

THE HAPPINESS OF THE CHURCH.

But ye are come unto Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—HEB. XII. 22-24.

THEY that make comparisons, *alteram deprimunt, ut res alterius emineant*,—debase the one part, that they may advance the honour of the other. Our apostle abates the glory of the law, that he may give more glory (where it is more deserved) to the gospel. 'For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory,' 2 Cor. iii. 9. The sum of the comparison is spent in these three generals:—1. There were *omnia terrena et externa*, all things outward and savouring of earth: ver. 18, 'a mount that might still be touched,' &c. Here, all *interna et cœlestia*, spiritual and heavenly. 2. There are all *obscura et caliginosa*, dark and difficult: 'blackness and darkness,' &c. Here, all *clara et illustria*, clear and conspicuous; therefore the prophet called Christ *Solem justitiæ*, 'The Sun of righteousness,' Mal. iv. 2; and John Baptist styled him 'That Light, which lightens every one coming into the world,' John i. 8. 3. There, all were *terribilia*, fearful and amazing: not only to the people, ver. 19, who 'entreated that the word should not be spoken to them any more;' but even to Moses: ver. 21, 'So terrible was the sight, that Moses said, I exceedingly fear and quake.' Here, all *amabilia et læta*, lovely as Rachel, delightful as music: the gospel is called 'the message of peace.' Our apostle therefore preacheth a double quantity in the gospel: *magnitudinem gloriæ, multitudinem gratiæ*,—the greatness of glory, to work in us reverence; the multitude of grace, to work in us love and obedience. 'The law was given by Moses, but grace and truth came by Christ Jesus,' John i. 17. The excellency of Christ above Moses is exemplified in the third chapter of this epistle: 'Moses verily was faithful in all God's house as a servant; but Christ as a Son over his own house,' &c., Heb. iii. 6.

To the words: the parts are generally two—the access, and the object. First, for the access, 'Ye are come.' What! on your own feet, without a

guide? No: *Accessistis, hoc est, fide evangelica perducti estis*,*—Ye are come, that is, ye are brought by the faith of the gospel. There is one that brings you—God: every person in the blessed Trinity. It is *opus Patris*, ‘No man can come except the Father draw him,’ John vi. 44; *opus Filii*, ‘Draw me, we will run after thee,’ Cant. i. 4; *opus Spiritus Sancti*, ‘Let thy good Spirit lead me into the land of righteousness,’ Ps. cxliii. 10. Man is by nature in Zedekiah’s case, ‘blind and lame,’ 2 Kings xxv. 7. Blind: *Non invenisset viam, nisi via invenisset eum*,—Unless the way had found him, he could never have found the way. Lame: he may know that the temple of heaven hath a ‘Beautiful gate,’ grace; but cannot come thither till God brings him, loosen his stupified joints, and put into his hand the alms of mercy. This done, he may ‘enter into the temple, walking, and leaping, and praising God,’ Acts iii. 2, &c.

Thus first he gives the soul eyes, understanding; then feet, gracious affections; and now expects that he should come. God hath not so done all for thee, that thou shouldst do nothing for thyself. *A Deo sine te factus, à te sine Deo infectus: à Christo sine te reffectus, non à te sine Christo, nec à Christo sine te perfectus*,—God did create thee without thyself, thou didst lose thyself without God: without thyself Christ did redeem thee; but neither thyself without Christ, nor Christ without thyself, shall perfect thee. *Potest Dominus inveniri, adveniri, non præveniri*,†—There may be a finding of God, a coming to God, but no preventing of God. Have faith: ‘He that cometh to God must believe,’ Heb. xi. 6; and that of thine own, for there is no coming on another’s foot. Thus that we might come to Christ, Christ came to us. *Non de cælo merita nostra, sed peccata traxerunt*,—Not our merits, but our maladies, drew that great Physician from heaven to us.

‘Ye are,’ not coming, but ‘come;’ it is rather a time perfectly past, than expectantly future. Which plainly demonstrates that this is a description of the church in her militant estate, so well as triumphant. Indeed either hath a relation to other, a communion with other; and the inestimable privileges of them both are wrapped up together. The connexion of glory to grace is so infallible, that they often change names: heaven is called the kingdom of holiness, and holiness is called the kingdom of heaven. ‘Ye are saved by hope,’ Rom. viii. 24; and, ‘He that believeth hath everlasting life, and is passed from death to life,’ John v. 24; so sure, as if they were already in heaven. So Paul, ‘Our conversation is in heaven, from whence we look for our Saviour, Jesus Christ,’ Phil. iii. 20.

The object or place of our arrival is described by many excellent and honourable titles. First, it is called a ‘mount:’ but is there so much happiness in that? *Ferunt summus fulgura montes*,—The highest mountains are most endangered to the violences of heaven, ver. 18. There was a ‘mount burning with fire.’ This is no mountain of danger or terror, but Zion: safe, pleasant, delightful Zion; the ‘joy of the whole earth,’ the beloved of God: the John that leaned on the bosom of Christ. ‘The Lord loves the gates of Zion better than all the dwellings of Jacob,’ Ps. lxxxvii. 2. But though a mount, though Mount Zion, yet it might be a solitary and unfrequented hill: like that whereunto the devil took Christ, and shewed him the kingdoms of the world, Matt. iv. 8; where a man can only see glory, not enjoy it. Or like that mount Nebo, or top of Pisgah, whereon Moses might only stand, and behold the land of Canaan, Deut. xxxiv. 4.

Not so; but on this mount there stands a ‘city,’ a populous city, and full of buildings; like that wherein Christ says ‘there are many mansions,’ John

* Paresus.

† Bern.

xiv. 2. But now whose city is this? For it may be some poor decayed thing, that hath only some ruins of remaining monuments. No; it is 'the city of God.' They are superlative things that have attributed to them the name of God. Saul's sleep was called *sopor Domini*,—a sleep of God. Rachel said, 'With great wrestlings have I wrestled,' Gen. xxx. 8: Hebr., 'the wrestlings of God.' 'Thy righteousness is like the great mountains,' Ps. xxxvi. 6: Hebr. 'the mountains of God.' Nineveh was an 'exceeding great city,' Jonah iii. 3: Hebr. 'a city of God.' This Hebrew dialect our apostle follows to the Hebrews, and calls this excellent city the city of God. Not that it is only God's by way of ascription, but even by foundation and everlasting possession; but to vindicate it from any obscurity, it is the city of God. But there were many conceited gods; it may be this belonged to some idol, as Peor did to Baal, and Ekron to Baal-zebub. No, these were all dead gods; this is 'the living God.' The Psalmist calls them *mortuos*: 'They did eat the sacrifices of the dead,' Ps. cvi. 28; but this God is called *vivens*, 'the living,' Heb. ix. 24; and *Deus viventium*, 'the God of the living,' Matt. xxii. 32. Well, yet what is the name of this city? Is it a city, a city on a mount, a city of God, and doth it want a name? Not a great man, but if he build a fair house, he will give it some name; perhaps 'call it after his own name,' Ps. xlix. 11. The name is 'Jerusalem,' famous, blessed Jerusalem; a city of peace. But there was a Jerusalem on earth, whereof we may only say, *Fuit*,—It was. That was fulfilled on it which Christ foretold against it, 'There shall not be left one stone upon another,' Matt. xxiv. 2. But this city is built with no other stones than jaspers, sapphires, emeralds, and amethysts, Rev. xxi. 19. It is here distinguished from that terrene by the name of 'heavenly;' above the wheel of changeable mortality, it is not subject to mutation. 'The celestial Jerusalem.'

But yet, though it be a city on a mount, though Jerusalem, though heavenly, yet the imperfection* of all may be impaired through the want, either of inhabitants, or of good inhabitants. There be cities eminent for situation, glorious for building, commodious for traffic, yet have all these benefits poisoned by evil citizens. When Alcibiades would sell a house, among other conveniences for which he praised it, he especially commends it for this, that it hath a good neighbour. Who be the neighbours in this city? 'Angels;' glorious and excellent creatures, the great King's courtiers; here our guardians, there our companions. Yes, you will say, one or two angels: yea, a company; not like David's at Adullam, nor Absalom's in Hebron, but 'innumerable, myriads of angels.'

Are there none in this city but angels? What habitation is there then for men? Yes, yes, there is an assembly of men; not some particular synod, nor provincial convocation, nor national council, but a 'general assembly.' What do you call it? 'The church.' Of whom consists it? *Ex primogenitis*,—'Of the first-born.' But then it may seem that younger brothers are excluded. No, the first-born of the world may be a younger brother in Christ, and the first-born in Christ may be a younger brother in the world. Be they younger or elder, all that 'are written in heaven,' if their names be in the book of life, their souls are in the bundle of life; all they, and none but they. 'There shall enter into it no unclean thing, but only they which are written in the Lamb's book of life,' Rev. xxi. 27.

But now is it a city so pleasant, and peopled with such inhabitants, and hath it no governors? Yes; 'God,' *judex universorum*, 'the judge of all.' But here is more matter of fear than comfort: we may quickly offend this judge,

* Qu., 'perfection' &—Ed.

and so be quite cast out of this city. The very name of a judge implies terror. No, for it is the part of a just judge, *parcere subjectis, et debellare superbos*,—to punish obstinate rebels, and to protect peaceable and obedient subjects.

Somewhat was said of adopted citizens, such as were strangers born, and by grace naturalised. What manner of creatures are they that God hath admitted to dwell there? 'Spirits.' Why, devils are spirits. No, spirits 'of men.' But many men have wicked spirits, and shall such dwell there? No, 'the spirits of just men.' Why, Solon, Aristides, Phocion, Scipio, were just men. They were morally just, but not truly justified, not 'perfect.' These are 'just spirits made perfect.'

How came they to be thus perfect? By Jesus, 'who was delivered for our offences, and was raised again for our justification,' Rom. iv. 25. What is this Jesus? 'A mediator.' Man was guilty, God was angry. How should they be reconciled? A mediator must do it. For this purpose, *apparuit inter mortales peccatores, et immortalem justum, mortalis cum hominibus, justus cum Deo*,—he appeared between mortal sinners and the immortal Judge; mortal with men, just with God: so was a perfect mediator. Whereof? *Novi foederis*,—'Of the new covenant.' The old was forfeited; a new one comes by him that renews all. Not, 'Do this and live;' but, 'Believe on him that hath done it for thee, and live for ever,' John iii. 16. How is this covenant confirmed? It is sealed with blood. How is this blood applied? *Aspergendo*, 'by sprinkling:' as the door-posts sprinkled with the blood of the paschal lamb caused the destroying angel to pass over the Israelites, so the aspersion of this immaculate Lamb's blood upon the conscience shall free us from the eternal vengeance. But what is the virtue of this blood? 'It speaketh better things than that of Abel.' That blood cried for vengeance; this cries for forgiveness. The voice of that was, 'Lord, see and judge;' the voice of this is, 'Father, forgive them; they know not what they do.'

Thus briefly have I paraphrased the text. Now, for method's sake, in the tractation we may consider generally these five points:—I. There is a city, Jerusalem; 'the city of the living God.' II. The situation whereon it is built; 'Mount Zion.' III. The citizens, who are angels and men; 'an innumerable company of angels, and spirits of just men.' IV. The King that governs it; 'God, the judge of all.' V. The purchaser that bought it, and gave it us; 'Jesus, the mediator of the new covenant.' But now the situation hath the first place in the words, therefore challengeth the same in my discourse. And indeed on good cause should the foundation go before the building: we first seek out a fit ground, and then proceed to edify on it.

I. Mount Zion. Not literally that Mount Zion whereon Solomon built the temple and David his palace. That local Zion became like Shiloh: first, exceedingly and superlatively 'loved,' Ps. lxxxvii. 2; afterward 'abhorred and forsaken, like the tabernacle of Shiloh, the tent that he pitched among men,' Ps. lxxviii. 60. This was threatened to that sacred place as a just punishment of their rebellious profaneness: 'Therefore will I do unto this house that is called by my name as I have done to Shiloh.' It lies in the power of sin to make the most blessed places accursed: 'God turns a fruitful land into barrenness, for the wickedness of the inhabitants that dwell therein,' Ps. cvii. 34. *Civitatis eversio morum non murorum casus*,—The ruin of a city is not the breach of the walls, but the apostasy of manners. Were our fences stronger than the sevenfold walls of Babylon, the sins within would hurl down the bulwarks without. If there be *pravilegium* among us, there is no *privilegium* for us.

This Zion, then, stands not on earthly foundations; for at the general dissolution, 'the earth, with all the works in it,' cities, castles, towns, towers, 'shall be burnt up,' 2 Pet. iii. 10. If it were built on a 'sandy foundation,' when 'the rain, the floods, and winds shall conspire against it, it would fall, and the fall of it would be great,' Matt. vii. 27. But Zion is built on Christ: 'Behold, I lay in Zion a chief corner-stone, elect and precious: he that believeth on him shall not be confounded,' 1 Pet. ii. 6. This is conspicuous by the antithesis of Mount Zion with the gospel to Mount Sinai with the law. The apostle calls that *montem Ἀπαραφωμενον*, a mount that might be touched. If this had been upon earth, it had also been *contractabilis*, touchable; but it is only spiritual. He alludes to God's prophecies and promises, *evangelium proditum de Monte Sion*,—that the gospel should come out of Mount Zion. This is manifest to those that will consider and confer these places, Obad. ver. 21, Isa. ii. 3, Mic. iv. 2, 'Come, let us go up to the mount of the Lord, for out of Zion shall go forth the law, and the word of God from Jerusalem;' Isa. lix. 20, with Rom. xi. 26, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' Sinai gave thralldom by Moses; Zion gives freedom and salvation by Jesus.

These two words give us two comforts of grace. *Fortitudinem quia mons; beatitudinem quia Mons Sion*,—Security, because it is a mountain; felicity, because it is Mount Zion.

1. Here is considerable the validity and strength of grace that comes by Christ: we are not built in a valley, but on a mount. A mountain hath ever been held the place of safety: 'I said in my prosperity, I shall never be moved,' Ps. xxx. 6. What is his reason? 'Lord, thou of thy favour hast made my mountain so strong.' But, alas! what are all the mountains of the earth to Mount Zion? 'Woe to them that trust in the mountains of Samaria!' Amos vi. 1. The profane Edomite stands on his mountain, Isa. xxi. 11, and derides the judgment of God. The Syrians thought God only *Deum montium*, 'a God of the mountains,' 1 Kings xx. 23. It was 'upon the high mountain that Israel played the harlot,' Jer. iii. 6. Many sit on their mountains and give defiance to heaven. The covetous man's mountain is his riches; there he thinks himself safe: 'Soul, rest; thou hast goods laid up for many years,' Luke xii. 19. The ambitious man's mountain is his honour, and who dares find fault with so promontorious a celsitude? Yes: 'Every mountain shall be brought low,' Isa. xl. 4. Sensuality is the voluptuous man's mountain; there he refugeth himself against all reproofs. But when the judgments of God shall come upon the earth, they shall cry 'to the mountains, Fall on us; and to the hills, Cover us,' Luke xxiii. 30. As neither against the waters in the former deluge, so not against the fire in the latter dissolution, shall the mountains defend; only this Mount Zion shall save us.

The mountain of worldly confidence hath not more strength of defending against the assaults of men than danger of exposition to the violences of heaven. Here is the difference betwixt the worldling's building and the Christian's:—

(1.) They think themselves only to build high, aspiring to an equality with mountains; and us low builders, poor, dejected, and rejected creatures. But, indeed, they build low, for all sublunary things are low buildings. Only he that builds on this Mount Zion builds high and sure: when all oppositions and adversary forces have done their worst, he stands firm 'like Mount Zion, which cannot be removed, but abideth fast for ever,' Ps. cxxv. 1.

The wise man's mind is ever above the moon;* yea, above the sun. What turbulencies soever be in the world, all is peace there. 'In my Father's house there are many mansions,' John xiv. 2. *In domo*; it is a house, not a tabernacle. 'Of my Father;' for if he hath afforded such a house for his enemies, how glorious is that he hath reserved for himself and his friends! *Patris mei*, saith Christ, 'My Father.' Your father is able to give you a cottage for your short life; My Father gives a house for ever. There are mansions, *à manendo*; not movable tents, but mansions. 'Many,' enow for all; none shall be troubled for want of elbow-room. Therefore let all mountains stoop to this. 'The mountain of the Lord shall be established in the top of mountains, and shall be exalted above the hills, and all nations shall flow unto it,' Isa. ii. 2. This is God's mountain, who hath chosen of all nations, Israel; of all tribes, Judah; of all cities, Jerusalem; of all temples, that of Solomon; of all mountains, Mount Zion.

(2.) The worldlings think this mountain is but a dream, because they cannot see it nor touch it. But our Apostle says it is *intrectabilis*, it cannot be touched with earthly fingers; no profane feet must tread in those holy courts. Natural men's understandings are led by their senses; *plus oculo quam oraculo*,—they will believe no further than they see. Give me good cheer, says the epicure; this I can see and taste; and tell not me of your spiritual banquet in heaven. Give me good liquor, says the drunkard, the blood of the grape: this gives *colorem, saporem, odorem*,—colour to the eye, savour to the palate, odour to the scent: heaven hath no nectar like this. Give me honour, saith the ambitious, which may advance me: that from this mountain of preferment I may overlook the inferior world, and behold vassals prostrate to my celsitude; this I can feel and see: tell not me of your invisible kingdom, and 'such honour have all his saints,' Ps. cxlix. 9. Give me gorgeous apparel, says the proud; this will make me admired, and give me admission among the great ones: tell not me of your 'robe of glory.' Give me gold, says the covetous; this I can see; it is my sun by day, and my moon by night. I can spend my time delightfully in telling, feeling, treasuring this: never tell me of your 'treasure in heaven.' Well, if there be no remedy, but sense must be your religion, and this world your God; take your choice, these gross and palpable things, trust you in these mountains: but, Lord, give us this Mount Zion, which our Lord Jesus Christ hath established for us!

Now, sith we are built upon a mountain, let us know that we are conspicuous; all the world takes notice of us. The faithful are not ordained to live in corners unobserved, but are set on a mountain as examples of goodness to all: 'A city that is set on a hill cannot be hid,' Matt. v. 14. God meant you notable; take heed you become not notorious. As Mount Zion is 'the joy of the whole earth,' Ps. xlviii. 2; so it is the light of the whole earth. If that light become darkness, how great, and how greatly to be condemned, is that darkness! This was that great exception God took against Israel, that 'through them his name,' which should have been honoured, 'was blasphemed among the Gentiles,' Rom. ii. 24. You are founded on a mountain; therefore 'have your conversation honest among men, that by your good works which they behold, they may glorify God in the day of visitation,' 1 Pet. ii. 12.

2. The felicity that comes by Christ, insinuated by Zion, which was a place of blessedness. This is either *præmissa* or *promissa*,—already sent into our hearts, or certainly objected by promise to our faiths. It is either

* Sen.

assumed or assured. *In re* or *in spe*,—either that we have, or that we shall have. The happiness we have already by this Mount Zion consists in three privileges—the favour of God, joy of the Holy Ghost, and peace of conscience.

(1.) In the favour of God; which is to Zion as the light was once to Goshen, Exod. x. 23: shining there, and nowhere else. Or as to Gideon, the fleece on the mountain is wet with the dew of heaven, when all the earth is dry besides, Judges vi. 37. This is *lux vultus tui*, ‘the light of thy countenance,’ Ps. iv. 6, which ‘puts more gladness into our hearts’ than the abundance of earthly fruits rejoice the covetous. The wicked shall never see it, unless so much as may increase their anguish, when they must depart from it for ever.

(2.) In the joy of the Spirit; which is *hilaris cum pondere virtus*,—a gladness that can neither be suppressed nor expressed. *Sentire est cordis, dicere non est oris*,—The heart doth feel it, the tongue cannot tell it. It is that ‘stone with the new name written in it, which no man knoweth, saving he that receiveth it,’ Rev. ii. 17. There is much rejoicing in the world, but the matter of it is mutable. These lower delights are more sensitive, but more fluid. They sooner cloy us; *magna felicitas est à felicitate non vinci*,*—it is a great happiness not to be overcome of happiness. Corporal delights work in us a great hunger till they are attained. But spiritual, *cum non habentur sunt in fastidio: cum habentur, in desiderio*,†—whiles we have them not, we care not for them; but when we have them, we more eagerly desire them. There is no hunger of it till we taste it. *In illis appetitus generat saturitatem, saturitas fastidium; in istis appetitus parit fruitionem, fruitio parit appetitum*,—In carnal pleasures, appetite begets fulness, fulness loathing; in spiritual, desire prepares fruition, fruition begets desiring. Voluptuous pleasure is like a blister, it begins first with an itching, but at last it swells and breaks forth in anguish and putrid corruption. There are two observations able to keep us from over-affecting the joys of this world, and from vilipending the joys of Zion:—

Obs. 1.—First, resolve every carnal delight into the first matter and principle of it, and there will be more likelihood of despising than danger of much desiring. The covetous makes ‘gold his hope,’ and says to the wedge, ‘Thou art my confidence,’ Job xxxi. 24; and what are those precious metals he so worshippeth, but veins of the earth better coloured? The ambitious builder, that erects a Babel for the honour of his own majesty, Dan. iv. 30, thinks all eyes stand amazed at his magnificence. And what are those sumptuous monuments wherein he so glorieth, but monumental witnesses of his folly, a little hewn timber, some burnt and hardened earth? The adulterer admires the beauty of his harlot, kneels to a pledge of her memory, by wanton sonnets idolises her, turns his soul to an elephant, and worships this sun. Now, what is that stately building of a human lump but the same earth his foot treads upon, better tempered; because painted, worse; and when it wants the guest, the soul that quickens it, worst of all? The proud dotes on his costly robes, centres his eye upon himself, as if no second object was worth looking on; the tailor’s hand hath made him a man, and his purse makes the tailor a gentleman. And what are those curious rags but such as are given of worms, and consumed of moths? Consider the materials of your lower joys, and if you will persist in their dotage, you shall do it without our envy.

Obs. 2.—Observe their conclusion; look from their beginning to their end.

* Sen.

† Greg.

*Delectatio vulnerat, et transit; infelicem reddidit, et reliquit,**—Pleasure, like an Irishman, wounds with a dart, and is suddenly gone; it makes a man miserable, and so leaves him. *Mors in olla*; behold laughter concluded in tears. The *protasis* delights, the *apodosis* wounds. The conscience receives a long vexation for a transient delectation; for an unperfect content, perfect torment. This is a hard pennyworth; so little pleasure for so much repentance. He that for a little joy gives that Christ bought with so much pain, *stultum Christum reputat mercatorem,†*—thinks Christ a foolish buyer; but the event proves him a foolish seller. Esau bitterly repented this bargain.

This for the world: but now the joys of Mount Zion are, for matter, spiritual; for substance, real; for use, universal; for continuance, eternal.

(3.) In the peace of conscience. There is little outward peace in the world; we have either an Esau with his hand, or an Ishmael with his tongue, bent against us. 'As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now,' Gal. iv. 29. So it is, and so it will be to the end of the world. This is the difference betwixt Mount Zion militant, and Mount Zion triumphant. In heaven are all comforts without any crosses; in hell are all crosses without any comforts; on earth comforts and crosses, joy and grief, peace and trouble, misery and mercy, are blended together. We may say of a Christian, as Lorinus the Jesuit writes of an archbishop of Toledo, who weighing the much-disputed controversy, whether Solomon was saved or damned, and not being satisfied with the arguments of either side, caused Solomon to be painted on the walls of his chapel half in heaven and half in hell. So the Christian, in respect of his outward calamities, seems to be half in hell; but in respect of his inward comforts, he is the better half in heaven. Howsoever, 'being justified by faith, we have peace with God,' Rom. v. 1. And wheresoever we are dispersed, or howsoever distressed, 'the peace of God, which passeth all understanding,' and surpasseth all commending, 'preserveth our hearts in Jesus Christ evermore.'

But all this *in possesso*, we have already; there is something more *in promisso*, which we shall have. 'We are now the sons of God, but it appears not yet what we shall be,' 1 John iii. 2. Hast thou here much peace? There is more: here we have *desiderium pacis*, there *pacem desiderii*,—here a desire of peace, there the peace of our desires. Hast thou here some joy? There is more: now joy with sorrow, chequer-work, white and black; roses, but thorns with them: then joy with safety, safety with eternity; such joy as 'shall never be taken from us,' John xvi. 22. There *rex veritas, lex charitas, pax felicitas, vita aeternitas.‡* If one day in lower Zion be better than a thousand days in the tents of wickedness, Ps. lxxxiv. 10, then one day in upper Zion is better than a thousand years in the valley of tears. If Peter was so ravished with Mount Tabor, where only Christ was transfigured, Matt. xvii. 2, what is he with this Mount Zion, where all are glorified! 'How amiable are thy tabernacles, O Lord!' Ps. lxxxiv. 1. If God's tabernacles be so lovely, what is his mansion? If there be such joy in the remission of sin, what is there in the abolition of sin? If there be now such sweet peace in thy heart, such music in thy conscience, what mayest thou think there is in heaven? But because *non capimus illa, illa capiunt nos*,—we cannot comprehend those pleasures, let those pleasures comprehend us. Good servant, the joy is too great to enter into thee, therefore 'enter thou into the joy of thy Lord,' Matt. xxv. 23.

This Mount Zion did God give to Christ, and Christ to us. God to his

* Ambr.

† Aug.

‡ Ibid.

Son : 'Yet have I set my King upon my holy hill of Zion,' Ps. ii. 6. The Son to us : 'A Lamb stood on Mount Zion, and with him an hundred forty and four thousand,' &c., Rev. xiv. 1. A lamb in figure, slain from the foundation of the world. A lamb in fact, led like a lamb to the slaughter, Acts viii. 32. 'Standeth,' sits not idle, nor lies asleep : 'He that keepeth Israel neither slumbers nor sleeps,' Ps. cxxi. 4. Whereon ? Not as the two beasts his opposites, that rise out of the earth and sea, but on a 'mount.' What mount ? Not Sinai, but 'Zion.' Other mountains quake at his presence : 'The hills melted like wax at the presence of the Lord ;' but 'Zion heard and was glad, and the daughter of Judah rejoiced,' Ps. xcvi. 5, 8. Other mountains, in homage to this, have skipped and danced about it : 'The mountains skipped like rams, and the little hills like lambs,' Ps. cxiv. 4. He stands, therefore is willing to defend ; on a mount, therefore able to defend ; on Mount Zion, therefore ready to defend, because he is in the midst of his own, and sees his church round about him. So that though all the red dragons on earth, and black devils in hell, rage against us, yet the Lamb on Mount Zion will defend us. There now he stands, calling us by grace ; there we shall one day behold him, calling us to glory : until he give this glory to us, yea, then and ever, let us give all glory to the Lamb, that stands on Mount Zion.

This is the place which the Lord chose and loves. He refused the tabernacle of Joseph, and chose not the tribe of Ephraim ; 'but chose the tribe of Judah, the mount Zion which he loved,' Ps. lxxxvii. 68. This praise did inherit and inhabit Zion : 'The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever ; here will I dwell, for I have desired it,' Ps. cxxxii. 13. Let the precedent of God's affection work in all our hearts a zeal to Zion. The Lord that chose Zion, choose us to Zion ; he that desired it his habitation, make it the habitation of our desires ! It is his rest ; let it be ours, that we may rest with him. 'Here will I dwell,' saith he ; let all pray to dwell there. Though it be a hill, a high hill ; though there be pains and toil in getting up, yet let us ascend, for above there is eternal joy.

II. 'The city of the living God, the heavenly Jerusalem.' I come from the situation to the city ; you hear where it is, hear now what it is. A city on a mountain. 'Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a sure refuge,' Ps. xlviii. 4, &c. Here be some circumstances. 1. *Quæ sit*, not a village, but a city. 2. *Cujus*, not man's, but God's ; not a feigned, but the living God's. 3. *Qualis*, not earthly, but heavenly. 4. *Quo nomine*, not Sodom or Samaria, but the city of peace, Jerusalem.

1. The city. The church may be compared to a city for three resemblances : of safety, unity, paucity.

(1.) For safety. Cities have ever been held the securest places. So Lot said of little Zoar ; 'Let me escape thither, and my soul shall live,' Gen. xix. 20. Cain fearing the execution of his curse, built him a city for refuge, and called it Enoch, Gen. iv. 17. The motive that caused those wicked to build a city was security, 'lest we be scattered abroad upon the face of the whole earth,' Gen. xi. 4. The Israelites had their 'cities of refuge,' and a law of their protection, Num. xxxv. 27. But there is no city of sure refuge but this city of the living God. It is ordinary with men to put too much trust, like Israel, in their walled cities. 'Except the Lord keep the city, the

watchman waketh but in vain,' Ps. cxxvii. 1. 'Shalt thou reign because thou closest thyself in cedar?' Jer. xxii. 15. Thou thinkest thyself secure because an inhabitant of this famous London. No, thou livest in an island, therefore in danger of the sea; in a Christian island, therefore in danger of the Turk; in a Protestant island, therefore in danger of the Pope; in a chief city of this island, therefore in danger of the devil. The city is perilous for pride: the more spectators, the more acclamations; the larger the theatre, the louder the applause. The solemn assembly in Cæsarea puffed up ambitious Herod to his own destruction. The people shouted, *Vox Dei!* but the worms confuted their flattery and his folly. Simon Magus ventured that flight in a city, to which in an obscure village he had neither been tempted, nor would have attempted. And whether quick comings in of money make not this city unsafe to many souls, miserable experience hath evinced. *Præceps lucrum, princeps damnum*,—Sudden profit is capital loss. But suppose men care not so much for the safety of their souls, are their bodies secure? Thieves, homicides, fires deny it. But if they scape all these fires, yet not the last fire. Your buckets may quench other fires, not this; no milk nor vinegar can extinguish that wild-fire: as in the days of Noah, a dove could not set down her foot for water, so nor at this day for fire. Let this meditation, like a fortunate storm, drive you to harbour; the weakness of all cities in the world, to the safety of the city of God.

(2.) For unity. Familiarity hath the name, *quasi ejusdem familiæ*, as it were of the same family. Concord and agreement is taught by the corporation of one city. 'Jerusalem is built as a city well compacted together,' Ps. cxxii. 3. Here is no need of lawyers, all are at peace. Not a tell-tale, not an incendiary in it. Inferior cities have good orders for unity, but all will not embrace the unity of order. *Sæpe inter cives turbaverit omnia dives*. It must be as the rich will have it, or there is no rule. These citizens are not *urbani*, but *turbani*. It was David's care to 'cut off such wicked doers from the city of God,' Ps. ci. 8. Here they 'persecute us from city to city, going over the cities of Israel,' Matt. x. 23: not leave us till we are driven to this city, then shall we rest in peace; every one loving another, and the Lord Jesus loving us all.

(3.) For paucity. Indeed a city is great compared with a village, but what is it in respect of the earth? 'Are there few that shall be saved?' Luke xiii. 23. No, there are many: 'Christ is the first-born among many brethren,' Rom. viii. 29. 'Lo, a great multitude which no man could number, of all nations and languages, stood before the throne,' Rev. vii. 9. Are there many that shall be saved? No, few: 'Many are called, but few are chosen,' Matt. x. 16. Christ's is a 'little flock,' Luke xii. 32. The best courses have the fewest followers: *Numerus paucior, numerus melior*. God's sèrvation is 'a very small remnant,' Isa. i. 9; a very tenth. 'In it shall be a tenth,' Isa. vi. 13; many leaves, the sap is but a tithe. 'As the shaking of an olive tree, two or three berries in the top of the uppermost bough; four or five in the outmost fruitful branches,' Isa. xvii. 6. They are compared to the 'gleaning of the grapes after the vintage,' Isa. xxiv. 13. It was the church's complaint, 'Woe is me! for I am as the gleanings,' Micah vii. 1. This was God's collection: 'I will take you one of a city, and two of a family,' Jer. iii. 14. God is a shepherd that saves some from the lion, 'taking out of his mouth two legs, or the piece of an ear,' Amos iii. 12: rescue a few from that universal apostasy. Of the six hundred thousand that came out of Egypt, but two entered into Canaan, Caleb and Joshua. Even the best is but *tisio ereptus ab igne*,—a brand snatched out of the fire. 'All

flesh had corrupted their way,' Gen. vi. 12; only Noah escaped. Not one righteous in Sodom but Lot. Four hundred and fifty prophets for Baal, but one for the Lord; four hundred flatterers for Ahab, one Michaiiah for the truth. 'Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel,' Isa. viii. 18; so few and rare, that they are gazed on for monsters. When they sat in counsel against Christ, none spake for him but Nicodemus, John vii. 51. Paul answering before Nero, 'no man stood with him, but all men forsook him,' 2 Tim. iv. 10. But to the idol all consent, Exod. xxxii. From young to old given to sodomy, Gen. xix. Pilate asking what shall be done with Jesus, 'all cry, Crucify him.' There was a general shout for Diana two hours together, 'Great is Diana of the Ephesians,' Acts xix. 34. 'All, both small and great, rich and poor, free and bond, received the mark of the beast in their foreheads,' Rev. xiii. 16. 'The children of Israel are like to little flocks of kids,' 1 Kings xx. 27; but the wicked, like the Syrians, fill the country. But those few innocents speed best. 'Though the number of Israel be as the sand, a remnant shall be saved,' Rom. ix. 27. Among us many rob the church, few add to the dition of it; there are many usurers, few restorers. Lord, 'thou hast but a few names in Sardis,' Rev. iii. 1.

That of Esdras concerning Israel is true of this mystical city, 'Of all the trees, thou hast chosen thee only one vine: of all the lands of the whole world, thou hast chosen thee only one pit: of all the flowers, one lily: of all the depths of the sea, thou hast filled thee one river: of all the builded cities, thou hast hallowed Zion unto thyself. Of all the fowls created, thou hast named thee one dove: of all the cattle, thou hast provided thee one sheep: among all the multitudes of peoples, thou hast gotten thee one people,' 2 Esdr. v. 23. If we should divide the world into thirty parts, scarce five of them are Christian. Of those five, the Pope challengeth (at the least) half. He says, I have one church in Italy, one in Germany, one in Spain, one in France, one in England. Now the Lord one day convince him, and grant us he may have none in England! Now it is a quarrel betwixt us and Antichrist, whether they or we belong to this city; we cannot agree about it. One day this quarrel will be taken up; the next will clear it. Now subdivide all these five parts of the world, whether theirs or ours, and scarce one is truly sincere. Hypocrisy hath one part, heresy another part, profaneness a third part, lukewarmness a fourth; God hath least, that owns all. Oh the small number sealed up by the Spirit of the living God! Let this teach every one to suspect himself: when Christ said, 'One of you shall betray me,' they presently all cry, 'Master, is it I?' When he was asked whether only few should be saved, he tells them of neither many nor few, but charged them to look to themselves, that they might be of the number: 'Strive to enter in at the strait gate,' Luke xiii. 24. 'There is a city built in a broad field, full of all good things, but the entrance thereof is narrow, besides the dangerous passage between a violent fire and a deep water,' 2 Esdr. vii. 6. Study, strive, pray that thou mayest pass through the narrow way, by the sweet guiding hand of Christ.

2. Of God. God is the proprietary of this city. *Est una civitas, et una civitas: unus populus, et unus populus, unus rex, et unus rex, una lex, et una lex,**—There are two cities, two peoples, two kings, and two laws. For the cities, there is 'Babylon the great,' Rev. xviii. 2, and 'Jerusalem the mother of us all,' Gal. iv. 26. For the peoples, there is the 'seed of the woman' and 'of the serpent'—corn and tares, sheep and goats, vessels of

* Aug.

honour, and vessels of dishonour, Jacob and Esau, Christ and Belial. *Nec est tertius, nec ad tertium*.—There is no third person, nor designation to a third place. For the kings, there is Christ: 'Yet have I set my King upon Zion the mountain of my holiness,' Ps. ii. 6; and Satan, 'the prince of the power of the air,' Eph. ii. 2. The prince indeed, not *mundi*, *sed tenebrarum mundi*,—not of the world, but of the darkness of the world. 2 Cor. iv. 4, you have both these kings together: 'The god of this world hath blinded the minds of unbelievers, that the light of Christ might not shine unto them.' For the laws, God's law is, 'Let every one that nameth the name of Christ, depart from iniquity,' 2 Tim. ii. 19. Satan's law is, 'the lust of the flesh, the lust of the eyes, and the pride of life,' 1 John ii. 16. God's law is, 'Thou shalt not swear;' Satan's, 'Thou shalt forswear.' God's law, 'Covet not;' Satan's, 'Covet all. *Nihil præcipit Deus nisi charitatem, nihil diabolus nisi cupiditatem*,—God commands nothing but love, the devil nothing but lust.

Now these two cities were begun in Cain and Abel: Cain a citizen of the world, Abel a citizen of God. Their names signify their natures: Cain signifies a possession, and he built a city; for 'the children of this world are wiser in their generation than the children of light.' *Iniqui mentem in amore præsentis vitæ figunt*,*—Wicked men set their whole delight in this present world. What moved Cain to this? Not to be defended against wild beasts, which Plato says first moved men to build cities; for then Abel would have builded so well as Cain: nor because man is *animal sociale*, a sociable creature, which Aristotle makes a special motive hereof; for then the righteous would also have builded. But because Cain was a fugitive, he builded for protection against God's curse; especially because he had no expectation of a better city. Unlike to Abraham, who 'looked for a city that hath a foundation, whose builder and maker is God,' Heb. xi. 10. The Greeks say, that Cecropolis, built by Cecrops, the Egyptians that Thebes, the Argives that Argos, was the first city. But it is manifest, that this city built by Cain was the first. He called the name of this city Enoch, but Enoch in the righteous line is the seventh: 'Enoch the seventh from Adam,' Jude, ver. 14. So the wicked dedicate worldly possessions in the first place, the righteous in the last. Cain and Enoch had their possession and dedication here. But Abel signifies mourning, and he built no city. Our possession is in heaven, this city of God, invisible to the eye, incredible to the faith of the world, but infallible to all believers.

And for Cain, it is not properly translated, *ædificavit*, but *erat ædificator*, as Junius; *erat ædificans*, as the Septuagint: he began to build, but he finished not: he was still a runagate. So all worldlings are but *ædificantes*; like the Babel-erectors, they but began to rear the tower, but never could come to roof it. 'This man began to build,' saith Christ, 'but could not make an end.' They are persuaded, yea, 'their inward thought is, that they build houses to all ensuing generations,' Ps. xlix. 13; but 'this their way is their folly.' *Ædificat mortalis, mors diruit ædificantem*,—Mortal man builds, and death pulls down both builder and edifice. You have heard it talked of castles built by day, and still (no man knows how) pulled down again by night. That fabulous report is mystically true of the worldling's hope: whatever he erecteth in the day of his prosperity, the night of his ruin shall overthrow.

Here are the two cities: *Omnis homo vel in celis regnabit cum Christo, vel in infernis cruciandus cum diabolo*,†—Every one shall either reign with

* Greg.

† Aug.

Christ in heaven, or be tormented with the devil in hell. But how then is it said that 'God was in Christ, reconciling the world to himself?' 2 Cor. v. 19; therefore the whole world is reconciled. But St John contracts it, *Mundus positus in maligno*,—'The whole world lieth in wickedness,' 1 John v. 29; therefore the world is not reconciled to this city. Here *qui bene distinguit, bene docet*,—a proper distinction doth clear this difficulty. The world is sometimes taken for good, then *denominatio sequitur meliorem partem*; often for evil, then *denominatio sequitur majorem partem*. In a word, saith Augustine, *Amor Dei constituit Jerusalem, amor mundi Babylonem*,—The love of God entitles us to Jerusalem, the love of the world to Babylon. Thus may we distinguish the citizens; for *bonos vel malos mores faciunt boni vel mali amores*,—our good or bad loves make our good or bad lives. There is no man which belongs not to one of these two cities. No? To which of them belongs the hypocrite? To Babylon? His face is toward Jerusalem. To Jerusalem? His heart is with Babylon. His misery is great: because he wears God's outside, the world will not be his mother; because he wears the world's inside, God will not be his father. He hath lost earth for heaven's sake, and heaven for earth's sake. We have some such rushers into authority uncalled, vicious correctors of vice, that undertake to cleanse the Augean stables, perhaps somewhat the sweeter till themselves came in: officious scavengers of iniquity. If with this loam they daub over their own debauchedness, they are like dung, which is rotten and stinking of itself, yet compasseth the ground, and makes it fruitful. Or like the shepherd's dog, that hunts the straggling sheep to the fold, yet is a dog still, and hath his teeth beaten out, lest he should worry them. Will you hear to what city hypocrites belong? The wicked servant shall have 'his portion with hypocrites, where shall be weeping, and gnashing of teeth,' Matt. xxiv. 51. So then the hypocrite's home is the city of weeping and gnashing of teeth.

But in this blessed city God is King, Christ his eldest Son, Heb. i. 6; the elect are his younger brethren, Rom. viii. 29; his viceroy is kings, angels his nobles, just judges his magistrates, Rom. xiii. 4; good preachers his ministers, 2 Cor. v. 20; holiness his law, 1 Thess. iv. 3; the godly his subjects, providence his government, Matt. vi. 32; heaven his court, Matt. v. 34; and salvation his recompense, Rom. vi. 23.

Further observe, that if this city be God's, then so are all things in it. Whence I infer that all sacred things in this city being God's, must not be violated. For the things in heaven, they are safe enough out of the encroacher's reach; but the holy things of this militant city are universally abused: *sacrilegium quasi sacrilædium*,—a profaning that is holy. Now holiness is ascribed to persons, places, or things. Sacrilege may be committed, saith Aquinas, (1.) *Vel in personam*,—against a person, when one ecclesiastical man is abused: 'He that despiseth you, despiseth me,' Luke x. 16. (2.) *Vel in locum*,—against a place, when the temple is profaned: 'My house is called the house of prayer, but ye have made it a den of thieves,' Mark xi. 17. (3.) *Vel in rem*,—when things dedicated to holy uses are perverted: 'You have robbed me in tithes and offerings,' Mal. iii. 8. Simon Magus would have bought a 'power to give the Holy Ghost by imposition of hands,' Acts viii. 19. He would have given money for it, no doubt to have gotten money by it. No spiritual things are to be bartered for money. Now spiritual things are of four sorts:—

(1.) *Essentialiter*: the gifts of God's Spirit—justification, sanctification, 'love, peace, patience, goodness, faith,' Gal. v. 22, *charismata salutis*; which make those that have them spiritual.

(2.) *Causaliter*: the word and sacraments, which are the conduit-pipes to convey unto our souls those graces, from the fountain of all grace, Jesus Christ: 'The words that I speak unto you, they are spirit, and they are life,' John vi. 63.

(3.) *Effectualiter*; as power to heal, to work miracles, to excommunicate, to absolve: gifts not imparted to secular hands, but committed with the keys to the church.

(4.) *Per annectionem*; such are spiritual livings and endowments: these are not to be profaned in buying and selling. Selling is like the sin of Gehazi; buying, like the sin of Simon Magus. *Anathema danti, anathema accipienti*,—There is a curse to the giver, and a curse to the receiver. Now sacrifice to these holy things of God is committed three ways:—

(1.) *Quando aufertur sacrum de sacro*,—When a holy thing is taken from a holy place: as the consecrated vessels out of the temple. Felix seeing the costly chalices Constantinus and Constantius had bestowed on the church, maliciously scoffed, What stately plate is there for the carpenter's son? * But he that had so base a conceit of Christ's blood, did himself nothing night and day but vomit blood, till his unhappy soul was fetched from his wretched carcase. We have too many of those, that, like Belshazzar, with the riches of the church have furnished their cupboards of plate.

(2.) *Quando non sacrum de sacro*,—When a common thing is stolen from a sacred place. As if a thief breaks open a church to steal some private treasure hid in it. So the churchwardens may defraud the poor of the money in the box. It is the poor's, not sacred to the church, yet it is sacrilege to embezzle it.

(3.) *Quando sacrum de non sacro*,—When a holy thing is taken out of a common place: as when the church is robbed of her possessions and endowments. Oh the mercy of God, what shall become of England for thus robbing God's city! Our patrons are like those Christ whipped out of the temple; yea, worse: for they bought and sold in the church, these buy and sell the church itself. 'It is a snare to the man that devoureth that which is holy,' Prov. xx. 25. A snare hath three properties. It catcheth suddenly: Uzzah did but touch the ark, and presently fell down dead. It holds surely: Uzziah will offer incense, but the leprosy (which was his plague) held him to his dying day, 2 Chron. xxvi. 19. It destroys certainly: the earth swallowed Korah and his confederates, when the rest escaped.

The prophet bestows a whole psalm against this sin, Ps. lxxxiii. The centre of it, upon whom all the lines and projections of his invectives meet, are those, ver. 12, that say, 'Let us take to ourselves the houses of God in possession.' He calls them God's enemies, tumultuous, proud, God-haters, ver. 2. Crafty enemies, with their plots, tricks, subtleties; much like our impropiators' legal justifying, ver. 3. Confederate enemies, combining themselves to annihilate a church: 'Come, let us cut them off from being a nation,' ver. 4; endeavouring to extinguish the very name of Israel: breaking down the pale, that the boar, the depopulator, and the wild beast, the corrupt patron, may waste and devour it, Ps. lxxx. 13. They would plough up the universities, and sow them with the seed of barbarism. Now mark how he prays for them, ver. 9, 'Do unto them as unto the Midianites;' who were by the trumpets and lamps so terrified, that they drew their swords one upon another, Judg. vii. 22: so that these by the trumpets of the law, and lamps of the gospel, might be awaked. 'As to Sisera and to Jabin at the brook of Kishon,' Judg. iv. 9; that great captain, whom God delivered

* Theodor.

into the hands of a woman. Ver. 11, 'Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah and Zalmunna;' all princes, yet died violent and ignominious deaths, and 'became like dung for the earth.' Doth he stay here? No; ver. 13, 'O my God, make them like a wheel, and as the stubble before the wind;' infatuate all their plots, turn their brains, and disperse their stratagems. Is he yet satisfied? No; ver. 14, 'As the fire burneth a wood, and as the flame setteth on fire the mountains; so persecute them with thy tempest.' He useth imprecations to open the flood-gates of God's wrath, that like fire it might consume them, either naturally, as fire burns the wood, or miraculously, as it inflameth the mountains. Ver. 16, 'Fill their faces with shame.' If this be to take God's houses in possession, who dares lay sacrilegious hands upon them? Yet for all this, those men did not what they desired. 'Let us take,' ver. 12; they said it, they did it not. Perhaps no thanks to them; they would if they could. We have done it, taken, inhabited, inherited; as Elias said to Ahab: 'We have killed, and also taken possession,' 1 Kings xxi. 19. His tithes, his offerings, all his holy rites, yea, his very churches: we have gotten them, and led them captive away, bound in chains of iron, conveyed by deeds, grants, seals, fines, as if we would be sure they should never return to the owner; God is robbed of them for ever.

'Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation?' Jer. v. 29. What family, that hath had but a finger in these sacrileges, hath not been ruined by them? They have been more unfortunate to the gentry of England than was the gold of Tholossa to the followers of Scipio. Remember the proverb: 'He that eats the king's goose shall have the feathers stick in his throat seven years after.' Justinian said, *Proximum sacrilegio crimen est quod majestatis dicitur*,—Treason is a petty sin in respect of sacrilege. Augustine seems to give the reason: *Tanto gravius est peccatum, quanto committi non potest nisi in Deum*,—It is so much the more heinous, because it cannot be committed but immediately against God himself. Well then, as the Philistines made haste to send home the ark, 1 Sam. v. 11, and the Egyptians to rid themselves of God's people, Exod. xii. 31; so let us restore to God his dues with all speed. Otherwise, as he smote the Philistines with emerods secretly, and the Egyptians with plagues publicly; so only himself knows what he hath determined against us. With what face canst thou expect an inheritance from Christ in heaven, that detainest from Christ his inheritance here on earth? * Let us not so Jewishly with the spoils of Christ purchase fields of blood.

It is much, if at all this any guilty soul tremble; but howsoever, like Pharaoh, when the thunder and lightning are done, they are where they were. Oh, this is a difficult devil to be cast out!

'Render unto Cæsar the things that are Cæsar's, and to God the things that are God's,' Mark xii. 17. *Reddite Deo sua, ut Deus restituat vobis vestra*,†—Return unto God that which is his, that God may allow you that which is yours. We pay to the king impost, subsidies, and fifteens; so give we all these in a resemblance to God. The Lord's impost for all his blessings is our gratitude. 'What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and bless the name of the Lord,' Ps. cxvi. 12. If we forget to pay this impost, the commodity is forfeit; God will take it back. Our subsidies are according to our parts. The subsidies of our eyes are our tears: he that pays not this tribute of rain shall want the sunshine of mercy. The subsidies of our mouths are our praises. *Tibi*

* Aug.

† Ibid.

omne os confitebitur. 'Lord, open thou my lips, and my mouth shall shew forth thy praise,' Ps. li. 15. The subsidies of our ears are attention to his word: 'Mary sat at Jesus' feet, and heard his word,' Luke x. 39. The subsidies of our heads are meditations of his power, justice, mercy, truth: 'The blessed man doth meditate in the law of the Lord day and night,' Ps. i. 2. This reduceth Christianity to practice: a rare habit, and yet it is less possible to be good without it than to swallow and never chew the cud. A sermon without consequent meditation may come to be remembered again in hell. The subsidies of our knees are geniculations: 'I bow my knees to the Father of our Lord Jesus Christ,' Eph. iii. 14; Stephen 'kneeling down and prayed,' &c., Acts vii. 60. If our knees be too stout to pay this tribute, heaven-gate will be too low for our entrance. The subsidies of our hands are alms to the poor; the due payment of this interest shall bless and increase the principal: 'Give, and it shall be given you,' Luke vi. 38. To the king we pay fifteens, to God tenths: these he hath separated to himself. The honest Pharisee could say, Tithe and be rich; the dishonest Christian says, Tithe and be poor. But what men get by this detiny, shall be their fatal destiny; they shall leave the gold behind them, but carry the guilt with them to everlasting fire. Rob not this city militant, lest God turn you from the city triumphant.

'Of the living God.' This hath been an ancient attribute to God, 'living;' and it is added here partly for distinction, partly for demonstration. First, it distinguisheth the owner of this city from other titular gods. For 'there be gods many, and lords many,' 1 Cor. viii. 5. The name of gods hath been given to men, to idols, to lusts. *Homines dii mortales, idola dii mortui, libidines dii mortiferi*,—Men are gods dying, idols dead, lusts deadly. There are—

(1.) *Dii deputati*, reputed and deputed gods: such are magistrates and princes. 'I have said, Ye are gods,' Ps. lxxxii. 6; but these are mortal gods: 'Ye shall die like men.' You have your life from this living God: both the life of nature common with others, and the life of power superior to others. 'The powers that be are ordained of God,' Rom. xiii. 1. Pilate received that power from God whereby he unjustly condemned the Son of God. 'Thou couldst have no power against me, except it were given thee from above,' John xix. 11. We must give to those gods obedience, either active or passive: active when they command well, passive though they command ill. Otherwise we incur 'damnation' for obstinate disobeying, Rom. xiii. 2, as themselves have damnation for unjust commanding. These are momentary gods, as men are kings on the stage till the play is done.

(2.) *Dii fictivi*, feigned gods, as Mars the god of war, Neptune the god of the sea, &c. They were strange gods that went a-whoring after women, made way to their lusts, if not by flattery, by blood. Scarce ranker villany in the devils than was found in those gods. This the philosophers objected against Paul, that he was 'a setter forth of strange gods,' Acts xvii. 18. The superstitious Lystrians took Paul for such gods: *Dii descenderunt*, 'The gods are come down to us in the likeness of men,' Acts xiv. 11. But Paul, ver. 15, points them to 'the living God that made heaven and earth.' Those feigned gods are confounded by this living God.

(3.) *Dii manufacti*, gods made with men's hands, idols; but these are dead gods, Ps. cvi. 28. Yea, not only dead, but nothing: 'An idol is nothing in the world,' 1 Cor. viii. 4. It is true that they have matter and form: the gold, brass, wood, or stone whereof they are made, be substances; they have something *in esse naturæ*, nothing *in esse vitæ*; they have stuff,

but no life in them. 'They have eyes, and see not, there is no breath in their mouths,' Ps. cxxxv. 17. St Paul commends in the Thessalonians this happy conversion, 'from dead idols to the living God,' 1 Thessa. i. 9. Oh that it were as easy to confute idolaters as it is to confound idols! *Pes hominis conculcat talem deum*,—No idol is so great a god, but the foot of man can kick it down.

(4.) *Dii usurpantes*, usurping gods, devils. So Paul calls Satan 'the god of this world,' 2 Cor. iv. 4. Of the whole world? What is then left for God? Not so; he is *deus improborum*, not *elementorum*. God of the wicked, not of the frame, of the world. 'The prince of this world is already judged,' 1 Cor. vi. 13. A goodly god that is already judged! 'The God of peace shall tread Satan under your feet,' Rom. xvi. 20. Not you, but God shall tread him down (to your comfort) under your feet. Therefore, 'give no place to the devil,' Eph. iv. 27; for there is no place for the devil, but where it is given him.

(5.) *Dii sensuales*, sensual gods. Some make their belly their god, and delicate cheer his sacrifices. 'Meats for the belly, and the belly for meats; but God shall destroy both it and them,' 1 Cor. vi. 13. Others make gold and silver their gods. Worse than pagan idolatry; they had gods of corn and of wine; but 'these idols of silver and of gold, which they made for themselves to worship,' Isa. ii. 20, they shall one day cast away with malediction. Some make their wife a goddess, dote upon her with extremest idolatry; a fair coloured piece of clay hath more worship than the Lord of heaven. To some their patron is a god; they more quake at his frown than at all the curses in the Bible. These are not only dead, but deadly gods.

For demonstration, the owner of this city is the living God; both *formaliter* in himself, and *effective* to others. 'Who only hath immortality,' 1 Tim. vi. 16. Only? Are not angels and men's souls immortal. But God gives to them this immortality; only he hath it in himself. Therefore he is called the living God, and the God of life. There be three degrees of life, all given by this living God. Universal; which consists of sense and motion: of this the beasts participate. 'Thou sendest forth thy Spirit, and they are created,' Ps. civ. 3. Rational; a life proper to man, not to other earthly creatures. Supernatural; which belongs only to the faithful. Christ himself is this life in us. 'Now live not I, but Christ liveth in me,' Gal. ii. 20. *Hæc vita reponitur, deponitur nunquam*,—This life is laid up, but never lost. The world sees it not, because 'it is hid with Christ in God,' Col. iii. 3. We now feel it, live by it; 'but when Christ, who is our life, shall appear, then shall we appear with him in glory,' ver. 4.

Behold here with comfort the Master we serve, the living God. Riches is a flying master; it hastes away 'with the wings of an eagle,' Prov. xxiii. 5. Honour is a dying master; it brings a man to the sepulchre, and then goes back with the heralds. Pleasure is a spilling master: 'Woe to them that laugh! for they shall weep,' Luke vi. 25. Satan is a killing master, his wages is hell-fire. But all in grace is living and enlivening. Idols are dead, and never were alive; men are alive, but shall be dead; pleasures are neither alive nor dead; devils are both alive and dead, for they shall live a dying life, and die a living death. Only the living God gives everlasting life. Not only the life that he hath in himself, but the life that he gives to his creatures, challengeth a part in this title. As light is from the sun, so is life from God. He is the soul of the world, and more, for without him it could not be so much as a carcase. He is life itself, and spreads life into all the animate creatures. In whom then should we put our trust, but in the living

God? There is no less than madness in that idolatry which shall dote upon a base creature; and bestow that life which we have from God upon a heap of gold, a thing that hath no life in itself, and no price but from men. Oh, let us 'turn from these vanities unto the living God!' Acts xiv. 5.

'Jerusalem.' This is the appellation of the city. As Canaan was a figure of heaven, either of them called the 'land of promise;' so local Jerusalem is a type of this mystical city. There are many conceits concerning the denomination of Jerusalem. Jerome thinks that the former part of the word comes from the Greek *'Ιερος*, holy; because Jerusalem is called 'the holy city,' Matt. xxvii. 53. But then there should be a mixture of two several languages, Greek and Hebrew, to the making up of the word. The Hebrews derive it better: they say Shem called it *Salem*, 'peace;' and Abraham *Jireh*. The place where he attempted the sacrifice of his son he called *Jehovah-jireh*,—The Lord will see,' Gen. xxii. 14. Thus put together it is Jerusalem, *visio pacis*. This is more probable than from the Greek *'Ιερος*, as Jerome, or from *Jebus*, as Pererius. This is evident from Ps. lxxvi. 2, 'In Salem is his tabernacle, and his dwelling-place in Zion.' So that Salem and Zion were both in one place. The Jews have a tradition, that in one and the same place Cain and Abel offered, in the same place Noah coming out of the ark sacrificed, in the same place Abraham offered Isaac, in the same place stood Araunah's threshing-floor which David bought, in the same place Melchizedek the priest dwelt, in the same place Solomon built the temple, and our Lord Jesus Christ was crucified.

But to let go ambiguities, Jerusalem is a 'city of peace.' This is plain 'Melchizedek was king of Salem, that is, king of peace,' Heb. vii. 2. God's church is a church of peace. That of Plato over his door is worth our remembrance: *Nemo nisi veritatis et pacis studiosus intrabit*,—Let none enter but such as love peace and truth. St Paul is bold to his Galatians: 'I would to God they were even cut off that trouble you,' Gal. v. 12. *Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra ecclesiam nemo pacificus senserit*,—No sober man speaks against reason, no Christian against the Scriptures, no peaceable man against the church. He that is not a man of peace is not a man of God. Peace is the effect of patience: if men would bear injuries, and offer none, all would be peace. It is the greatest honour for a man to suffer himself conquered in that wherein he should yield. 'Be of one mind, live in peace; and the God of love and peace be with you,' 2 Cor. xiii. 11. A just reward; if we have one mind, and live in love and peace, the God of love and peace shall be with us.

'Heavenly.' This city is on earth, but not of earth. This is not terrestrial Jerusalem; 'she is in bondage with her children,' Gal. iv. 25. She was not only then under the Roman servitude literally; but, according to Paul's meaning allegorically, she could not attain the liberty of the Spirit, but abideth under the wrath of God and horror of conscience. But this Jerusalem is heavenly: 'I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,' Rev. xxi. 2.

Now it is called heavenly in three respects—of birth, of conversation, of inheritance. *Ortus celestis quoad originem: progressus celestis quoad conversationem, finis celestis quoad translationem*. Here is all heavenly. 'Jerusalem that is above is free, the mother of us all,' Gal. iv. 26. *In hoc quod dicitur sursum, originis altitudo: quod Jerusalem, pacis multitudo; quod libera, libertatis magnitudo: quod mater, fecunditatis amplitudo: quod nostrum omnium, charitatis latitudo*.^{*} The church in the Creed hath three pro-

^{*} Hugo. Card.

perties—'holy, catholic, knit in a communion.' The word *above* intimates. she is holy; the word *mother*, that she is knit in a communion; the word *of all*, that she is catholic.

Jerusalem is a type of the catholic church, in election, collection, dilection. For election; 'The Lord hath chosen Zion,' Ps. cxxxii. 13. That out of all cities, this out of all nations. 'Ye are a chosen generation, a peculiar people,' 1 Pet. ii. 9; enclosed from the commons of this world, God's own appropriation. For collection; that was walled with stone, this hedged in with grace. 'God planted a vineyard in a very fruitful hill, and he fenced it,' Isa. v. 2. It is well mounded, and the citizens of it linked together with the 'bond of peace,' Eph. iv. 3. For dilection; 'beautiful for situation,' the palace of the great King; the sanctuary of his holy worship, his presence-chamber; 'the pillar and ground of the truth,' 1 Tim. iii. 15. There was 'the seat of David,' Ps. cxxii. 5: here the throne of the 'Son of David,' Rev. iii. 7, that openeth and no man shutteth, that shutteth and no man openeth. A heavenly city:—

(1.) In respect of her birth and beginning heavenly. For the Lord of heaven hath 'begot her of immortal seed, by the word of truth,' James i. 18. Art thou a Christian? Behold thy honourable birth and beginning. Was it an honourable style, *Trojanus origine Cæsar*? Then much more, *Cælestis origine sanctus*. Every saint is by his original heavenly. Bear thyself nobly, thou hast a celestial generation.

(2.) In respect of growth and continuance heavenly. 'Our conversation is in heaven,' Phil. iii. 20. We live on earth, yet, saith the apostle, our conversation is expressly in heaven. Our affections are so set on it, that we scarce look upon this world: we so run to our treasure there, that we forget to be rich here; but, like the saints, cast our money at our feet, Acts iv. *Corpore ambulantes in terris, corde habitantes in cælis*,—Our bodies walk on earth, our hearts dwell in heaven. To the hating and despising world we answer, *Nil nobis cum mundo, nil vobis cum cælo*,—We have small share in this world, you have less in the world to come.

(3.) In respect of the end. *Ideo dicitur cælestis, quia cælum sedes ejus*,*—Our souls are never quiet till they come to their wished home. 'Thus hath God blessed us with all spiritual blessings in heavenly places,' Eph. i. 3. The church in her worst part is below, in her best above. Earth is *patria loci*, but heaven is *patria juris*; as Irishmen are dwellers in Ireland, but denizens of England. We 'dwell in houses of clay, whose foundation is in the dust,' Job iv. 19; but are ruled by the laws of that supernal city. 'Father, my will is that those thou hast given me, may be with me where I am,' John xvii. 24. *Amator mortuus est in corpore proprio, vivus in alieno*,†—A lover is dead in his own body, alive in another's. *Animus velut pondere, amore fertur, quocunque fertur*, saith Augustine,—Love weighs and sways the soul, whithersoever it be carried. *Exi de terra tua*, said God to Abraham,—Get thee out of thy country,' Gen. xii. 1; yea, rather, *de terra non tua*, from a country that is none of thine, 'unto a land that I will shew thee,' thy own land, the kingdom of heaven. Though man be called 'earth earth, earth,' Jer. xxii. 29, thrice with one breath, (earth by procreation, earth by sustentation, earth by corruption, saith Bernard,) yet the Christian is not *habitor sed accola terræ*,—not a dweller, but a passenger on the earth. 'For here we have no continuing city, but we seek one to come,' Heb. xiii. 14. An Englishman that traffics in Turkey, and gets wealth in Turkey, yet plants not in Turkey, but transports for England. A Christian,

* Am^r.

† Plato.

whatever he gets on earth, treasures up in heaven. Socrates being asked what countryman he was, answered, *Sum civis mundi*,—I am a citizen of the world. But a Christian must answer, *Sum civis cæli*,—I am a citizen of heaven. Forsake we this home-stall with a ready mind, when God calls us. And the Lord grant us so to live in this city of grace, that we may all live for ever in the city of glory, through Jesus Christ!

III. 'To an innumerable company of angels.' Behold one special dignity the gospel brings us: *consociari angelis*,—to be made companions with the angels. The incorporeal spirits are of two sorts, celestial and infernal. If we weigh the malignancy of the one with the benignity of the other, we shall truly meditate this benefit. Infernal spirits are tempters to evil, and tormentors for evil. *Homines seducunt, seductos damnant, damnatos torquent*,—They seduce mortals, seduced they damn them, damned they torment them. Because they lost being like God, they strive to make men like themselves. The devil enhanceth his own damnation, to procure others'. He knows himself irrecoverably lost, therefore is desperate. These are wretched companions. Lord, grant us to know no more of them than by hearsay! But the good angels strive by all means to uphold us in our integrity; to keep us in fear of that God they know and worship; to preserve us from dangers whilst we live, and being dead, to transport us to everlasting joy. Bless us, O Lord, with the society of these angels for ever!

Here we must consider two circumstances, *Quales* and *Quoti*: the persons, what they are, 'angels,' the number, how many they are, 'an innumerable company.'

1. What they are: 'angels.' An angel is an intellectual and incorporeal substance, free of will, a servant to God, and by his grace immortal in blessedness. *Cujus substantiæ speciem et terminum solus qui creavit novit*,*—We cannot sufficiently know them whilst we are on earth; oh, may we one day see and know them in heaven! That we may receive comfort by this consorting with angels, and understand what good they do unto us, let us consider in them these six particulars: their nature, their knowledge, their power, their dignity, their distinction, their ministry.

(1.) Their nature: they are not qualities and motions, but spiritual substances, really subsisting. This their actions testify; running on God's commands, executing his hests, &c. They are not flesh and bone, yet sometimes have taken visible forms. Abraham, entertaining three angels, 'set meat before them, and they did eat,' Gen. xviii. 8. Theodoret says they did take the meat *simulatis manibus*, and did put it into *simulatum os*,—they seemed to eat, not in truth. But they had palpable and tractable bodies for the time, as appears plainly, ver. 4, by 'washing their feet.' Thomas thinks they assumed a true body, but *non fuit vera comestura*,—it was not a true eating. But this is a weak opinion; for there may be a true eating, though the meat be not converted into the substance of the body. So our Saviour did eat after his rising from death, yet no man thinks his meat was turned into his substance. It is safe to say with the text, 'they did eat,' and perform other offices of a body truly. Now this was by divine dispensation for a time, the better to accomplish their enjoined duties. Yet were these bodies no part of their natures, but only as garments are to us. But whence had they these bodies? They were either immediately created of God, or conflate of some pre-subsistent matter.† What became of these induments deposed? Either as they were made of nothing, so resolved into nothing, or else turned into the first matter whereof they were composed; and so was also the meat they

* Damasc.

† Calvin.

did eat. Thus they have been called men: 'Three men came to Abraham,' Gen. xviii 2; the women that came to Christ's sepulchre found 'two men standing by them in shining garments,' Luke xxiv. 4. This is their nature, which in itself, saith Isidore, is mutable; for some of them 'fell from that blessed estate, and left their own habitation,' Jude, ver. 6. But now for the rest, *servavit eos incorruptos charitas æterna*,—the eternal love of God hath made them unchangeable. For Christ 'hath reconciled all things to himself, whether they be things in earth, or things in heaven,' Col. i. 20. This is their excellent nature: inferior to God, superior to man. In the prophet's vision, 'each of the seraphims had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly,' Isa. vi. 2. They have two wings to cover their faces, as not able to behold the glory of God; and two to cover their feet, because we are not able to behold them in their excellency.

(2.) Their knowledge. Austin says, They are taught of God, in the eternal contemplation of whose truth they are most blessed. *Quomodo quæ scienda sunt nesciant, qui scientem omnia sciunt?**—How should they be ignorant of such things as are fit to be known, that know him that knows all? Their knowledge is threefold: natural, experimental, and revealed. First, natural; received of God in their creation, endued with an extraordinary light above man. Secondly, revealed; as God, according to process of time, hath manifested to them: God revealed things to the angels, they to the prophets. Thirdly, experimental; which they have acquired by observation: they mark God's doings. For it is certain the angels did not know all things from the beginning which they know now. They knew not perfectly the manner of man's redemption. That mystery from the beginning of the world hath been hid in God, and is 'now made known to the principalities and powers in heavenly places,' Eph. iii. 10; 'Great is the mystery of godliness: God is manifested in the flesh, justified in the Spirit, seen of angels,' 1 Tim. iii. 16. *Res mira angelis, quanto hominibus!*—A matter worthy the wonder of angels, much more of men!

There be things which yet the angels do not know:—First, Not the day of judgment: 'Of that day and hour knoweth no man, no, not the angels of heaven,' Matt. xxiv. 36. Secondly, Not man's heart: 'Thou, Lord, only knowest the hearts of all men,' Acts i. 24. If angels knew men's hearts, they were gods. Thirdly, Neither do I think, with St Augustine, that they know *quanti numeri supplementum de genere humano integritas illius civitatis expectat*,—what definite number of mankind must concur to the perfection of that heavenly city. Man is circumscribed in place, knowledge, and mortality. Angels are circumscribed in place and knowledge, not in mortality. God is not circumscribed in either place, knowledge, or mortality. Man knoweth much, angels know more, only God knoweth all.

(3.) Their power. Christ, suffering himself to be apprehended, said he could command more than twelve legions of angels; whereupon one notes the mightiness of his rescue, for every angel is stronger than a legion of men. They are said to excel in strength: 'Bless the Lord, ye his angels, that excel in strength,' Ps. ciii. 20. Mighty angels: 'The Lord Jesus shall be revealed from heaven with his mighty angels,' 2 Thess. i. 7. Mighty, but his; the original hath it, 'the angels of his mighty power.' Innumerable first-born of Egypt were slain by one angel; a hundred eighty-five thousand Assyrians smitten by one angel, 2 Kings xix. 35; seventy thousand killed by one angel,

* Greg.

2 K

2 Sam. xxiv. Therefore they are called *potestates*, 'powers'; powerful in themselves, but how mighty when they are strengthened by the Almighty!

This is wonderful comfort to us, they are not weak that fight for us: 'Michael and his angels fought against the dragon; and the dragon fought and his angels, but prevailed not,' Rev. xii. 7, 8. The devil hath a raging malice, but no prevailing power. One angel is too hard for many devils. But against the power of angels, it is objected that a man prevailed against an angel: 'Jacob had power over the angel, and prevailed,' Hos. xii. 4. Some had a sottish opinion that this angel was the devil in Esau's likeness, and that by the power of a good angel Jacob overcame. Now, lest he should ascribe the victory to himself and his own strength, the angel smote him on the thigh, so that he halted. But there is no mention made save of one angel: he that wrestled with him was the same that blessed him; he that blessed him was the same that touched him: a good angel, for an evil would never have blessed him. But, indeed, this angel was the Son of God:—First, Because he blessed him: God blesseth, not angels. Secondly, It is said, Gen. xxxii. 28, that he 'prevailed with God,' and, ver. 30, that he 'saw God face to face:' therefore it was God, not an angel. Whether it were God or an angel, you may see the power of faith, that it can prevail with mighty angels, with Almighty God. He that wrestled with Jacob gave him power to overcome; *seipso fortior est*,—so God is stronger than himself. He could not prevail, because he would not; he disposeth his power according to his will, not his will according to his power: 'Haste thee to Zoar; for I cannot do anything till thou be come thither,' Gen. xix. 22; 'Let me alone, that I may consume them,' Exod. xxxii. 10;—as if Lot and Moses could hinder God. Faith and prayer are manacles to his hands, whereunto he gives victory against himself.

(4.) Their dignity consists in two things: in respect of their place, and of their grace. First, For their abode, it is in heaven. Evil angels dwell below: 'They are cast down into hell,' 2 Pet. ii. 4; good above: 'The angels do behold the face of my Father in heaven,' Matt. xviii. 10. They are heavenly courtiers and heavenly choristers, eternally singing Jehovah's praise. Secondly, In respect of their grace; so that they are called the angels of God, and are far more excellent than man. It is true that the Son of God dignified man's nature more than theirs: 'For he took not on him the nature of angels, but the seed of Abraham,' Heb. ii. 16. *Timet angelus adorari ab humana natura, quam videt in Deo sublimatam*,*—The angels refuse to be worshipped of man's nature, which they see God himself hath accepted. But though he took not their nature, yet he dignified their office; for he is often called by the name of angel: 'The angel that redeemed me,' says aged Israel, Gen. xlviii. 16. The only redeeming angel is Christ. The angel that went with the camp of Israel is called, Exod. xiv. 24, 'The Lord.' Paul says expressly it was Christ, 1 Cor. x. 4, 9. He is called *angelus fœderis*, the 'angel of the covenant,' Mal. iii. 1. 'I saw an angel having the key of the bottomless pit; and he bound Satan,' Rev. xx. 1. But only Christ can bind Satan, and 'hath the keys of death and hell,' Rev. i. 18. Thus Christ hath accepted the name of angels, yet he took not on him the nature of angels, but of man; no more than the angels took on them the nature of man, when they appeared in a human shape.

(5.) Their distinction. Gregory collects from the Scriptures *novem angelorum ordines*,—nine several orders of angels: angels, archangels, virtues,

* Greg.

powers, principalities, dominations, thrones, cherubim, and seraphim. We grant indeed that there be certain distinctions and degrees in the choir of heaven; but whether distinguished by nature, gifts, or offices, none can determine. The Papists plead much for the principedom of Michael above all other angels. Their ground is Rev. xii. 7, 'Michael and his angels fought,' &c. Bellarmine affirms, that ever since the fall of Lucifer, Michael is head of the glorious angels; and the Rhemists collect from that place the reason why Michael is ordinarily painted fighting with a dragon. But the foolish painter, so well as wise Bellarmine, can tell us how Michael came to be chosen in Lucifer's room. Jude saith, the wicked angels that left their habitation are 'reserved in chains of darkness;' but he tells us not that such as did not fall are preferred to higher places, but rather continue still in their 'first estate' and dignity. Indeed Jude calls Michael an archangel, and Daniel *unum de principibus*, one of the principal angels; but it can never be proved that he was, is, or shall be monarch or head of all angels. Themselves say, that the greatest angel is used in the greatest embassy; but Gabriel, not Michael, was sent for the contracting of that sacred match between the God of heaven and the blessed virgin, Luke i. Therefore Gabriel, not Michael, should be supreme both in natural graces and supernatural prerogatives. Indeed Christ is the Michael there mentioned; for the blessed angels cannot be said to be any other Michael's angels than Christ. So Augustine, Bullinger, Marloratus. Perhaps, in the vision, Michael and a host of angels appeared to John, but they represented Christ and his members. *Christus est ecclesie sue Promachus, angeli ejus Symmachi*.* It is against the principles of holy belief to ascribe this victory to Michael or any other angel whatsoever. 'They overcame Satan by the blood of the Lamb,' Rev. xii. 11, not by Michael or any angel.

(6.) Their ministry. From hence, some of the fathers say, the angels took their names. So Gregory: *Angeli vocabulum nomen est officii, non naturæ*,—Angel is a name of office, not of nature. The inhabitants of that celestial country are always spirits, but cannot always be called angels. *Tunc solum sunt angeli, quando per eos aliqua nuntiantur*,—They are then only angels, or (it is all one) messengers, when they are sent on some message. Therefore he concludes, *Hi qui minima nuntiant angeli, qui summa nuntiant archangeli vocantur*,—They that are sent on business of less moment are called angels; of greater importance, archangels. Augustine: *Ex eo quod est, spiritus est: ex eo quod agit, angelus est*,—They are spirits in regard of their being, angels in regard of their doing. Good angels, saith Isidore, are deputed for the ministry of man's salvation. God hath given man three helps: sense, to see danger near; reason, to suspect danger far off; angels, to prevent that he neither sees nor suspects. Now the ministry of angels is threefold: to God, to his church, to his enemies.

[1.] To God, which consists principally in two things:—First, In adoring and ascribing glory to him. So the seraphims cried, 'Holy, holy, holy, is the Lord of hosts,' Isa. vi. 3. An army sung, 'Glory to God on high,' Luke ii. 14. The whole choir of heaven, 'Thou art worthy, O Lord, to receive honour and power,' Rev. iv. Secondly, In standing in his presence, ready at his command, 'they do his commandments, hearkening to the voice of his word,' Ps. ciii. 20. For this promptness of obedience we pray, 'Thy will be done in earth, as it is in heaven.' *Quod oramus, agamus*. Thus angels were messengers that Christ should be conceived, Luke i. 31; that he was

* Aretius.

conceived, Matt. i. 20; that he was born, Luke ii. 11; that he was risen, Luke xxiv. 4; that he was ascended, Acts i. 11. These were great mysteries, therefore were confirmed with the testimony of angels.

[2.] To the church. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Heb. i. 14. And by this their ordination to service, the Apostle shews how infinitely far the pre-eminence of Christ transcends theirs. But did not Christ put 'upon him the form of a servant?' Phil. ii. 7. Doth not himself profess, that he 'came not to be ministered unto, but to minister?' Matt. xx. 28. The answer is easy, *Non esse hoc naturæ, sed voluntariæ exinanitionis*?—This was not a natural or enforced, but a willing abasement of himself. *Humilitatem non habitam induit, celestitem habitam non exuit*,—He put on a humiliation that he had not, he did not put off the glory that he had. But the angels were created to this end, that they should serve. *Totamque conditionem sub ministerio contineri. Istis naturale, illi adventitium*.* To them it was necessary, to Christ voluntary. Now their ministry to the church is three ways considerable:—

First, In this life; and that to our bodies and to our souls.

First, To our bodies; for they necessarily tend to the preservation of our temporal estates, even from our cradles to our graves. This is true in doctrine and in example. In doctrine: 'There shall no evil befall thee, nor any plague come nigh thy dwelling,' Ps. xci. 10. Why, how shall we be protected? Ver. 11, *Angelis mandabit*, 'For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.' In example: an angel comforts, directs, feeds Elias. Angels pluck Lot out of Sodom. An angel adviseth Joseph to flee into Egypt with Jesus. Abraham so encouraged his servant: 'The Lord will send his angel before thee,' Gen. xxiv. 7. 'Jacob went on his way, and the angels of God met him,' chap. xxxii. 1. Peter was in prison, and 'the angel of the Lord freed him,' Acts xii. 7.

Secondly, To our souls, furthering the means of our salvation. The law was given by them, saith Stephen: 'Ye received the law by the disposition of angels,' Acts vii. 53. God makes them instruments to convey knowledge to his church. It was God's charge: 'Gabriel, make this man to understand the vision,' Dan. viii. 16. It was the angel's performance: 'Daniel, I am come forth to give thee skill and understanding,' Dan. ix. 22. St John acknowledgeth in his Revelations, that 'an angel shewed him those things,' chap. xxii. 8. They preserve us in the true worship of God, and cannot endure any attribution of his glory to a creature, no not to themselves. When 'John fell down at the angel's feet to worship him,' he prevented him: 'See thou do it not,' chap. xix. 10. They rejoice in our conversion: 'There is joy in the presence of the angels of God over one sinner that repenteth,' Luke xv. 10. They joy in this for two causes:—First, To behold the glorious fruit of their labours; for it delights a man to see the works of his hands prosper. God hath sent them to guide us to good, to guard us from evil; when we follow their guidance, they rejoice. Let us hate to sin, as we would not wish to bring grief to the thresholds of heaven. Secondly, That their number might be made up again. They lost a number of spirits; they are glad to have it made up with souls. The angels joined company with men, praising God on earth, Luke ii.; so they delight to have men made their fellow-choristers in heaven.

Secondly, At the end of this life, to carry our souls to heaven. When the

* Calvin.

beggar died, 'he was carried by the angels into Abraham's bosom,' Luke xvi. 22. He that in life was scorned of men, and had no companions but the dogs, is so regarded of God that he is guarded by angels. He that could neither go, nor sit, nor stand, is now carried; not on the shoulders of men, as the Pope, the proudest on earth, but he rides on the wings of angels. He is carried to a glorious port by gracious porters.

Thirdly, At the last day, 'Christ shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other,' Matt. xxiv. 31. These are those reapers, chap. xiii. 30, that in the time of harvest must gather the tares to the fire, and the wheat to God's barn.

This is their ministry to us. But it is the Lord 'that ordereth all our steps,' Ps. xxxvii. 23; he spreads the gracious wings of his providence over us; and the Lord Jesus Christ is all in all unto us. Now the rule is, *Non multiplicanda entia sine necessitate*; and, *Frustra fit per plura, quod fieri potest per pauciora*. It seems, then, the help of angels is more than needs. For 'he that keepeth Israel neither slumbers nor sleeps,' Ps. cxxi. 4. I answer, that angelical custody doth not extenuate, but extol God's goodness and greatness towards us; for this is but the execution of his high and holy providence. It is the wisdom of the king that governs all the cities and castles in his dominions; yet he leaves not these unfurnished of men and munition to withstand the enemy's invasion. The devils range and rage against us in every corner, therefore God hath ordained for our guard a host of angels. 'The angel of the Lord encampeth round about them that fear him, and delivereth them,' Ps. xxxiv. 7. True it is that God is able to defend us himself by himself, through that immediate concourse that he hath in all things. But to shew that the Almighty God, being tied to no means, doth yet work by means to uphold the weakness of our natures. A prince sees his little children besieged, and sends his stronger sons, able soldiers, to relieve them. Their help to us is certain, though not visible: we cannot describe it nor prescribe it, but we feel it in the success; they preserve us. Against the Syrian band, 'the mountain was full of horses and chariots of fire,' 2 Kings vi. 17, to defend Elisha. Neither is this all, but to manifest his abundant goodness to mankind: 'What is man, O Lord, or the son of man, that thou so' guardest and 'regardest him?' Ps. viii. 4. They are dust, and vanity, and rottenness, yet the Lord sends his glorious angels, his pages of honour, and princes of his court, for their messengers and ministers. As if a king should not only give his subject a charter and patent of safe conduct, but also send his own guard to attend him. So the Lord honours us with his own guard-royal through Jesus Christ.

[3.] To enemies; not for their safety, but for the execution of God's judgments on them. The huge army of Sennacherib was overthrown by an angel. Indeed they will not the destruction of any man, further than the justice of God ordains it. But sometimes they are sent out for the protection of the very wicked: so Daniel speaks of the Grecians' angel and of the Persians' angel, Dan. x. The Romists allot a particular tutelar angel to every college and corporation; yea, to the generation of flies, fleas, and ants; yea, to every infidel kingdom such an angel; yea, to antichrist; lastly, even to hell itself. Sure then they will not pinch themselves; they appoint to the Pope two principal seraphims, Michael and Gabriel, ever attending his person. For that Michael is the chiefest, Victorellus produceth two very equal witnesses, the Roman liturgy and Tasso's *Jerusalem*, as a worthy divine observed. To the conclave they assign one special assistant angel. But

methinks, as they ideate their hierarchy, this angel should desire the room, and become a suitor to the Holy Ghost to name him Pope in the next conclave. For by this means he doth wonderfully enlarge his diocese, having all the lower world under him, all particular angels of special societies subject to him; yea, all the archangels and principalities, officed to several estates, must concur to his guard and assistance.

The truth is, God sometimes allows the help of angels to the very reprobates; but to this scope and purpose, *populi sui promovere salutem*,—to further the welfare of his own people. For all the achievements and victories, which come to the heathen by help of angels, are intended not for their good, but the good of the saints. It is for the Son of God's sake they minister to us; and to none do they perform these comfortable services but to the elect in Jesus Christ.

2. Thus you see what these angels are; now let us consider how many. 'An innumerable company.' The original is *myriades*. *Myrias* is ten thousand, innumerable; a finite number is put for an indefinite. 'Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him,' Dan. vii. 10. 'I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands,' Rev. v. 11. Gregory* thinks there are so many angels as there are elect: *Superna illa civitas ex angelis et hominibus constat: ad quam tantum credimus humanum genus ascendere, quantos illic contigit electos angelos remansisse. Ut scriptum est; statuit terminos gentium juxta numerum angelorum Dei*. So many angels, saith he, as fell from heaven, so many souls shall go up to heaven.

It is a question much disputed, whether, besides the protection of angels in common, every particular man have one particular angel for his guardian. I find many of the fathers allotting every one a particular angel. Isidor.: *Singulæ gentes præpositos angelos habere creduntur; imo omnes homines angelos suos*. Origen, Basil, Jerome, Chrysostom, Theophylact, Gregory Nyssen, Primasius Justin Martyr, Augustine, most of the schoolmen, and some Protestant divines, all conclude that every man from his birth, or especially from his baptism, hath a particular angel. I will not dispute it, yet I must doubt it; because I see no clear ground in the Scriptures to prove it. The two chief places cited are these: Matt. xviii. 10, 'Despise not these little ones, for their angels behold the face of my Father in heaven.' This place Cajetan and others expound, not that every little one hath a peculiar guardant angel, but *omnes omnibus*, that all the angels take care of all God's little ones. As the Scripture construes itself: all the angels rejoice at the conversion of one sinner, Luke xv. 10. The other place is Acts xii. 15. Peter being unexpectedly delivered out of prison, came to Mark's house, where the saints were gathered together. Rhoda hearing his voice, ran in and told them how Peter stood at the gate. 'They said to her, Thou art mad: but when she constantly affirmed it, they said, It is his angel.' I answer that the disciples, amazed at the strange report, spake they knew not what. On the like reason, because Peter, transported in beholding Christ transfigured, said, 'Let us build here three tabernacles,' Matt. xvii. 4, some might infer that saints departed dwell in tabernacles. Because the two sons of Zebedee desired to sit one at Christ's right hand, the other on his left in his kingdom, Matt. xx. 21, they might have concluded that Christ was to be a temporal king. Or because the disciples, seeing Jesus walking on the sea, in their troubled minds said, 'It was a spirit,' Matt. xiv. 26, others might prove that

* Hom. 34, in Evang.

spirits walk. *Omne dictum sancti non est dictum sanctum*,—All are not Christian truths that true Christians have spoken. *Dicunt errores non Christiani, sed homines*,—They err not as they are Christians, but as they are men.

But it is objected, that they spake after the common opinion of men in that age. We reply, that in that age it was a common opinion that dead men walked : so it appears by Herod hearing the fame of Jesus, 'This is John the Baptist; he is risen from the dead,' Matt. xiv. 2. *Vox populi* is not ever *vox Dei*,—Common errors are no rules of truth. And if the place were so manifest as they could wish it, why might it not rather be understood thus? 'It is his angel,' that is, some angel that God hath sent for his deliverance. Sometimes many men have but one angel; other times one man hath many angels. Exod. xiv. 10, there was but one angel for many people. 2 Kings vi. 17, there were many angels for one man.

As great princes will have their servants attend on him whom they honour, so God commands his angels to wait on them whom he graciously respects. Neither are they properly angels longer than they are so employed. They are always spirits, but not always angels;* as we do not call those messengers that are sent on no message. St Jerome proves the dignity of the soul by this argument, that every one hath a several angel deputed for his guard from his nativity. Some have gone so far as to affirm that Christ himself, while he lived upon earth, had his tutelar angel; which they ground upon this, that in his agony in the garden 'there appeared an angel from heaven comforting him,' Luke xxii. 43. But others reject it for a paradox, that the God of all should want the guard of one single angel. Bellarmine hath fancied to us that in every kingdom there are two kings, a man and an angel; in every diocese two bishops, a man and an angel; yea, in the Catholic church, without a schism, two popes, the one a visible man, the other an invisible angel. The school is full of such dreams, that each of us hath a bad angel to oppose, as a good to assist;† that at the resurrection, every man's good angel shall gather together the bones of him he guarded.‡ But these be the fancies of those men that have made themselves a false key to the cabinet of God's secrets. Our knowledge hath two bounds: on the one side the Scripture, on the other side our own modesty; and to us it sufficeth to teach you, that God doth protect us by his angels. Of their protection we are certain; of their number, whether one or more, we may be, with religion enough, uncertain.

Let us now make some uses concerning this discourse of angels. These may be twofold; some for imitation, others for application:—

First, for imitation: there are three things specially to be observed in angels, pureness of substance, readiness of obedience, fervour of charity. These are covertly implied from Psalm civ. 4, 'He maketh his angels spirits, his ministers a flaming fire:' spirits, there is the purity of their substance; ministers, there is the readiness of their obedience; flame of fire, there is the heat of their charity. Thus were the cherubims of the tabernacle made, figuring these three virtues in the angels. Exod. xxv.: First, they were made of pure gold, ver. 18. This shews the excellency of their substance, for gold is the purest and best of metals. To this God's own word is compared: 'We will make thee borders of gold, with studs of silver,' Cant. i. 11. Secondly, they had two wings stretched out, to witness *promptitudinem obedientiæ*: 'Gabriel did fly swiftly,' Dan. ix. 21. Of all creatures the winged are the swiftest. 'Oh that I had wings like a dove! then would I fly away, and be at rest,' Ps. lv. 6. The most suddenly transient thing,

* Gregor.

† Maldon.

‡ Suarez.

riches, is compared to a winged creature: 'Riches makes itself wings, like an eagle,' Prov. xxiii. 5. Thirdly, they were made with their faces one towards another, to manifest the truth of their love; not like proud men, turning away their countenance from their brethren. Lastly, though one were toward another, yet both toward the mercy-seat: beholding him in sight to whom they were beholden in duty.

Thus we see, (1.) That their nature is pure; and this their mansion declares, which is heaven: for 'into it shall enter no unclean thing,' They are shining and singing stars: 'When the morning stars sang together, and all the sons of God shouted for joy,' Job xxxviii. 7. Heaven, like fire, *similem sibi reddit ingredientem*, makes that it receives like itself. (2.) That their obedience is ready and swift, their very name imports, angels. *A quo denominatio, ab eo denominatio*; for a name is given from some supereminent quality. 'He rode upon a cherub, and did fly,' Ps. xviii. 10. (3.) That their charity is great, appears by their busy protecting us, grieving at our falls, rejoicing at our perseverance in good, and helping us forward to salvation. Let us imitate them in four things:—

(1.) In purity. Nothing is more pleasing to God. It hath the blessing of this life, and of the life to come. Of this life: 'Truly God is good to Israel, even to such as are of a pure heart,' Ps. lxxiii. 1. God is good to the whole world with his common benefits, better to Israel with extraordinary blessings, but best of all to the 'pure in heart' with his saving graces. Of the life to come: 'Who shall stand in God's holy place? He that hath clean hands, and a pure heart,' Ps. xxiv. 4. 'Blessed are the pure in heart, for they shall see God,' Matt. v. 8. There is no joy like to this beatifical vision; to see God is the height of happiness. But so shall the wicked: 'they shall see him whom they have pierced,' Rev. i. 7. Divines usually distinguish of that sight: 'They shall see the Son of man coming in a cloud,' Luke xxi. 27; they shall see him as a man, not as God; as their just Judge, not merciful Saviour.

(2.) In piety and obedience; wherein the angels are ready and speedy, resolute and absolute. As they help us to command the creature, so let them teach us to obey the Creator. They fly when God sends them; true obedience hath no lead at its heels. Paul herein was like an angel: having his commission, he stood not to 'confer with flesh and blood,' Gal. i. 16. *Quantum moræ addis, tantum obedientiæ detrahis*,—So much as a man adds to delay, he takes away from obedience. The truly obedient man doth not procrastinate: *Sed statim parat aures auditui, linguam voci, pedem itineri, manum operi, cor precipienti*,*—He instantly prepareth his ear for the message: 'Speak, Lord, for thy servant heareth,' 1 Sam. iii. 10. His tongue giveth a ready answer to the question, 'Simon, lovest thou me? Lord, thou knowest that I love thee,' John xxi. 16. His foot is shod for the journey: 'His feet be shod with the preparation of the gospel of peace,' Eph. vi. 15. His hand is fit for the work: 'Abraham stretched forth his hand to slay his son,' Gen. xxii. 10. His heart is pliable to the Commander: *Paratum cor*,—'O Lord, my heart is ready.'

(3.) In charity. Angels look upon and love one another, and all love us. Let this teach us to love them and ourselves. Do they seek our peace, and shall we uncharitably war? It was the angel's song, Luke ii., *Pax in terris*,—'Peace upon earth:' war with none but with Antichrist and the devil. The angels have no need of our love; we of theirs. Love we that on earth, which shall dwell with us for ever in heaven—charity.

* Bern.

(4.) In humility. Those glorious spirits stoop to do us service; let us not think it bad or base to serve one another in love. No one man can so far exceed another, as the angels excel the best men. Do they abase themselves to our succour; and shall we in a foolish pride scorn our brethren? The haughty piece looks on the poor betwixt scorn and anger: 'Touch me not,' I am of purer mould; yet *mors dominos servis*, blended together in the forgotten grave, none makes the finer dust. We cannot say, Such a lady's rottenness smells sweeter than such a beggar's. Come down, thou proud spirit; deny not succour to thy distressed brother, lest God deny his high angels to succour thee.

Thus for imitation; now for application, learn we other uses:—

(1.) This is terror to the wicked, who condemn and condemn the righteous. 'Despise not these little ones, for their angels are with my Father in heaven,' Matt. xviii. 10. Beware you that scoff at poor innocents, their angels may plague you. They for their parts may be content to put up abuses, and to forgive injuries; but their angels may take vengeance. 'Herod vexed certain of the church, killed James with the sword; and seeing it pleased the Jews, he took Peter also,' Acts xii. 1. They could not help this, but their angels did: for 'an angel of the Lord smote him that he died,' ver. 23. Thou mayest have evasion from the executioners of men, but no protection against the officers of God. When they are bidden to strike, they will lay on sure strokes: 'We will destroy this place, for the Lord hath sent us to destroy it,' Gen. xix. 13.

(2.) They teach us devout reverence, so to behave ourselves as in the sight and presence of holy angels. The consideration of so blessed a company doth not only *conferre fiduciam*, and *afferre devotionem*, but *inferre reverentiam*, saith Bernard. When to Jacob, in his dream, was presented that ladder, and the 'angels ascending and descending on it,' wakening, he says, 'How fearful is this place! This is none other but the house of God, and this is the gate of heaven,' Gen. xxviii. 17. Seneca said, that the conceit of Cato and Plato, and such grave men in our company, would restrain us from evil; but what are these to the holy angels of heaven? 'We are a spectacle to the angels,' 1 Cor. iv. 9: they are observers and witnesses of all our actions. 'For this cause the woman ought to have power on her head, because of the angels,' 1 Cor. xi. 10. This is not to be understood of offence only given to the ministers of the church; but to signify that a woman throwing off the veil of modesty, and token of subjection to her husband, doth make even the angels of heaven witnesses of her dissolute contumacy. The angels are present with thee, when all men on earth are absent from thee. I ask thee, when thou pollutest the marriage-bed, attemptest a homicide, plottest a treason, forgest a writing, wouldest thou then have the angels present with thee, or absent from thee? If thou desirest them present, why dost thou offend them by thy turpitudes? If absent, thy protectors are gone, and the devils would easily confound thee. *Non facias coram angelis Dei*, yea, *coram Deo angelorum*,—Do not that thing before the angels of God, yea, before the God of angels, which thou wouldest shame to do in the sight and presence of an earthly man.

Yet let us mark here, by the way, that albeit the angels deserve our reverence, yet they desire not our adoration. Indeed, the evil angels request it: it was a special boon which the devil begged of Christ, 'to fall down and worship him,' Matt. iv. 9. But the good refuse it: 'See thou do it not, for I am thy fellow-servant,' saith the angel to kneeling John, Rev. xix. 10. As we usually come too short in our due reverence to the angels, so the Papists

go too far in undue adoration. They have a set prayer for it: *Angeles Dei, custodes mei: me tibi commissum lege superna, semper rege, custodi, gubernas.* This sacrilegious honour those holy spirits refuse: they take no charge of such superstitious souls. *Accipiunt commissum, non arripiunt inconcessum. Honorandi, non adorandi; sunt angeli;*—Let them be honoured, but not adored. Love and reverence the angels, only worship God and Jesus Christ.

(3.) This declares to us the excellent company that is in heaven. Were the place less noble and majestical, yet the company it affords is able to make the soul right blessed. We are loath to leave this earth for the society of some friends in whom we delight; yet we are all subject to mutual dislikes. Besides the meeting of those good friends again in heaven, there be also glorious angels. There be nothing in them but is amiable, admirable; nothing in possibility of changing our pleasures. There thou shalt see and converse with those ancient worthies, patriarchs, prophets, apostles, martyrs, confessors, fathers of the primitive times, all of them outshining the stars; where our love shall be as eternal as is our glory. There we shall live familiarly in the sight of those angels whom now we receive good from, and see not. Yea, there is the fountain of all felicity—that Saviour of ours, whose grace only brings us to the blessed vision of the whole Trinity. Neither can there be a higher happiness than the eternal fruition of Jesus Christ. Let this teach us all to bless our God, that hath thus advanced us. Man is corporal dust; oh that this clay of ours should come to dwell with those incorporeal spirits! ‘We shall be as the angels of God in heaven,’ Matt. xxii. 30. *Sicut, non ipsi;* like angels, though not angels in nature: *communicatione spei, non speciei;* we have now a communion of hope with them, hereafter of glory. To this place, O thou Creator of men and angels, bring us through Jesus Christ!

‘To the general assembly and church of the first-born, which are written in heaven.’ Our Apostle hath spoken of the church’s glory typically and topically; now he describes it materially. First, the essence of it, what it is; ‘the church.’ Secondly, the property of it, what kind of church it is; ‘general,’ or catholic. Thirdly, what are the parts of it, and of whom it consists: ‘of the first-born, written in heaven.’

‘The church.’ This word is taken in divers significations. For the material temple: 1 Cor. xi. 18, ‘When ye come together in the church, I hear there are divisions among you.’ For the faithful domestics of one family: 1 Cor. xvi. 19, ‘Aquila and Priscilla salute you, with the church that is in their house.’ For the professors of one province: ‘The church of Corinth, of Ephesus,’ &c. For some famous company of believers gathered together in one place: 1 Cor. xiv. 4, ‘He that prophesieth, edifies the church.’ For an ecclesiastical senate or synod: Matt. xviii. 17, ‘If he shall neglect to hear them, *dic ecclesie,* ‘tell it unto the church.’ For the whole number of the elect: Matt. xvi. 18, ‘Upon this rock I will build my church.’ Acts v. 11, ‘Great fear came upon all the church.’ 1 Tim. iii. 15, ‘Which is the church of the living God, the pillar and ground of truth.’ Here first let me premise three circumstances concerning the church:—

1. Though it be a ‘general assembly,’ yet it is but one. ‘There be three-score queens, and fourscore concubines, and virgins without number: but my dove, my undefiled is but one: she is the only one of her mother,’ Cant. vi. 8. Indeed, there be two parts of this one church: triumphant in heaven, and militant on earth. The triumphant part is a company of justified spirits, triumphing over the flesh, world, and devil; spirits, I say, for

bodies are not yet ascended.* They have two happy privileges:—(1.) To rejoice in the conquest over sin and death. The most righteous man living is *in prælio*, in a continual warfare; but so are the other, for St John saith, 'There was war in heaven,' Rev. xii. 7. This must be understood of heaven on earth, where there is no truce with Satan: *Pax cum Deo, bellum cum diabolo*,—We have peace with God, but on this condition, that war with the devil. Therefore so run the promises: *Vincenti dabitur*,—'To him that overcometh' shall be given palms, Rev. vii. 9, to shew that they had been warriors, are now conquerors. (2.) To praise God continually, and to sing 'Amen: Blessing and glory, thanksgiving and honour, be unto God for ever and ever!'

The militant part is a company of men living under the cross, and desiring to be with Christ. They suffer, and this is their way to glory; 'through much tribulation entering into the kingdom of God,' Acts xiv. 22. They desire dissolution, being 'willing rather to be absent from the body, and to be present with the Lord,' 2 Cor. v. 8. Not simply and absolutely desiring death; but first that they might leave sinning, and so cease to displease God, and then to come nearer to their blessed Saviour, whose love hath ravished their hearts. Now this militant church may have many parts: as the ocean-sea is but one, yet distinguished according to the regions upon which it lies; so there is the Spanish Ocean, the English Ocean, the German Ocean. There is a church in England, a church in France, a church in Germany: yet there is but one militant church. *Multæ ecclesiæ, una ecclesia*, saith St Augustine. One sun, many beams; one kingdom, many shires; one tree, many branches.

2. We must note that Christ alone is head of his church, and can have no other partner to share with him in this dignity. 'Jesus Christ is the corner stone, in whom all the building, fitly framed together, grows unto a holy temple in the Lord,' Eph. ii. 21. He doth not only by his authority govern it, but also by his grace quicken it; so that we live not, but Christ liveth in us. 'Let us hold the head, from which all the body by joints and bands having nourishment ministered, increaseth with the increase of God,' Col. ii. 19. He requires no deputy, he needs none; for 'whosoever ye are gathered together in my name, I am in the midst of you,' Matt. xviii. 20. Now every commission ceaseth in the presence of him that gives it.

It is therefore as great arrogance in the Pope to call himself *caput ecclesiæ*, head of the church, as for a subject to keep himself in commission in the presence of the king. But they distinguish of heads: there is a principal, and a ministerial head. Christ is not so weak in himself, or so disrespectful of us, as to need any ministerial head. Indeed there be heads *materialiter*, who are no other than principal members. So Saul was called 'head of the tribes'; 'Thou hast made me the head of the heathen,' Ps. xviii. 43; 'the Tachmonite, head of the captains,' 2 Sam. xxiii. 8; 'Jozabad, head of the Levites,' Neh. xi. 16. The eldest was called head of the family: 'These be the heads of their fathers' houses,' Exod. vi. 14. But there is a head *formaliter*, to give sense, motion, virtue, governance: this none but only Christ.

3. We must know that there is no salvation out of this church; such as never become members of it must eternally perish: they that are true members shall be saved. 'If they had been of us, they would have continued with us: but they went out from us, that it might be manifest they were not of us,' 1 John ii. 19. 'Without are dogs and scorners,' &c., Rev. xxii. 15. All out of the ark perished in the waters. 'The Lord added to the church

* Except our Saviour's, and the bodies of Enoch and Elias, and of those saints that rose at Christ's resurrection, of which yet many divines doubt.

daily such as should be saved,' Acts ii. 47. First, because there are no means of salvation out of it; no word to teach, no sacraments to confirm. And especially because out of the church there is no Christ, and out of Christ no salvation. Who have not the church their mother, cannot have God their father. This teacheth us to honour our mother, and like little children to hang at her breasts for our sustenance: 'Suck, and be satisfied with the breasts of her consolations; milk out, and be delighted with the abundance of her glory,' Isa. lxvi. 11. Run not to strange nurses for poison, when you may have pure milk of your own mother. 'Desire, like babes, that sincere milk of the gospel, that you may grow by it,' 1 Pet. ii. 2. *Qualis nutritio, talis complexio*,—The complexion of your manners, the disposition of your lives, will witness whose children you are.

'The general assembly.' This is the property of the church; 'general.' It is catholic in three respects: of time, of persons, of place. Of time; because the church had a being in all ages, ever since the promise was given to our first parents in paradise. If there had been a time when no church had been on earth, the world should have then perished, for it stands for the elect's sake. Of persons; for it consists of all degrees and sorts of men, rich and poor, princes and subjects, bond and free. There is no order nor state excluded, if they exclude not themselves. 'Christ is the propitiation for our sins,' 1 John ii. 1. He may be so indeed for the sins of John and the disciples, but how appears it for mine? Yes; 'not for our sins only, but for the sins of the whole world,' ver. 2, every condition of believers. Of place; it is gathered from all parts of the earth, especially under the new testament: 'Whosoever this gospel shall be preached in the whole world,' Matt. xxvi. 13. When Christ gave his apostles their commission, he gave also the whole world for their parish. 'Go teach all nations, and baptize,' &c., Matt. xxviii. 19.

Thus we see the property of this church, catholic or general. It is one, but not tied to one time, nor one place, nor one person; it is catholic to all times, to all places, to all persons. Augustine says that the Donatists in his days would have tied the church to Cartenna in Africa; as the Papists in our days to Rome in Italy. How is it then a general assembly? Thus that antichristian rabble, which have almost nothing in their mouths but 'The church, the church,' yet do mostly infringe the liberties of the church, and hedge it in. All of them have made the catholic church to be nothing else but the Roman church; and some of them the Roman church to be nothing else but the Pope. So in effect, *Papa virtualiter est tota ecclesia*, say they. The Anabaptists imagined a church like the tick, all body and no head; the Papists have made a church like the toadstool, all head and no body. What a monster is their Pope, that will be all in all; eye and tongue, body and head, and tail too! As Caligula took off the head of Jupiter, and set on another of his own; so they have smitten off Christ's headship, and set on the Pope's. Let them take their imaginary head; say we only to Christ, 'Whom have we in heaven but thee? and on earth none besides thee.' Our dependence be for ever on our Head, the Lord Jesus.

Before I leave this point, I desire to express two things—one for distinction, the other for instruction. First, for distinction, betwixt this general assembly and particular churches; then for instruction, to shew who be true members of this catholic church.

1. The main difference between them consists in this: that the catholic church is always invisible, the members thereof only known to God; particular churches are sometimes invisible, and lying hid; other times manifest

in the open profession of Christ's name. As the moon is oftsoons eclipsed or clouded, and often shineth in the full.

(1.) It lies hid through want of the word preached, and public administration of the sacraments. So it was in the days of Elias, when he wished to die: 'I only am left,' 1 Kings xix. 14. Strange apostasy, when so notable a prophet could not discern the church! Yet, ver. 18, 'I have left seven thousand, that never bowed their knees to Baal.' So it was in the reign of Asa: 'For a long season Israel hath been without the true God, without a teaching priest, and without the law,' 2 Chron. xv. 3. The Papists demand where our church was before the days of Luther. We answer, that a universal apostasy was over the face of the world, the true church was not then visible; but the grain of truth lay hid under a great heap of Popish chaff. But this invisibility doth not prove a nullity. They cannot impugn the antiquity of our church, unless they convince themselves. For the church of England holds no other doctrine than that the church of Rome primarily did hold, and that which St Paul delivered to them in sacred writing: 'Justification only by the blood of Christ.' If they be fallen from this, who can blame us for falling from them? It was high time to leave them, when they left the Lord Jesus. So long as we preserve the truth's antiquity, we must smile at their fond objection of novelty. The church of God is catholic, not Roman Catholic; that is just as foolish a phrase as the byword of 'Kent and Christendom.' Particular and universal are contradictions. If we have anything from them that they had from God, it is our blessing that we have kept it, their woe that they have lost it. Esau's blessing and birthright is lost to himself and given unto Jacob. They have not so much reason to boast, as we to rejoice.

Our church had a substantial being before, but hath gotten a better being by the purgation of the gospel, which is maintained by our Christian princes, justly styled 'defenders of the ancient faith.' It was God's floor before, though full of chaff; but now since 'he that hath his fan in his hand,' Matt. iii. 12, hath purged it, it is clearer in show and substance. It was before a wedge of pure gold, but usurped by the hands of impostors, that by their mixtures and sophistications, for gain and sinister respects, augmented it into a huge body and mass. It had the tincture of gold still, but mingled with the dross of traditions, superstitions, will-worships. You ask where was the gold; shew us the place. We answer, it was in that mass; now for extracting and purifying it from the dross, God gave us the touchstone of his word, which made it sound, and manifests it to be sound. The Lord doth not then forsake his: the time was that the whole world seemed to groan *factum se videns Arianum*,—beholding itself made Arian; yet God had his number. Sardis is said to be dead: 'Thou hast a name that thou livest, but thou art dead,' Rev. iii. 1; yet there be a 'few names in Sardis which have not defiled their garments,' ver. 4. When ordinary means fail, by extraordinary the Lord gathers his elect. The Israelites in the wilderness wanted both circumcision and passover, yet God made supply by manna and the pillar of the cloud.

(2.) A church is visible when it flourisheth: not that the faith and secret election of men is seen, but there are apparent signs, by frequenting the sanctuary, and submitting themselves to the ministry of the word. Now this visible church is a mixed company of men professing the faith. I call it mixed, for in it are both believers and hypocrites, corn and tares; it is a band of men where be some valiant soldiers and many cowards. It is called a church from the better, not from the greater part. The ungodly, though

they are in the church, are not of the church; as the superfluous humours in the veins are not parts of the body, but rather the sickness of it. These profess *veram fidem, sed non vere*,—the true faith, but not truly. Hence it appears that there be two sorts of members in the church: members before God, such as beside the outward profession, keep a 'pure heart, a good conscience, and faith unfeigned;' members before men, such as have only the colour and husk of religion, in heart 'denying the power of godliness.' Yet these are by us to be esteemed members, according to the rule of charity judging the best.

2. Now for instruction; what I have to say consists in the examination of two points. First, whether the church of England be a part of this catholic church; then next, whether the church of Rome have the same prerogative.

For ourselves; the most infallible mark of the true church is the right ministration of the sacraments, and sincere preaching the true doctrine of the gospel. That is the true mother and spouse of Christ that brings forth children to him, 'of immortal seed, by the word of God which abideth for ever,' 1 Pet. i. 23; not of traditions, miracles, dreams, but of this 'incorruptible seed.' And when they are born anew, feeds them with sincere milk out of her two breasts, the two testaments. This you know in your consciences to be true in our mother: she doth not give us *pro lacte venenum*, but milk; even the same that Christ himself put into her breasts. When we grow strong she gives us meat, not bones; troubles us not with the subtleties of the schools, that have *plus argutiarum quam doctrinae, plus doctrinae quam usus*, but *quod accepit à Domino*, what she hath received of the Lord, neither more nor less, but just weight. She doth not say, *Hæc dicit Papa*; but, *Hæc dicit Dominus*,—not, Thus saith the Pope in his decretals; but, Thus saith the Lord in his Scriptures. She doth 'say the truth in Christ, and lieth not, her conscience bearing her witness in the Holy Ghost,' Rom. ix. 1. She doth not sophisticate truth, not mingle wine with water, not daub the walls of God's house with untempered mortar, not build upon the foundation straw and stubble, not adulterate the word, like a lustful man, whose end is not to increase mankind, but to satisfy concupiscence. Oh, then, let us hang upon her lips that preserves this true knowledge, and say with Peter, 'Lord, to whom should we go? thou hast the words of eternal life!' John vi. 68.

Thus we have proved the truth of our church by Scripture; but our adversaries oppose the sufficiency of this proof by disabling the Scriptures. They say we cannot know Scripture to be Scripture but by the testimony of the church. It is false, for the witness of man, subject to error, is nothing to the testimony of God, that cannot err. Therefore the Scripture is called the 'testimony,' Isa. viii. 20, because it bears witness to itself. Besides, the church hath her beginning from the word, for there can be no church without faith, no faith without the word, no word without the Scriptures. So the church depends on the Scripture, not the Scripture on the church. The lawyer, that hath only power to expound the law, is under the law. But they object, that 'faith comes by hearing,' Rom. x. 17, and hearing by the voice of the church. Paul intends there, not that general faith whereby we believe Scripture to be Scripture, but that justifying faith whereby we attain salvation. And this comes by the voice of the church, not of itself, but as it is the ministry of God's word. John is but *vox clamantis*; Christ is *verbum clamans*. Particular churches have erred; therefore the best security from error is in the Scriptures.

This is a Lesbian rule, able to decide all controversies; and it is *vitiò*

hominum, by the fault of bad interpreters, that it doth not. For whether *aliorum incuria*, that despise it, or *aliorum injuria*, that pervert it, it suffers martyrdom, and may not be heard declare itself. The Papist, in expounding Scripture after his own fancy, makes himself judge, not the Scripture. But all their drift is with God's loss to promote the Pope's gain. He must be judge; yea, he shall be an unerring judge. Yet, if the Pope have this infallibility, I wonder what need there is of councils. Here they fly to distinctions as to familiar spirits. The Pope may err *argumentative*, not *definitive*,—in his chamber, not in his chair; *personaliter*, not *formaliter*,—as man, not as Pope. How prove they such an exposition of the Scripture? Here they fly to the Pope; he so expounds it. How prove they the Pope cannot err? Here straight they fly back again to Scripture: 'Peter, I have prayed for thee that thy faith shall not fail.' These hang together like a sick man's dream. *Insequeris? fugio. Fugis? insequor.* Yet thus they conclude against their own wills; whilst they only prove the Pope by the Scripture, spite of their teeth they prefer the Scripture above the Pope.

If this be so, that the truth of the gospel being professed, believed, obeyed among us, manifest us against all adversaries to be true members of this general assembly, then two subordinate questions offer themselves collaterally here to be handled. First, Whether corrupters of our truth, and disturbers of our peace, are to be tolerated? Secondly, Whether for some corruptions of doctrine, or vices in manners, it be lawful for any of us to make separation from us?

(1.) Seditious and pestilent seedsmen of heresies are to be restrained. If 'a little leaven sour the whole lump,' what will a little poison do? If Paul to his Galatians could not endure Christ and Moses together, Gal. v. 9; how would he to his Corinthians endure Christ and Belial together? 2 Cor. vi. 14. He sticks not to ingeminate anathemas to them that preached another gospel. The Papists cry out against us for persecution; they that shame not to belie the Scriptures, will not blush to belie us. Their prosperity, their riches, their number among us, directly prove that a man may be a Papist in England, and live. But if their religion turn to treason, shall it scape unpunished? A Papist may live, a traitor may not live. To persuade that a Christian king at the Pope's will may, yea, must, be decrowned or murdered: is this the voice of religion, or treason? If this be conscience, there is no villany; if such an act merit heaven, let no man fear hell. I would ask a Papist, whether he be not bound by his religion to execute the Pope's doctrinal will; whether if he bid him kill his king, he may refrain from that sacred blood, and not sin. If he refuse treason, he is not constant to his religion; if he keep his religion, he must not stick at any act of treason. So that who knows whether this day a mere Papist may not, on the Pope's command, to-morrow be a traitor?

But say they, 'This is a supposition as likely as if heaven should fall: the Pope will never command it.' I answer, that popes have commanded it. 'But we hope his present holiness will not.' We were in a piteous case if our security was no better than your hope. God bless our gracious sovereign from ever standing at the Pope's mercy! Why should such seminaries of heresy, and incendiaries of conspiracy, be suffered? What atonement* of affection can there be in such disparity of religion, when some cry, God help us! others, Baal hear us! They to angels and saints, we to the Lord that made heaven and earth. But the event hath often proved which of these could best hear prayers. As in that memorable fight on the Levant

* That is, at-one-ness, or agreement.—Ed.

seas, of five English ships against eleven Spanish; they crying for victory to our Lady, we to our Lord: it seems the Son heard better than the mother, for the victory was ours. The commonwealth that stands upon legs partly of iron and partly of clay is never sure. One womb held Romulus and Remus in peace; one kingdom could not contain them.

But every man's mind is as free as the emperor's. Conscience is a castle, and there is nothing so voluntary as religion: faith comes by persuasion, not by compulsion. Yield all this; and say with Tertullian, *Nihil minus fidei est, quam fidem cogere*. And with Bernard, *Suspendite verbera, ostendite ubera*. Make a man in error rather blush than bleed. But if they break the foundation, *Non ferendi, sed ferendi*. First speak to the conscience by good counsel; but if that ear be stopped, shake the whole house about it. Speak to the ears of the inheritance, of the liberty, of the body; by mulct, by prison, by exile. Let the liberty say to the conscience, For thy sake I am restrained; let the inheritance say, For thy sake I am impoverished; let the body say, For thy sake I am afflicted. But because heresy dies not with the particular person, but kills also others, and *centum interficit, dum unum interficit*; and because it strikes at the life of a Christian, that is, his faith,—‘for the just shall live by his faith;’—therefore *pereat unus, potius quam unitas*. *Hæretici corrigendi ne pereant, reprimendi ne perimant*,*—Heretics are to be corrected, lest they damn themselves; to be restrained, lest they damn others. *Persecutio facit martyres, hæresis apostatas: plus nocuerunt horum togæ, quam illorum galeæ*,†—Persecution made martyrs, heresy makes apostates: the heretics' words have done more hurt than the tyrants' swords. *Aperte sævit persecutor ut Leo; hæreticus insidiatur ut Draco. Ille negare Christum cogit, iste docet. Adversus illum opus patientia, adversus istum opus vigilantia*,—The persecutor rageth like a lion, the heretic insinuates himself like a serpent. To deny Christ he compels, this man instructs. Against the former we have need of patience, against the latter of vigilance.

Excommunication, bondage, exile have been thought fit punishments for heretics; fire and faggot is not God's law, but the Pope's canon-shot.‡ A heretic dying in his heresy cannot be saved; therefore Luther thinks, he that puts a heretic to death is a double murderer: destroying his body with death temporal, his soul with death eternal. But saith Augustine, *Diligite homines, interficite errores*,—Love the persons, kill the errors. Presume on the truth without pride, strive for it without rage. *Severitas, quasi sæva veritas*,—But verity and severity do not agree. Fire and sword may put to death heretics, but not heresies. See here the difference betwixt the Papists' proceedings against us, and ours against them. They die not among us for refusing our faith; but us they burned, not for denying any article of faith, but for not believing transubstantiation: so strange an article that Bellarmine himself doubts whether it may be proved from Scripture or no, but that the church hath declared it so to be. But though faith be above reason, yet it is not against reason. ‘This is my body,’ saith Christ. *Hoc*, ‘This bread:’ this pronoun demonstrative they will have to demonstrate nothing. *Hoc aliquid nihil est*. How then? this nothing is my body: not this bread, but this nothing. Others will have something demonstrated to the understanding, nothing to the senses. Some will have a demonstration to the senses, nothing to the understanding; some partly to both. Others expound it, ‘This body;’ then it is thus, ‘This body is my body:’ others say it is *individuum vagum*. But *quod multipliciter exponitur, communiter*

* Tertul.

† Aug.

‡ A play upon ‘canon’ and ‘cannon.’—Ed.

ignoratur,—that which is so variously expounded is generally unknown. The most judicious among them cannot explicate it.

‘Corpore de Christi lis est, de sanguine lis est :
Deque modo lis est, non habitura modum.’

What damnable cruelty then was it in them to burn silly women for not understanding this their inexplicable mystery ! Those gunpowder divines condemned others to the fire for not knowing that which they never knew themselves. We teach such erring souls to be corrected, that they may be converted, not be confounded ; excommunicated, ‘for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus,’ 1 Cor. v. 5.

(2.) Whether a separation may be justly made from our church for some errors or corruptions of life ? I know that divers, who were once among us, never of us, have put out their own lights, indeed excommunicated themselves. What is their plea ? That our assemblies are full of enormities. I answer, that the defects and corruptions of a church must be distinguished : they are either in doctrine or in manners. For doctrine ; some errors are *citra fundamentum*, some *circa fundamentum*, others *contra fundamentum*. Errors *beside* the foundation trouble, errors *about* the foundation shake, errors *against* the foundation overturn all. So long then as no foundation is harmed, it is not lawful to depart : until the church separate from Christ, we must not separate from it. In two cases there is warrant of separation. First, when the substance of God’s worship is quite corrupted : ‘What agreement hath the temple of God with idols ?’ 2 Cor. vi. 16 ; when this is, ver. 17, ‘Come out from among them, and be ye separate, saith the Lord.’ When Jeroboam had set up idols in Israel, ‘the priests and the Levites left their suburbs and possession, and came to Judah and Jerusalem,’ 2 Chron. xi. 14. Secondly, when the substance of doctrine is quite corrupted : ‘If any man consent not to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,’ &c., 1 Tim. vi. 3 ; ‘from such withdraw thyself,’ ver. 5. Paul in the synagogue at Ephesus preached for the space of three months together ; ‘but when divers were hardened, and believed not, but spake evil of that way, he departed from them, and separated the disciples,’ Acts xix. 9. In these two cases lawful, not else.

For corruption in manners ; they make not *nullam ecclesiam*, *sed malam ecclesiam*,—not no church, but a bad church. Wicked scribes sitting in Moses’s chair, and teaching the things he wrote, must be heard : ‘Whatsoever they bid you observe, that observe and do ; but do not after their works,’ Matt. xxiii. 3. Separate from their private society, not from the public assembly. But they charge us, that we deny Christ. I answer, Denial of Christ is double, either in judgment or in fact. Denial of Christ in judgment makes a Christian no Christian ; denial in fact, the judgment being sound, makes him not no Christian, but an evil Christian. When the Jews had crucified the Lord of life, they remained still a church, if there were any on the face of the earth ; and Jerusalem was still called the ‘holy city,’ Matt. xxvii. 53. To them belonged ‘the promise, and to their children,’ Acts ii. 39. ‘To them pertaineth the adoption, and the glory, and the covenants,’ Rom. ix. 4. I would to God this bloody issue were stanch’d ; but what age hath not complained it ? This mischief is intestine. *Amara persecutio in cruce martyrum*, *amarior in pugna hæreticorum*, *amarissima in malis moribus domesticorum*,—The persecution of tyrants was bitter ; the poison of heretics more bitter ; but the evil lives of Christians most bitter of all. ‘Many

walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ; Phil. iii. 18. Whereupon saith Augustine, How comes that great champion to fall a-weeping? Could he endure 'stripes above measure, prisons frequent, shipwrecks, perils by sea and land, among enemies, among false brethren, hunger, thirst, cold, weariness, painfulness?' 2 Cor. xi. 24. 'Did he fight with beasts after the manner of men?' 1 Cor. xv. 32. Was he rapt up among the angels? Did he bear all these miseries? was he honoured with all these mercies? and now does he weep? Yes, sin and sensuality were crept into the church; and this made that undaunted spirit fall a-weeping. *Pax à paganis, pax ab hæreticis, nulla pax d falsis filiis*.—We have quiet from the pagans, quiet from heretics, but no quiet from wicked and exorbitant professors. Our greatest enemies are they of our own house. Lord Jesus, heal this plague!

Now we have proved and approved the truth of our own church at home, let us examine whether the church of Rome be also a true member of this catholic assembly. Errors that annihilate a church are of two sorts: some weakening, others destroying the foundation. Weakening error is the building of 'hay and stubble on the foundation,' 1 Cor. iii. 12: the stubble burnt, their souls may be saved, ver. 15. A man breaks down the windows of his house, the house stands, though defaced; he pulls down the lead or tiles, the house stands, though uncovered; he beats down the walls, the house stands, though deformed; he plucks up the foundation, the house falls, and ceaseth to be a house. Those which destroy the foundation are the overthrowing errors; by them a church ceaseth to be a church. Yet if an error be against the foundation, we are to consider the persons, whether they err of malice or of weakness. If of malice, like 'Jannes and Jambres, that withstood Moses, resisting the truth,' 2 Tim. iii. 8, it is no longer a church. But if of weakness, we must not so peremptorily conclude; for Paul writes to the Galatians as a church of God, though they were perverted to another doctrine, embracing a fundamental error of justification by works. The church of Rome doth wilfully and obstinately destroy the foundation, therefore may be concluded for no church. If they will be justified by the works of the law, they are fallen from grace.

Let us hear how they quit themselves. First, they would do it by retorting all this back upon us: they tell us flatly that we are no church, and thus they prove it. They say we have no bishops, so no ministers, so no sacraments, therefore no church. Here they clap their wings, and crow, Victory, victory! As 'Manasseh against Ephraim, and Ephraim against Manasseh, and both against Judah,' Isa. ix. 21; so they have set our brothers against us, us against our brothers, Papists against us all. Behold the exigent we are in: the Papists say we have no ministers, because they are not made by bishops; the Puritans say we have no ministers, because they are made by bishops. Which of these speak true? Neither. First to answer the Puritan: Bishops may make ministers. Paul chargeth Timothy to 'lay hands suddenly on no man,' 1 Tim. v. 22; therefore he may lay hands on some. To Titus: 'For this cause I left thee in Crete, that thou shouldest ordain elders in every city,' Titus i. 5. Now we have true bishops; therefore, in God's name, allow us to have true ministers. For the Romanists, that tell us we have none of these; how strangely do they belie us and themselves! *Oportet mendacem esse memorem*. Have they forgot their obrayding* us that we have all our episcopal rites from them? all our ministerial orders from them? If we have it from them, then we have it.

* That is, upbraiding.—Ed.

They are Bristo's own words in his *Motives*: 'The Protestants are apes of the Papists, the communion-book is made altogether out of the mass-book.' Why, then, do they not communicate with us? It is not for conscience, but for malice. Let it be granted that we have this from them; but then they must grant withal that Jacob, by God's disposing, hath gotten Esau's birthright. So the Israelites were fain to go to the Philistines to sharpen their scythes. We abhor not episcopal ordinations, but papal. Our substance from them; their circumstances to themselves: *Papales ordinationes sunt fœdæ nundinationes*. We have their gold, they have left themselves nothing but tinkers' metal. Let them keep their own, give us ours.

But further, they object the continuance of their succession. We answer, the succession of person is nothing worth, without the succession of doctrine; which they want. If it were by us granted, what never shall be by them proved, that Peter is succeeded by the Pope; yet as Matthias succeeding Judas was never the worse, so the Pope succeeding Peter is never the better. *Periit dignitas cathedræ cum veritate doctrinæ*. But they say that in the Roman church, baptism is rightly, for the substance of it, administered; therefore it is a true church. Indeed they have the outward washing, but quite overthrown the inward; which stands in justification by the imputed righteousness of Christ. But the Samaritans had circumcision, yet were they not a true church. Baptism, severed from the preaching of the gospel, is of no more force than a seal when it is plucked off from the indenture. Indeed truly, though they have baptism, yet it belongs not to them, but to a hidden church among them. For doubtless God hath his chosen and sealed number in the midst of those apostates; as the light in the lantern belongs not properly to the lantern, but to the passenger. That sacrament in the assembly of Rome is like a true man's purse in a thief's hand: it no more proves them a true church, than that purse proves the thief a true man. The Lord, of his goodness, that hath given them the sign of the grace, give them also the grace of the sign—true washing away of their sins in the blood of Christ!

Some have objected, and they seem to be kind friends to Rome, that Antichrist must sit in the temple—that is, the church; therefore this sitting of Antichrist in Rome proves them to be a true church. But I am sure, by this argument, what they get in the hundred they lose in the shire: they may put these gains in their eye. I hope they will not confess their Pope Antichrist, to have us grant them a true church. Therefore some of them have affirmed, *Hominem non Christianum posse esse Romanum pontificem*. And would not he be a strange head of Christ's church that is not a true member of Christ's body? But, howsoever, their argument holds not; for it is one thing to be in the church, another thing to be of the church. Antichrist sits in that place, not as a member of the church, but as a usurper. So the pirate sits in the merchant's ship, yet hath no right to it. All that can be proved hereby is, that among the Papists there is a hidden church, in the midst whereof Antichrist domineereth, but hath no part of salvation in it. What cause then have we to bless our God, that hath brought us from Babylon to Jerusalem, out of darkness into his marvellous light, from the Romish synagogue to the 'general assembly and church of the first-born which are written in heaven!' And the Lord, of his mercy, preserve us in it for ever and ever!

To conclude; there be diverse censures of the Roman church. Some say it is no church, but *æquivoce*, as the picture of a man is called a man, or a painted fire, a fire. It is no more a church than the carcase of a dead man, that

hath on a living man's garments, is a living man, look it never so like him. These look upon it *oculo vero, sed severo*,—with a true but a sharp eye. Others say, It is *non sanum membrum, sed membrum*,—It is not a sound member, but a member. It hath scriptures, but corrupted with traditions; but indeed they have changed the native sense, and so are lanterns that shew light to others, none to themselves. They have the articles of the Creed, and make the same general confession of faith, yet overthrow all this another way. Herein they are like a fond father, that with much indulgence tenders the body of his child, would not suffer the cold wind to blow upon him, yet by secret conveyances inwardly infects the heart and destroys him. Thus they say it is still a member, still a church, as a brain-sick man is a man. The Roman assembly is *vere ecclesia, sed non vera ecclesia*,—truly a church, but not a true church. A leprous man is a man; *adultera uxor, tamen uxor est*,—an adulterous wife is still a wife. So Duraeus: *In Papatu est ecclesia, et Papatus non est ecclesia: ut ecclesia, Dei; ut Papalis, diaboli*,—In Popery is a church, yet Popery is not the church: as it is a church, it is of God; as Popish, of the devil. It is *incurata ecclesia*,—an incurable church, that 'hates to be reformed,' therefore no church. 'We would have cured Babel, but she would not be cured.' She hath apostated into treason, clipped *Regiam monetam*, the great King's coin, the word of God: turned that pure gold into sophisticate alchymy; prayer to Christ into invocation of saints. These men conclude, that it is not a body diseased, and full of wounds, that hath the throat cut, yet with some life and breath remaining, but a rotten and dead carcase, void of spiritual life. It hath blended Judaism and Paganism together with Christianity, and so swelled up a superstitious worship of God; therefore no church.

For my part I judge not: God reserves to himself three things—the revenge of injuries, the glory of deeds, the judgment of secrets. I will not judge, but like a witness give in my testimony. And here *qui bene distinguit, bene docet*,*—the best construction is that which inclines to charity; that is, there is no probable salvation in the church of Rome. Infants dying before they come to these errors, I believe saved; for others, *nescio quid dicere*,—I know not what to say. They have damnable heresies, as that of free-will, of merits, &c., yet the persons that of weakness defend them may be saved. God pardons even wilful errors if they be truly repented. Therefore I believe that many of our fathers went to heaven, though through blindness. Now indeed they are more inexcusable, because our sound is gone out among them. There are *seducentes* and *seducti*: the wilful blind lead the woeful blind, until both fall into the ditch. If they will not see, there is no help, no hope. If simple ignorance mislead, there is hope of return; but if affected, it is most wretched. Our office is to help them with our prayers; and let us pray for them as Paul did for his Ephesians, 'That the eyes of their understanding being enlightened, they may know what is the hope of God's calling, and what the riches of the glory of his inheritance is in the saints,' Eph. i. 18. Many of them have ready hearts, but they want eyes; we have open eyes, God grant us ready hearts!

'The first-born which are written in heaven.' This is a description of the persons of whom the church consists. The church itself is a number of men, which God hath set apart by an eternal decree, and in time sanctified to become real members of it. They are 'written in heaven,' there is their eternal election; and they are 'the first-born,' that is new-born, there is their sanctification. For the two parts of the description, their primogeniture, and

* Zanch.

registering in God's book, are but borrowed speeches, whereby God would ratify the everlasting predestination and salvation of his church; that as the first-born is not to be defeated of his inheritance, and the enrolled names are never to be obliterated, so certainly shall they inherit eternal life.

'The first-born.' Some understand by the first-born not all the elect, but only the patriarchs and such ancient saints, the noble and primitive parts of the church.* Then this should have been referred only to the church triumphant in heaven; but the catholic church is here expressly meant, which comprehends also the saints upon earth: therefore they also are first-born. Besides, they are said to be 'written in heaven,' which had been a superfluous speech of those who are already in heaven. They that are there need no writing. *Unusquisque electus est primogenitus.*

But this seems to infringe the primogeniture of Christ, to whom the name is by special title and right given. *Primogenitus inter multos fratres*, saith Paul,—He is the 'first-begotten among many brethren,' Rom. viii. 29; *primogenitus universæ creature*, the 'first-born of every creature,' Col. i. 15; *primogenitus mortuorum*, the 'first-born from the dead,' ver. 18. He is the first-born, as he is the Son of God, and as he is man. As he is the Son of God: in respect of time, before all things, the beginning of all; in respect of dignity, because he is the foundation of all good to his church. 'Of his fulness have we all received, and grace for grace,' John i. 16. As he is man, he is the first-born; not in respect of time, but of excellency and virtue. In respect of his miraculous conception; the first that ever was conceived without sin, and 'by the overshadowing of the Holy Ghost,' Luke i. 35. In respect of his birth, he was the first-born of Mary: 'She brought forth her first-born son, and called his name Jesus,' Matt. i. 25. In respect of his resurrection; when God raised him out of the grave, he is said to beget his Son: 'Thou art my Son, this day have I begotten thee,' Ps. ii. 7. And lest the interpretation of birth only should be deduced from that place, St Paul expressly applies it to his resurrection: Acts xiii. 33, 'God raised up Jesus again, as it is written in the second psalm, Thou art my Son, this day have I begotten thee.' Lastly, in respect of his pre-eminence: 'He is the first-born from the dead; that in all things he might have the pre-eminence,' Col. i. 18. So the privilege of primogeniture is singularly and individually his.

How, then, are the faithful here called the first-born? To answer this, we must know that God hath sons by nature and by grace. Christ by nature only; all the elect by grace. Christ is a son begotten, not made; we are sons made, not begotten in respect of nature. Christ as God is begotten, not born; as man he is born, not begotten. We see the privilege of Christ's primogeniture: from his let us look to ours, for from him we have it. The elect are called first-born in three respects:—

1. Because they are united to the First-born: 'For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,' Heb. ii. 11. He that is made *unus cum primogenito* may be well called *primogenitus*,—one with the First-born is a first-born.

2. Because they are culled and called out of the world. Many wicked are created before them, but they are elected in God's decree to life before the other; for the wicked are not chosen at all. Esau was Isaac's first-born, but Jacob was God's first-born. Many of the world's first-born have been rejected: 'Israel laid his right hand upon Ephraim, the younger, and his left upon Manasseh, the elder,' Gen. xlviii. 17; 'Reuben, thou art my first-born;

* Calvin.

but thou shalt not be excellent,' chap. xlix. 4. Cain, Adam's first-born; Ishmael, Abraham's first-born, were cast off. 'Thus saith the Lord, Israel is my son, even my first-born,' Exod. iv. 22. The Lord had first chosen that nation to be his people, yet afterward rejected them, and accepted the Gentiles; so that 'the elder serve the younger.' But God's first-born are never refused: whom he hath predestinated to be sons, he hath also called to be heirs. So that this primogeniture is not in respect of generation, but of regeneration. Though they be not *primo conditi*, they are *primo reconditi*. 'Flesh and blood hath no work in this birth, nor the will of man, but the will of God,' John i. 13; 'Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures,' James i. 18. The Spirit begets of immortal seed, grace, in the womb of the church; the means of this birth being the word: 'Except a man be born again, he cannot see the kingdom of God,' John iii. 3. Out of that universal apostasy, God sent his Son to beget some first-born to himself.

3. Because the privileges of the first-born are theirs. These were many, as we may find in allusion to the law:—

(1.) The excellency of strength: 'Reuben, my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power,' Gen. xlix. 3. Man decays, and the children of age are not so strong as the children of youth; therefore the first-born are called the 'beginning of power,' and the 'excellency of strength.' True it is, that there is no decay in God's Spirit that begets; yet because the faithful are first in God's intention of favour, and he gives them that strength of grace to resist sin and to serve him which the world hath not; therefore they are called his first-born, the excellency of his power. Though we be weak in ourselves, yet his strength is glorified in our weakness, his 'grace is sufficient for us,' 2 Cor. xii. 9.

(2.) The name of the family was given to the first-born: 'Is not my family the least of all the families of the tribe of Benjamin?' saith Saul, 1 Sam. ix. 21. Gilead made his whole family to be called Gileadites. For further exemplifying of this privilege, read Num. xxvi. 23–52. Is this dignity lost under the gospel to the first-born in Christ? No, for even the wicked dwelling among the righteous, are for their sakes vouchsafed the name of Christians. The name of the first-born hath christened all the family.

(3.) Priesthood and the right to sacrifice: 'Moses sent twelve young men, according to the twelve tribes of Israel, to offer burnt-offerings, and sacrifice peace-offerings unto the Lord,' Exod. xxiv. 5. Those young men are thought to be no other but twelve of the first-born of the chief of the tribes; to whom the right of sacrificing and priesthood did belong, till the Levites were separated for that end: 'Take the Levites instead of all the first-born among the children of Israel,' Num. iii. 45. Neither is this privilege lost by the gospel: 'Christ hath made us kings and priests unto God his Father,' Rev. i. 6; to offer up spiritual sacrifice of thanksgiving to him. Priests, but 'priests to God;' lest the schismatic should take advantage thereby to trouble the civil state. The propitiatory sacrifice is offered for us by our high priest Jesus: the sacrifices of our priesthood are only gratulatory.

(4.) Double portion. If a man have two wives, one beloved and another hated, and children by them both: 'if the first-born son be hers that is hated,' yet when he maketh his sons to inherit, though perhaps he would favour the son of the loved, yet 'he shall acknowledge the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the first-born is his,' Deut. xxi. 17. So the elect have a double portion: not only a share in the things of this life, but much

more in heaven: 'Godliness hath the promise both of the life that now is, and of that which is to come,' 1 Tim. iv. 8. It is a false imagination that God makes none of his children happy in this life: Abraham was rich, David a king. But if he denies them opulency, he never denies them content. This is the chief riches; for we see others *esurientes in popina*, as the byword is, starving in a cook's shop—wretched in their highest fortunes. The godly have so much share of this world as may stand with their eternal blessedness in the world to come. And such may be content with a small portion here, that are sure of the inheritance hereafter. Jehoshaphat gave great gifts of silver and gold and precious things to all his children; 'but the kingdom he gave to Jehoram, because he was the first-born,' 2 Chron. xxi. 3. Our law gives the first-born son the inheritance; God will not deprive his of it. Thus hath Christ promised a double portion to the faithful: 'He shall receive an hundred-fold now in this time, and in the world to come eternal life,' Mark x. 30. And indeed the birthright with the Jews was a type of everlasting life.

The consideration of this excellent privilege doth teach us three lessons:—

First, That we are dedicated to God: Exodus xiii. 2, Numbers iii. 13, 'Sanctify to me all the first-born.' So Hannah dedicated her first-born Samuel to the Lord, 1 Sam. i. 28. Mary brought Christ to Jerusalem, 'to present him to the Lord; as it is written in the law, Every male that openeth the womb shall be called holy to the Lord,' Luke ii. 22. To rob God of his tithes is sacrilege; but to take away from him our souls, this is the highest sacrilege. In this we have a sequestration from common use, we are no longer as we were. 'They are mine,' saith the Lord: not only by a common right, so all things are his—'The earth is the Lord's, and the fulness of it;' nor only for a grateful acknowledgment, that the increase of all things comes from him: but as the Israelites were God's by special claim, because he preserved them in Egypt, when the first-born were slain, for whose redemption he accepted the first-born of their beasts; when he might have commanded all, lest this should seem grievous to them, he requireth but the first part. He only reserved what he preserved. So we were all by nature in as much danger of God's wrath, as were the Israelites of the destroying angel when the first-born of the Egyptians were smitten dead. But the Lord sprinkled the doors of our hearts with the blood of his holy Lamb Jesus. Hath the Lord spared us? then he challengeth us. To take from man his own is injurious, from God sacrilegious. 'Glorify God in your body, and in your spirit.' Why? 'For they are God's: ye are not your own,' saith the Apostle, 1 Cor. vi. 20. Thus he confessed himself not his own man: 'There stood by me this night the angel of God, whose I am, and whom I serve,' Acts xxvii. 23. We are God's possession, the first-born which he hath redeemed by his own first-born Christ. This we acknowledge when we present our children to God in baptism. Yet, O strange and forgetful inconstancy! when we have given them to God in baptism, by a foolish indulgence we take them away again in education. A prince abhors to have his eldest son marry with a harlot; this were to vilify and ignoble that royal blood. And shall God brook his first-born to be contracted with that ugly strumpet, sin? This were to forfeit and make void the right of primogeniture.

Secondly, Seeing we are God's first-born, let us offer our first and best things to him. The Lord hath deserved the priority of our service: 'First seek the kingdom of God, and the righteousness thereof,' Matt. vi. 33. Our first studies, our first labours must be consecrated to God. The law required

three properties in the sacrifices offered to God :—First, They must be first-born : *ut illi reddamus prima, qui nobis dedit omnia*,—that we should willingly give him the first, that had bountifully given us all. So we must give the first hour of the day, the first work of our hands, the first words of our lips to the Lord. Secondly, They must be clean beasts, for God abhorreth the unclean, maimed, or deformed : ‘Ye offer polluted bread upon mine altar. If ye offer the blind for sacrifice, is it not evil ? if ye offer the lame and sick, is it not evil ? offer it now to the governor, will he be pleased with it ?’ Mal. i. 8. So we must hold up to God ‘clean hands,’ and send up ‘pure hearts :’ ‘making straight paths for our feet, lest that which is halting be turned out of the way,’ Heb. xii. 13. Thirdly, The sacrifices must be males, because the best and most perfect things are to be given to God. *Multi homines, pauci viri*,—Let us offer up our masculine virtues, ‘growing to a perfect man, to the measure of the stature of the fulness of Christ,’ Eph. iv. 13. We must aim at this perfect sacrifice.

Besides, in the law there were three other rules observable in the consecration of the first-born :—First, That they should be seven days with the dam, and the eighth day be given to God, Exod. xxii. 30. Wherein there was not only a correspondence to the rule of circumcision, limited to the eighth day, Gen. xvii. 12, but to prevent their fraud in offering to God things of no service, being too soon taken from the dam. Secondly, In voluntary oblations they were forbidden to dedicate to the Lord any of the first-born. ‘The firstling of the beasts, which should be the Lord’s firstling, no man shall sanctify it,’ Lev. xxvii. 26. The reason is, because that was the Lord’s already. We have such names highly recorded on our hospital walls, painted on the windows of our churches, often engraven in marble, the memorable tenant of worthy acts, for excellent benefactors. Yet all their benevolence to God is not the tenth of that they have robbed God, and taken from his church. Fool ! give of thine own, if thou wilt have reward in heaven : first restore justly what thou hast gathered unjustly. To give of that is not *liberaliter dare, sed partialiter retribuere* ; thou bestowest on God a lamb of his own ewe. Dost thou look for thanks for such a gift ? Alas ! it was God’s own before. Thirdly, They were commanded neither to work nor shear the first-born : ‘Thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep,’ Deut. xv. 19. To curb their covetousness : though they would not deceive the Lord of his first-born, yet they would take so much profit of it as they could. But they are restrained from diminution ; they must not present a worn bullock, nor a shorn sheep. Now if the Lord was so jealous of first-born beasts, how is he jealous of first-born souls ! Let us not think our choicest and most excellent things too dear for God, that hath made us his first-born in Jesus Christ.

Lastly, Let us upon no condition part with our birthright. Hath God advanced us to this honour, ‘I will make him my first-born, higher than the kings of the earth ?’ Ps. lxxxix. 27 ; then let us never sell it. ‘Let there be no person profane as Esau, who for one morsel of meat sold his birthright,’ Heb. xii. 16. Hath the elder brother *primariam potestatem*, ‘Be lord over thy brethren, and let thy mother’s sons bow down unto thee ?’ Gen. xxvii. 29 ; let no lust subject us *servire minori*, to serve the younger. The enemies rage against them ; but saith God to Pharaoh, ‘Let my son go that he may serve me ; if thou refuse to let him go, behold I will slay thy son, even thy first-born,’ Exod. iv. 23. Thus saith the Psalmist, ‘God reproves even kings for their sakes.’ Now *omne beneficium petit officium*,—every benefit is obligatory, and binds to some thankful duty. Hath God dignified

us with a privilege? he expects that our carefulness should never forfeit it. Naboth would not sell his vineyard; yet his vineyard was but a part of his inheritance, and his inheritance but a part of his birthright. Though Ahab proffered him 'a better vineyard,' or 'the worth of it in money;' yet saith Naboth, 'The Lord forbid it me, that I should give the inheritance of my fathers unto thee,' 1 Kings xxi. 3. And shall we for trifles pass away our eternal birthright? It is a wretched bargain; yet the blasphemer swears away his birthright, the epicure feasts away his birthright, the wine-bibber drinks away his birthright, the lavish spends his birthright, the covetous sells his birthright for ready money.

There be some that *sell* their birthright: it is said of the lawyer that he hath *linguam venalem*, a saleable tongue; the covetous, *venalem animam*, a saleable soul; the harlot, *venalem carnem*, a saleable flesh. Esau sold his birthright, Ahab sold himself to work wickedness, Judas sold his soul for thirty pieces. 'There is not a more wicked thing than a covetous man; for such a one setteth his soul to sale, because while he liveth he casteth away his bowels,' Eccclus. x. 9. Others *pawn* their birthright; they are not so desperate as to sell it outright, but they will pawn it for a while. They seem to make conscience of their ways generally, and to be good husbands of their talents; but when an opportune temptation comes, with meat in the mouth,—a fit advantage of much wealth, of high honour, of secret pleasure,—they will embrace and fasten on it, though they pawn their souls for a season. And indeed he that knowingly ventures to sin, doth as it were mortgage his birthright, puts it to the hazard of redeeming by repentance. But it is dangerous to be a merchant venturer in this case: the birthright is precious; if that infernal broker get but a colour of title in it, he will use tricks to make thee break thy day, and then sue out a judgment against thee. Some *lose* their birthright; profane and negligent wretches, that leave their soul perpetually unguarded, unregarded. They may be careful about many things, but one thing is necessary, to keep their birthright. While they sleep, 'the enemy sows tares;' it is wretched slumber that sleeps and slips away the birthright. Others *give away* their birthright; and these are specially the envious and the desperate. Malice gives it away, and hath nothing for it. The ambitious bargains to have a little honour for his birthright, the covetous to have some gold for his birthright, the voluptuous to have some sensual pleasure for his birthright; but the malicious gives it away for nothing, except it be vexation, that doth anguish him, and languish him. The desperate destroyer of his own body gives away his birthright; he hath nought for it but horrors within, and terrors without. These men serve the devil's turn for nothing. Look, O miserable man, upon the purchaser of thy birthright, Christ, and consider the price that it cost him; if thou sell that for a little pleasure that he bought with so much pain, thou thinkest him an idle merchant. No, Lord, as thou hast given it to us, so keep it for us; that having now the assurance of it in grace, we may have one day the full possession of it in glory!

'Written in heaven.' This phrase is often used in the Scripture, and is but a metaphor whereby God declares the certainty of some men's eternal predestination and infallible salvation. Tostatus makes three written books of God. The great book, wherein are written all persons, actions, and events, both good and bad. Out of this are taken two other books: the book of predestination, consisting only of the elect; the book of God's prescience, which he calls the Black Book, wherein are registered only the reprobate. But this latter book hath no warrant in the Scriptures. It is true that as there

is a certain number to be saved, so the Lord knoweth them that are ordained to destruction; but the Scripture gives only a name of book to the first, not to the worst. *Non quod scribuntur in aliquo libro, sed quod non scribuntur in illo libro.* 'Let them be blotted out of the book of the living, and let them not be written among the righteous,' Ps. lxxix. 28; 'Whose names are not written in the book of life from the foundation of the world,' Rev. xvii. 8. Not that they are written in any other book, but that they are not written in that book. Indeed God may be said to have divers books:—

1. *Liber providentiæ*, the book of his providence, wherein God seeth and disposeth all things that are done by himself in the world. 'Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written, when as yet there was none of them,' Ps. cxxxix. 16. Not a sparrow falls from the house, not a hair from our heads, without the record of this book.

2. *Liber memoriæ*, the book of God's memory, wherein all things done by men, whether good or evil, are registered. 'A book of remembrance was written before God, for them that feared the Lord, and thought upon his name,' Mal. iii. 16; 'The books were opened, and another book was opened, which is the book of life,' Rev. xx. 12. Hence it is plain that there are other books besides the book of life. This is that which manifesteth all secrets, whether mental, oral, or actual; whereby 'God shall bring every work into judgment, with every secret thing, be it good or evil,' Eccles. xii. 14. This book shall be opened in that day 'when God shall judge the secrets of all hearts by Jesus Christ,' Rom. ii. 16.

3. *Liber conscientiæ*, the book of every man's conscience: this is a book of record or testimony; not so much of judicature as of witness. 'If our heart condemn us, God is greater than our heart, and knoweth all things,' 1 John iii. 20. There is *conscientia perversa*, that doth wholly condemn; there is *conscientia dubia*, that doth neither condemn nor acquit; there is *conscientia bene ordinata*: such a one had Paul, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,' Rom. ix. 1. Every man's conscience beareth witness; but *ubi cogitatio non habet quod accuset*,—where the thought hath no matter of accusation against a man, that conscience doth bear witness in the Holy Ghost. Look well to thy life, for thou bearest about thee a book of testimony, that shall speak either with or against thee.

4. *Liber monumentorum*, a book of monuments; which contains the acts of the saints for the memory of times to come. Of this nature were the Chronicles, the Acts of the Apostles, that martyrology, or golden legend of the saints, in the chapter preceding my text. God threatens the false prophets, that 'they shall not be written in the writing of the house of Israel,' Ezek. xliii. 9.

5. *Liber veritatis*, the book of truth: this may also be called the book of life, because it contains those rules that lead and direct us to life eternal, as that is called a book of warfare wherein the precepts of the military art are written. 'Search the scriptures, for therein ye have eternal life,' John v. 39. 'All these things are the book of the covenant of the most high God,' Eccles. xxiv. 23.

6. *Liber vitæ*, the book of life itself; wherein only are written the names of the elect, whom God hath ordained to salvation for ever. This is to be written in heaven. 'Into that holy city shall enter nothing that defileth;' but only 'they which are written in the Lamb's book of life,' Rev. xxi. 27. Paul speaks of his fellow-labourers, 'whose names are written in the book of life,' Phil. iv. 5. When the disciples returned, and said, 'Lord, even the devils

are subject to us through thy name :’ True, saith Christ, ‘I saw Satan as lightning fall from heaven. Notwithstanding in this rejoice not, that the spirits are subject unto you : but rather rejoice, because your names are written in heaven,’ Luke x. 20. This is a borrowed speech: *sicut nos ea literis consignamus*,—as we commit that to writing, the memory whereof we would have kept, so doth God ; not that he needs any book of remembrance, but because all things are present with him, as if they were written in a book. They among men which are chosen to any special place or service, are written in a book : so the Roman senators were called *patres conscripti* ; and it is called the muster-book wherein stand the names of the soldiers pressed to the wars. To conclude, this ‘writing in heaven,’ is the book of election, wherein all that shall be saved are registered.

Here unavoidably we come to the main question, that may seem to infringe this happy privilege of the church : Whether to be written in heaven be an infallible assurance of salvation ; or whether any there registered may come to be blotted out ? The truth is, that none written in heaven can ever be lost ; yet they object against it Ps. lxxix. 28, ‘Let them be blotted out of the book of the living, and let them not be written among the righteous.’ Hence they infer, that some names once there recorded are afterwards put out. But this opinion casteth a double aspersion upon God himself. Either it makes him ignorant of future things, as if he foresaw not the end of elect and reprobate, and so were deceived in decreeing some to be saved that shall not be saved ; or that his decree is mutable, in excluding those upon their sins whom he hath formerly chosen. From both these weaknesses St Paul vindicates him, 2 Tim. ii. 19, ‘The foundation of God standeth sure, having the seal, The Lord knoweth them that are his.’ First, ‘the Lord knows them that are his ;’ this were not true if God’s prescience could be deluded. Then, his ‘foundation stands sure ;’ but that were no sure foundation, if those he hath decreed to be his should afterwards fall out not to be his. The very conclusion of truth is this, *impossibilis est deletio* ; they which are ‘written in heaven’ can never come into hell. To clear this from the opposed doubt, among many I will cull out three proper distinctions :—

1. One may be said to be written in heaven *simpliciter*, and *secundum quid*. He that is simply written there, *in quantum predestinatus ad vitam*, because elected to life, can never be blotted out. He that is but written after a sort may, for he is written *non secundum Dei præscientiam, sed secundum præsentem justitiam*,—not according to God’s former decree, but according to his present righteousness. So they are said to be blotted out, not in respect of God’s knowledge, for he knows they never were written there ; but according to their present condition, apostatising from grace to sin.*

2. Some are blotted out *non secundum rei veritatem, sed hominum opinionem*,—not according to the truth of the thing, but according to men’s opinion. It is useful† in the Scriptures to say a thing is done *quando innotescat fieri*, when it is declared to be done. Hypocrites have a simulation of outward sanctity, so that men in charity judge them to be written in heaven. But when those glistening stars appear to be only *ignes fatui*, foolish meteors, and fall from the firmament of the church, then we say they are blotted out. The written *ex existentia*, by a perfect being, are never lost ; but *ex apparentia*, by a dissembled appearance, may. Some God so writes, *in se ut simpliciter habituri vitam*, that they have life simply in themselves, though not of themselves. Others he so writes, *ut habeant non in se, sed in sua causa* ; from which falling they are said to be obliterated.‡

* Lyran.

† Qu. ‘usual’?—Ed.

‡ Aquin.

3. Augustine says, we must not so take it, that God first writes and then dasheth out. For if a Pilate could say, *Quod scripsi, scripsi*,—‘What I have written, I have written,’ and it shall stand; shall God say, *Quod scripsi expungam*,—‘What I have written I will wipe out, and it shall not stand? They are written then *secundum spem ipsorum, qui ibi se scriptos putabant*,—according to their own hope that presumed their names there; and are blotted out *quando ipsis constet illos non ibi fuisse*,—when it is manifest to themselves that their names never had any such honour of inscription. This even that psalm strengthen whence they fetch their opposition: ‘Let them be blotted out of the book of the living; and let them not be written among the righteous,’ Ps. lxxix. 28. So that to be blotted out of that book, it is indeed never to be written there. To be wiped out in the end, is but a declaration that such were not written in the beginning.

But how then shall we justify Moses’s desire? ‘If thou wilt forgive their sin,’ fair and good: ‘but if not, blot me, I pray thee, out of thy book which thou hast written,’ Exod. xxxii. 32. Did Moses wish an impossibility? Some opinionate, that this was not the book of life that Moses meant; but they err. Some by this understand the book of the law, as if this were his meaning: If thou destroy the people to whom thou hast given the law, let not my name be mentioned as the lawgiver. But it is answered, that the book of the law was not yet written; and he could not desire blotting forth of a book that was not. This was in Moses’s power when he wrote the law, to leave out his own name; he needed not to trouble God about it. He opposeth the greatest loss he could sustain, against the greatest benefit he could obtain; but this was no great loss, to be blotted out of that book. Moses speaks of a book that God had written; but the book of the law, saving only the decalogue, Moses wrote himself. Jerome understands this desire of Moses for death in this life: *Perire in presentem, non in perpetuum*. But if he conceives no more than a temporal death, God’s answer confutes it: ‘Whosoever hath sinned against me, him will I blot out,’ ver. 33. Only sinners are razed out of this book; but from the book of terrene life, both sinners and just come to be blotted: for good and bad are subject to temporal death. Cajetan understands it, *de libro principatus in hac vita*, to be the book of sovereignty; because it is decreed by God as in a book, *quod isti vel illi principentur*, that this or that man should have the dominion. But God answers, only sinners are razed out of the book; but in the book of government are bad kings so well as good. And for that book, Ezek. xiii. 9, as if he wished no more but not to be counted of Israel, or have his name among the patriarchs and prophets; if Israel had perished, the book of his covenant with Israel had also perished. So for that book of Jasher, Josh. x. 13, it is thought to be lost, therefore no great matter to be put out of it. It must needs be then the book of life; and how could Moses wish a razing out of that book?

Some say, that by sin a man may come to be blotted out of that book, wherein he thought himself written. But if it could not be done without sin, this construction were to make Moses *petere peccare mortaliter*,—to beg power to sin mortally, that he might be blotted out. Neither doth God so much raze out any, as indeed they raze out themselves. Some take it to be a parabolical speech, to shew the intention of his desire. As Rachel said to Jacob, ‘Give me children, or else I die,’ Gen. xxx. 1; yet she had rather live and have no children, than have children and presently die. As if one should say, Do this, or else kill me; yet he had rather have the thing omitted

than himself killed.* But this were to make Moses speak one thing and mean another; whereas he desired it from his heart. Others think Moses spake affirmatively, after this sense: that if God would not pardon the people's sin, it would follow that himself should be blotted out.† But this had been against the justice of God, that one should be damned for the sin of another. Again this had convinced Moses of wavering and doubtfulness of his salvation; but the faithful have confidence, that though thousands should perish, yet they are sure of eternal bliss.

Some say, Moses wished this after the disposition of the inferior part of his soul; and not *in voluntate rationem superiorem sequente*,—not in that will which is governed by reason. They exemplify it in Christ, who desired the 'cup to pass from him,' yet *simpliciter vellet pati*, simply he would suffer. But there is great difference in the example. Christ eschews death, Moses ensues death: the object of their desires was unlike. Christ by his office was to bear the sin and punishment of his people; Moses was never called to such a mediatorship. Christ prayeth there as a man; for as God he prayeth not, but is prayed to. There is *duplex affectus, mentis et sensus*: Christ in the affection of his mind was willing to suffer, but in his affection of sense he desired the cup to pass. So that in Christ to escape death was a natural desire: in Moses to wish death, yea, an eternal death, was a contranatural desire; it proceeded not from the sensual part, but from his inward feeling and mediation.‡

Others think he prayed *quia turbatus erat*, being troubled: not considering at that instant whether that was possible that he begged. *Ex impetu passionis*, saith Lyranus; *vehementia fuisse abreptum, ut loquatur quasi ecstaticus*, saith Calvin. But this accuseth him of rashness; for it is fit he that prayeth should be of a calm and composed spirit. Others conclude, that Moses preferred the safety of the people before his own soul. Calvin: He thought of nothing but *ut salvus sit populus*, that the people might be saved. But this is against the rule of charity; for though another's soul be dearer to me than my own body, yet my own soul ought to be dearer unto me than all men's souls in the world. Yea, if all the souls of the saints; yea, of the virgin Mary herself, should perish, except my soul perished for them, (saith Tostatus,) *citius deberem eligere omnes illas perire, quam animam meam*,—I ought rather to choose to save my own soul than all theirs.

Lastly, the most and best rest upon this sense. Because the salvation of Israel was joined with the glory of God, both in respect of the promises made to the fathers, which was not for his honour to frustrate; and to prevent the blasphemies of the enemies insulting on their ruin,—'God hath forsaken his people,'—*Moses ante omnia gloriam Dei spectavit*, he respected the glory of God above all: in regard whereof he was careless of his own salvation. Precious to us is the salvation of others, more precious the salvation of ourselves, but most precious of all is the glory of God. Such a wish as this great prophet of the old testament, had that great apostle of the new: 'I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh,' Rom. ix. 3. They say, to clear both these desires from sin, there is no other solution but this: that both of them, for God's glory in Israel's safety, desired a separation from glory for a time, not damnation of body and soul for ever. Howsoever, there was some difference in their wishes. Moses wished *perire cum cæteris*; Paul *perire pro cæteris*. *Moses cum pereuntibus*; *Paulus ne pereant*,§—Moses desired to perish with

* Tostat.

† Rupert.

‡ Qu. 'meditation'?—Ed.

§ Chrys.

them that perished; Paul desired to perish that they might not perish. But the aim of both was the Lord's glory and the people's safety. Their zeal was ineffable, their example inimitable, their affection unmatchable; yet thus far desirable, that all ministers, like Moses and Paul, zealously seek their people's salvation. And I am persuaded that a parent doth not more earnestly desire the welfare of his child, than doth a good minister the saving of his flock. What we desire for you, do you labour for yourselves, and the Lord Jesus work for us all!

There be some that would have it granted, that Moses and Paul did sin in those wishes; and the concession thereof doth safely end all controversy. I see no prejudice in this answer, for the best saints living have had their weaknesses. But if you please after all these, to admit also the hearing of my opinion. Mine I call it, because I never read or heard any yet give it: I call it an opinion, because *unusquisque abundat sensu suo*, and may take which his own judgment best liketh. By this book I think he means God's favour; as we usually say, to be in a man's favour is to be in his books. We speak of one that hath dissemblingly cozened us, Such a man shall never come in my books. For you will not enter that man into your book, whom you do not both trust and favour. To be blotted out of God's book, is to be liable to his displeasure, subjectual to his judgments. Now I cannot be persuaded that Moses ever imagined God would eternally destroy Israel; therefore nor did he beg eternal destruction to himself. He wished no more to himself than he feared to them. But it is expressly set down, ver. 14, that God would not cast away Israel to everlasting perdition: 'The Lord repented of the evil, which he thought to do unto his people.' But thus: Lord, if they must needs undergo thy wrath and severe punishment for their sin, so punish me in the same measure, that have not sinned. If thou wilt not favour them, forget to favour me; let me feel thy hand with them. It was not then everlasting damnation that he either feared to them, or desired to himself; but only the desertion of God's present love and good pleasure to him, together with subjection to his judgments; whereof they should taste so deeply, as if God had never booked them for his own. This seems to be the true sense by God's answer: 'Those that have sinned, I will blot out of my book.' The offenders shall smart, they that have sinned shall be punished. So David and other saints felt grievous impositions, though they never perished, but were ordained to eternal life.

To conclude, they that are written in heaven can never be lost. Woe then to that religion which teacheth even the best saint to doubt of his salvation while he liveth! Hath Christ said, 'Believe;' and shall man say, 'Doubt?' This is a rack and strappado to the conscience: for he that doubteth of his salvation, doubteth of God's love; and he that doubteth of God's love, cannot heartily love him again. If this love be wanting, it is not possible to have true peace. Oh the terrors of this troubled conscience! It is like an ague; it may have intermission, but the fit will come and shake him. An untoward beast is a trouble to a man, an untoward servant a great trouble, an untoward wife a greater trouble, but the greatest trouble of all is an untoward conscience. 'Blessed is the man whose sins are forgiven,' Ps. xxxii. 1: where there is no remission of sins, there is no blessedness. Now there is no true blessedness but that is enjoyed, and none is enjoyed unless it be felt, and it cannot be felt unless it be possessed, and it is not possessed unless a man know it, and how does he know it that doubts whether he hath it or not?

All souls are passengers in this world, our way is in the middle of the sea;

we have no sure footing : which way soever we cast our eyes, we see nothing but deep waters, the devil and our own flesh raising up against us infinite storms. God directs us to Christ, as to a sure anchor-hold ; he bids us undo our cables, and fling up our anchors in the vail, fasten them upon Jesus : we do so, and are safe. But a sister of ours passing in the ship with us, that hath long taken upon her to rule the helm, deals unkindly with us ; she cuts in pieces our cables, throws away our anchors, and tells us we may not presume to fasten them on the rock, our Mediator. She rows and roves us in the midst of the sea, through the greatest fogs and fearfulest tempests : if we follow her course, we must look for inevitable shipwreck. The least flaw of wind will overturn us, and sink our souls to the lowest gulf. No ; they that are written in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darkness. A man may have his name written in the chronicles, yet lost ; written in durable marble, yet perish ; written on a monument equal to a Colossus, yet be ignominious ; written on the hospital-gates, yet go to hell ; written on his own house, yet another come to possess it. All these are but writings in the dust, or upon the waters, where the characters perish so soon as they are made. They no more prove a man happy, than the fool could prove Pontius Pilate a saint, because his name was written in the Creed. But they that be written in heaven are sure to inherit it.

Now to apply all this usefully to ourselves ; some perhaps would be satisfied how we may know our names written in heaven. It is certain that no eye hath looked into God's book, yet himself hath allowed certain arguments and proofs, whereby we have more than a conjectural knowledge. The principal is the 'testimony of God's Spirit' concurring with 'our spirit,' Rom. viii. 16. But of this I have liberally spoken in some later passages of this book ; together with the most pregnant signs of our election. Here therefore I am straitened to insert only some (there omitted) effects. Which are these four : if our hearts be on God's book ; if the poor be in our book ; if we will order the book of our conscience ; lastly, if we can write ourselves holy in earth, then be bold we are written happy in heaven.

First, If our heart be on God's book ; and this we shall find *è converso*, if God's book be in our heart. Mary laid up Christ's words in her heart. It must not lie like loose corn on the floor, subject to the pecking up of every fowl ; but it is ground by meditation, digested by faith : *manet alto corde repositum*. God says, 'My son, give thy heart to me : ' do thou pray, 'My father, first give thyself to my heart.' I ask not whether this book lies in thy study, but whether the study of it lies in thy heart. The life of the Scriptures is not *in verborum foliis, sed in medulla cordis*,—not in the letters and leaves, but in the inwards of the heart. It is not *lectio*, nor *relectio*, but *dilectio*,—not reading, but leading a life answerable, that assures us. If we sincerely love this book, we are certainly in God's book. Mary zealously loving Christ's word, is said to 'choose the better part, that shall never be taken from her.'

Secondly, If the poor be in thy book,—and this is reciprocal,—then thou art in their book ; and the conclusion is infallible, thou art in the book of life. For the relieved poor do by their prayers 'entertain,' or make way for thy entertainment 'into everlasting habitations,' Luke xvi. 9. And Christ at the last day calls them to himself that have been charitable to his members : 'Come, ye blessed, receive the kingdom prepared for you.' Your works have not merited this kingdom, for it was 'prepared' for you ; but as that was prepared for you, so your charity hath prepared you for it : 'Come' and

take it. 'Let not thy left hand know what thy right hand doth.' Do thou write it in the dust, the poor will write it in their hearts; God finds it in their prayers, their prayers prevail for thy mercy, and mercy writes thy name in heaven. 'Thy prayers and thy alms are come up for a memorial before God,' Acts x. 4. Therefore 'cast thy bread upon the waters,' drown it in those watery eyes: it is not lost in that river; like Peter thou throwest in an angle, and bringest up silver; enough to make thee blessed. *Via celi est pauper: si non vis errare, incipe erogare,**—The poor is the highway to heaven: if thou wouldst not wander in thy journey, shew mercy. *Non potes habere nisi quod acceperis: non potes non habere quod dederis,*—Thou canst have nothing unless thou receive it; thou canst keep nothing unless thou give it: him that the poor writes not charitable on earth, nor doth God write saveable in heaven.

Thirdly, If thy name be written Christian in the book of thy conscience, this is a special argument of thy registering in heaven: 'For if our heart condemn us not, we have boldness and confidence towards God,' 1 John iii. 21. What if man's ignorance and unmerciful jealousy blot thee out of the book of his credit, *si de libro viventium nunquam propria debeat conscientia,*—so long as thy own conscience doth not blot thee forth the book of blessedness. If the good spoken of us be not found in our conscience, that glory is our shame. If the evil spoken of us be not found in our conscience, that shame is our glory. Therefore it is that Hugo calls the conscience, *librum signatum et clausum, in die judicii aperiendum,*—a book shut and sealed, only at the resurrection to be opened. *Conscientiam, magis quam famam attende: falli sæpe poterit fama, conscientia nunquam,†*—Look to thy conscience more than to thy credit: fame may be often deceived, conscience never. The beams that play upon the water are shot from the sun in heaven; the peace and joy that danceth in the conscience comes from the 'Sun of righteousness,' the Lord Jesus. If a hearty laughter dimple the cheek, there is a smooth and quiet mind within. Upon the wall there is a writing: a man sitting with his back to the wall, how should he read it? But let a looking-glass be set before him, it will reflect it to his eyes, he shall read it by the resultance. The writing our names in heaven is hid, yet in the glass of a good conscience it is presented to our eye of faith, and the soul reads it. For it is impossible to have a good conscience on earth, except a man be written in heaven.

Fourthly, If the book of sanctification have our names written, then surely the book of glorification hath them, and they shall never be blotted out: For God 'hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love,' Eph. i. 4. Now as we may reason from the cause to the effect, so certainly from the effect to the cause. Election is the cause, holiness the effect. As, therefore, every one written in heaven shall be holy on earth, so every one holy on earth is written in heaven.

This sanctity is manifested in our obedience, which must be *ad totum*, 'I had respect to all thy commandments,' Ps. cxix. 6; *per totum*, 'I have inclined my heart to keep thy statutes alway, even to the end,' ver. 112; *de toto*, 'to keep thy precepts with my whole heart,' ver. 69. In Rome the *patres conscripti* were distinguished by their robes, and they of the Livery in London have a peculiar habit by themselves to differ from the rest of the Company. Is thy name enrolled in that legend of saints? Thy livery will witness it: 'thy conversation is in heaven,' Phil. iii. 20. A senator relating

* Aug.

† Sen.

to his son the great honours decreed to a number of soldiers, whose names were written in a book, the son was importunate to see that book. The father shews him the outside; it seemed so glorious that he desired him to open it: no, it was sealed by the council. 'Then,' saith the son, 'tell me if my name be there?' The father replies, 'The names are secreted to the senate.' The son, studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements and worthy actions of valour, wherewith they had eternised their names. 'Such are written, and none but such must be written, in this book.' The son, consulting with his own heart, that he had no such trophies to shew, but had spent his time in courting ladies rather than encountering knights,—that he was better for a dance than a march,—that he knew no drum but the tabret, no courage but to be drunk; hereupon he presently retired himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came to receive their wreaths, he steps in to challenge one for himself. Being asked upon what title, he answered, 'If honours be given to conquerors, I have gotten the most noble conquest of all.' 'Wherein?' 'These have subdued strange foes, but I have conquered myself,' and indeed this is judged the greatest victory. The application is familiar. Thou desirest to know whose names are written in blessedness. It shall not be told thee, this or that individual person; but generally thus, men so qualified, faithful in Christ and to Christ, obedient to the truth and for the truth, that have subjected their own affections, and resigned themselves to the guidance of the heavenly will; these men have made noble conquests, and shall have princely crowns: find in thyself this sanctimony, and thou hast a sure testimony; thou art written in heaven.

But all men challenge this: they believe and obey; and do good deeds; and therefore some, to be sure of putting in themselves, constantly affirm all men are written. But infinite numbers will be deceived at the last: for if there were universal inscription, there should follow universal election; if universal election, then universal salvation. If the former were true, then were not election any such name. If the latter, to what purpose did God make hell? 'God so loved the world, that he gave his only-begotten Son.' What, that all should be saved? No, but that 'whosoever believes might have everlasting life.' Not all; for he that takes all cannot be said to choose. Let this stir us up to get security that our names are written there. Benefits common to all, as light of the sun, dews of heaven, are little regarded: but *quæ rarissima carissima*,—things hard to come by are much set by. Because God doth not give riches to all men; but *isti multum, illi parum, huic nihil*,—much to one, little to another, none at all to a third,—hereupon men debase themselves to moiling slaves, yea, to earth-rooting beasts, to get them. For the race of this world, where only the first obtains the goal, gets the money, all truss up their loins, run apace, none will be hindmost. For heaven, where all that run well shall speed well, and have for their prize a 'crown of righteousness,' men are so courteous, they will give another leave to go before them. But let thy grace in this life witness thy hope of glory in the life to come.

IV. 'To God the judge of all.' We have considered the citizens, let us now look upon the glorious majesty of the King that governs them. Where, first, let us observe in general that there shall be a day of judgment, otherwise to what purpose is there a judge? If there were no such scoffers as to say, 'Where is the promise of his coming?' For since the fathers fell

asleep, all things continue as they were from the beginning of the creation,' 2 Pet. iii. 4; this observation might well have been spared. The reason to prove it is derived from the justice and goodness of God. 'It is a just thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,' 2 Thess. i. 6. This for the honour of the faithful, and for the horror of reprobates. Here the good man finds the sharpest misery, the evil man sweetest felicity; therefore it is just that there should be a time of changing turns and places. 'The wicked shall be a ransom for the righteous, and the transgressor for the upright,' Prov. xxi. 18. The rich man's table stood full of delicacies, Lazarus lacks crumbs; therefore they must change states: 'He is comforted, and thou art tormented,' Luke xvi. 25. There is a time to get, and a time to lose: 'Woe to you that laugh, for you shall mourn!' Luke vi. 25; 'Blessed are you that mourn, for you shall rejoice,' Matt. v. 4. God shall give the one *fletum pro risu*, the other *risum pro fletu*: wiping away all tears from their eyes. Rejoice, thou irrefragably dissolute, follow the lusts of thy own heart; 'but remember for all these things thou must come into judgment,' Eccles. xi. 9. It is a dear pennyworth to buy the merry madness of one hour with ages of pangs, infinite and eternal. If there were no judgment, how should God be just? But the righteous shall see the vengeance: 'So that a man shall say, Verily there is a reward for the righteous, verily there is a God that judgeth the earth,' Ps. lviii. 11. Otherwise where is our hope? 'For if in this life only we have hope in Christ, we of all men are most miserable,' 1 Cor. xv. 19. But it is objected:—

Obj. 1.—That the whole world consists of believers or unbelievers. Now there is no last judgment for either of these: none for believers, for 'he that believeth hath everlasting life, and shall not come into judgment,' John iii. 12; none for unbelievers, for 'he that believeth not is condemned already.' I answer, first, for the latter, the unbeliever is condemned already in effect three ways:—First, by the purpose of God, who did foresee and appoint his condemnation, as a punishment for his sin, and execution of his justice. Secondly, by the word of God, where his condemnation is set down. Thirdly, by his own conscience, which every hour doth judge and condemn him. Yet all this hinders not but that he may also pass the judgment of Christ at that general assizes, which is the manifestation and completion of that inchoate judgment. To the former I answer, it is not said, 'The believer shall not come into judgment,' but, he 'shall not come into condemnation;' for 'we must all appear before the judgment-seat of Christ,' 2 Cor. v. 10, even the very faithful, *absolvendi causa*, that Christ may publicly acquit them.

Obj. 2.—Conscience is a sufficient judge; what needs more? I answer, properly *consentientia testis, non iudex*,—the conscience is a witness rather than a judge. Indeed, it hath a great office here, and so it shall have there. It is felt now, but then more sensibly. Now many are so borne away with the precipices and streams of their sensual pleasures, *ut cogitationes accusatrices non audiant*,*—that they hear not the accusation of their thoughts; but then it will be heard and felt. Now it may pluck a man by the sleeve, and crave audience, but it is drowned with the noise of good-fellowship. Besides *hactenus est occultus testis*,—it is hitherto a secret witness, only known to him that hath it; but then the book that is now sealed shall be opened, and all the world shall read it. As the seal leaves a print in the

* *Lyrano.*

wax behind it, so the conscience an impression of past sins in the thoughts; indelible characters, which death itself shall not eat out. Conscience here doth witness, 'accuse or excuse,' but Christ shall there 'judge the secrets of all hearts,' Rom. ii. 15, 16.

'God the Judge of all: let us now look into the particulars: *Quis, Qualis, Quorum.* *Deus, Judea, universorum.* The three words answer to three questions:—Who? God. What is he? A Judge. Of whom? Of all.

'God.' It is manifest that this honour belongs to Christ, therefore Christ is God. 'God hath appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained,' Acts xvii. 31. 'He hath given him authority to execute judgment, because he is the Son of man,' John v. 27. To this consents that article of our faith in the Creed, that he who suffered under Pilate 'shall come to judge quick and dead.' But it is objected, that to judge is the action of the whole Trinity: true, it is common to all, but the execution of it pertains to one. God judgeth, but by the Son; so distinctly, Rom. ii. 16, 'God shall judge the secrets of all hearts by Jesus Christ:' God by Christ.

But it is further objected that the saints shall judge: 'Ye shall sit upon twelve thrones, judging the twelve tribes of Israel,' Matt. xix. 28. 'Know ye not that the saints shall judge the world?' 1 Cor. vi. 2. This truly is a great honour to the apostles and saints. To be judge of a circuit is an honourable office, what is it then to judge the world? But there is great difference: they have *potestatem accessoriam*, an accessory power; Christ *imperatoriam*, a principal and imperial power. 'All power is given to me in heaven and in earth,' Matt. xxviii. 18. He hath *honorem primum*, the prime honour; they *subordinatum*, derived from his. Christ gives *sententiam judicatoriam*, they only *approbatoriam*,—he the sentence of judgment, they of approbation. As the justices on the bench are in some manner judges, not in giving the sentence, but in approving the sentence given. The saints therefore may be said to judge *vel exemplo, vel testimonio, vel suffragio*. First, by their example; for their lives shall condemn the wicked, as Noah's handiwork did the old world. So the apostles shall judge Israel, because their faith shall take from Israel all excuse. Such a judgment Christ speaks of: 'The Ninevites shall rise in judgment with this generation, and shall condemn it. The queen of the south shall rise up in judgment with it, and shall condemn it,' Matt. xii. 41, 42. The goodness of the one shall judge and condemn the badness of the other. So Christ stops the blasphemous mouths of the Jews, accusing him to work by Beelzebub. 'If I do it by him, by whom do your children cast out devils? Therefore they shall be your judges,' Matt. xii. 27. Secondly, by their testimony, who can witness that the means of salvation was offered them in the gospel, which they not accepting are justly condemned? 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day,' John xii. 48. So shall Babylon be judged by 'those that would have cured her,' but she would not be cured. Thirdly, by their suffrage and approval of Christ's righteous sentence. Thus shall the elect judge the world, yea, even the angels. 'Know ye not that we shall judge the angels?' 1 Cor. vi. 3. By world we must understand the wicked, and by the angels devils. And certainly the saints have some place in this judgment: 'They shall judge the nations,' Wisd. iii. 8, and have dominion over the people, and their Lord shall reign for ever. Christ shall set all his adversaries before his own face, and the face of his

church : where they shall behold those become their judges whom they once esteemed and used as their slaves. 'This is he whom we sometimes had in derision : now he is numbered among the children of God, and his portion is among the saints,' Wisd. v. 5. But why is the execution of this judgment committed to the second person in the Trinity—to Christ?

1. It is fit that he who came to be judged should also come to judge. *Tunc manifestus veniet inter justos judicaturus juste, qui occulte venerat judicandus ab injustis injuste,**—He that came in humility to be judged by the unjust unjustly, shall come in glory to judge all justly.

2. As it is for the honour of Christ, so is it for the horror of his enemies ; when they 'shall see him whom they have pierced,' entreating the 'rocks and mountains to hide them from the presence of him that sits on the throne,' Rev. vi. 16. *In majestate visuri sunt, quem in humilitate videre noluerunt. Ut tanto districtius virtutem sentiant, quanto contemptius infirmitatem deriserunt,†*—They shall behold him in majesty whom they would not deign to look upon in humility. The baser they esteemed his weakness, the heavier they shall find and feel his mightiness. Then Christ stood like a lamb before Pilate a lion : now Pilate, like a malefactor, shall stand before Christ his judge. 'Crucify him, crucify him,' was the sentence of the Jews ; 'Bind them hand and foot, and throw them into utter darkness,' will be the sentence of Christ. 'We will not have this man reign over us,' was their sentence, Luke xix. 14 ; 'Bring those mine enemies, which would not that I should reign over them, and slay them before me,' this is Christ's sentence, ver. 27. The ungodly conspire, 'Let us break his bands asunder, and cast away his cords from us,' Ps. ii. 3 ; therefore, ver. 9, 'He shall break them with a rod of iron, and dash them in pieces like a potter's vessel.' Thus he that was once made a footstool of his enemies shall reign 'till he hath made all his enemies his footstool,' Ps. cx. 1. As Joshua dealt with the five kings hid in the cave of Makkedah,—brought them out, caused his captains of war to set their feet on the necks of them, then slew them, and hanged them on trees, Josh. x. 24,—so shall Christ triumph over his enemies ; their necks subjected to the feet of the saints, and their substances cast into endless torments.

3. For the comfort of his chosen ones, he is their judge ; that is, their Saviour. He that gave the blood of mercy to save them from the hand of justice will not now condemn them. O blessed mercy, that so triumphs against judgment ! yea, justice and mercy are met together in this judge ; justice upon them that despised him, mercy to them that feared him. Happy faith, that shall not be ashamed at that day ! 'Abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming,' 1 John ii. 28. The heavens shall be on fire, the elements melt with the flame, the earth be burnt, castles, cities, towns, and towers be turned to one pile ; the devils shall make a hideous noise, the reprobates shriek and howl like dragons ; all because this Judge's wrath is kindled. But the faithful shall rejoice : 'I will see you again, and your hearts shall rejoice, and your joy no man taketh from you,' John xvi. 22. The music of saints and angels shall be joined in one choir, and all sing, 'Blessing, honour, glory, and power, be unto him that sits on the throne, and to the Lamb, for ever,' Rev. v. 13.

'The Judge,' that is, his authority. Now there are certain properties required in a just judge ; some of them are found in some judges, many in few judges, all perfectly in no judge but this 'Judge of all,' Jesus Christ.

* Aug.

† Gregor.

1. *Perspicacitas ingenii*, sharpness of apprehension, and soundness of understanding. Ignorance in a private person is a weakness, in a judge a wickedness. *Ignorantia judicis, calamitas innocentis*,*—A judge ignorant makes wretched the innocent. It was a curse: 'I will give children to be their princes, and babes shall rule over them,' Isa. iii. 4; that is, governors of a childish discretion. It is a woe: 'Woe to thee, O land, when thy king is a child!' Eccles. x. 16. Justice was anciently painted blind, to shew that no favour be given to persons; but it was not meant so blind as not to discern causes. It is woeful when judges are so blind that they are fain to feel the right. No man would have his body come under the cure of a foolish physician, nor his estate under an ignorant judge. But this Judge of heaven and earth is so wise, that he knows the very secrets of men's hearts. 'All things are naked and opened unto the eyes of him with whom we have to do,' Heb. iv. 13. The wicked can have no hope, that a bad cause flourished over should pass unconstrued, uncensured. 'His eyes are as a flame of fire,' Rev. i. 14, clear to search and find out all secrets. Accordingly, he hath now put in his interlocutory, then will give his definitive sentence.

2. *Audacitas animi*, boldness of courage. A timorous judge loseth a good cause. In the fable, when the hart is made judge between the wolf and the lamb, it must needs go on the wolf's side. The fear of displeasing greatness is a sore *remora* to the vessel of justice. Therefore the poor complain, 'If the foundations be cast down, what can the righteous do?' Ps. xi. 3. *Quis metuet offendere, cum iudex metuat abscindere*,—Who will fear to do mischief when he knows the judge dares not punish him? Therefore when God made Joshua judge of Israel, observe how he doubles his charge: chap. i. 6-9, 'Be strong, and of a good courage.' And the people again, ver. 18, 'We will obey thee, only be thou strong, and of a good courage.' But this Judge will not be daunted with faces of men. 'The kings of the earth, the great men, the rich men, the chief captains, and the mighty men, hid themselves in the dens, and in the rocks of the mountains,' Rev. vi. 15. Those terrors of slaves, and mirrors of fools, that made the underlings tremble and 'hide themselves in caves,' Heb. xi. 38, now for all their puissance, are glad to run into a hole, and cowardly shroud themselves. *Adductur cum suis stultus Plato discipulis, Aristotelis argumenta non proderunt; Herodis majestas de-jicietur; cum filius pauperulæ venerit judicaturus terram*; †—Then foolish Plato shall appear with his scholars, Aristotle shall be confuted with all his arguments, Herod's pomp shall be turned to shame, when that Son of the virgin shall come to judge the world.

3. *Honestas conscientie*, honesty of conscience. The judge that will be corrupted, dares corrupt the truth. Woeful is that judgment which comes from him who hath *venalem animam*, a saleable soul. Felix was such a judge, who 'hoped that money should have been given him of Paul,' Acts xxiv. 26. *Qui vendit justitiam pro pecunia, perdit pecuniam cum anima*,—He that sells justice for money shall lose mercy and his soul. 'You afflict the just, you take a bribe, and turn aside the poor in the gate from their right,' Amos v. 12. They have built them 'houses of hewn stone,' ver. 11. How? 'By bribes.' What shall become of them? 'They shall not dwell in them,' for 'fire shall consume the tabernacles of bribery,' Job xv. 34. If any justicers think so to raise themselves, it is but *ut lapsu graviores ruant*,—that they may have the sorer fall. There are certain rich stuffs forbidden by the statute; but to wear clothes cut out of bribes and laced with exactions is specially forbidden by the statute of heaven. When money can open

* Aug.

† Hierom.

the lock of Justice's door, the worst cause is first heard. The pocket key is fitted for all doors. One spake unhappily: 'I have a key in my pocket,' saith he, 'that will pass me in all countries.' He meant his purse. In Italy, it can open the door of life: do you hate a man? For money you may have him pistoled or poisoned. In France, it can open the door of love: lust you for such a woman? Money makes her your harlot. In Spain, it opens the door of justice: the case shall go on the rich man's side. In England, it can open the door of honour: money makes a gentleman, and reputation swells with the barns. In Rome, it can open the door of heaven, for they sell *claves, altaria, Christum*,—peace, and pardon, and heaven, and Christ himself. *Gravius lacerantur pauperes à pravis iudicibus, quam à cruentissimis hostibus. Nullus predo tam cupidus in alienis, quam iudex iniquus in suis*,*—The robes of peace covering corruption are worse to the poor than hostile invasion. But this judge of heaven will take no bribes; other judges may procrastinate, put off, or pervert causes. *Scepe non finiunt negotia, quousque exacerantur marumpia*,—They will often see an end of the clients' money, before the clients see an end of their cause. They often determine to hear, but seldom hear to determine. But Christ shall judge those judges: 'Be instructed, ye judges of the earth: kiss the Son, lest he be angry, and ye perish,' Ps. ii. 12. At that day, *plus valebunt pura corda, quam astuta verba, conscientia bona, quam marumpia plena*,†—Pure hearts shall speed better than subtle words; a good conscience better than a full purse. *Judex non fallatur verbis, nec flectetur donis*,—That judge will neither be moved with our gifts nor deceived with our shifts. Happy soul, that, forsaking the love of money, hath gotten a pure heart to appear before Jesus Christ!

4. *Impartialitas justitiæ*, impartial justice. Tully tells us of a proverb: *Exiit personam iudicis, quisquis amici induit*,—He hath put off the person of a judge, that puts on the person of a friend. The good judge neither hath his right hand filled with love, nor his left with hatred; the school of justice is not swayed. Indeed *tamdiu iudex, quamdiu justus*,—he is so long a judge as he is just. *Nomen quod ab equitate sumitur, per prævaricationem admittitur*. Seleucus was commended, that when (according to his law for adultery, which took from the offender both his eyes) his son was apprehended in that fact, put out one of his own eyes, and one of his son's. *Duo lumina cecidit iuxta legem, duo supererunt iuxta misericordiam*,—Two eyes are lost according to justice, and two remain according to mercy. A marvellous temper, *inter justum iudicem, et misericordem patrem*,—between a just judge and a kind father. But God is so just that, because sin would let him save none of us, he slew his Son to save all of us. 'God commendeth his love to us, in that while we were yet sinners, Christ died for us,' Rom. v. 8. God commends his love; indeed he might justly commend it, and to us by this token, that being rebels he bought us with the blood of his own Son. He will ever continue so just, in punishing traitors, in crowning his faithful subjects. *Judex damnatur, cum nocens absolvitur*,‡—He that justifies the guilty, transfers the guilt to himself. But 'shall not the Judge of all the earth do right?' Gen. xviii. 25. Yes, we have all sinned, but 'thou continuest holy, O thou worship of Israel.'

5. *Æquitas sententiæ*, the equity of sentence; it shall be given upon good testimony. Ambrose says, It is not the part of a judge to condemn any man without an accuser. Christ did not cast away Judas, though he knew him a thief, because he was not accused. When that adulteress was left alone before Christ, he said, 'Woman, where are thine accusers? Hath no

* Isidor.

† Bern.

‡ Sen.

man condemned thee? She said, No man, Lord. Then said Jesus, Neither do I condemn thee: go, and sin no more,' John viii. 10. But here shall be no want of accusers: their own conscience, all the creatures, all the elements, angels, men, devils, shall accuse; then Christ shall judge. *Heu miser! sic deprehensus quo fugias? Latere erit impossibile, apparere intolerabile,**—Whither wilt thou flee, O wretch thus accused? To lie hidden it will be impossible; to appear, insufferable. 'Every man shall receive the things done in his body, according to that he hath done, whether it be good or evil,' 2 Cor. v. 10; the same, neither more nor less, but just weight. The wicked wrought their pleasure while God did suffer; therefore God will work his pleasure while they suffer.

'Of all,' both good and evil, elect and reprobates, men and angels; but of these in a different manner. To shew how this shall be done, I must lead your attentions orderly through five passages: a citation, separation, probation, sentence, and retribution.

1. The citation. There is a summons sent out to make all appear before Christ's tribunal. This citing is done by the voice of Christ: 'All that are in the graves shall hear his voice, and shall come forth,' John v. 28. The power of this voice is unspeakable: to empty earth, sea, air, heaven, and hell; and presently to fill earth, air, heaven, and hell. To empty all upon his summons, and to fill all upon his sentence. Therefore it is compared to a trumpet, the loudest of all musical instruments. 'The trumpet shall sound, and the dead shall be raised,' 1 Cor. xv. 52. *Vox tubæ terribilis, cui omnia obediunt elementa. Petrus scindit, Inferos aperit, portas æreas frangit, vincula mortis dirumpit, et de profundo abyssi animas liberatis corporibus assignat,†*—A terrible voice, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. There shall be no concealing, no keeping back from this voice. Now Christ calls: 'Come unto me, all that labour,' Matt. xi. 28; yet 'you will not come unto me that you might have life,' John v. 40. Then he shall call, Come you that must labour in torments, and be laden for ever. Then they must come to receive the doom of death. Now 'awake, thou that sleepest, and Christ shall give thee light,' Eph. v. 14; but they will not rise. At that day, Awake, thou wicked that art dead, and Christ shall send thee to darkness; and then they must rise. This is that general day that shall congregate all; they shall come from the four winds and corners of the world, to make a universal appearance. But if this be the voice of Christ, how is it then said the archangel shall sound the trumpet of collection? 'He shall send his angels with a great sound of a trumpet, and they shall gather all together,' Matt. xxiv. 31. 'The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,' 1 Thess. iv. 16. I answer, The voice is originally Christ's, ministerially the angels'. As now he speaks to us by men, 2 Cor. v. 20, so at that day by angels. Oh, what a glory of our Saviour shall then appear, when he is set on his throne, before so full a court as all the reasonable creatures God ever made! *Videat nos jam in sanctimonia, ut tunc videamus eum in gaudio,*—Let him now behold us in holiness, that then we may behold him in happiness.

2. The separation. We have thus brought all together; now we must separate one from another. The form hereof is given by Christ himself: 'Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats,' Matt. xxv. 32.

* Anselm.

† Chrys.

This full and final separation is reserved for Christ, and not performed till that day. For, *Sinite crescere*, 'Let them grow both together, corn and tares, until the harvest,' Matt. xiii. 30. This world is the floor; fan while you will, there will be some chaff; fish never so discreetly, you shall meet with some sturdy dog-fish that will rend the net. In heaven are none but saints, in hell none but reprobates, on earth they are both promiscuously blended together.

Do you wonder that the lambs cannot live in quiet? Consider the number of goats among them 'They eat up the good pasture, and tread down the residue with their feet; they drink of the fountains, and foul the residue with their feet.' My flock are fain to eat that they have trodden, and to drink that they have fouled with their feet, Ezek. xxxiv. 18. But God shall judge and separate: ver. 20, 'Behold I, even I, will judge between the fat cattle and the lean cattle.' Because they have thrust with side and shoulder, and pushed all the diseased with their horns, 'therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.' The goats will annoy till they be quite separated. Too many among us have these goatish conditions: they climb up ambitiously to the mountains of preferment, like goats; they pill and bark the commonwealth, like goats; they lust after women as hot as goats; they trouble the waters of Israel, the peace of the church, like goats; they tread under feet God's blessings, like goats; they smell of impiety as rank as goats; and therefore they must be separated as goats.

We have all from Adam the nature of the goat; let us weep away, and keep away, such goatish qualities. And let us put on the properties of sheep; which Christ (John x.) gives to be three: *Audire, obedire, sequi*,—to hear Christ's word, to obey Christ's will, to follow Christ's steps. Search thy soul for these brands and marks of a sheep, or else thou wilt prove a goat. Hast thou *fidem agni*, the faith of a lamb reposed in the Lamb of God? Hast thou *innocentiam agni*, the innocence of a lamb, free from wrong? *vellus agni*, the fleece of a lamb, to warm the poor? *humilitatem agni*, the humbleness of a lamb, a stranger to pride? *patientiam agni*, the patience of a lamb, ready to lay down thy life for Christ? Then thou shalt have *gloriam agni*, the reward of a lamb, assured salvation in heaven.

Thus the goats and the sheep be like in external fashion,—they feed both in one pasture, lie both in one fold, all their lifetime,—but Christ will put them asunder at the last day. Like two travellers that go together to one town, take up one inn, feed together at one board, sleep together in one bed; but in the morning their ways part. The sheep and goats eat together, drink together, sleep together, rot together, but at this day there shall be a separation. The goats may deceive man both in life and death, they may be taken for sheep, but Christ can discern between cattle and cattle. God judgeth by the liver, man by the livery. If the liver be rotten, look the flesh never so fair, the good market-man will not buy it. If Christ find not the heart sound, he will none of the carcase.

3. The probation. Every man must undergo his trial. From the prison of the grave, they are set before the Judge, and there suffer discussion or trial. There are certain 'books to be opened' for this probation, Rev. xx. 12; some rolls or records filled up in the court of heaven. There is *liber præceptorum secundum quem, et liber conscientiarum ex quo judicamur, quicquid præcipitur scriptum in illo, quicquid delinquitur in isto*. Here is *divina scientia, et humana conscientia* met together. We may forget our sins, but God keeps a true register. If the sufferings of the saints be recorded, then

sure their violences by whom they suffer are not forgotten. Now the book of the law whereby men are judged contains three leaves: nature, the law written, and the gospel. Some must be tried by the first only, some by the first and second, others by all three.

First, That some shall be judged only by the law of nature, it is clear. 'As many as have sinned without the law shall perish without the law,' Rom. ii. 12. Here two things are considerable: one, what this law of nature is; the other, whether the breach of it be sufficient to condemn.

First, It is a knowledge of certain principles tending to live well; and of conclusions thence necessarily inferred, agreeable with the internal rule of truth planted by God in man, and teaching him to worship his Maker. Thus Melancthon defines it. The matter of it is principles with conclusions directing to a good life. Parents are to be honoured, this is a principle engrafted; therefore I must honour my parents, this is a conclusion inferred. The form of it is an accordance with the rule of truth, God's moral law; for the law natural is the summary abridgment of the law moral. The author of it is God, who hath written it in man's heart. *Deus omnium Creator singulorum pectoribus infudit.** The end is, that it might be a testimony of that divine providence whereby God now ruleth, and of that justice whereby he will judge men. This agrees with the Apostle's definition, Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience bearing witness, and their thoughts excusing or accusing.' 'The work,' there is the matter of it; 'of the law,' there is the form; 'written,' there is the author that imprints it; 'the conscience accusing or excusing,' there is the end. In this inward testimony arising from nature are these two principal things: *συνέρεσις*, a comprehension of practical principles, and natural discerning between just and unjust; and *συνείδεισις*, conscience chiding for choosing evil, and approving for doing good. The one makes the proposition, the other the assumption.

Secondly, The other point to be discussed is, whether the breach of this law doth condemn? Some object, that it is quite blotted out of man, therefore cannot bind him. No question it is much obscured, in respect both of intellectual and affectual faculties. For understanding; it gropeth 'if happily it might feel after God,' Acts xvii. 27. Adam had the knowledge of good by experience, of evil only by contemplation: but falling, he had also an experimental knowledge of evil. For affection; man's will is so perverse, that whenas naturally he desires to be happy, yet he willingly commits those things against his first intendment that make him most unhappy; as a thief steals to keep himself from famine, and so from misery: thus, *Ne miser sit, malus fit: et ideo miserior, quia malus*,—Lest he should be wretched, he becomes wicked; and is so much the more wretched by being wicked. *Beatus vult esse homo, etiam non sic vivendo ut possit esse*,—Man seeks for blessedness in all places but where it is. Yea, custom brings this will to contempt of sin. *Peccata quamvis horrenda, cum in consuetudinem venerint, creduntur parva, aut nulla,†*—Sins horrid and uncouth at first, become trivial and familiar by practice.

Thus is that natural light dimmed and overcast by the corruption of prosperous lusts; yet *ne ipsa quidem delet iniquitas*,—sin doth not quite raze it out. First, because there are certain principles reviving it in the most dissolute; as the desire of happiness, and every one would attain that end, though they err in the means. Yea, they know that evil is to be avoided, which appears in that they would not have any wrong offered to themselves.

* Ambr.

† Aug.

These general rules all know, albeit in the particular applications they are blinded. Hence it came that some gross sins were not condemned of them, as robbery among the Germans, lust of males among the Grecians, Rom. i. 27. Indeed, God did punish *malitiam per duritiem*; yet still remain some sparks and cold cinders of that primary and original fire. Secondly, That the light of nature is not quite extinct appears by the force and working of the conscience; for this doth vex and sting the most obstinate soul. By this Cain was driven to confess the monstrousness of his sin. Thirdly, The practice of natural men evinceth it, who by force of nature performed some things agreeable to equity. 'The Gentiles having not the law, do by nature the things contained in the law,' Rom. ii. 14. The very Gentiles had many excellent politic laws and positive constitutions. This seems to clear the meaning of Plato's two assertions: *Legem esse inventionem veritatis*,—That was the law of nature. *Legem esse imitationem veritatis*,—Such were the positive decrees grounded upon the other. But what precepts doth this law contain, and what remnants of it doth man retain?

The law of nature commands man to live religiously to God above him, justly to man with him, soberly to things under him. To deal justly with men, nature gives him two rules: one affirmative, 'What thou wouldst have others to do to thee, so do to them;' the other negative, *Quod tibi fieri non vis, alteri non feceris*,—Do not that to others which thou wouldst not have them do to thee. Even nature instructs a man how to rule his affections. So Tully: *Animus imperat corpori, ut rex civibus: ratio libidini, ut servus dominus*,—The mind governs the body, as a king reigns over his subjects: the reason over lust, as a master over his servants. Whence had he this but from nature? There is *vis rationis, orationis, adorationis*. By the virtue of reason man loves man; by the power of discourse man regards himself; by the power of worship man respects God. If we should examine the particular commandments—First, They acknowledge one God. Tully protested, that when he wrote seriously, he mentioned but one God; and he did but *ludere*, play the poet, when he spoke of more. Moses called this God *ô av*, and Plato *τὸ ὄν*. Secondly, Numa Pompilius judged it unlawful to ascribe any form to God invisible. Thirdly, They durst indeed play with their puppets, imaginary gods, Venus and Cupid, &c.; but for the Deity they cry out, Great is their Diana: this vindicates them from vilipending the name. If they had known a greater God, they would have given greater reverence to his name. Fourthly, Divers of the Gentiles had their Sabbaths; mingled with strange superstitions; but they were taught by nature to set apart some time for worship. Fifthly, They commanded and commended honour to parents: Solon ordaining no law for parricides, answered there were none so unnatural to attempt it. Sixthly, That murder was held abominable, appears by their punishing it, according to God's law, with death. Seventhly, That adultery was odious, it is manifest by Pharaoh: 'Why saidst thou, She is my sister? so I might have taken her to me to wife,' Gen. xii. 19. By Abimelech to Abraham: 'What have I offended thee, that thou hast brought on me and my kingdom a great sin,' Gen. xx. 9. By Abimelech to Isaac: 'What is this thou hast done unto us? one might have lien with thy wife, and thou shouldst have brought guiltiness upon us,' Gen. xxvi. 10. Eighthly, Theft some punished with death, others with double restitution. Cato being asked, *Quid fecerunt?*—What it was to practise usury, answered, *Quid hominem occidere?*—the same that to kill a man. Ninthly, They so hated and avoided falsehood and lying, that they would not suffer a man to be witness against his enemy.

Tenthly, They thought it unlawful to covet other men's goods. One of them said, *Concupiscere alienum, sit à me alienatum.*

But now their natural knowledge being so obscured, shall yet the law of nature condemn? Yes, for 'the invisible things of God might be understood by the things that are made; so that they are without excuse,' Rom. i. 20. God could not be apprehended by them any other way than by nature; yet sinning against him they are without excuse. 'Pour out thy fury upon the heathen that know thee not,' Jer. x. 25, 'and upon the kingdoms that have not called on thy name,' Ps. lxxix. 6. 'He shall come in flaming fire, taking vengeance on them that know not God,' 2 Thess. i. 8. By this shall many millions of men be condemned. *Inexcusabilis est omnis peccator, vel recte originis,**—Original guilt makes us inexcusable, without voluntary additament. *Ignorantia ejus qui noluit intelligere, est peccantis culpa: ignorantia ejus qui non potuit intelligere, est peccati poena. In utrisque non est justa excusatio, sed est justa damnatio,*—His ignorance that would not understand is the wickedness of sin; his ignorance that could not understand is the punishment of sin. Doth not this latter excuse? Yes, *à tanto*, but not *à toto*,—from so much guiltiness, but not from all guiltiness. Ignorance can be no plea, for all are bound to know. It serves not a malefactor's turn to plead *ignorantiam juris*, that he knew not the law of his prince which he hath broken. I know that simple nescience is *minoris culpe*, but not *nullæ*,† a less fault, not no fault. The 'knowing servant' disobedient shall have 'many stripes.' The ignorant is not spared, though less punished, Luke xii. 47. To the ignorant are two wants, knowledge and a good will; but he that sins wittingly hath but one want, only a good will. He that fails on knowledge hath *voluntatem facti et peccati*,—a will both to the deed and to the sin. He that fails in ignorance hath only *voluntatem facti, non peccati*,—a will of the deed, not of the sin, though the deed be a sin. *Ignorantia duplex; una quæ est causa culpe, altera cujus causa culpa est,‡*—There is an ignorance that is the cause of sin, and there is a sin that is the cause of ignorance. No ignorant hath his sin mitigated; but *is solum qui non habuit unde discere*, saith Augustine,—he only that had no means of learning. For Christ is a just judge, and would not condemn without fault. We have all good means of knowledge; God keep us from the condemnation of ignorance!

Secondly, The next book is the law: that others shall be judged by this it is clear without question. 'As many as have sinned in the law, shall be judged by the law,' Rom. ii. 12. The Jews shall be thus judged rather than the Gentiles, who had not the law written. The law of Moses did only bind the Hebrews; the prophets were not commanded to publish it to the Gentiles. Paul calls the times before Christ 'the times of ignorance,' Acts xvii. 30; and the gospel a 'mystery kept secret since the world began,' Rom. xvi. 25. Now to object, first, that the Jewish merchants taught many nations the law is vain; for they were generally more apt *discere religionem alienam, quam docere suam*,—to learn false religions than to teach the true. And many of them did not even by their own types and sacrifices perfectly understand the sacrifice of Christ. Then to say their books were manifest is false, for the Jews kept them. 'Unto them were committed the oracles of God,' Rom. iii. 2. They were first *depositarii*, then *economi*, dispensers. 'For out of Zion shall go forth the law, and the word of the Lord from Jerusalem,' Isa. ii. 3. 'He sheweth his word unto Jacob, his statutes unto Israel, he hath not dealt so with any nation,' Ps. cxlvii. 19. So Christ to the Samaritan

* Aug.

† 'nullius.'—Ed.

‡ Forer.

woman, 'Salvation is of the Jews,' John iv. 22. Now as this crediting *facit ad honorem personæ cui confidimus*,*—makes to the honour of the person whom we credit, this was a great credit to the Jews; so it brings them to a strict account: *exigendum cum usuris*, as in the talents,—God looks for his own with usury. Some of them kept them in their hands, but not in their hearts; *aliis magis profutura quam ipsis*,†—for the benefit of others, more than of themselves.

Now this book is the touchstone or trial of our works; whatsoever we have either thought, said, or done, is either with or against the law of God. How we wrangle here to justify many things, which there will not abide the trial! How many arguments doth a contentious man produce, to countenance his brabbling lawsuits! *Defensio juris, intentio legis, retardatio injuriarum*,—The defending of his right, the purpose of the law, the keeping back of injuries; forbear one wrong, and provoke more; and *correctio injistorum*, the punishing of evil-doers. And be not these smooth colours? who can now say, *Peccasti in litigando*?—Thou hast done ill in going to law? But still we reckon without our host: thou thinkest thy penny good silver, as the fool thought his pebble a diamond; bring it to the test. 'There is utterly a fault among you, because ye go to law one with another,' 1 Cor. vi. 7. Whether will God judge thee according to thine own humour, or according to this precept? Alas, he will then try thee *secundum legem suam, non secundum legem tuam*,—after his law, not after thy lust. It is *opus carnis*, and will not abide *tentationem ignis*. 'Contention, strife, variance,' are works of the flesh, Gal. v. 20; and 'they which do such things shall not inherit the kingdom of God.' Hell-fire will consume all such reasons.

So among others, an angry word calls on a challenge: they have plausible reasons for it. Their credit lies upon it; and better lose life than reputation. If being wronged they challenge not, or being challenged they answer not, the world condemns them for cowards. So they fight not so much against another's life, as against their own reproach. This were somewhat if it were *tam bene, quam magne propositum*,—if the project were as Christian as it is Roman. Now they must go to the field, pray, embrace, forgive; then fight and kill. But is this the law that God will judge by? No, that law is, 'Thou shalt not kill.' But perhaps they purpose not to kill; yet saith God, 'Return not evil for evil;' how doth this agree with thy colour‡ and humour? Yet more peremptorily: 'Avenge not yourselves, but give place unto wrath; for vengeance is mine,' saith the Lord, Rom. xii. 19. Will you steal this from him in a glorious theft? hazard your soul more than your body? thrusting one upon an enemy's sword, the other on God's sword? Will you meet together in so bloody a design, wherein *uterque letaliter peccat, sæpe alter æternaliter perit*,—both sin deadly, often one or both perish eternally! Thus your pretences may blanch it over with the name of honour; but the law you must be tried by will find it homicide.

For usury; how is it bedaubed with arguments, probabilities, patronages, examples! Books have been written to justify it; but none of these is that law whereby the usurer must be judged. They do not only reason thus: I must give to the poor, therefore I must take usury of the rich; an argument of Standgate-hole: I may rob some, that I may give to others. But they defend it by Scripture: 'If thou lend money to the poor, thou shalt not lay upon him usury,' Exod. xxii. 25. Not on the poor; therefore they infer, we may lay it on the rich. 'Rob not the poor, because he is poor,' saith Solomon, Prov. xxii. 22; therefore we may rob the rich, because he is rich,

* Ambr.

† Erasm.

‡ Qu. 'choler'!—Ed.

and can spare it. Is not this a goodly strong argument? So because it is said, Exod. xxii. 22, 'Ye shall not afflict the widow or fatherless child,' it must needs follow that they may trouble a woman married, or a child that hath a father. There are infinite excuses; but the law of trial is, 'Thou shalt not lend upon usury:' study an answer to that question. As much may be said for impropriations; what shall become of all our legal pleas, our alienations, prohibitions, customs, fines? All fine excuses! when Christ shall set the sacrilegious before him, and read this law, 'Thou shalt not rob God of his tithes and offerings,' Mal. iii. 8. Where now are all reasons and excuses? This spiritual court will admit of no corrupt customs, no devices: Me thou hast robbed, by me thou shalt be condemned. Lord, enter not into judgment with us: who shall be justified in thy sight? We cannot answer *ex millibus unum*, one of a thousand. Help us, O thou Judge and Saviour! let thy mercy as Jesus help us against thy justice as Judge! We must come under probation, defend us from reprobation, and let us find approbation, not for our works, but thy mercies, O blessed Redeemer! Amen.

Lastly, Others are to be judged by the gospel; and this certainly bindeth our conscience here, for it shall judge us hereafter. 'He that believeth not on Christ is condemned,' John iii. 18. Now the gospel requires of us two things—faith and obedience. Faith: 'Repent and believe the gospel,' Mark i. 15. Obedience: 'Ye have obeyed from the heart that form of doctrine,' Rom. vi. 17. Which obedience must be *prompta*, 'ye have obeyed;' *voluntaria*, 'from the heart;' *discreta*, that true 'form of doctrine.*' Indeed *obedientia evangelica est ipsa fides*. Many think they are not bound to believe the gospel; but by this they shall be judged.

True it is that all are not bound to it: they to whom Christ never spoke, was never spoken, have an excuse; not of every sin, but of this sin, that they have not believed on Christ. It is objected, The law bound all, therefore the gospel binds all. No; for the law was given to man's nature: so though its knowledge was lost by man's default, yet its bond remains on God's part. The gospel was never given to man's nature, but after the fall, and is above nature. Adam was the root of mankind in respect of nature, not in respect of grace. When God gave the law to him, he bound him and all his posterity to keep it. When he gave the promise to him, and faith to believe it, he did not withal give it to all mankind. Neither, if Adam had afterward fallen from faith, should all mankind have fallen with him. The first Adam was not the root of the promise, but the second.

But now to ourselves: we must all stand before the tribunal of Christ; to the statutes of the former books who can answer? All our help is in this latter book—we fly to the gospel. We 'behold the Lamb of God that taketh away the sin of the world,' John i. 29, and comfort ourselves that 'if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins,' 1 John ii. 2. Now, as Festus said to Paul, 'Hast thou appealed unto Cæsar? unto Cæsar shalt thou go,' Acts xxv. 22. So, hast thou appealed to the gospel? Thou shalt go to the gospel for thy trial. *Vel te totaliter absolvit, vel te capitaliter damnat*.—It shall either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world 'of sin,' saith Christ, 'because they believe not on me,' John xvi. 9. Now, what is the Holy Ghost's judgment here, will be Christ's hereafter. But why are they condemned of sin for not believing? First, because other sins are condemned by nature and law,—as

* Lyran.

murder, adultery,—both among Jews and Gentiles ; but not to believe is the proper sin of Christians ; and it is a grand sin, because they have the doctrine of faith. Secondly, because infidelity is the root of all sins, as faith is of all good works ; the want of faith leads from transgression to presumption, from presumption to despair. Thirdly, especially, because faith takes away the guilt of sins, and freeth from condemnation ; but infidelity retains the guilt of itself and others. *Omnia peccata per infidelitatem retinentur, per fidem remittuntur.** Luther hath it, out of Augustine, *Nullum peccatum nisi infidelitas, nulla justitia nisi fides.*—There is no sin but infidelity, no righteousness but faith. Not that adultery, intemperance, malice, are no sins ; but *infidelitate manente, manet omne peccatum : eadem decedente absoluntur omnia quoad verum*,—unfaithfulness remaining, every sin remains ; that departing, every sin is pardoned, and quite taken away in respect of the guiltiness. *Peccata sunt, tua peccata non sunt*,—After thou becomest a believer, the sins thou doest are sins ; but not *thy* sins, because they are forgiven thee. This appears by the purpose of Christ's coming, which was to 'dissolve the works of the devil,' 1 John iii. 8 ; believe on him, and thy sins are dissolved, absolved : thou art as if thou never hadst offended. *Non quod peccatum omnino non erit, sed quod non omnino imputatum erit*,—Not that sin altogether should not be, but that it shall not be imputed. How quick a riddance penitent faith makes with our sins ! They are too heavy for our shoulders, faith presently turns them over to Christ. Whereas there would go with us to judgment a huge kennel of lusts, an army of vain words, a legion of evil deeds. Faith instantly dischargeth them all, kneeling down to Jesus Christ, beseeching him to answer for them.

Therefore make we much of faith : if our souls be ballasted with this, they shall never shipwreck. Ahasuerus had many virgins, none pleased him like Esther : none pleaseth God but faith, all the rest for her sake. She is that Judith that saveth the life of all thy good works by cutting off the usurping head of Satan. Thou canst not be unwelcome to God if thou come with confidence : nothing more offends God than the not taking his word. Sin offends his law, but unbelief offends his gospel. Though we do not what he bids us, yet let us be sure he will do what he tells us. It is good to obey the former, better to believe the latter ; because he is more able and more good than we. Well, now, after this gospel we must be judged ; so Paul writes to his Romans : 'God shall judge the secrets of all hearts by Jesus Christ, according to my gospel,' Rom. ii. 16. Thou canst not satisfy the law, therefore study thy soul an answer to this book ; otherwise, saith Christ, 'The word that I have spoken, the same shall judge thee in the last day,' John xii. 46. The sermons thou hast heard shall rise up in judgment to condemn thee. Hence arise three conclusions :—

(1.) It is no presumption for a Christian to believe the pardon of his sins in Christ, for to do the will of God is not to presume. If we do not believe this, Christ shall judge us damnable by the gospel ; therefore if we do conacionably believe this, he shall acquit us by the gospel. *Non est presumptio credentis, ubi est autoritas jubentis*,—There is no presumption in man to believe it, when there is the authority of God to command it. Of all things in a Christian, God doth not love a nice, dainty, and maidenly faith. He loves to have a man's modesty bashful, his humility fearful, his penitence sorrowful, his patience joyful, his compassion pitiful ; but he loves a faith that hath boldness in it, that is not afraid to trouble God with affiance or suppliance, but is confident, *ruat orcus et ortus*. Without faith it is

* Aug.

dangerous pressing into the presence-chamber, as it was to the marriage without the wedding garment; but in faith *sequere et consequere*; *qui cupit, capit*,—speak and speed: 'Whatsoever you shall ask the Father in my name, he will give it you,' John xvi. 23. It is no sin to trust God with thy soul; Paul teacheth it by example: 'I know whom I have believed, that he will keep that I have committed to him against that day,' 2 Tim. i. 12. Peter, by counsel: 'Commit your soul to God in well-doing,' 1 Pet. iv. 19. It is no sin to call God Father, 'for he hath sent the Spirit of his Son into our hearts, crying, Abba, Father,' Gal. iv. 6. It is no sin to trouble him with our suits: 'Let us draw near with a true heart, in full assurance of faith,' Heb. x. 22. Not to do this faithfully is against the gospel; therefore to be judged of that sin.

(2.) The infallible certainty of a true Christian's salvation is known to himself, and cannot be doubted without sin. For if it be sin to distrust this, it is then righteousness to believe it. The sum of the gospel is man's salvation by Christ; he that believes not this, believes not the gospel; and he that knows the gospel, and believes it not, shall by it be condemned. Now God in the gospel doth not require that absolute perfection which he did in the law, under the peril of damnation; but qualifies the rigour of the law by the satisfaction of a mediator. So that the gospel accepts the intent and endeavour for the act; as the will to repent for penitence, and the will to believe for faith. It is then not only a weakness, but a wickedness, to distrust God's mercy in thy salvation; let not this fault judge thee before Jesus Christ.

(3.) The gospel requires probation of faith by a good life: *norma fidei, forma vitæ*,—as we believe, we must live. Do we believe Christ hath redeemed us? We must live like such as are redeemed: if freed, let us demean ourselves as children of freedom. It is nothing at this judgment to say, 'I have believed,' when the life shall witness the contrary: thy lips affirm, but thy works deny. As our Saviour said, *Opera testantur de me*,—'My works bear witness of me' that I am Christ; so thou must say, *Opera testantur de me*,—My works bear witness of me that I am a Christian. Thou shalt be saved for thy faith, not for thy works; but for such a faith as is without works thou shalt never be saved. Works are disjoined *à justificatione*,*—from the act of justifying, not from the person justified. If this Judge for his own merits give us salvation, we must shew him the fair copy of our conversation. *Quicquid Christus operatur pro nobis, operatur in nobis*,—Whatsoever Christ works for us, he also works in us. If he hath freed us from the damnation of sin, he hath also freed us from the dominion of sin. Albeit in our justification *fiet nobis secundum fidem nostram*,—be it unto us according to our faith; yet in salvation *reddetur unicuique secundum opera sua*,—every man shall be rewarded according to his works. Let not that which is a word of comfort to us be a bill of indictment against us.

4. The sentence. As there be two sorts of men to be sentenced, so there is a double sentence: one of absolution, the other of damnation. With absolution our Saviour begins in action, with that let us begin in meditation. He begins with favour,—oh, he is ready to shew mercy!—and comes slowly to wrath and judgment. In the absolution are considerable four circumstances—a calling, a commending, a reply, and an answer.

(1.) The calling is set down Matt. **xxx.** 34, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' In which gracious speech we may perceive six gradations:—

* Evidently it should be, '*à justificatione, non à justificato*.'—Ed.

[1.] *Amabilis vocatio*: 'Come.' This was the voice of Christ generally to all in the day of grace, is particularly to the elect in the day of glory. Now he calls more than will come; then he will not call all that would come. Now he gives many *Venite's*: 'Come to me, all that labour,' Matt. xi. 28. 'If any man thirst, let him come to me and drink,' John vii. 37. 'The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come,' Rev. xxii. 17. Send not others, but come yourselves. Come to no others, either saints or angels, but come to me. Let us take heed of that *Discedite, quia noluitis venire*,—'Depart from me,' Matt. vii. 23; good reason, for 'you would not come unto me,' John v. 40. You declined my call when I was humbled: 'Is not this the carpenter's son?' Matt. xiii. 55. I will decline you now I am exalted: 'None of those men that were called shall taste of my supper,' Luke xiv. 24. But such as have obediently heard his *Come* in holiness, shall also graciously hear his second *Come* in happiness.

[2.] *Suavis benedictio*: 'Ye blessed.' Never man was, is, or shall be, but desires *secundum sensum suum*, after his own sense, to be blessed, saith Aristotle; though the most have sought it out of the right *ubi*, where it was not to be found. In Christ only it is found, who is indeed the 'Father of blessedness.' Matt. v. 3, 'Blessed are the poor in spirit.' The first word of the first lesson of Christ's first sermon is 'blessed'—a word able to make a man blessed.

[3.] *Patris dilectio*: 'Of my Father.' To be blessed of God is to be surely blessed. Parents do well in blessing their children; princes in blessing their people. Here is the difference: *benedicunt*, but not *beatificant*,—they may wish them blessed, but not make them blessed. But saith God to Abraham, 'In blessing I will bless thee,' Gen. xxii. 17; 'I have blessed him, and he shall be blessed,' Gen. xxvii. 33. All blessedness springs from that fountain: the Lord hath blessed us, and requires us to bless him 'who is over all, God blessed for ever. Amen,' Rom. ix. 5. This the universal song that all creatures gives him: 'Blessing, honour,' &c., Rev. v. 13.

[4.] *Felicitatis possessio*: 'Inherit.' Inheritance is of birth, not industry; the younger brother is often of more desert than the elder, yet cannot this make him his father's heir. This is of inheritance, therefore not of merit. It differs from an earthly inheritance in three things:—First, in that the testator must be dead, and the successor living; in this God, the testator, is everliving, and his heirs, before they can fully possess it, must be dead.* A temporal inheritance divided is diminished; one is of so much land shortened as is to another shared. The heirs here are without number: 'of all nations, kindred, and languages,' Rev. vii.; yet though the inheritance be imparted it is not impaired. *Tanta singulis, quanta omnibus*,†—Every one hath as much as any one. Thirdly, the partition of an earthly inheritance breeds among the co-heirs envy and grudging; but in this the joy of one is the joy of all. *Dispar gloria singulorum, tamen communis letitia omnium*,‡—One star may excel another star in glory, but none shall envy another in glory. There shall be no repining at another's more glorious clearness, where remains in all one gracious dearness. 'Inherit.'

[5.] *Hæreditatis perfectio*: 'A kingdom.' The top of man's desire is a kingdom: *nil nisi regna placent*. Yet if they be earthly kingdoms they will not satisfy. Alexander is not content with his universal monarchy. But here is a kingdom will satisfy: you will say, there are many kings, and but one kingdom; therefore not room enough: yes, for the bounds of the least are not narrower than heaven itself.

* Ambr.

† Ardens.

‡ Aug.

[6.] *Regni paratio*: 'Prepared for you.' Not merited in your times, but prepared before all times. It had no beginning in respect of God's intention; it shall have no end in respect of your possession. God's decree to give it us had no beginning, but shall have an end; our fruition of it shall have a beginning, but no end: God's mercy in both hath neither beginning nor end, but is from everlasting to everlasting. Had the Lord such care to provide a kingdom for his children before they were, then sure he will give it them at the appointed time. So certain are they of blessedness, that it is 'prepared for them from the foundation of the world.' 'For you,' not for all; there is no universal election, God decrees not all to be saved. Then Christ should have said thus: 'Inherit the kingdom' *paratum omnibus, datum vobis*, 'prepared for all,' and given to you; but he saith, 'Prepared for you,' therefore not purposed to all. Seeing there is so good cheer prepared for us, let us prepare ourselves for that; like some dainty guest, who, knowing there is such delicate fare behind, keeps his stomach for it. Let us disdain the coarse diet of this world, that dangers us to the droopy of our covetise, or the surfeits of riot. We use to fast on the eves that we may feast on the holidays; let us here abstain from the table of sin, that we may hereafter banquet in the kingdom of heaven.

This is matter of comfort to us: here the world condemns the godly, therefore they shall have a time of absolving. When that general session comes, 'then look up, and lift up your head, for your redemption draweth nigh,' Luke xxi. 28. There is no mercy to be had in this world, for the wicked themselves are accusers, witnesses, judges; but at that day a poor man's case will be heard. There 'the poor committeth himself unto thee, for thou art the helper of the fatherless,' Ps. x. 14. Christ will take the cause into his own hand: 'The souls under the altar cry with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' Rev. vi. 10. Yes; it is fit every one should have a day of hearing. This is theirs, that shall be ours: 'The righteous shall rejoice when he seeth the vengeance,' Ps. lviii. 10. Rejoice? Yes; they have no charity to us on earth, we must have no charity to them in hell.

(2.) The commendation follows the calling: Matt. xxv. 35, 'For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink,' &c. Christ witnesseth their faith from the effects: they brought forth fruits of mercy. Thus it is evident that not according to the internal habit of faith and charity, but according to the external acts proceeding from them, is the reward bestowed. Christ before justified them by their faith, apprehending his merits; now he justifies them by testimony of that faith, arising from their works. The point Christ insists in is their works of mercy, which are six: *visito, poto, cibo, redimo, tego, colligo fratres*,—giving them meat, drink, harbour, clothing, visitation in sickness, redemption from bondage.

Where observe, that the main point Christ will scan at the last is the point of mercy. Not how wise, nor how learned, nor how just, but how merciful.* Now, if a scholar, standing for preferment, knew directly that one question wherein he should be opposed, he would study a full and ready answer to it. We all know that one and main question wherein Christ will examine us, what works of mercy have we done. If we have gotten no demonstration of mercy, we are worthily condemned. Now their mercy is commended, partly in respect of the object, and partly in respect of the act. For the object, it is done to Christ: happy mercy that is done to the Lord

* Ambr.

Jesus; it shall never pass unrewarded! 'Joash forgot the kindness of Jehoiada,' 2 Chron. xxiv. 22; but the King of heaven will remember all the good done unto him. Says that good malefactor, 'Lord, remember me when thou comest into thy kingdom,' Luke xxiii. 42. I will not forget thee, answers Jesus: 'To-day thou shalt be with me in paradise.' 'I was an hungered, and ye fed me.' *I and me*, saith Christ.

In regard of the act, the thing they distribute and contribute is not bare words, but actual mercies—food, clothing, &c. This is the effect of a true faith, not a verbal, but a real working faith: a faith, not like that the Psalmist seems to mention, (though in another sense,) 'I believed,' *et ideo locutus sum*,—'and therefore I spake;' but such as the Apostle speaks of, 'I believed,' *et ideo operatus sum*,—and therefore I wrought; 'a faith working by love.' It is easy to mistake St Paul, Rom. xiv. 22, 'Hast thou faith? have it to thyself before God,' unless we expound him by St James: chap. ii. 18, 'Hast thou faith? shew thy faith by thy works.' If we will be the children of Abraham, 'who is the father of them that believe,' Rom. iv. 11, we must be so by Sarah, who is the mother of 'them that obey,' 1 Pet. iii. 6. They that will be trees of righteousness in God's garden must not be like the fig-tree in the gospel, that had only leaves, no fruit; but like the 'tree that brings forth her fruit in due season,' Psalm i. 3; or, like Aaron's rod, that of a dead stick, having life and sap put into it, presently bare almonds,—fruit, no leaves spoken of.

Some give words enough, contrary to Moses, who was a man of few words. The Papists will rather lose a penny than a paternoster: these will give ten paternosters before one penny. They give the words of Naphtali, 'pleasant words,' but no meat; as if the poor were, like Ephraim, 'fed with the wind,' Hosea xii. 1. Or, as if their word were *verbum Domini*, the 'word of God,' that men might live by it, Matt. iv. 4. Solomon says, 'Wisdom is good with an inheritance;' so good counsel is good with an alms. If a famished man beg bread of thee, and thou onlyallest to instruct his soul, but deniest food to his body, he may reply, as Hushai said to Absalom of Ahithophel's counsel, 'The counsel that Ahithophel hath given is good, but not at this time,' 2 Sam. xvii. 7. Martial demands of Caius a small piece of silver: *Quod vel donanti non grave*. Caius blamed him for his idle profession of poetry; counselled him to study the law, that would enrich him. To him Martial: *Quod peto da mihi tu, non peto consilium*,—Give me that I ask thee; I do not ask thee counsel. Many are like St Peter's fish; it had money in its mouth, but not a hand to give it. Or like Dives's dogs; they can lick a poor man with their tongues, else give him no relief. Diogenes, a witty beggar, would usually walk in a place where earthen statues were erected, in honour of some that died for their country. To them he would pray, to them reach out his hand, bow, and beg. Being asked the reason, he answered, *Nihil aliud quam repulsam meditor*,—I think of nothing but a repulse and denial. We have many such living statues, mere idols, that have mouths, and speak not; eyes, and pity not; hands, and give not. The poor are sure of nothing but a repulse.

(3.) The reply or question upon this commendation made by the saints, Matt. xxv. 37, 'Then shall the righteous answer him; Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?' &c. This is no denial of that truth Christ hath avouched. But, first, to magnify Christ's mercy, who takes these works as done to himself, which are done for his sake. Let no covetous churl plead he wants subjects upon whom to exercise his mercy: *pauper ubique jacet*,—which way can he walk and not

behold one hungry, another thirsty, &c. Secondly, To testify their humility, that albeit these things are true, yet they acknowledge no merit in them; they have not done so much of these as they ought. Besides, they might have an after consideration of their sins past, which, valued with their good works, they find one to outweigh a thousand. The Papists ostent their merits on earth, the saints dare not do so even ready for heaven; but 'cast down their crowns before the throne: saying, Thou, O Lord, art only worthy to receive glory and honour,' Rev. iv. 10. They have *nec boni inopiam, nec in bono superbiam*,—They are not poor in good works, nor proud of good works. They wrote their charity in the dust, therefore did God write it in marble. They seem to forget the works of mercy they have done, therefore are they remembered by Jesus Christ.

(4.) The answer of Christ, Matt. xxv. 40, 'Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.' The miseries of my brethren are my own miseries. 'We have an high priest touched with the feeling of our infirmities,' Heb. iv. 15. That invulnerable and glorified breast is still touched with the sense of our wounds. 'Saul, thou persecutest me.' He says not *mine*, but *me*: me in mine. 'He that toucheth you, toucheth the apple of mine eye,' Zech. ii. 8. Surely he will pity the misery of every one, that is afflicted with the sorrows of all: *Quis recusabit pro Christo pati, quando Christus compatitur patienti?*—Who would refuse to suffer for Christ, when he is sure that Christ suffers with him?

Here is excellent direction for our works of mercy: that no sinister end draw them from us, but sincere love to Christ. If any fish for the applause of men, his bait shall be his own hook to snare himself. *Da Christo*,—Look on the poor man, and in that member behold the Head, Christ. 'He that shall give a cup of cold water to one of these little ones, in the name of a disciple, he shall in no wise lose his reward,' Matt x. 42. A cup of water is but a small gift; yet done in that name, and for that cause, it is rewarded as an excellent work of mercy. It is the true note of a child of God to shew mercy to a Christian, because he is a Christian. Natural men have their private ends and advantageous respects in their beneficences. Such a one shall do me service, flatter my addiction, bring intelligences to mine ear. I will make him my property; my charity shall bind him to me. Moral men will sometimes give, even for pity's sake; but the true Christian doth it for Christ's sake, and looks no further. 'Doing good unto all, especially to them that are of the household of faith,' Gal. vi. 10. Some think that the best work is to build temples and monasteries; but, indeed, the best work is to relieve, not the dead, but the living temples of Christ's mystical body. It was an ancient complaint: *Fulget ecclesia in parietibus, lugeat in pauperibus*,—The church flourisheth in her glorious buildings, but mourneth and pines away in her poor members. Deny not due cost to the dead walls, but first satisfy the living bowels; that Christ may say, 'Come, ye blessed!'

I come now to the sentence of condemnation. Matt. xxv. 41, 'Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' In this form of damnable judgment are four points considerable: a rejection of the wicked, a reason of that rejection, an objection against that reason, a confutation of that objection.

(1.) In the rejection are many particulars gradually enhancing their judgment. They are partly privative and partly positive. 'Depart from me, ye cursed,' there is *pœna damni*; 'into everlasting fire,' there is *pœna sensus*. As there be two kinds of sin, *delictum* and *peccatum*,—*delictum est desertio boni*,

peccatum perpetratio mali,*—the one, a forsaking of that is good; the other, a committing of that is evil: so there is a like proportion of punishment, a depriving of joy, and a giving over to torment. Here is—

[1.] A grievous refusal: 'Depart.' This seems nothing to the wicked now, such is their dead service. 'Depart?' Why, they are content to be gone. 'Because sentence against an evil work is not executed speedily, therefore their heart is fully set in them to do evil,' Eccles. viii. 11. But as a prince opening his long locked-up treasure graciously takes some in with him, and saying to all other ill-meriting followers, 'Depart,' it will be a disgraceful vexation; so when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be cast off with a 'Depart!' 'Blessed are the eyes that see the things which ye see:' Christ to his saints, Luke x. 23; 'for the kings have desired to see them, and were not suffered.' If it were such a blessedness to see Jesus in humility, what is it to see him in glory? But from this the wicked are bidden 'depart.'

[2.] The loss of salvation: 'from me,' your Saviour that was wounded for you; that offered my blood to you, which was offered for you. And if 'from me,' then from all that is mine; my mercy, my glory, my salvation. Consider here what an excellent thing it is to have familiarity with Christ on earth, that he may not cast us off as strangers from heaven. He that would have Christ know him there, must not be a stranger to Christ here. He must have some fellowship with God. How? 'If we walk in the light, we have fellowship with God, and with his Son Jesus Christ,' 1 John i. 7. To walk in the dark is to have fellowship with the prince of darkness; to walk in the light is to have fellowship with the Father of lights. Will a reprobate, that hath always turned his back upon Christ, here press into his company? Upon what acquaintance? Yes, 'We have eaten and drunk in thy presence, and thou hast taught in our streets,' Luke xiii. 26; as if they should say, We have fed at thy communion-table, and heard thee preach in our pulpits. Still this proves no acquaintance; for in the one you did eat *panem Domini, non panem Dominum*,—the bread of Christ, but not Christ with the bread. In the other you have heard *verbum Domini*, not regarded *Dominum verbi*. Your ear hath been opened, but your conscience shut. Therefore, ver. 25, *Non novi vos*,—as familiar as you presume, yet you are such strangers to me that 'I know you not.' They never willingly came near Christ but to persecute him; therefore he shall then cast them far enough off for ever.

[3.] The deserved malediction: 'ye cursed.' He is cursed, that being born in sin, lives in it, and dies in it, without seeking recovery. I call this curse merited, because they love it: 'As he loved cursing, so let it come unto him,' Ps. cix. 17. Hath he loved it? Let him take his love: 'As he clothed himself with cursing as with a garment, so let it come into his bowels like water, and like oil into his bones,' ver. 18. It was his outside, let it be his linings: it was his outward stuff, let it be his inward stuffing. Every one that hath not first a pardon by Christ, must hear this curse pronounced against him from Christ. Oh, then, suffer not thine eyes to sleep till Christ hath sealed thee a *quietus est*! Give no peace to thyself till thou have peace with God. *Quamdiu impoenitentia manet, maledictio imminet*,—So long as unrepentance abides in us, cursedness hangs over us. He that wilfully goes on in known wickedness, hazards himself to inevitable cursedness. 'Go, ye cursed.'

* Bern.

[4.] The horror of the pains: 'into everlasting fire.' Fire; of all elements the most violent, therefore fittest to describe those pangs: 'The pile thereof is fire and much wood: the breath of the Lord, like a river of brimstone, doth kindle it,' Isa. xxx. 33. 'Everlasting;' the torments thereof are ever frying, never dying: 'Where the worm dieth not, and the fire is not quenched,' Mark ix. 44. *Vermis corrodet conscientiam, ignis comburet carnem; quia et corde et corpore deliquerunt.** The fire shall torture their flesh, the worm their spirit, because both in flesh and spirit they have sinned. The reprobates shall be packed and crowded together, like bricks in a fiery furnace, having not so much as a chink where any wind may enter in to cool them.

[5.] The pre-ordination of their torments: 'prepared for the devil and his angels;' ordained beforehand. Origen held that the devil and his angels should one day be released from their tortures; and that these words of Christ were spoken *minaciter, potius quam veraciter*,—rather by way of threatening than true meaning. But Augustine answers, that the Scripture hath confuted him *plenissime ac planissime*. For the fire prepared for Satan is not temporary, but everlasting; where, though floods of tears be continually raining upon it, yet can it not be put out.

'Prepared,' to the terror of wicked men, that 'covenant with hell:' alas! they are deceived, it was made for some purpose. That fire was prepared for some, and some have prepared themselves for it. Burning in lusts, in malice, in revenge, until themselves, their lusts, malice, and revenge, and all burn in hell. The devil was crafty, yet he could not scape hell: be as wily as you can, yet beware hell. It is not policy, but piety, that must escape this fire. Now as this brings to the wicked much terror, so it helps to preserve the godly against error. And this was one principal cause of the penning this sentence. The wise master of the family will chide his servants, yea, and upon desert correct them, in the presence of his child, that he may learn by it to stand in awe of his father. So deals God, *minatur quod faciet improbis, ne faciat quod minatur sanctis*. He threatens the wicked what he will do to their sins, that the godly may avoid what he threatens for sins. *Omnis minatio, amica monitio*,—every threatening is a fair warning. The Lord give us *mutare sententiam nostram, ut ipse mutet sententiam suam*,—to change our mind, that God may change his menace! Let us now come humbly to him in repentance, that we may never depart from him into vengeance. The other circumstances I will but touch.

(2.) The reason of this rejection, Matt. xxv. 42: 'For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink.' They are not judged *ex malis commissis, sed ex bonis omissis*,—not by the evil deeds they have done, but by the good things they have not done. Christ says not, Ye took away my meat when I was hungry; but, You gave me not your meat. You did not strip me of the clothes I had; but, You gave me no clothes when I had not. 'The axe cuts up the tree which brought not forth good fruit,' Matt. iii. 10, though it be not accused for bringing forth bad fruit. Innocency is good, but not enough: we see that not to have relieved is an unanswerable indictment at that day. How heavy will this sentence fall upon many among us! What heaps have many in this city; perhaps some got without a tendered conscience, yield it no worse: yet would to God it were so well; for it is hard *bonum cito evadere divitem*,—for an honest man to become rich on the sudden. They have it, and now may they not keep it? Is it not their own? But, oh, it is fearful when for this keeping they shall be condemned! It is not a groat weekly or monthly to the poor, and

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a small pension to the much-robb'd church, that can discharge you, but you must give proportionably. Plead what you can to the poor, Christ will not be so answered. Who can force me to give? None. But because thou wilt not give unforced, thou shalt justly be condemned.

(3.) The objection against this reason, Matt. xxv. 44: 'Lord, when saw we thee an hungered, or athirst,' &c., 'and did not minister unto thee?' They have a kind of impudence still adhering to their foreheads: they would seem to justify themselves, though they be deservedly punished. 'When did we see thee?' Often. When this poor widow hath departed without thy mercy, that orphan without thy help, that blind or lame without thy alms? When? When not? Every occasion shall be a bill of indictment against thee. Who will wonder to see a Romish Pharisee soothe and flatter himself on earth, when he is not ashamed to do it in judgment before the Lord Jesus Christ? *Sed nulla defensio absolvit reum, nulla infensio dissolvit iudicium.* Plead they whether subtly or angrily, as if some wrong were done them, it is equity itself that doth sentence them.

(4.) The confutation of their objection: Matt. xxv. 45, 'Insomuch as ye did it not to one of the least of these, ye did it not to me.' This one distinction takes away all their arguments: here is a full answer to their *quando*; a declaration of their death-deserving wickedness, that would have no pity on the Lord Jesus. 'Judgment merciless shall be given to them that shew no mercy,' James ii. 13; you know this. Dives was denied a drop, because he would not give a crumb; you know this. 'He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard,' Prov. xxi. 13; did not I tell you thus? The poor you had ever, this mercy you shewed never; therefore 'Go, ye cursed.'

5. Lastly, the retribution: this is set down in brief, but the matter it contains is long and everlasting: 'All shall come forth; they that have done good, to the resurrection of life; they that have done evil, to the resurrection of condemnation,' John v. 29. 'These shall go away into everlasting punishment: but the righteous into life eternal,' Matt. xxv. 46. An estate soon versed; never to be reversed. The voice of Christ shall speak it, and the power of Christ shall effect it. No angel shall speak against it, no devil shall withstand it.

How should this teach us St Paul's use, who, considering that there shall be 'a resurrection of the dead, both of the just and unjust,' resolved with himself 'to have always a good conscience, void of offence, toward God and toward man,' Acts xxiv. 16. Let it instruct us all to watch for this day; a charge, than which nothing was more current in the mouth of Christ. Let me conclude with that sigh from his soul: 'Could ye not watch with me one hour?' It will not be long ere the glass be run, the hour out; Judas is at hand, judgment is not far off; then may you sleep and take your rest. This day is nearer you now than when you first entered the church. Twice have the blasted ears eat up the full corn; twice have the lean kine devoured the fat: Pharaoh's dream is doubled for the certainty and expedition. 'Yet a little while, and he that shall come will come, and will not tarry,' Heb. x. 37. If we shall have comfort in this day when it is come, we must long for it before it do come. What comfort shall the usurer have? He desires not this day, for then the 'angel swears there shall be no more time,' Rev. x. 6; and his profession is to sell time. He sells it dear, very costly to another's purse, but most costly to his own soul. Such as bribe for offices, farm monopolies, contract an usurious rent for life; do they desire it? 'Woe unto you that desire the day of the Lord! to what end is it for you? the

day of the Lord is darkness, and not light,' Amos v. 18. The soul groaning under sin desires it: 'Who shall deliver me from the body of this death?' Rom. vii. 24. The suffering soul may desire it: 'Come, Lord Jesus.' The faithful spouse wedded to Christ desires this coming of her husband; she is now espoused, that is the plenary consummation of the marriage: 'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and the bride hath made herself ready. Blessed are they that be called to this marriage supper,' Rev. xix. 7:—

To the ungodly it will be a fearful day.

'Ignis ubique ferox raptis regnabit habenis.'

There shall follow an universal dissolution. Downwards go Satan, his angels, and reprobates; howling, and shrieking, and gnashing of their teeth,—the effect of a most impatient fury,—to be bound hand and foot with everlasting chains of darkness: where fire shall torture, yet give no light; worms gnaw the heart, yet never gnaw in sunder the strings: eternal pains *punire, non finire corpora*. Small sorrows grow great with continuance; but, oh, misery of miseries! to have torments universal, and withal eternal; not to be endured, yet not to be ended. Upwards goes Christ, the blessed angels and saints, singing with such melody as never mortal ear heard. The only song which that choir sing audible to man, was that which the shepherds heard, 'Glory to God in the highest, and on earth peace, good will towards men,' Luke ii. 14. Yet Christ was then coming to suffer: what may we think are those hallelujahs everlastingly chanted in the courts of heaven! We know not; yet we may know one special note, which a universal choir 'of all nations, kindred, and tongues,' angels, elders, all shall sing: 'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen,' Rev. vii. 12.

'To the spirits of just men made perfect.' The citizens of heaven are of two sorts: by creation or adoption. Created and natural citizens are the angels; adopted are men. Of these be two kinds, some assumed, and others assigned. The assigned, such as are decreed in their times to be citizens; said before to be 'written in heaven.' The assumed, such as are already possessed of it, here 'spirits of just men made perfect.' But how then is the Apostle's meaning cleared? How are the militant on earth said to 'be come unto these just spirits in heaven?' Yes, we have a communion with them, participating *in spe*, what they possess *in re*. Now we are no more strangers and foreigners, but 'fellow-citizens with the saints, and of the household of God,' Eph. ii. 19. Only our apprenticeship of the flesh is not yet out; but they have their freedom. But as we have all a union with Christ, so a communion with Christians: the combatant on earth, with the triumphant in heaven.

'Spirits;' this word hath diverse acceptations. It is taken, (1.) *Pro animo*, for the mind: Luke x. 21, Jesus rejoiced 'in spirit;' 1 Chron. v. 26, God stirred up the 'spirit' of the king of Assyria. (2.) *Pro sede rationis, et ratiōis*: 1 Cor. ii. 11, 'What man knows the things of man, save the spirit of man which is within him?' (3.) *Pro affectu vel afflatu*, for the motion of the mind, whether good or bad: Luke ix. 55, 'Ye know not what manner of spirit ye are of.' So there is called 'the spirit of lust,' 'the spirit of pride,' &c. (4.) *Pro donis Spiritus sancti*, for the gifts of God's Spirit: Acts viii. 15, Peter and John prayed for the disciples at Samaria, that they might receive 'the Holy Spirit,' meaning the graces of the Holy Spirit; Gal. iii. 2, 'Received ye the Spirit by the works of the law, or by the hearing

of faith? (5.) *Pro efficacia evangelii*, for the effectual working of the gospel; and so it is opposed to the letter: 2 Cor. iii. 6, 'The letter killeth, but the spirit giveth life.' (6.) *Pro spiritualibus exercitiis*, for spiritual exercises: Gal. vi. 8, 'He that soweth to the Spirit, shall of the Spirit reap everlasting life;' John iv. 23, 'True worshippers shall worship the Father in spirit and truth.' (7.) *Pro regenerata parte*, for the regenerate part of a Christian; and so it is opposed to the flesh: Gal. v. 17, 'The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh.' (8.) Lastly, *Pro anima immortalis*, for the immortal soul: Eccles. xii. 7, 'Dust shall return to the earth as it was, and the spirit shall return to God who gave it.' This spirit did Stephen commend into the hands of Christ, Acts vii. 59; and Christ into the hands of his Father, Matt. xxvii. 50, yielding up the spirit. Thus it is taken here.

'Spirits;' he doth not say bodies: they lie in the dust under the hope of a better resurrection. 'Spirits;' we find here what becomes of good men's souls when they forsake their bodies; they are in 'the heavenly city.' There are many idle opinions what becomes of man's soul in death. Some have thought that the souls then, though they die not, yet are still kept within the body (as it were asleep) until the last day. But the Scripture speaks expressly the contrary; for Dives's soul was in hell, and Lazarus's soul in Abraham's bosom. 'I saw under the altar the souls of them that were slain for the word of God,' Rev. vi. 9. Some have imagined a transmigration of souls, forsaken of their own bodies, into other bodies. Herod seems to be of this opinion: when news was brought him concerning the fame of Jesus, he said to his servants, 'This is John the Baptist, he is risen from the dead,' Matt. xiv. 2. He thought that the soul of John was put into the body of Jesus. It is alleged, that Nebuchadnezzar living and feeding with beasts, 'until seven times were passed over him,' had lost his own soul, and the soul of a beast was entered in its room. But this is a frivolous conceit. Indeed God had bereft him of common reason, yet he had still the soul of a man. Do not many among us, that have the souls of men, live like debauched beasts? The lustful like a goat, the covetous like a wolf, the drunkard like a hog, the politician like a fox, the railer like a barking cur. Others think that the soul neither dieth nor sleepeth, nor passeth out of one body into another, but wandereth up and down here on earth among men, and often appeareth to this man, often to that; whence came that fabulous opinion that dead men walk. For this purpose they allege the witch of Endor, who made Samuel appear to Saul, and answer him. But the truth is, that was not Samuel indeed, but an apparition, the mere counterfeit of him. For not all the witches in the world, nor all the devils in hell, can disquiet the souls of the faithful, for they are in God's keeping. Dying, their souls are immediately translated to blessedness: 'there are the spirits of just men made perfect;' and there to abide, until the general resurrection shall restore them to their own bodies. For the souls of the reprobates, departing in their sins, they go directly to hell, and are kept there as in a sure prison.

Let this instruct all such as have a Christian hope to let their souls depart with comfort. *Emituntur, non amittuntur*: death doth not lose them, but loosen them, and set them free from the bondage of corruption. Howl and lament, if thou think thy soul perisheth. There are some that fear not so much to die as to be dead: they know the pang is bitter, but it is short; it is the comfortless estate of the dead that is their dread. They could well resolve for the act of their passage if they were sure to live afterwards.

Animula vagula blandula. Whither goest thou? said that heathen emperor on his death-bed, lamenting the doubtful condition of his soul after the parture. Very not being is abhorred of nature, if death had nothing else to make it fearful. It is woeful to lie rotting in the silent grave, neither seeing nor seen. Here the Christian lifts up his head of comfort: 'Lord, into thy hands I commend my spirit.' I lose it not, because thou hast it; thou wilt keep it in peace, and give it me back again in eternal joy.

'Of just men.' Justice is ascribed to a Christian two ways. There is—

First, *Passiva justitia*, a passive justice; Christ's righteousness imputed to him, and hereby he stands perfectly just before God. This the Apostle calls 'the righteousness of God, which is by faith of Jesus Christ unto all,' Rom. iii. 22. 'Christ is made unto us righteousness,' 1 Cor. i. 30. This justice is attained by faith: 'Noah became heir of the righteousness which is by faith,' Heb. xi. 7. 'Abraham believed God, and it was counted unto him for righteousness,' Rom. iv. 3. Without this no spirit shall appear just before God in heaven. Our own righteousness is a covering too short to hide our nakedness; Christ's garment is a long robe that covers all.

Secondly, *Activa justitia*, active righteousness; an effect of the former, which is indeed a testimony that we are justified by Christ. 'Let no man deceive you: he that doeth righteousness is righteous,' 1 John iii. 7. Therefore saith James, 'A man is justified by his works,' chap. ii. 24. If his meaning had been that our own works simply acquit us before God, it could never be reconciled to that of his Master: 'When we have done all we can, we must call ourselves unprofitable servants;' nor to that of his fellow: 'I see a law in my members warring against the law of my mind,' Rom. vii. 23; nor to that of himself: 'In many things we sin all,' chap. iii. 2. Now this justice effective from God, active in us, is taken two ways: *latè* and *strictè*.

In a larger sense it is taken for all piety, and so justice and holiness are all one. Properly taken, justification is imputed, sanctification inherent; but understanding our justness an effect of Christ's justice imputed to us, so *justus* and *sanctus* are convertible terms. They are 'just spirits,' that is, they are saints. Now if we desire to come *ad sanctos*, to the saints, we must live *sancte*, a holy life. God by telling us who are in heaven, teacheth us who shall come to heaven: none but saints. They are set before us as examples, *ut eorum sequamur gratiam, et consequamur gloriam*,—that steering their course, we might come to their haven. The Scripture teacheth us *quid agendum*, what is to be done; the saints *quo modo*, how it is to be done. *Vita sanctorum, interpretatio scripturarum*,—The lives of holy men is a kind of commentary or interpretation of the holy writ. Let us, as we do by good copies, not only lay them before us, and look on them, but write after them. For it is not sufficient *legere, sed degere vitam sanctorum*,—not to read, but to lead the lives of saints. Papists in this go too far, as evil men come too short. Good men imitate the saints, but do not worship them; Papists worship the saints, but do not imitate them; lewd men do neither. Perhaps they will imitate their infirmities: as if only for that they liked them, for which only God disliked them. The saints are to be held as patterns, not as patrons, of our life. But the Papists praise not God in his saints, nor the saints for God, but as God. Only let us reverently walk in their grace, that we may joyfully come to their place.

In a stricter sense it is taken for that moral virtue which gives to every man his own. This virtue hath been highly commended in the heathen; but one saith truly, *Justitia ethnicorum miranda potius, quam laudanda*,—Their justice deserved more admiration than commendation; they wanted

him that should make them just. They so affected this justice that they took surnames from it: Aristides was called *Justus*; Scipio, *Justus*; Fabius, *Justus*. Their justice was no virtue, but a shadow of virtue. They neither knew the Lord *Deum virtutis, nec Christum virtutem Dei*,—the God of virtue, nor Christ the virtue of God. Only Jesus is *Justus*: 'Christ suffered for sins, the just for the unjust,' 1 Pet. iii. 18; 'Ye denied the Holy One and the Just,' Acts iii. 14. There was another 'Jesus called Justus,' Col. iv. 11, a helper of the apostles; but Christ is *Dominus justitia nostra*,—'The Lord our Righteousness,' Jer. xxxiii. 16. By him we are only made just: 'In the Lord shall all the seed of Israel be justified, and glory,' Isa. xlv. 25.

Being thus justified, let us be just; not doing that to others which we would not have others to do to us, and doing that to others which we desire to be done to ourselves. Some are just in small matters; so the Pharisees pay 'tithe of mint, and anise, and cummin,' Matt. xxiii. 23, but omit weightier things. This is *Pharisaica justitia*, a Puritan righteousness; not to endure an hour's recreation on the Sunday, yet to rob the church by usurpations, to exact interests and forfeits; these be nothing. So the money might not be put into the treasury that might hire Judas to betray his Master. The ten brethren were so just as to return the money in their sacks, yet stuck not to sell their brother Joseph.

Some are just in great things, not in small. As the others strain at a gnat, and swallow a camel; so these are like the net, that takes the great fishes and lets go the little fry. Wantonness is no fault with them, if it extend not to adultery. They stick not to swear, so long as they swear not to a lie. Maliciously to hate, or peevishly to quarrel, is trivial, if they proceed not to blows and blood. So long as they are not drunk, swallow down wine, and spare not. *De minimis non curat lex*,—The law takes no notice of small faults. But indeed *eadem ratio rotunditatis*,—there is the same respect of roundness in a penny that is in a platter, though not of largeness. To steal the bridle, as to steal the horse, is *tam*, though not *tantum*,—such a sin, though not so great a sin. Thou sayest, *Minimum est, minimum est*,—It is little, it is little. *Sed in minimo fidelem esse magnum est*,—To be faithful in a little is a great virtue. 'Whosoever shall break one of these least commandments, he shall be called least in the kingdom of heaven,' Matt. v. 19. *Erit minimus*, that is, *nullus*,—he shall be least in heaven, that is, he shall not be there at all. But well done, good servant: 'because thou hast been faithful in a very little, have thou authority over ten cities,' Luke xix. 17. *Bene utere parvo, fruiere magno*,—The just dispensation of a little shall bring thee to be entrusted with much. Whether great or small, we must be just, if we look ever to reign with these 'just spirits.' *Ad societatem justorum non admittuntur nisi just.*

I wonder what place the defrauder expects, that wraps up his conscience in a bundle of stuffs, and swears it away. The buyer thinks he is just, and he is just cozened, no more. The usurer would storm and stare, as if he had seen a spirit, if he were taxed for unjust. Presently he consults (his scriptures) his bonds, and (his priest) his scrivener; and there the one swears, the other shews in black and white, that he takes but ten in the hundred. Is he then unjust? Yes: 'Thou hast taken usury and increase, and hast greedily gained of thy neighbours by extortion,' Ezek xxii. 16. He takes hire for that should be freely lent: is not this unjust? Besides, the people curse it, and they curse not but for injustice. 'I have neither lent on usury, nor men have lent me on usury, yet every one doth curse me,' Jer. xv. 10; insinuating, that if a man lend on usury, it is no wonder if

the people curse him. Where must the lay-parson sit, that fats himself with the tithe-grain, and will not give the poor minister the straw? Is this just? He takes the tenth of his neighbour's profits, and never so much as reads him a homily for it: is this just? He lays sacrilegious hands on God's sanctified things, and never asks him leave: is this just? Where shall the engrosser appear, that hoards up commodities bought with ready money, and when he vends them, makes the poor pay treble usury for it: is this just? What shall become of that unspeakably rich transporter, who carries out men and money, to the impoverishing of the land, and brings home gauds and puppets, fit for nobody's use but pride's? Surely, as heaven is for 'just spirits,' so there is some other place for the unjust. 'Know ye not that the unjust shall not inherit the kingdom of God?' 1 Cor. vi. 9. If not God's kingdom, then the kingdom of darkness; downwards, hell. I do not say, that every unjust deed throws a soul thither: *Injustum esse damnat, non injuste semel agere*,—To be unjust is damnable, not one thing unjustly done: the habit, not the act. But for others, *Qui injuste dominantur, juste damnantur*,—They have unjustly lived, but they shall be justly condemned.

'Made perfect.' This is a passive quality; *non qui se perficiunt, sed qui perficiuntur*,—not such as have made themselves perfect, but are made perfect. The other property is actively expressed; *just*, it is not said *justified*,—not that they made themselves just, but that Christ's righteousness hath justified them; so both they are, and are reputed just. But here passively, *perfected*, which plainly shews that all is from God; for *omne majus includit minus*. If only Christ make them 'perfect,' then only Christ doth make them 'just.' For it is nothing so difficult for a just man to become perfect, as for an evil man to become just. As it is easier for a man healed and directed the way to come to the goal, than for him that lies lame in darkness. *Qui dedit ingressum* must also *dare progressum*: *conficere et perficere*; to make and to make up, to do and to perfect, are both the works of God. We could never be just, unless Christ justify us: never come to perfection, unless he perfect us. He that began this good work, must also finish it.

'Made perfect.' In heaven are none but the perfect. *Talis sedes expectat talem sessorem*,—Such a house requires such an inhabitant. On earth there is a kind of perfection; all the faithful are perfectly justified, but not perfectly sanctified. The reprobates are *perfecte imperfecti*. The godly *imperfecte perfecti*,—those perfectly imperfect, these imperfectly perfect. They are so perfect that they are acquitted in Christ, and there remains no judgment for them, but only a declaration of their pardon. Justification admits no latitude, in it *nec magis nec minus*, for none can be more than just. But the perfection of sanctity is wrought by degrees: *non plenam induimus perfectionem, donec totam exuimus infectionem*,—all the stains of our infection must first be cleansed, and quite washed away, before this full perfection be given us. Christ's blood doth now wholly take from us the guiltiness of sin, not wholly the pollution of sin; that blessedness is reserved only for heaven.

Let us therefore be *perficientes*, going and growing up, that at last we may be *perfecti*, 'made perfect.' This is not wrought on a sudden; a child doth not presently become a man. Even the Lord Jesus had his time of growing, and can any member grow faster than the head? Indeed the malefactor on the cross shot up in an hour; but this was miraculous, and God seldom works by such miracles. God neither sends angels from heaven, nor the dead from hell, to give warning to men upon earth. 'I say, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,' Luke xvi. 31. But repentance hath the promise of a *quan-*

docuæque,—‘whensoever a sinner repents,’ &c. I will not limit God’s infinite mercy, but only advise thy sick soul, who, after a desperate and inveterate wound, lookest for a sudden cure by repentance : it is better to make this thy diet than thy physic. Repent every day, that thou mayest have remission one day. *Melior medicus qui excludit morbos, quam qui curat.* He is a better physician that keeps diseases off us, than he that cures them being on us. Prevention is so much better than healing, because it saves the labour of being sick. Thou allowest not a surgeon unnecessarily to break thy head to try his skill and the virtue of his plaster. Springs were better taken away *quæ non prosunt*, because they do no good, than the setting of watchmen by them to warn travellers, *ne nocent*, that they be not hurt by them. Take away thy lusts quite ; this is the way to be sure : for repentance may be like Baal, so fast asleep that all thy cries are not able to waken her.

To conclude, he that will wear a crown in heaven must be all his life on earth preparing the gold to make it. Not that thy own virtues crown thee, but that God without thy virtues will never crown thee. The robe of glory that is worn there must be spun and woven here,—spun out of the side of Christ by faith, and embroidered with our good works. That eternal light ariseth from this eternal life. ‘Lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life,’ 1 Tim. vi. 19. The groundwork of salvation is made here : that high Power of glory that is built for thee in heaven hath the foundation of it laid upon earth.

How should a man be *perfectus* that was never *factus*, well begun ? I wonder what perfection a wine-bibber looks for ? sure to be a perfect drunkard. What perfection expects the luxurious prodigal ? sure to be a perfect beggar. What perfection hopes the covetous churl for, that allows himself a race of fourscore years, and sets God at the latter end of it ? and he hath that place too with this condition, that he trouble not his mind about it till the last day comes. Surely to live unblessed and to die unpitied ; but that some now bless God he is gone, and others say it is a pity he died no sooner. All his projections have aimed at this perfection, to make himself a perfect slave. What perfection dreams the Jesuit to himself but to become a perfect traitor ? What perfection is likely to the incontinent adulterer but to be a perfect lazar ? What the malicious, but a perfect villain ? what the proud, but a perfect fool ? what the blasphemer, but a perfect devil ?

They say, early holiness proves ripe corruption ; but I am sure, habituated profaneness proves rank damnation. Alas ! how should they make an end that never begun ? ‘This man began to build,’ saith Christ, ‘but could not make an end :’ how should they finish that never began ? You that spend your days in lazy forgetfulness of religion, examine your own consciences ; do you ever think to be perfect ? Are you content still to be abortive, and shall you be perfected in the womb of the grave ? God hath given you time and means ; he did not say, *Sumite et consumite*,—Take it, and spend it at your pleasure. Oh begin, that you may continue and end : hear to learn, learn to do, do to continue, continue to be perfect. Begin betimes, lest God’s end come before your beginning. Enter into the way of piety, and follow it ; striving with all your powers to grow up ‘to a perfect man, unto the measure of the stature of the fulness of Christ,’ Eph. iv. 13.

V. ‘And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.’ We have considered the glory of the city, the felicity of the citizens ; we are lastly come to the Mediator, who brings both these together, and without whom they

had been everlastingly asunder. We are all by nature belonging, not to Mount Zion, but to the valley of Hinnom; not to the celestial Jerusalem, but to the infernal Babylon; not to the society of glorious angels, but of afflicting devils; not to the church of the first-born, but to the assembly of abortive reprobates; we had no reference to God as a kind father, but as a severe judge; not to just spirits made perfect from sin, but to lost spirits made perfect in sin. Thus were we by nature, but Jesus hath brought us to Mount Zion, &c. How blessed a thing will it be to come unto this Jesus! It was St Augustine's special wish to have seen Christ in the flesh. If there were such comfort in seeing Christ humbled, if such admiration in seeing him transfigured, what joy is it to behold him in heaven glorified! How glorious a matter do some think it to stand in the court of an earthly prince, to receive a gracious look, to hear a royal word, or to be commanded some honourable service! What is it then to stand in the court of heaven, to have the King of kings speak peaceably to us, to behold our Lord Jesus crowned with that immortal diadem, to sing his praises, as free from flattery as from inconstancy, and to live in that paradise for ever! *Ubi cunque fueris Domine Jesu*.—Wheresoever thou art, O blessed Saviour, give us no more happiness than to be with thee. If thou be in the earth, we will travel day and night to come to thee; if on the sea, with Peter we will swim to thee; if on the cross, we will stand weeping by thee; if riding in triumph, we will sing Hosanna to thee; if transfigured on Tabor, we will be ravished with thee; but if sitting on thy heavenly throne, how blessed even to look upon thee! It is his 'will that we should be with him where he is, and behold his glory,' John xvii. 24. We are now come to him by a conjunction mystical; we then shall have vicinity local and eternal.

'The Mediator;' not *a* Mediator, but *the*, *that* Mediator, that only one. 'For there is one God, and one mediator between God and men, the man Christ Jesus,' 1 Tim. ii. 5. God was angry, man was guilty, Christ is the mediator betwixt them; who being God, could satisfy God, and being man, could suffer for man. We are lost, and desire something to recover us: what shall that be? Mercy? No, God is just; he that hath offended must be punished. Shall it be justice? No, we have need of mercy, that he who hath offended might be spared. Here, to be so merciful as not to wrong his justice, to be so just as not to forget his mercy, there must be a mediator. This must not be the world, that was God's own before, he made it; not angels, for they are engaged for their own creation; and being finite, cannot satisfy an infinite majesty by infinite punishment for infinite sins.

God's Son must do it. Now if he come to satisfy for pride, he must put on humility; if for rebellion, he must put on obedience; if for stubbornness, he must put on patience; he must serve if he will deserve: this God alone cannot do; if to die, he must be mortal, this only God cannot be. Therefore this mediator is made man, to be himself bound; as he is God, to free others that are bound. Man to become weak, God to vanquish. Man to die, God to triumph over death. This is that sacred ladder, whose top in heaven, reaching to the bosom of God, expresseth his divinity; and his foot on the earth, close to Jacob's loins, witnesseth his humanity. We are bankrupt debtors, God is a sure creditor, Christ sets all on his score. We are ignorant clients, God is a skilful judge, Christ is our advocate to plead our cause for us. God is a just master, we are unfaithful, unfruitful, unprofitable servants, this mediator takes up the matter between us.

'Of the new covenant.' For Moses may seem to be a mediator of the old covenant. 'I stood between the Lord and you at that time, to shew

you the word of the Lord,' Deut. v. 5. This mediatorship of the new covenant is a high office, compatible to none but the Lord Jesus. Who should appear between a just God and sinful men, but he that is mortal with men and just with God? It is a covenant, for there is something agreed on both sides; we covenant to believe and God to forgive. A new covenant; there was cold comfort for us in the old. A man reading; *Fac hoc et vives*,—'Do this and thou shalt live,' thinks of it as if he were bidden to catch a star from the firmament, and take it for his labour. But in the new, *Crede et vive*,—Believe and live for ever. The condition on man's part is believing, the covenant on God's part is saving. Now, though it be true that it is as easy for man of himself to fulfil the law as it is to believe the gospel, yet the new covenant, *dat credere*, gives a man power to believe; for faith is the fair gift of God. *Præcipit non adjuvat lex, offert et assert evangelium*. The law gives commandment, but not amendment; the gospel brings salvation to our hearts, and our hearts to salvation. As it chargeth us, so it aideth us. As this mediator gives *fidem quam credimus*, the faith which we believe, mercy and remission; so also *fidem qua credimus*, the faith whereby we believe, grace to apprehend this mercy. 'Christ hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises,' Heb. viii. 6.

Briefly here consider the excellency of this new and evangelical covenant, above the old and legal. In the beginning God made man righteous; for he created him 'in his own image,' Gen. i. 27, which the apostle says 'consisted in righteousness and the holiness of truth,' Eph. iv. 24. But man soon defaced this goodly and godly picture. 'This I have found, that God made man righteous, but he sought out many inventions;' ways to make himself wicked and wretched. Hence it followed that our restitution was a greater work than our constitution. The house was with more ease built up new, than repaired, being old and ruinous. That was done *per verbum enuntiatum*, this *per verbum annuntiatum*. There he spake the word, and all things were created; here the 'Word was made flesh,' John i. 14. *Fecit mira, tulit dira: passus dura verba, duriora verbera*. There it was done by saying, *Dic verbum tantum*; here by doing, yea, by dying: suffering grievous words, more grievous wounds. *Factus in terris, fractus in terris*. There all begun in Adam, who was *terræ filius*, a son of the earth; here all in Christ, who is *celi Dominus*, the Lord of heaven. Spiritual life is better than natural, firmer, surer. There man had only a power to stand, but with it a power to fall, according to his own pleasure; here he hath a certainty of inseparable conjunction to Christ. He so stands as never to fall, so lives as never to die, so is loved as never to be hated. There Adam and Eve were married to propagate *filios carnis*, children of the flesh; here Christ is married to his church, to beget *filios spirituales*, children in the spirit; and that with a bond never to be divorced. Thus at first God commanded that to exist which was not before; now he makes one contrary to be changed into another: flesh into spirit, darkness into light, corruption into holiness: greater miracles than changing stones into bread; *Dignus vindice nodus*,—a knot worthy the finger of God to untie. Here is the wonderful work of the new covenant: we were made *ex spiritu oris*, redeemed *ex sanguine cordis*,—created by the breath of God's mouth, but saved by the blood of his heart. Therefore not six cherubims, as in the vision of Isaiah, nor four-and-twenty elders, as in the Revelation of John, but a royal army of heavenly soldiers, were heard praising God at the birth of Jesus Christ.

In sum, there is but 'one mediator of the new covenant:' neither saint nor angel hath any part in this dignity. *Idem est multos Deos fingere, ac*

sanctos mortuos invocare,*—To worship old saints is to make new gods. He that shall pray to dead men, dishonours the living Mediator. St Paul saith expressly, 'There is one God, and one mediator between God and men, the man Christ Jesus,' 1 Tim. ii. 5. Whence it is manifest that it is the same blasphemous presumption to make more mediators than one, that to make more gods than one. Here the Romanists distinguish : Christ is the sole mediator of redemption, not of intercession. *Opus mediatore ad mediatorem Christum*. We must have a mediator of intercession to this mediator of redemption. A blind answer : for Paul directly there speaks of prayers and intercession, ver. 1, &c. But say they, Our prayers are to be made to God alone, *tantum per eum implendæ*, because our desires are fulfilled only by him ; but unto the saints, *tantum per eos impetrandæ*, because they are obtained by them. As if Christ were so busy that he could not tend to hear us ; or so stately, that he would not bend to hear us ; or so unjust, as to deny his own *Venite*, and not to perform his promise, 'Come unto me, all that labour,' Matt. xi. 28.

We oppose against them that comfortable saying of St John : 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous,' 1 John ii. 1. They answer, Indeed Christ is our chief advocate ; saints and angels, secondary or subordinate advocates. But the word advocate is borrowed of the lawyers, and signifies him only that doth plead the justice of his client's cause. A stranger in the court may become a petitioner to the judge, and entreat favour for the person guilty ; but advocates are patrons and proctors of their clients. Angels in heaven, and saints on earth, are suitors in our behalf to God ; but Christ alone is our advocate. And upon good cause, for who but he can so well plead his own righteousness whereby he hath justified us ? Therefore the Apostle calls him there our 'propitiation : ' he that will be our advocate must also be our propitiation ; no saints or angels can be a propitiation for us ; therefore no saints or angels can be our advocates. Augustine says, that if St John had offered himself to this office, he had not been *apostolus, sed Antichristus*.

We object further Christ's promise : 'Whatsoever ye shall ask the Father in my name, he will give it you,' John xvi. 23. Not in Mary's or Peter's, but 'in my name.' Bellarmine answers, that there may be a mediator between disagreeing parties three ways :—1. By declaring who hath the wrong ; and so there is no controversy, for all agree that God is the party grieved. 2. By paying the creditor for the debtor ; so Christ is alone mediator. 3. By desiring the creditor to forgive the debtor ; and in this sense he says angels and saints are mediators. But this distinction is no other than Bellarmine's mincing ; who indeed seems to be ashamed of the blasphemous phrases in their Missals : as *Maria, mater gratiæ* : *Sancte Petre, miserere mei, salva me*, &c. These, saith he, are our words, but not our meanings : that Mary or Peter should confer grace on us in this life, or glory in the life to come. Yet both their school and practice speaks more. For Aquinas says, our prayers are effectual by the merits of saints ; and that Christ's intercession is gotten by the patronage of apostles, by the intervention of martyrs, by the blood of Becket, and the merits of all saints. And the practice of the people is to hold angels and saints immediate mediators, able to satisfy and save. But as one hath well observed : If every saint in the Pope's calendar be received as a mediator, we shall worship unknown men, as the Athenians did unknown gods. For the best Papists doubt whether there were ever any St George or St Christopher.

But say they, The virgin is a known saint ; she can and may, by the

* Melancth.

right of a mother, command her Son Christ.* Their whole church sings, *O felix puerpera, nostra pians scelera, jure matris impera*. And *Maria consolatio infirmorum, redemptio captivorum, liberatio damnatorum, salus universorum*. They have given so much to the mother, that they have left nothing for the Son. Ozorius the Jesuit says, *Caput gratiæ Christus, Maria collum*.—Christ is the head of grace, but Mary is the neck: no grace can come from the head, but it must pass through the neck. They invoke her their advocate; but of Christ's mediation, the *medium* or better half is taken from him: as if he were still a child, in subjection to his mother. But as he is *Mariæ filius*, so he is *Mariæ Dominus*.—the Son and the Lord of his mother. Therefore the first words that we read Christ ever spake to his parents were rough, and by way of reproof. According to St Luke, these were his first: 'How is it that ye sought me? Wist ye not that I must be about my Father's business?' Luke ii. 49. According to St John, more sharply: 'Woman, what have I to do with thee?' John ii. 4. *Quaquam locuta est jure matris, tamen duriter respondet*. Where was then their *Monstra te esse matrem*? Though at the command of his mother he spake, yet he spake roughly. Whereas God's kingdom consists of his justice and mercy, the Papists attribute the greatest part, which is his mercy, to Mary: making her, as one noted, the Lady-high-chancellor, and Christ as it were the Lord-chief-justice. As we appeal from the King's-Bench bar to the Chancery, so a Papist may appeal from the tribunal of God to the court of our lady. So they make her *Domina fac totum*. When one flatteringly wrote of Pope Adrian, *Trajectum plantavit, Lovanium rigavit, Cæsar autem incrementum dedit*.—Trajectum planted, Lovain watered, but the Pope gave the increase; one wittily underwrites, *Deus interim nihil fecit*.—God did nothing the while. So if Mary be the comfort of the weak, the redeemer of captives, the deliverer of the damned, the salvation of all, the advocate of the poor, the patroness of the rich; then sure Christ hath nothing to do. No, beloved; 'Abraham is ignorant of us,' the blessed virgin knows us not; but the Lord Jesus is our Redeemer. Prayer is not a labour of the lips only, but an inward groaning of the spirit, a pouring out of the soul before God. Now saints and angels understand not the heart; it is 'the righteous God that trieth the heart and the reins,' Ps. vii. 9. Christ is the master of all requests in the court of heaven; there needs no porter nor waiter. It is but praying, 'Lord Jesus, come unto me,' and he presently answers, 'I am with thee.' Hear me, O Christ, for it is easy to thy power, and usual to thy mercy, and agreeable to thy promise! O blessed Mediator of the new covenant, hear us!

'To the blood of sprinkling.' *Aspersio*, *Hebraico more pro asperao*. Two things are implied in the two words, *sacrificium* and *beneficium*: 'blood,' there is the sacrifice; 'of sprinkling,' there is the benefit.

'To the blood.' To speak properly, it is the death of Christ that satisfies the justice of God for our sins; and that is the true material cause of our redemption. Yet is this frequently ascribed to his blood: 'The blood of Christ purgeth the conscience from dead works,' Heb. ix. 14. 'Out of his pierced side came forth blood and water,' John xix. 34. As God wrote nothing in vain, so what he hath often repeated, he would have seriously considered. *Non leviter prætereat lectura nostra, quod tam frequenter insculpsit Scriptura sacra*. There are some reasons why our salvation is ascribed to Christ's blood:—

1. Because in the blood is the life. 'Flesh with the blood thereof, which is the life thereof, you shall not eat,' Gen. ix. 4. The soul of a beast is in the blood, Lev. xvii. 14, and in the blood is the life of every reasonable creature on earth. The effusion thereof doth exhaust the vital spirits, and

* Bonaven.

death follows. In Christ's blood was his life; the shedding of that was his death; that death by the loss of that blood is our redemption.

2. Because this blood answers to the types of the legal sacrifices. This our apostle exemplifies in a large conference. 'The first testament was not dedicated without blood. Moses, sprinkling the book and all the people, said, This is the blood of the testament. Almost all things are by the law purged by blood, and without shedding of blood is no remission,' Heb. ix. 18. No reconciliation, no remission without blood. All directed us to this Lamb of God, whose blood only vindicates us from eternal condemnation. Not that the blood of a mere man could thus merit; but of that man who is also God; therefore it is called the 'blood of God,' Acts xx. 28.

3. Because blood is fitter for applyment to the heart of man; who is so weak in apprehension that God is fain to lead him as it were by the senses. Not that there is a necessary receiving of Christ's material blood by every one that shall be saved,—so it might sprinkle upon the soldiers that crucified him, who yet might go to hell,—but it is received *mentaliter et sacramentaliter*; there is a mental and a sacramental application. Thus we are said to drink his blood that receive it spiritually by faith. The Papists in their opinion are fed orally with the very material blood of Christ; but then surely none of them can go to hell, 'for he that eats the flesh, and drinks the blood of the Son of man, hath eternal life,' John vi. 54. But now the priests, for fear belike lest too many of the people should be saved, and so purgatory, the Popedom's pillar, be quite overthrown, have taken away the cup from them; and turned Christ's *Bibite omnes* into *Bibite non omnes*,— 'Drink ye all,' priests, not the rest. When they had given this blood so high an honour, they thought it too good for the common sort. First they said, it is really in the cup; there they gave it too much: then they took it from the people; there they gave them too little. First they strained it, and then they restrained it. But they answer, The people have this blood in the bread; for that is flesh, and can there be flesh without blood? If so, why then do themselves take the cup? Either it is necessary for the people, or superfluous for the priests; unless they value a clergyman's soul at a higher rate than a layman's: as if Christ's blood were not shed for the one, so well as for the other.

But to let go their sacrilegious absurdities, let us content ourselves spiritually to receive this blood, shed for us, and communicated to us. This blood is ready for application, if our hearts be ready for apprehension. To us it is, though not elementally, yet alimentally profitable. There is a blood that nourisheth, as the pelican her young ones with her own blood; Christ so feeds our souls to salvation with this blood. There is a blood that mollifies, as the warm blood of a goat softens the adamant; we have obdurate hearts, if Christ's blood cannot melt them. There is a blood that purgeth, as the kid's; so the 'blood of Christ cleanseth us from all sins,' 1 John iii. 17. There is a blood that colours, as the deer's; so doth Christ's blood give a pure colour to his church: 'Thou art all fair, my love.' 'These are they which have washed their robes, and made them white in the blood of the Lamb,' Rev. vii. 14. This blood is *semen vitæ, substantia gratiæ, fundamentum justitiæ, ædificium meriti, magna charta cæli*. A flux of blood in the head is stanchied by opening a vein in the foot; but here to save all the members from bleeding to death, blood must be drawn from the head. As Eve came out of Adam's side sleeping, so the church is taken out of Christ's side bleeding. Thus God disposed it in mercy; *ut effundatur sanguis Christi, ne confundatur anima Christiani*,—that Christ's blood should be spilt to save our souls from spilling.

‘Of aspersion;’ in relation to the typical manner: ‘Moses took the blood, and sprinkled it on the people,’ Exod. xxiv. 8. To this alludes Paul here; and Peter calling it ‘the sprinkling of the blood of Jesus Christ,’ 1 Pet. i. 2. In the passover the doors were sprinkled with the blood of the paschal lamb; and the destroying angel passed over them. All those whom the eternal judgment shall pass over, must have their hearts thus sprinkled. We have many spots, had need of many drops. For a spot of avarice, a drop of this blood; for a spot of lust, a drop of blood; for a spot of drunkenness, a drop of blood; for a spot of oppression, a great drop of blood; for the wounds and gashes of oaths, execrations, blasphemies, many drops of blood to stanch them. Yea, we are not only sinners, but, saith Micah, ‘sins;’ therefore must be sowed and drenched in this blood, that we may be clean.

‘That speaketh better things than that of Abel.’ This is a metaphor, to shew the force of Christ’s blood, so prevailing with God as if it had a tongue. The comparison is between Abel’s blood and Christ’s; now Abel’s is said to cry: ‘The voice of thy brother’s blood crieth unto me from the ground,’ Gen. iv. 10. *Clamitat in cælum vox sanguinis*. So Christ’s blood is said to speak: *quot vulnera, tot voces*,—so many wounds, so many words.

There is great correspondence of Christ to Abel. Abel was slain by his brother, Christ by his brethren; the voice of the Jews was, ‘Crucify him.’ Abel was slain because he sacrificed; Christ was slain that he might be sacrificed. Cain envied Abel because he was accepted; the Jews hated Christ because he was good. Abel might say to his brother, ‘For my sacrifice dost thou kill me?’ Christ did say to the Jews, ‘For which of my good works do ye stone me?’ Abel was so slain, that his blood was abundantly shed, and that in many places; for it is said, *vox sanguinum*,—the ‘voice of bloods.’ So Christ’s blood was let out with thorns, scourges, nails, spear. As Cain sustained a threefold punishment—he was cursed in his soul, a vagabond on earth, unprosperous in his labours; so are the Jews plagued—they have no place they can call their own; when they have heaped up riches, some other takes them away; they cannot see their own city but they must pay for it; they are cursed in their obstinate blindness: thus according to their own request, the blood of Christ is upon them and upon their children.

But now Christ’s blood speaks better things: Abel’s cried *vindictam*, Christ’s speaks *misericordiam*. That, ‘Lord, see and revenge;’ this, ‘Father, forgive them, they know not what they do.’ God hath an ear of mercy, so well as of justice. If he heard that blood speaking for confusion, then he will hear this speak for remission. If he heard the servant, he will much rather hear the Son; if he heard the servant for spilling, he will much more hear the Son for saving. *Postula à me*, saith God to his Son,—‘Ask of me, and I will give thee,’ Ps. ii. 8: the Father will deny the Son nothing. Thus hath he saved us *prece et pretio*,—by his blood, and that a speaking blood: if that blood speak for our safety, nothing shall condemn us. Now the blood of this mediator, our Lord Jesus, speak for us to the Father of mercy, that the Holy Ghost may seal us up to eternal redemption! To whom, three persons, one blessed God, be praise for ever! Amen.

END OF VOL. II.