, imitated also by the Greeks and Latines, that I may begin with the last for the helping of memory) first we may bewaile, in beholding in what a fearefull (if not desperate) degree of declining many are already come that after so many years profession of the truth, powerfully both published and protected, they should not only admit a dangerous *deliberation*; but even call the very maine grounds thereof into question: whereas if it be in a motion to Idolatry, they ought instantly to say with *Sidrach, We are not carefull what to answer in this matter.* But this judgement of God is just upon them, that whereas they never received the truth in love of it, they should lose of their ground, and be left into further delusion. Good cause have we all to lament the remembrance of our ruine, through this Satanicall stratagem: If the woman will needs bee so unwise as (not needing) to enter parley with Satan, whom shee ought to have resisted: and that in matter of such moment, as wherein Gods truth, his glory, and her owne glorious estate must be questionable: most justly must she be left of God, frazed by Satan, foyled through her owne folly, thrown from her estate, (though of innocency) and dispossessed (not alone wee all know, even of Paradise it selfe. Besides, how farre short come these men in zeale to the truth, not onely of our adversaries the Papists themselves, among whom no doubts or questions in their grounds and principles are tolerable; but even of the Jew, who will admit of no dispute against his Religion, yea, of the barbarous Turke himselfe, who inflicteth death on whomsoever they convince to have called a word of their Alcoran into question.

1 Cor. 10. 21.

Ephes. 5.

Dan. 3.

Secondly, concerning those who cannot discerne such essentiall differences betweene our Religions, both of us (as they say) professing salvation by the same Christ; and all the articles of the same faith; I wish them no worse than that their eyes were cleared with the eye-salve, that they might see, that he that seeth not such a Papist as is mentioned to professe a false Christ, and a false faith, seeth in Religion scarce any thing at all: neither doubt I but (to whom malice, or ignorant superstition shutteth not their eyes) to shew plainly in few words, that whatsoever in words they confesse with us, yet in doctrine and deed they altogether reverse it, and dissent from us, in cases wherein we may never consent unto them. And first, seemeth it a small matter of difference, that in generall they charge our whole doctrine of novelrie, whence ordinarily they tearme the teachers thereof *Novators?* and in speciall, first, that our doctrine of justification by faith alone (for this striketh at the head, and unbowelleth all their shifting devices) is but a new device of ours? as appereth in their Champions challenge. But confounded herein was he, his cause and abetters: our learned men at the conference with him in the Tower not onely mightily by the Scriptures convincing; but out of Greek and Latine fathers also, who lived above a thousand yeares agoe, oppressing him with those very formall words, *that faith only justifieth*; so driving him to ridiculous shifts, and newly coined distinctions (so neere the Mint was he) before unheard of: even as in this controversie being much straitned, they were forced to cast about for that as false as new distinction of justification into the first and second, never heard of for the space of a thousand and five hundred yeares after Christ.

Novatores.

Cicero.

Campion.

Sic Problemata praelectorum reformata Catholica.

See the first and fourth daies conference against.

2 Let me adjoyne hereunto the challenge of our Englands Jewell, who undertooke and performed the proofe, that in seven and twenty points (none of them trifles) the Papists are different, not onely from ours, but from the doctrine of the Primitive Church: and that never one of those their new devices was once heard of, or received in the Church of God, for the space of six hundred yeares after Christ. If then

Bishop Jewell against Harding.

then they challenge our doctrine of Noveltie: and we have proved (they not improving) that theirs is of no ancient, and not neere Apostolicall authority: I hope this cannot seeme a circumstance betweene us; for there can bee but one truth, and that is most ancient.

3 Againe, can it seeme so small a moat in the eye of any man of sight, that the sacrilegious Synod of Trent teacheth, (cursing the contrary minded) that on their Romish Altars sacrifices propitiatory *are daily, properly, and truly offered* for the sinnes of the quicke and the dead? seeing that this doctrine utterly derogateth from, yea, and abrogateth that most *perfect* and onely *once* for all offered, whereby their sinnes are expiated that shall see the Lord in the holy of holies.

4 Further, let any indifferent and single eye behold, and consider whether those be but trifling differences which our reverend *Reignolds* hath worthily disputed, both against *Bellarmine* in his bookes intituled, *The Idolatry of the Roman Church*: as also against *Hart*, both in the two principall questions concerning *Peters* and the *Popes* supremacy: (by which their doctrine they would make Kings and Princes but vassals and feodataries unto the Pope; to whom they ascribe absolute power to excommunicate Kings; to discharge their subjects from their obedience and allegeance: to dispense with their oathes of loyalty and faithfull subjection; and dispose of their Crownes at his pleasure: which no good subject (much lesse Christian) can say is a trivial point, or a little to bee yeelded unto) as *also in those six conclusions* annexed, wherein he hath substantially and learnedly determined, that the faith professed by the present Church of Rome is not the Catholike faith. That their Church is so far from being the Catholike Church, that it is no found member of the Catholike Church; and consequently, that the reformed Churches of great Britaine, France, Germany, &c. have lawfully, that is, by warrant of Gods Word severed themselves therefrom.

5 Neither may we yeeld that to bee a circumstantiall question disculed betweene our learned *Whitaker* and *Stapleton* concerning the *Authority of the holy Scriptures*, which they so farre debase and subordinate to their Church: seeing through that great booke of his (never like to be answered by them) he gravely proved, that the *foundation of Popisticall faith is laid upon man, and not upon God*; and so it is *an humane faith*, and not divine; unto which their whole service is suitable, according to *Durandus* his description in his *Rationale*. And lastly, none but inconsiderate men would averre either that the most learned Protestants of *Europe* have spent their strength, and beaten their braines onely for the beating of the aire in matters immaterial: or that those who have as yet uncontrollably published, that the Popish teachers have reversed the whole Decalogue, with the most of the Articles of the Creed, and Petitions of the Lords Prayer, have disfigured and squared in points not essentiall: or that so many zealous Martyrs, many of them of very profound knowledge, should give their lives and most innocent bloud, for matters of shadow (as is pretended) rather than of substance: for thus to impeach the labours of the former, or the sufferings of the latter, would scarce beseeme any but either a Papist, or some speciall favourite of theirs.

Thirdly, to such as are of minde that a harmlesse mediation may be made; me thinkes it no other but the feeding of a fancy: besides that, it is not harder to make them preferre, and yet neither without prejudice. In which point, as I would not seeme too rigorous or austere, well knowing how sweet is the name, and yet more pleasant is peace it selfe; so would I chuse an honourable warre, before a dishonourable peace; a free and just dissention, before a base and slavish agreement, such as theirs would be: For *Nahash the Ammonite will make no concord with Iabesh Gilead, unlesse every man suffer his right eye to be pulled out, that so hee may bring some shame upon Israel*. And first it seemeth to me a matter harder to be brought about than I out of my shallow reach can expect ever to see effected: both in regard of our selves, as also of them: for if the truth be with us (as wee are bound to confesse, both in respect of it selfe, and the [a] Law whereby it is established) [b] *then our turnings backe must not reprove us*; but having found the old way, wee are to walke in it, (without turning aside) that we may in it finde rest for our soules. The Lords counsell to his Prophet must be our direction in this case: *Son of man, goe not thou to them, but let them come to thee*: for to lose our hold of the truth, much lesse to lesse any part of it, as in exchange with falshood, were not only a wrongfull betraying of it selfe, but a wilfull wronging of our selves and posterities; whom Gods blessings for the present have made able to hold it entire, not only without danger, but with incouragement, power, and protection. But more hopelesse or impossible rather in respect of them shall our meeting in the mid-way seeme to be, to whomsoever with judgement shall perpend these foure subsequent considerations.

First, that their faith being not [c] Apostolicall, their Religion a [d] false Religion, their Church a [e] false Church, and their worship a false worship: it will prove not a matter of repairing (as requiring lesse cost and labour) but of founding their faith, before they can be raised unto us: which how hard it is for them to be brought unto, who are so settled in their lees and dregs for so many hundred yeares, they cannot be ignorant, who know how difficult it is for a *Blackmoore to change his skinne, or a Leopard his spots*: for so hard is it for those who are *accustomed to evill*, to be drawne to good.

Secondly, that so long as the Pope holdeth his

Virgo gloriosa Christum adulterum quod pecus.

Heb. 9. 25, 26.

Dr. Eccl. Rem. Idolatr.

Concil. Trid. sess. 24. can. 7. Bellar. de Rom. Pontif. l. 5. c. 3. Stapleton saith that the Popes Supremacie must be held in paine of damnation. See 5. and 6. conclusions.

3

Nonnemo de concordia loquitur, ostendere vel integre concordiam, nec non laterum conspiratio. Musc. in Matt. 8. 2.

a Articles of Religion sec. on. An. 1562. and in Parliament approved Eliz. 13. c. 12.

b Iere. 15. and 6. c. 16.

c Sabel. refut. Apost. Dyson c. 9. d Hist. Iesuitica Iesuit Proclamation and speech at the Parliament.

e D. Willet on Iude, by 25. notes. Perkins in Mat. 4. v. 3. pt. epit. pag. 741.

1 Book, 2. chap. pag. 52.

his head-ship over the Church, with that erronious position, *that he cannot erre*: (which he is likely to lay down with his Crowne and Crosier, (for sooner to part with them were a foule error) if by much sweat some indifferent parley were compassed (himselfe still remaining both party and judge, as hee was in the Council of Trent) improbable, yea, impossible it were that any conclusions could on their part be passed, (if on any at all propounded) which any way might bee derogatory to his usurped power and pretended supremacie.

Thirdly, their cautelous circumspection, lest by any meanes the knowledge of our doctrine might perhaps be scattered among them, argueth an utter aversation in them for ever acknowledging it, which appeareth in sundry their practices: 1. In that they binde the consciences of all Catholikes, to a perpetuall separation from all Ecclesiasticall assemblies in religious publike duties, which is the ground of all Recusancy; to which purpose they teach it to be a sinne to heare our Sermons, for that were a [f] participation with blasphemies: and for prayer with us so strait laced are they, as they may not say Amen in publike or private, (suppose at their tables) if any Protestant bee present. 2. In that they censure most severely all their subjects that travell or trafficke into Protestant countries, blasting them with excommunication. 3. In that they have erected in their Cities an Inquisition to examine upon oath any forteiner or stranger, whereby they rassacke not onely all his carriages, but even his conscience also, lest hee should bring any opinion within him, or instrument without him, that standeth not with their minds and liking: wherein not onely some little escape, but even suspicion it selfe proveth often capitall. 4. In their warinesse, lest any of our bookes, especially of our translations of the Bible should bee had, or read among them: whence it is that no bookes, which passe not the Inquisition, may be sold in Italy: to which purpose also studiously they teach it to be a sinne against the first Commandement to read any of their prohibited bookes, of which they have a large Index very common, and consequently being such a mortall sinne, it must necessarily bee confessed at time of shrift: yea, as men every way forecasting what way our doctrines may bee induced amongst them, to shut up surely every cranny and entrance, they scarsly suffer to see, or be seene in the light their owne greatest Writers; such as *Bellarmine, Gregory de Valencia, &c.* that our positions, allegations and answers (though answered by themselves) in those bookes may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading over *Calvins Institutions*, with purpose of refuting it, was (ere hee was aware) wonne to the defence of the doctrine of justification by free imputation according to the Apostle. So as Spaine maketh not a more diligent amurall search that the Jewes among them have in armes in their houses, than both Spaine and Italy vigilantly secure themselves in this behalfe: and no marvell if our bookes bee so avoided, seeing that they inhibit men from the reading of the Scriptures themselves, lest they should become Heretikes: condemning it, and bringing men in danger of their lives for reading them as for an hereticall practice. In a word, at this day such a night owe these Owles delight to live in, that among themselves even their Regulars (much lesse their Laicks) may not without licence from the Pope or their Prelates reade the Bible, no not in the Catholike translation.

Fourthly, consider their irreconciliable hatred against ours, far above all other (although most hereticall and damnable) religions, for why else can they content themselves, with so studious prevention of the Protestants profession only; whereas both Jewes and Grecians, even in Rome it selfe the Popes See, are suffered with their Ceremonies, Synagogues, Services, yea, and Circumcision it selfe administred to the dead as well as to the living? which lowdly proclaimeth, than farre they are from judging, and deeming so indifferently of our differences, as some among our selves seeme to doe; and that they would sooner be wonne to the Jewes or Turkes in profession, than the Protestants: which [h] one of them saith is in nothing better than that of the Alcaron; and in many things farre worse and more detestable. And good reason (meethinkes) they have of suffering among them the sore-named Sects and Heretikes, as from whom together with the Heathen, the whole bodie of Popery is peece-meale patched together, and yet the name of a Protestant bee as much detested of them, as Jewes names were of the heathen Kings. For which cause *Daniel* and his fellowes must have all their names changed before they may bee brought into the presence of *Nebuchadnezzar*, whence their ordinary practice proceedeth, that in their writings, their bitternesse and disdaine suffer them not to name, but in most reproachfull tearmes, the first reformers and restorers of our Religion: calling them usually *Calvinists, Puritans, Innovators*, and *Heretikes*: neither doth this inbred malice of Papists against our Religion stay it selfe here, but hath broken out into most barbarous butcheries, and most cruell bloud-sheddings, which yet they could never accomt sufficiently savage: not of their owne subjects onely, and within their owne Territories; but within other dominions: not of private onely, but of publike persons: not of meane, but of most noble, yea, Royall descent: and not of persons only, but of Cities, States, Kingdomes, and Countries. But where should I beginne, or if I should, where should I make an end of instancing their most mischeifs,

Non quæstionem ejus tangunt. Eccl.

f For A Christ and Antichrist.

h Rem. Idolatr.

matchlesse and endlesse tyranny? (ever a note of false Religion, and inseparable to the Romish) whose cruell rage (like that of *Simeon* and *Levi*) *Gen.* 34.39. and 47.7. even fierce and cruell, *causing them to stinke among the inhabitants of the earth*, hath made the streets of infinite Cities (which either their force, or fraud and false arts could cast open) to run with the bloud of Protestants, as did once *Ierusalem* with the bloud of the Saints which *Manasseh* shed like water. What shall I need to speake of that notorious bloudy inquisition in *Spaine* and *Italy* the chiefe seats of it? what of the many miserable massacres, Caniball-like conspiracies, and tragicall murthers *in France and the low countries*? In our owne country, who but strangers at home are ignorant what fiercenesse, feares, and fires, were raised to consume the innocent bodies of the Saints living and dead: in such sort as every corner of the Land seemed as hot as *Nebuchadnezzars* furnace, even seven times hotter than it used to be: wherein were to bee cast whosoever would not fall downe and worship the Image which the Romish *Nebuchadnezzar* had erected? Neither yet were those fires thought furious enough for such: as might have appeared, if the Lord had not taken the rod out of those wicked hands in that season when he did: and since that time, what a number of devilish plots and conspiracies were attempted against the noble person of her late Majestie of blessed memory, by *Arden*, *Somervile*, *Babington*, *Parry*, *Lopez*, *Squire*, and others? and those stratagems not performed by persons exorbitant, but with the privity of the Pope, and Principalls of their Religion, backing the same not only with their [i] doctrin, to which it is most suitable (as appeareth by sundry their seditious positions; lately collected by Master *Morton*) but with pardons, promises, pales to particular [k] persons, and commandements generally to all subjects whosoever, as appeareth by the Popes Bull against her late Majestie: *Volumus & jubemus ut adversus Elizabetham &c. sebditi arma capessant.* And yet (as though all were well) they can cover all the ill hearing of such traiterous practices, under the name of Catholike pretences: for the furthering of which intentions, what may not, and must not be attempted? Now to these purposes maintaine they innumerable Catholike intelligencers and instruments (I meane their *Priests and Iesuits*) sent out by them, not only as eyes to search out the secrets of states and countries, and watch their best advantages: but as hands (full of bloud) to execute whatsoever mischiefe upon any of the Lords anointed ones, not onely opposing themselves to the Papall power; but which is more, if they be but suspected not so sume to the Pope as they wish; or (which is most of all to be marked) though they be their owne dead sire; yet if they shew not themselves as readie to execute the Popes bloudy designes, as hee to command: which

Furor est ipse fuae.

Semis device of an iron cage against Protestants, turned into an hurtell and halter against himselfe.

i According to his Maiesties most wise observation, his last speech at parliament.

k Parry. Lopez. Bulla Pij V.

A was the case of the late King of France, slaine treacherously for no other cause by a *Iacobin*. What argument then can be brought to persuade us of their ever according with us in whole or part in our Religion? of which they deeme no other, than as of a peccant humour necessarily to bee purged out every few yeares, either by murther, if it prevaile in the head: or by massacre, if in the body of any countrie; and rather than it should not, they will not sticke with *Blasius* at the commandement of their great *Gracchus*, to set on fire or to blow up even the Capitoll it selfe: although nature and Gentilisme condemne such graceless devotednesse. The late most diabolicall and furious attempt against his Majesty and the whole State that ever was invented; (the like whereof both in the contriving, and whole carriage could never beeshewed, no I thinke if there were Annals and Chronicles kept in hell it selfe) cryeth out against them long ere this time in all the corners of Christendome. God Almightie still deliver his Highnesse and Royall race from them: and by his Majesties meanes, us and our land from them. For how much better had it beene, that his Majesty had beene moved to have banished these vipers out of his Realmes, than those who professe the same Lord Jesus, and labour (though with acknowledgement of too much weaknesse and wants) to bee found faithfull before the Lord and their Soveraigne? But not to depart from B our purpose: These bee the waies wherein The Popish Balaamites would meet us, and with us, if the Lord should not meet with them, comming against them in every corner. While then they walke in these waies of *Cain*, C what booteth it us to speake of a peace with them? *for while we speake of peace, they are bent to warre.*

D But be it some peaceable consent and agreement were on their part promised; yet that one consideration of the treachery in compacts, would keepe any judicious man from setling his conceit and affection upon any ingenious conclusions with them: which treachery is not onely practised by the persons of faithlesse Papists; but is prescribed as a maine precept of that most infidell doctrine of theirs: nay, which even Infidels themselves would blush at in this behalfe: for doth not their doctrine make it lawful for them to use any *Equivocations* or *Reservations* (as they tearme them) with their adversaries, almost upon any advantage? yea, and that (lest they should not come to the height of impiety) in giving answer not only on their words, but upon oath before the lawful Magistrate, though not their lives, but their least liberties only be touched? Which doctrine till it be reversed, how dare wee take their words or any assumpsit from them in any thing wherein wee would not be over-reached? But suppose againe such peaceable conclusions were not promised only, but purchased; what yet were we

Chore.

Pillum is sile.

wee better than before? what bils or bonds would or could they lay in sure enough for our security, so long as their doctrine standeth in force published in word and writing, that *fides haereticis non est servanda*, and that *Leagues* with them are more honourable in breaking than in making? how long can wee conceive, would the continuance of our peace last longer, than by it they could with advantage undermine us?

Tit. Iustrull. Sacrd.

But because I must shut up many matters in few words, let us see the prejudice which would ensue upon such pretended mediation, in matter of Religion: and first, seeing they are a seed of the wicked, corrupt children, having forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings, and sores full of corruption: and seeing themselves are become open Idolaters, their Cities cages of Idolatry, their services all Idolatrous, having thus forsaken the covenant of their youth; seeing filthinesse appareth on their skirts; and finally seeing by seeking their justification by the workes of the law, *they are abolished from Christ, and fallen from grace*: (the which particulars have beene clearely proved by many our unanswered and unanswerable bookes) to communicate with them by accepting; yea, not abstaining from the least appearance of any of these evils; were no other but to expose and lay our selves open and naked to all manner of danger, of infection of our soules, defection from our God, and in the end of destruction both of body and soule. It was a dangerous disease which Israel brought out of Ægypt, having through their long continuance there by reason of those marishes, and the River Nilus, (to which *Lucretius* in a distich appropriateth this disease) contracted the same upon them: for the proving, and purging whereof, the Lord instituted so many ceremonies and separations: but farre more fearefull was that inward leprosie, even that abominable Idolatry which they brought forth with them, and which cost them so deare both in the wildernesse, and in the land of Canaan; yea, so habituall and inbred was the infection, that although the Lord used most wise preventions every way: yet presently upon their delivery out of the sea, will it burst forth, and become in the end their utter overthrow. It cannot bee but the strangers which come with Israel out of Ægypt, being accustomed to the Ægyptian fashion and diet, will still be harping on their cucumbers, leekes, onyons, and garlicke: and draw the Israelites to the same lustings, though with the loathing of Manna it selfe; but such an exceeding plague shall proceed from the Lord, that in perpetuall memory thereof, the place shall bee called *the graves of lusting*: and if the daughters of *Moab* may have free access to Israel in Sittim, Israel will easily bee joyned to *Baal Peor*, till the wrath of the Lord be kindled, and there fall in one day, three and twenty thousand. The certaine peril and inevitable danger whereof, the Lord well perceiving, did not onely charge his people to have nothing to doe at all with the Heathen, lest by any meanes they should be snared: but also that they should be so opposite unto them, that they should in all appearances and circumstances (and yet none will say the Lord herein was too severe and strait) bee unlike unto them both in Religious and Civill exercises: for if they looke towards the East in their Temples in the honor of the Sunne, his people shall in his Sanctuary and Temple contrarily looke to the West: and in the West shall the *Sanctum Sanctorum* bee set. If they offer sacrifices unto Oxen, Sheepe, Doves, Goats, &c. as unto Gods: the Lord in detestation hereof, will have his people to consume and burne these creatures before him in sacrifice: and hence was it that every shepherd was an abomination to the Ægyptians; with whom they might not eat nor converse, because they did kill, eat and sacrifice those beasts, whom the other worshipped as Gods. If they use to eat almost none but Swines flesh, and yet neither that, before they have sacrificed of the kinde to the Moone, or *Bacchus*: the Lord especially prohibiteth this meat of all other to his people, they shall not meddle with it, it shall bee an abomination unto them. If their Priests [n] make their pates bald, shave the locks off their beards, and make cuttings in their flesh, as *Baals* Priests did: the Priests of the Sonnes of *Aaron* may not doe so. If they make glorious Altars, and plant Groves about them; the Israelites may not doe so, (especially in the wildernesse) but either Altars of earth, which presently upon the removall might be demolished and cast downe, lest the remainds should bee abused to superstition: or if of stones, they must be rough and rude, unhewen and unpolished, lest any beauty of them should solicite their preservation: as for groves, see Deut. 16. 21. If they shall in way of superstition, or worship, reserve any portion of their sacrifices: the Lord rather than hee will have any portion of the Paschall Lambe preserved till the morrow, will have it burnt with fire: neither shall *Moses* bodie be knowne where it is buried, lest they should make an Idoll of it. Nay, which is more, and as worthy the noting, wee may observe how the Lord, even in civill things, dragge th his people from their society and fellowship: for first, Israel is charged, that they should goe no more backe to Ægypt that way; so as the danger was (if any) by their neighbours, whose Countries were adjacent unto them: the which the Lord useth all meanes to prevent: both in that hee willeth his people to nourish a perpetuall enmity with the Moabite, and Ammonite, the *peace and prosperity of whom they may never seek all their dayes*: as also to debarre them from pressing into his peo-

Nota. I speake not against the league of concord. Eny 1. 6.

Elephas, or Elephantiosis, the Leprosie. Levit. 13.

Exod. 32.

Kibroth hattaavah. Numb. 33. 9. conferred with 1 Cor. 10. 8.

A

B

C

D

n Romish Balaamites make their pates bald, and shave their beards Levit. 21. 5.

Gen. 46. 34. and 43. 32.

Exod 20.

Romanists reserve of the bread in the Mass, and Relicques of men superstitiously. Exod. 12. 10. Deut. 34. 6.

Deut. 23. 6.

Verse 3.

pie, he charged: that *neither of them ever enter into the congregation of the Lord, to the tenth generation*: intending hereby that they should not rise to preferment, authority or Magistracie among them. And as for the other strangers, though Israel seemed in private respects to be, if not somewhat obliged and indebted to divers of them, yet as it were bound to peace, and to hold their hands from open hostility: yet might they not be admitted into the congregation of God, *unto the third generation*. Besides this, forsooth that the least and most direct way, whereby the heathen might league and linck in themselves with his people, might be by marriages and contracts: the Lord is very studious that all such meanes be cut off; and therefore would have the distinctions of Tribes observed; with strait prohibition, that no Jew (except the Levite) should marry out of his own Tribe, much lesse without his owne people: whereof although I acknowledge other more maine causes (as the distinction of the Tribe of the *Messiah* from the rest: the cleane acknowledgement of his race: the execution of the Lords whole regiment Ecclesiasticall and Civil in that policy, stirred according to that distinction to their severall offices, and professions) yet I thinke this one included reason not to bee neglected, especially seeing they had strait charge against it. Againe, in case a servant Jew would marry a stranger into his Masters house, he was not at his departure to carry his wife and children, for they were to be his Masters: but if hee would abide still with her, hee was then shamefully to come before the Magistrate, and for ever renounce his liberty, until the Jubily released him: by which strait lawes the Lord would restraine even slaves and servants (who for the most part are neglected) from matching themselves with strangers. Such another law to this purpose is recorded, Deut. 21. 10. that if an Israelite in warre, should see a beautifull woman taken captive, whom he did affect for his wife, it was ordered by God, that first all meanes should be used for the alienating of his affection, as that he must have her home a moneth before, and not marry upon any sudden motion. Secondly, shee must shave her head to make her as ill favoured in his eyes as might be. Thirdly, she must nourish her nailes, to make her yet more sordid. Fourthly, shee must put off the garment wherein shee was taken, and put on base and neglected garments fit for a positive captive. Fifthly, shee must bewaile her father and mother a whole moneth, to shew how hardly, and sorrowfully shee was brought from her fathers house, into the power of strangers: and then if by all these meanes the man could not bee drawne from her love, it was permitted to him to marry her for his wife: which law teacheth us see how hardly the Lord endureth, and is drawne to admit the least liberty in this behalfe. How many civill things might I instance in,

Verse 4.

Corrupt Scriptures have corrupted causes of corruption in Church and State. Deut. 21. Numb. 24. 16. Deut. 21. 4.

A wherein the Lord trained his people, that they might bee utterly unlike the Gentiles in habit, manner of living, behaviour, and other like circumstances, otherwise in themselves very indifferent? which I had here intented, but that I must consider that I write an addition, not a booke: an admonition, and not an exposition; and if yet these ordinances of God himselfe, seeme in some mens opinions too strait, and not to bee imitated of us in regard of the Papists, towards whom wee are not to bee so severe, as is fitte to sever ourselves; that is but the sickling of a knot in a rush, and to be acute in distinguishing, where God hath not distinguished: and in effect to affirme, either that the idolatry of the Romish Church is not so vile and grosse, as that of other Idolaters: or else (seeing our people converse with them more than any Idolaters) that to communicate with their Idolatrie, is nothing so dangerous now, as it was for Gods people to participate with the Idolatry of the heathen against Gods expresse commandement. But if with any such, the testimony of man, bee greater than the testimony of God, (as it is commonly, with the Popish minded, who flie from the Scriptures unto men, because their doctrine is from below) let them looke unto those most ancient Councels, which were the purest, for six hundred yeares after Christ; and they shall finde that the Church would have her children diametrically opposed even on lawfull things, to the Jewes, and heathen of whom they were in danger to be corrupted. Those were more famous, *of Nice*, y which decreed that the feast of Easter should not be kept of Christians, at that time, and in that manner that the Jewes did: that in nothing they might agree with them. That also of *Bracca* z decreed, that Christians should not decke their houses with bay-leaves and greene boughes, (than which what can bee more indifferent?) neither rest the same day from their callings wherein they did: nor keepe the first day of every moneth as they did: It would bee too redious, and argue forgetfulnesse of my selfe, and no remembrance of my reader, to recite the testimonies of other Councels, Fathers, and our owne principall Writers in this behalfe: which otherwise easily had I beene carried unto by the tenacity and stiffeneste of many in this argument. But to end: as our Saviour wished his hearers, *Beware of the leaven of the Pharisees*; so let every man beware of the leaven of the Papists: for what is Popish doctrine else, but a Pharisaicall leaven, alwayes to bee purged out of Churches, and states; as the Jewes upon some occasions were to purge all leaven out of their houses. Let no man say it is but a little, and such a difference which may bee tolerated: for even the Pharisies doctrine was much of it more true, than this Pharisaicall doctrine of theirs; yet was their leaven bid in it,

y Ath. Dion. 155.

z Ath. Dion. 157. Trull. can. 55.

Numb. 14. 8.

in this) the nature whereof is (though it bee but little) yet to sowre the whole lumpe. In a word, as *Caleb* and *Iosuha* said of Canaan, the land is a very good land; *If the Lord love us, he will bring us unto it*: even so, if the Lord love us, hee will expell these Gyants from us, and give us securitie in our owne land from the Anakims: or if not, if any of these strangers abide with us, our faithfull prayer and hope is, that as *Salomon* numbring all the strangers in the Land, set them to worke in his Temple, even a hundred three and fifty thousand and six hundred: so our

2 Chr. 2. 17.

A wise and peaceable *Salomon* and Soveraigne will continue, to set even thousands of these to worship with us in the Temple: yea, and in this one circumstance passe *Salomons* wisdome, in not chusing overseers of themselves, to cause them to worship. The Lord Jesus strengthen his Highnesse heart, unto this and many moe honourable workes, and make us happy in his long and prosperous Reigne, to his renowme and glorie in this life, and fruition of the blessed Crowne of righteousnesse at the peaceable end of his through-comfortable dayes. *Amen.*

verse 29.

FINIS.

A DISCOVRSE OF THE DAMNED ART OF Witchcraft.

SO FARRE FORTH AS IT IS REVEALED IN THE SCRIPTVRES, and manifested by true experience.

FRAMED AND DELIVERED BY Master WILLIAM PERKINS, in his ordinary course of Preaching, and published by THOMAS PICKERING Batchelour of Divinitie, and Minister of FINCHINGFIELD in ESSEX.

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