

*A Sermon Preached at White-hall,
Novemb. 2. 1617.*

PSAL. 55.19. *BECAUSE THEY HAVE NO
CHANGES, THEREFORE THEY FEAR NOT
GOD.*

IN A PRISON, where men wither'd in a close and perpetual imprisonment; In a Galley, where men were chain'd to a laborious and perpetual slavery; In places, where any change that could come, would put them in a better state, then they were before, this might seem a fitter Text, then in a Court, where every man having set his foot, or plac'd his hopes upon the present happy state, and blessed Government, every man is rather to be presum'd to love God, because there are no changes, then to take occasion of murmuring at the constancie of Gods goodness towards us. But because the first murmuring at their present condition, the first Innovation that ever was, was in Heaven; The Angels kept not their first Estate: Though as Princes are Gods, so their well-govern'd Courts, are Copies, and representations of Heaven; yet the Copy cannot be better then the Original: And therefore, as Heaven it self had, so all Courts will ever have, some persons, that are under the Increpation of this Text, That, *Because they have no changes, therefore they fear not God*: At least, if I shall meet with no conscience, that finds in himself a guiltiness of this sin, if I shall give him no occasion of repentance, yet I shall give him occasion of praysing, and magnifying that gracious God, which hath preserv'd him from such sins, as other men have fallen into, though he have not: For, I shall let him see first, The dangerous slipperiness, the concurrence, the co-incidence of sins; that a habit and custom of sin, slips easily into that dangerous degree of Obduration, that men come to sin upon Reason; they find a *Quia*, a Cause, a Reason

why they should sin: and then, in a second place, he shall see, what perverse and frivolous reasons they assign for their sins, when they are come to that; even that which should avert them, they make the cause of them, *Because they have no changes*. And then, lastly, by this perverse mistaking, they come to that infatuation, that dementation, as that they loose the principles of all knowledge, and all wisdom: *The fear of God is the beginning of wisdom*; and, *Because they have no changes, they fear not God*.

First then, We enter into our first Part, The slipperiness of habitual sin, with that note of S. *Gregorie*, *Peccatum cum voce, est culpa cum actione; peccatum cum clamore, est culpa cum libertate*; Sinful thoughts produc'd into actions, are speaking sins; sinful actions continued into habits, are crying sins. There is a sin before these; a speechless sin, a whispering sin, which no body hears, but our own conscience; which is, when a sinful thought or purpose is born in our hearts, first we rock it, by tossing, and tumbling it in our fancies, and imaginations, and by entertaining it with delight and consent, and with remembring, with how much pleasure we did the like sin before, and how much we should have, if we could bring this to pass; And as we rock it, so we swathe it, we cover it, with some pretences, some excuses, some hopes of coveraling it; and this is that, which we call *Morosam delectationem*, a delight to stand in the air and prospect of a sin, and a loathness to let it go out of our sight. Of this sin S. *Gregory* sayes nothing in this place, but onely of actual sins, which he calls *speaking*; and of habitual, which he calls *crying sins*. And this is as far, as the Schools, or the Casuists do ordinarily trace sin; To find out *peccata Infantia*, speechless sins, in the heart; *peccata vocatia*, speaking sins, in our actions; And *peccata clamantia*, crying and importunate sins, which will not suffer God to take his rest, no nor to fulfil his own Oath, and protestation: He hath said, *As I live, I would not the death of a sinner*; and they extort a death from him. But besides these, Here is a farther degree, beyond speaking sins, and crying sins; beyond actual sins and habitual sins; here are *peccata cum ratione*, and *cum disputatione*; we will reason, we will debate, we will dispute it out with God, and we will conclude against all his Arguments, that there is a *Quia*, a Reason, why we should proceed and go forward in our sin: *Et pudet non esse impudentes*, as S. *Au-*

gustine heightens this sinful disposition; Men grow asham'd of all holy shamefac'dness, and tenderness toward sin; they grow asham'd to be put off, or frighted from their sinful pleasure, with the ordinary terror of Gods imaginary judgements; asham'd to be no wiser then *S. Paul* would have them, to be mov'd, or taken hold of, *by the foolishness of preaching*; or to be no stronger of themselves then so, that we should trust to anothers taking of our infirmities, and bearing of our sicknesses; Or to be no richer, or no more provident then so, To sell all, and give it away, and make a treasure in Heaven, and all this for fear of Theeves, and Rust, and Canker, and Moths here. That which is not allowable in Courts of Justice, in criminal Causes, To hear Evidence against the King, we will admit against God; we will hear Evidence against God; we will hear what mans reason can say in favor of the Delinquent, why he should be condemned; why God should punish the soul eternally, for the momentany pleasures of the body: Nay, we suborn witnesses against God, and we make Philosophy and Reason speak against Religion, and against God; though indeed, *Omne verum, omni vero consentiens*; whatsoever is true in Philosophy, is true in Divinity too; howsoever we distort it, and wrest it to the contrary. We hear Witnesses, and we suborn Witnesses against God; and we do more; we proceed by Recriminations, and a cross Bill, with a *Quia Deus*, because God does as he does, we may do as we do; Because God does not punish Sinners, we need not forbear sins. Whilst we sin strongly, by oppressing others, that are weaker, or craftily by circumventing others that are simple, This is but *Leoninum*, and *Vulpinum*, that tincture of the Lyon, and of the Fox, that brutal nature that is in us. But when we come to sin, upon reason, and upon discourse, upon Meditation, and upon plot, This is *Humanum*, to become the Man of Sin, to surrender that, which is the Form, and Essence of man, Reason, and understanding, to the service of sin. When we come to sin wisely and learnedly, to sin logically, by a *Quia*, and an *Ergo*, that, Because God does thus, we may do as we do, we shall come to sin through all the Arts, and all our knowledge, To sin Grammatically, to tie sins together in construction, in a Syntaxis, in a chaine, and dependance, and coherence upon one another: And to sin Historically, to sin over sins of other men again, to sin by precedent, and to practice that which we had read: And we come to sin

Rhetorically, perswasively, powerfully; and as we have found examples for our sins in History, so we become examples to others, by our sins, to lead and encourage them, in theirs; when we come to employ upon sin, that which is the essence of man, Reason, and discourse, we will also employ upon it, those which are the properties of man onely, which are, To speak, and to laugh; we will come to speak, and talk, and to boast of our sins, and at last, to laugh and jest at our sins; and as we have made sin a Recreation, so we will make a jest of our condemnation. And this is the dangerous slipperiness of sin, to slide by Thoughts and Actions, and Habits, to contemptuous obduration.

Now amongst the manifold perversnesses and incongruities of this artificial sinning, of sinning upon Reason, upon a *quia*, and an *ergo*, of arguing a cause for our sin; this is one, That we never assigne the right cause: we impute our sin to our Youth, to our Constitution, to our Complexion; and so we make our sin our Nature: we impute it to our Station, to our Calling, to our Course of life; and so we make our sin our Occupation: we impute it to Necessity, to Perplexity, that we must necessarily do that, or a worse sin; and so we make our sin our Direction. We see the whole world is *Ecclesia malignantium*, a Synagogue, a Church of wicked men; and we think it a Schismatical thing, to separate our selves from that Church, and we are loth to be excommunicated in that Church; and so we apply our selves to that, we do as they do, with the wicked we are wicked; and so we make our sin our Civility. And though it be some degree of injustice, to impute all our particular sins, to the devil himself, after a habit of sin hath made us *spontaneos dæmones*, devils to our selves; yet we do come too near an imputing our sins to God himself, when we place such an impossibility in his Commandments, as makes us lazie, that because we cannot do all, therefore we will do nothing; or such a manifestation and infallibility in his Decree, as makes us either secure, or desperate; and say, The Decree hath sav'd me, therefore I can take no harm; or, The Decree hath damn'd me, therefore I can do no good. No man can assigne a reason in the Sun, why his body casts a shadow: why all the place round about him, is illumin'd by the Sun, the reason is in the Sun; but of his shadow, there is no other reason, but the grosness of his own body: why there is any beam of

light, any spark of life, in my soul, he that is the Lord of light and life, and would not have me die in darkness, is the onely cause; but of the shadow of death, wherein I sit, there is no cause, but mine own corruption. And this is the cause, why I do sin; but why I should sin, there is none at all.

Yet in this Text the Sinner assignes a cause; and it is, *Quia non mutationes*, Because they have no Changes. God hath appointed that earth, which he hath given to the sons of men, to rest, and stand still; and that heaven which he reserves for those sons of men, who are also the sons of God, he hath appointed to stand still too: All that is between heaven and earth, is in perpetual motion, and vicissitude; but all that is appointed for man, mans possession here, mans reversion hereafter, earth and heaven, is appointed for rest, and stands still; and therefore God proceeds in his own way, and declares his love most, where there are fewest Changes. This rest of heaven, he hath expressed often, by the name of a *Kingdom*, as in that Petition, *Thy kingdom come*: And that rest which is to be derived upon us, here in earth, he expresses in the same phrase too, when having presented to the children of *Israel*, an Inventory and Catalogue of all his former blessings, he concludes all, includes all in this one, *Et prosperata es in regnum*, I have advanced thee to be a kingdom: which form, God hath not onely still preserv'd to us, but hath also united Kingdoms together; and to give us a stronger body, and safer from all Changes, whereas he hath made up other Kingdoms, of Towns and Cities, he hath made us a Kingdom of Kingdoms, and given us as many Kingdoms to our Kingdom, as he hath done Cities to some other. Gods gracious purpose then to men, being Rest, and a contented Reposeness in the works of their several Callings; and his purpose being declared upon us, in the establishing and preserving of such a Kingdom, as hath the best Body, (best united in it self, and knit together) and the best Legs to stand upon, (Peace and Plenty) and the best Soul to inanimate and direct it, (Truth of Religion) and the best Spirits to make all parts answerable and useful to one another, (Wisdom and Vigilancie in the Prince, Gratitude and Chearfulness in the Subject:) And since God hath gone so far, once in our time already, in expressing his care of our Rest and Quiet, as to give us a Change without Change, an alteration of Persons, and not of Things, that we

saw old things done away, in the Secession of one, and all things made new in the Succession of another Sovereign, and all this newness done without Innovation; so that, as *David* says of the whole earth, we might say again of this Land, *Terra tremuit & quievit*, The earth shak'd, and stood still at once; it was all one act, to have been afraid, and to have been instantly secur'd again, since nothing beyond that, nothing equal to that Change, can be imagin'd by us from God; may it be ever his gracious pleasure, to continue to us, the enjoying of our present Rest, without shewing us any more Changes. As (to end this Branch) it were a strange enormity, a strange perverseness in any man, to plant a Garden in any place, therefore, because he foresaw an Earthquake in that place, that would disorder and discompose his Garden again; or to build in any place therefore, because the fire were likeliest to take hold of that street; that is, to make any thing the cause of an action, which should naturally enforce the contrary: so is it an irreligious distemper, to be the bolder in sin, because *we have no Changes*, or to defer our conversion from sin, till Changes, till Afflictions come. For, Satan knew the air, and complexion, and disposition of the world, well enough: he argued not impertinently, nor frivolously, for the general, though he were deceived in the particular, in *Job*, when he said to God, *Stretch out thy hand, and touch his bones, and his flesh, and see if he will not blaspheme thee to thy face*. Afflictions, and Changes in this life, do not always direct us upon God: The displeasure of a Prince may make a harsh person more supple, more appliable then before; his graces receiv'd may make him more accessible, more equal, more obsequious, then before: and losses and forfeitures sustain'd, or threatned, may make him more apt to give, to bleed out, to redeem his dangers, then before: But these Changes do not always make him an honester man, nor a better Christian then before. And therefore, says the Apostle, *Study to be quiet*; Labour to finde a testimony of Gods love to you, in your present estate, and never put your self, either for temporal, or spiritual amendment, upon Changes.

To proceed then: This shutting up of themselves against the fear of God, is not meerly *quia non mutationes*, because there are no changes; but, *quia non illis*, because *They* have no changes. It is a dangerous preterition, not to bring a mans self into Consideration;

but to consider no man but himself, to make himself the measure of all, is as dangerous a narrowness. The Epigrammatist describes the Atheist so, That he desires no better argument to prove that there is no God, but that he sees himself, *Dum negat ista beatum*, prosper well enough, though he do not believe this prosperity to proceed from God. What miseries soever fall upon others, affect not him. He may have seen, since he was born, the greatest Kingdom in Christendom likely to have been broken in pieces, and canton'd into petty Seigniories, and so left no Kingdom: he may have seen such a danger upon our next neighbours, as that, when the powerfullest Enemy in Christendom hung over their heads, and lay upon their backs, they bred a more dangerous enemy in their own bosomes, and bowels, by tearing themselves in pieces, with Differences, in Points of subdivided Religion, and impertinent Scruples, unjustly call'd Points of Religion; in which, men leave Peace, and Unity, and Charity, the true ways of Salvation, and will enquire nothing, but how soon, how early God damn'd them: They must know, *sub quibus Consulibus*, in whose Reign, in whose Mayoralty, what hour of the day, and what minute of that hour, Gods eternal Decree of Election or Reprobation was made. Many, very many of these Changes he may have seen and heard; but all these he hears, as though he heard them out of *Livie*, or out of *Berosus*, or in Letters from *China*, or *Japan*; and not as though they concern'd his Time, or his Place, or his Observation. To contract this: We have all been either in Wars, and seen men fall at our right hand, and at our left, by the Bullet; or at Sea, and seen our Consort sunk by Tempest, or taken by Pyrates; or in the Citie, and seen the Pestilence devour our Parents above us, our Children below us, our Friends round about us; or in the Court, and seen Gods judgements overtake the most secure, and confident: we have all seen such Changes as these everywhere; but *quia non nobis*, because the Bullet, the Shipwrack, the Pyrate, the Pestilence, the Judgements have not reach'd us, in our particular persons, they have not imprinted the fear of God in us.

And the word of the Text, carries it farther then so: it is not because *There are no Changes*, for they abound; nor because *They have had none*, for none escapes; but it is, *Quia non habent*, because they have no present, nor imminent danger in their contemplation now; be-

cause no affliction lies upon them now, therefore they are secure. It is not *Quia non habuerunt*; every person, every State, every Church, hath had Changes: Because the Romane Church will needs be all the world, we may consider all the world in her, so far; she hath had such a Change, as hath awakened other Princes to re-assume, and to restore to themselves, and their Crowns, their just Dignities; so she hath had a Change in Honour and Estimation. She hath had such a Change, as hath contracted and brought her into a narrower channel, and call'd in her overflowings; so she hath had a Change in Power and Jurisdiction. She hath had such a Change, as hath lessened her Temporal treasure everywhere, and utterly abolished her imaginary Spiritual treasure, in many places; she hath had a change in Means, and Profit, and Revenue: she hath had such a change, as that they who by Gods commandment are *come out from her*, have been equal, even in number, to them who have adhered to her; such a change, as hath made her Doctrines appear, some to be *the doctrines of men*, and some *the doctrines of devils*: such a change in Reputation, in Jurisdiction, and in Revenue, and in Power, and in manifestation of her Disguises, she hath had: But *quia non habet*, because she decays not every day, the Reformation seems to her to be come to a period, as high as it shall go: Because she hath a mis-apprehension of some faintness, some declinableness towards her again, even in some of our Professors themselves, who (as she thinks) come as near to her, as they dare: Because she hath gained of late upon many of the weaker sex, *women laden with sin*; and of weaker fortunes, men laden with debts; and of weaker consciences, souls laden with scruples; therefore she imagines that she hath seen the worst, and is at an end of her change; though this be not indeed a running, an ebbing back of the main River, but onely a giddy and circular Eddy, in some shallow places of the stream, (which stream, God be blessed, runs on still currantly, and constantly, and purely, and intemerately, as before) yet because her corrections are not multiplied, because her absolute Ruine is not accelerated, she hath some false conceptions of a general returning towards her, and she sears up her self against all sense of Truth, and all tenderness of Peace; and because she hath rid out one storm, in *Luther* and his successors, therefore she *fears not the Lord* for any other, *Quia non habent, Because she hath no changes, now.*

Habuerunt then, They have had changes; and *Habebunt*, They shall have more, and greater: *Impii non stabunt*, says *David*, The wicked shall not stand: In how low ground soever they stand, and in how great torment soever they stand, yet they shall not stand there, but sink to worse; and at last, *non stabunt in judicio*, They shall not stand in judgement, but fall there, from whence there is no rising: *Non stabunt*: They shall not stand, though they think they shall; they shall counterfeit the Seals of the Holy Ghost, and delude themselves with imaginary certitudes of Salvation, and illusory apprehensions of Decrees of Election: nay, *non stabunt*, They shall not be able to think that they shall stand: that which the Apostle saith, *Let him that thinketh he standeth, take heed lest he fall*, belongs onely to the godly; onely they can think, deliberately, and upon just examination of the marks and evidences of the Elect, that they shall stand: God shall suffer the wicked to sink down, not to a godly sense of their infirmity, and holy remorse of the effects thereof; but yet lower then that, to a diffident jealousie, to a desperate acknowledgement, that they cannot stand in the sight of God: they shall have no true rest at last: they shall not stand; nay, they shall not have that half, that false comfort by the way; they shall not be able to flatter themselves by the way, with that imagination that they shall stand.

Now, both the ungodly, and godly too, must have Changes: in matter of Fortune, changes are common to them both: and then, in all, of all conditions, *Mortalitas Mutabilitas*, says *St. Augustine*: even this, That we must die, is a continual change. The very same word, which is here, *kalaph*, is in *Job* also: *All the days of my appointed time, till my changing come*. And because this word which we translate *changing*, is there spoken in the person of a righteous man, some Translators have rendred that place, *Donec veniat sancta nativitas mea*, Till I be born again: the change, the death of such men, is a better birth: And so the Chaldee Paraphrasts, the first Exposition of the Bible, have express'd it, *Quousque rursus fiam*, Till I be made up again by death: He does not stay to call the Resurrection a making up; but this death, this dissolution, this change, is a new creation; this Divorce is a new Marriage; this very Parting of the soul, is an Infusion of a soul, and a Transmigration thereof out of my bosome, into the bosom of *Abraham*. But yet, though it is all this, yet it is a

change; *Maxima mutatio est Mutabilitatis in Immutabilitatem*, To be changed so, as that we can never be changed more, is the greatest change of all. All must be changed so far, as to die: yea, those who shall, in some sort, escape that death; those whom the last day shall surprise upon earth, though *they shall not die*, yet *they shall be changed*. *Statutum est omnibus, semel mori*, All men must die once; we live all under that Law. But *statutum nemini bis mori*: since the promise of a Messiah, there is no Law, no Decree, by which any man must necessarily die twice; a Temporal death, and a Spiritual death too. It is not the Man, but the Sinner, that dies the second death: God sees sin in that man, or else that man had never seen the second death. So we shall all have one change, besides those which we have all had; good and bad must die: but the men in this text, shall have two. But whatsoever changes are upon others in the world, whatsoever upon themselves; whatsoever they have had, whatsoever they are sure to have; yet, *Quia non habent, non timent Deum*; Because they have none now, they fear not God. And so we are come to our third and last part.

They fear not God: This is such a state, as if a man who had been a Schoolmaster all his life, and taught others to read, or had been a Critick all his life, and *ingeniosus in alienis*, over-witty in other mens Writings, had read an Author better, then that Author meant, and should come to have use of his Reading to save his life at the Bar, when he had his Book, for some petty Felony, and then should be stricken with the spirit of stupidity, and not be able to read then. Such is the state of the wisest, of the learnedest, of the mightiest in this world: If they fear not God, they have forgot their first letters; they have forgot the basis and foundation of all Power, the reason and the purpose of all Learning, the life and the soul of all Counsel and Wisdom: for, *The fear of God is the beginning of all*. They are all fallen into the danger of the Law; they have all sinn'd: they are offer'd their Book, the merciful promises of God to repentant sinners, in his Word; and they cannot read, they cannot apply them, to their comfort: There is Scripture, but not translated, not transferr'd to them: there is Gospel, but not preached to them; there are Epistles, but not superscribed to them.

It is an hereditary Sentence, and hath pass'd from *David* in his

Psalms, to *Solomon* in his Proverbs, and then to him that glean'd after them both, the Author of *Ecclesiasticus*, *The fear of the Lord is the beginning of wisdom*. All three profess all that, and more then that. It is Blessedness it self, says the father, *David*; Blessedness it self, says the son, *Solomon*; and *Plenitudo Sapientiæ*, and *Omnis Sapientia*, says the other, The fulness of wisdom, and the onely wisdom. *Job* had said it before them all, *Ecce, timor Domini, ipsa est sapientia*; The fear of the Lord, is wisdom it self: And the Prophet *Esai* said it after, of *Ezechias*, *There shall be stability of thy times, strength, salvation, wisdom, and knowledge; for, the fear of the Lord shall be thy treasure*. It is our supply, if we should fear want, and it is our reason that we cannot fear want; for, he that fears God, fears nothing else. As therefore the Holy Ghost hath placed the *beginning of wisdom* in *this fear*; so hath he the consummation and perfection of this wisdom, even in the perfect pattern of all wisdom, in the person of Christ himself, *The Spirit of the Lord shall rest upon thee, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of God*. For, without this fear, there is no courage, no confidence, no assurance: And therefore Christ begun his Passion with a fear, in his Agony, *Tristis anima*, My soul is heavie; but that fear delivered him over to a present conformity to the will of God, in his *Veruntamen*, *Yet not my will, but thine be done*: And he ended his Passion with a fear, *Eli, Eli, My God, my God, why hast thou forsaken me?* and that fear deliver'd him over to a present assurance, *In manus tuas Domine*, confidently to commend his spirit into his hands, whom he seem'd to be afraid of.

Since then the Holy Ghost, whose name is *Love*; since God, who is *Love* it self, disposes us to this fear, we may see in that, That neither God himself, nor those of whom God said, *Ye are gods*, that is, all those who have Authority over others, can be lov'd so as they should, except they be fear'd, so as they should be too: If you take away due Fear, you take away true Love. Even that fear of God, which we use to call *servile fear*, which is but an apprehension of punishment, and is not the noblest, the perfectest kinde of fear, yet it is a fear, which our Saviour counsels us to entertain; *Fear him that can cast soul and body into hell*; even that fear, is some beginning of wisdom. That fear *Job* had use of, when he said, *Quid faciam*

cum surrexerit ad judicandum Deus? Here I may lay hold upon means of Restitution; but when the Lord shall raise himself to judgement, how shall I stand? So also had *David* use of this fear, *A judiciiis tuis timui*: However I was ever confident in thy mercy, yet I was in fear of thy judgement. It is that fear which St. *Basil* directs us to, upon those words, *Timorem Domini docebo vos*, I will teach you the fear of the Lord, *Cogita profundum barathrum*, To learn to fear God, he sends us to the meditation of the torments of hell. And so it is that fear, which wrought that effect in St. *Hierome*: *Ego ob Gehennæ metum carcere isto me damnavi*; For fear of that execution, I have shut my self up in this prison; for fear of perishing in the next world, I banish myself from this: There is a beginning, there is a great degree of wisdom, even in this fear.

Now, as the fear of Gods punishments disposes us to love him, so that fear which the Magistrate imprints, by the execution of his Laws, establishes that love which preserves him, from all disestimation and irreverence: for, whom the Enemy does not fear, the Subject does not love. As no Peace is safe enough, where there is no thought of War; so the love of man towards God, and those who represent him, is not permanently settled, if there be not a reverential fear, a due consideration of greatness, a distance, a distinction, a respect of Rank, and Order, and Majestie. If there be not a little fear, by Justice at home, and by power and strength abroad, mingled in it, it is not that love, which God requires, to be first directed upon himself, and then reflected upon his Stewards and Vice-gerents: for, as every Society is not Friendship, so every Familiarity is not Love.

But, to conclude: As he will be fear'd, so he will be fear'd, no otherwise, then as he is God: *Non timuerunt Deum*, is the increpation of the Text, *They feared not God*. It is *timor Dei* and not *timor Jehovæ*: God is not here expressed by the name of *Jehovah*, that unexpressible and unutterable, that incomprehensible and unimaginable name of *Jehovah*. God calls not upon us, to be consider'd as God in himself, but as God towards us; not as he is in heaven, but as he works upon earth: And here, not in the School, but in the Pulpit; not in Disputation, but in Application. It is not *timor Jehovæ*, nor it is not *timor Adonai*: God does not call himself in this place, *The Lord*: for, to be Lord, to be proprietary of all, this is *potestas tam utendi quam abu-*

tendi, It gives the Lord of that thing power, to do, absolutely, what he will with that which is his: And so, God, as absolute Lord, may damn without respect of sin, if he will; and save without respect of faith, if he will. But God is pleased to proceed with us, according to that Contract which he hath made with us, and that Law which he hath given to us, in those two Tables, *Tantummodo crede, Onely believe, and thy faith shall save thee*; and, *Fac hoc & vives, Live well, and thy good works shall make sure thy salvation*. Lastly, God does not call himself here *Dominum exercituum, The Lord of hosts*; God would not onely be consider'd, and serv'd by us, when he afflicts us with any of his swords, Famine, War, Pestilence, Malice, or the like; but the fear requir'd here, is to fear him as God, and as God presented in this name, *Elohim*; which, though it be a name primarily rooted in power and strength, (for *El* is *Deus fortis*, The powerful God; and as there is no love without fear, so there is no fear without power) yet properly it signifies his Judgment, and Order, and Providence, and Dispensation, and Government of his creatures. It is that name, which goes thorow all Gods whole work of the Creation, and disposition of all creatures, in the first of *Genesis*: in all that, he is call'd by no other name then this, the name *God*; not by *Jehovah*, to present an infinite Majestie; nor by *Adonai*, to present an absolute power; nor by *Tzebaoth*, to present a Force, or Conquest: but onely in the name of *God*, his name of Government. All ends in this; To fear God, is to adhere to him, in his way, as he hath dispensed and notified himself to us; that is, as God is manifested in Christ, in the Scriptures, and applied to us out of those Scriptures, by the Church: not to rest in Nature without God, nor in God without Christ, nor in Christ without the Scriptures, nor in our private interpretation of Scripture, without the Church. Almighty God fill us with these fears, these reverences; that we may reverence him, who shall at last bring us, where there shall be no more changes; and hath already plac'd us in such a Government, as being to us a Type and Representation of the Kingdom of heaven, we humbly beg, may evermore continue with us, without changes, in Government, or in Religion. *Amen*.