



I Peter I, 2, &c.

Verse 1. Peter an Apostle of Iesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;

Verse 2. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ: Grace unto you, and peace be multiplied.

The Analysis.



He Scope of this Epistle is to exhort the faithfull to continue stedfast in that grace of God wherein they stood, as it is expressly set downe, chap. 5. vers. 12. But because that grace of God is considered in a two-fold respect; either as it doth put a man into the state of grace, and so it equally belongs unto all the faithfull; or as it doth direct the faithfull in the performing of their duties towards others, according to that speciall condition wherein they are placed: therefore in the first place the Apostle exhorts them to hold fast that grace, because it belongs to the state of the regenerate man: from the beginning of the Epistle to the 13 verse of the 2 chap. and then he commends and perswades them unto that speciall grace, which doth in the first place direct subjects in their obedience towards the Magistrates, to the 18

A Commentary upon the first Epistle of Peter.

vers. Servants in obedience towards their Masters, to the end of the chapter. Wives in their subjection to their husbands, from the beginning of the third chapter to the seventh vers. Husbands in their duty towards their wives, vers. 7. Brethren in their duty towards their brethren, vers. 8. The afflicted towards their persecutors, from the 9 vers. to the beginning of the 5 chap. The Elders towards their Churches, from the beginning of the 5 chap. to the 5. vers. The younger towards their elders, at the beginning of the 5. vers. and finally, all both towards others and towards themselves, to the 10 vers. where the whole foregoing exhortation is turned into a short prayer which serves for a forcible conclusion of the whole Epistle.

To the Epistle it selfe there belong two common adjuncts. *An Inscription*, vers. 1, 2. *A Subscription*, in the three last. In the *Inscription* there is contained, according to the usuall manner of Epistles, a holy *salutation*, shewing first, by whom this Epistle was written, secondly, to whom, thirdly, with what minde or affection it was written unto them; which is set forth by that pious wish, wherein he wisheth unto them the greatest good, *Grace and Peace*. In the person writing, and the good wished there are all things the same with those that are spoken of in the second Epistle. But the description of the persons to whom it was written, is something fuller here then there; now they are described, first by their outward condition, *strangers scattered throughout Pontus, Asia, Galatia, Cappadocia*. Secondly, by their inward spirituall condition, which is set forth, 1. by the fundamentall cause of it, *Election*, to wit, of God, 2. by the finall cause, *Sanctification*. 3. by the subservient cause. *Reconciliation*, to wit, *conferred in obedience and sprinkling of the blood of Iesus Christ*: which three causes of our sanctification are set forth by the three persons of the Deity, to whom as to the authors thereof they are distinctly ascribed, Election to God the Father, Sanctification to the holy Spirit, Reconciliation to Iesus Christ. By the *strangers scattered*, to whom this Epistle is chiefly directed, we are to understand the Jewes, together with the other Israelites, who did imbrace the faith. For *James, John and Peter*, discharged their Apostleship amongst the circumcised Israelites,

A Commentary upon the first Epistle of Peter.

lites, *Gal. 2. 8, 9.* Therefore as *James* doth expressly direct his Epistle to the twelve Tribes scattered, so here also by the same reason, by the strangers scattered we are to understand the twelve Tribes scattered.

By the foreknowledge of God, according to which the faithfull are here said to be elect, we are to understand election it selfe, as it is in God, *Rom. 8. 29.* and by election the same act of God, as it is terminated in the faithfull, and put in execution by effectuall vocation.

By sanctification of the Spirit, we are to understand the whole spirituall change of our condition, even unto perfect holinesse and glory, because sanctification is the meanes of salvation unto which we are chosen, *2 Thess. 2. 13.*

By obedience and sprinkling of the blood of Christ we are to understand the whole worke of Redemption, together with the application thereof unto justification and reconciliation with God, *Ephes. 1. 6. 7.*

The Doctrines that we may draw from this are these.

Doct. 1. *The beginning and fountaine of all our happinesse and consolation consists in this, that we are the elect of God.*

This is gathered from hence, that the Apostle purposing in this description to make mention of those things that did most of all pertaine to the consolation of the faithfull, puts election in the first place, *1 Thess. 1. 4.*

Reason 1. Because all our happinesse comes wholly from God, who is the author and fountaine of all good: now it comes from him not by the way of nature, but of counsell and free election, and so it proceeds from election it selfe.

2. Because all his speciall blessings which belong unto our salvation, depend upon election, *Ephes. 1. 3. 4.*

Use. This may serve to exhort us to use all diligence to make our election certaine and sure. *2 Peter 1. 10.*

Doct. 2. *There is no other cause or reason to be given of our election unto salvation, but only the good pleasure of God.*

This is drawne from those words: *Elect according to the foreknowledge of God:* for if there were any cause *extra Deum*, out of God, that could possibly be discerned by the eye or sense of man, it is most likely that the Apostle would have

named that, as being more knowne and discernable, and so more properly belonging to that consolation and congratulation which he proposed to himselfe.

Reason 1. Because the counsels and decrees of God do not depend upon those things that are *extra Deum*, without God, but they depend upon Gods decrees: for the decrees are first, and they last.

2. Because otherwise all the glory of our election and salvation should not wholly be ascribed unto God, and consequently all praise and thanksgiving should not be due unto him alone.

3. Because if our election did depend upon our selves, who are weake and changeable every houre, our election also it selfe would be changeable and uncertaine, and so would afford us no sound consolation.

Use 1. This may serve to *refute* those, that make Gods election to depend upon our faith and perseverance, as a cause or condition requisite.

2. To *exhort* us to acknowledge this wonderfull grace of God towards us, and to give him all the praise and glory of it, both in the inward desires of our hearts, and the joyfull profession of our tongues, and our lives answerable thereunto.

Doct. 3. True sanctification is a certaine fruit of election.

This is gathered from these words; *Elect to sanctification, Ephes. 1. 4.*

Reason 1. Because sanctification is a certaine effect and signe of the singular love of Christ, *Ephes. 5. 25, 26.* Now this singular love, which hath respect to spirituall blessings, doth nothing differ from election, as touching the thing it selfe.

2. Because sanctification is, as it were, actuall election: for as by the election of God, the heires of salvation are distinguished from others in God himselfe, or in his intention and counsell; so also by regeneration and sanctification are they distinguished from others in themselves. For to *sanctifie*, according to the generall signification of the word, is to set apart to some use.

3. Because sanctification, although it be imperfect, yet it is that salvation and life begun unto which we are elected.

Use 1. This may serve to *refute* those men that make sanctification

fication the common possession of those that are not elect.

2. To comfort all those that are partakers of true sanctification: because thereby they may the more assured of their election.

3. To exhort us to be very carefull to encrease our sanctification.

Doct. 4. *The mediation of Christ, and reconciliation made for us in him, is the only meanes whereby the force of our election is derived unto us, and our sanctification and salvation is propagated.*

This is gathered from those words: *by obedience and sprinkling.*

Reason 1. Because God made Christ our Mediator, neither is there any other name under heaven whereby we may be saved.

2. Because God made him the Mediator of our redemption by vertue of his election: for those whom God elected, he gave unto Christ to be redeemed and saved, *John 17. 6. John 6. 37.*

3. Because Christ is the second Adam, the Father, the head of all those that are elected and to be saved: therefore as life naturall was derived unto all men first from Adam, so also from Christ, and in him is all life spirituall communicated unto us.

Vse 1. This may serve to refute the Papists and others which have chosen to themselves other meanes and mediators *extra Christum*, besides Christ, and have departed from that way of salvation which the eternall election of God hath prescribed.

2. To exhort us to put our whole trust and confidence in Christ alone, and daily to seeke after a neerer and neerer union with him.

Doct. 5. *In that chaine of our salvation, the beginning is from God the Father, the dispensation of it is through his Sonne Iesus Christ, the application of it is through the Holy Ghost.*

This is intimated in that solemne benediction which the Church received from the Apostle.

Reason. Because this order of operation doth best agree with the order of subsisting, which the Scripture attributes to the Divine persons.

A Commentary upon the first Epistle of Peter.

Verse 1. This may serve to admonish us, by no meanes to put a sunder those operations which God hath joyned together: Now this they doe, which do either divide Christ from election, or election from Christ, or the election of the Father and Christ from the sanctification of the holy Ghost, promising to themselves salvation, either by vertue of election, or of Christ, when they have not the least part of the sanctification of the holy Ghost.

2. *To comfort* all the true faithfull, which do joyne these things together: because they can want nothing to salvation, which is not abundantly provided for them in that cooperation of God the Father, Sonne, and holy Ghost.

Verse 3. Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead.

Verse 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Verse 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

The Analysis.

BEcause the Apostles scope in the generall and former part of this Epistle, was to commend unto the faithfull that true grace of God wherein they stood, therefore he doth first describe that grace, vers. 3, 4, 5.

2. By the effect of it, to wit, joy, and rejoycing, which re-ounds unto all the faithfull from the partaking of this grace, from the 6 vers. to the 10.

3: He doth illustrate it and confirme it by that testimony, which the Prophets gave unto this grace, vers. 10, 11, 12.

4. From thence he drawes an exhortation to holinesse answerable to this grace, from the 13 vers. to the end of the first chap. The meanes of which holinesse he shewes to be the religious receiving of the word of God, vers. 1, 2, 3. of the second chapter. The chiefe object of which word he shewes to be

A Commentary upon the first Epistle of Peter.

be Christ, from the 4 vers. to the 13. where is the generall end of this institution.

The description, vers. 3, 4 5. of the state of this grace is placed in regeneration or effectuall calling. in these words: *hath begotten us againe*: which regeneration is described, 1. by the principall efficient cause thereof, which is set down to be, *God the Father of our Lord Iesus Christ*. 2. By the impulsive cause thereof, *the mercy of God*, which is described by the quantity of it, *abundant*. 3: By the immediate effect thereof, *a lively hope*: the singular cause whereof is shewed to be *the resurrection of Christ from the dead*. 4. By the remote and last effect thereof, which is laid hold on also, and in some sort possessed by that hope, that is, *salvation and life everlasting*. vers. 4. Betwixt which effect and its cause he affirms that there is a very certaine connexion, when he saith, that *that inheritance is reserved in heaven for all the regenerate*; and he gives a most certaine reason of his connexion, vers. 5. which he shewes to consists in three things. 1. In the power of God, whereby the regenerate are kept unto salvation. 2. In their faith, whereby they adhere to this power of God. 3. in the eternall degree of God, whereby he hath both provided this salvation for all the regenerate, and appointed a certaine time. wherein to bestow it upon them.

But this description of Gods grace is not simply and barely proposed by the Apostle, but after such a manner as is agreeable to the nature of the thing, that is, with thanksgiving and glorifying of the name of God, in that he hath vouchsafed to bestow so great a grace upon miserable sinners, in that fit word, *Blessed be God*.

The Doctrines drawne from this.

Doct. 1. *The state of grace depends upon and flows from effectuall calling.*

This is gathered from hence, that the Apostle speaking of the grace wherein the faithfull stood, begins with regeneration, by which is understood effectuall calling.

Reason 1. Because by our true calling we have union with Christ the fountaine of all grace.

2. Because in this regeneration there is begotten in us a principle of spirituall life, which is nothing else but the grace
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of God, or the power and gift of grace quickning our soules.

3. Because from this union which we have by being made partakers of spirituall life, there doth certainly and immediately follow a communion with the Father in all spirituall blessings, and consequently a change of our condition from that which before it was, to wit, sinne and death, to that whereunto we are called, grace and life.

Use 1. This may serve to *exhort us* to use all diligence to make our calling sure, because without it we have no entrance to the state of grace.

2. To comfort all those that endeavour to obey Gods call; for all of them have (as it were) the door of Gods grace opened un o them.

Doctr. 2. *God regenerates us, as the Father of our Lord Iesus Christ.*

Reason 1. Because in Christ our Redeemer, and in our redemption performed by him, he laid the foundation of all our restoring to salvation.

2. Because he made Christ that great Shepherd, that should gather his sheepe, that is, the elect into his fold, by effectuall calling and regeneration. *Heb. 13.20. Iohn 10.16.*

3. Because through Christ and his name men are called and regenerated by God, *2 Cor. 5.18,19,20.*

Use. This may serve to *informe us*, that in all those things that belong unto our salvation, we ought alwayes to looke upon God in Christ, and consequently alwayes to call upon and praise God in Christ. The solemne title, and as it were stile of God, that was used in the celebrating of his name, was not alwayes one and the same from the beginning of the world, but diverse: first, he was called by *Melchizedeck*, the most high God, possessour of heaven and earth, *Gen. 14.19.* Afterwards by reason of that singular covenant, which he made with *Abraham* and his posterity, he began to be called the *God of Abraham, Isaac, and Iacob*: then againe, after that wonderfull deliverance of his people out of Egypt, for the memory of that thing there was added to his title, *The God which brought the children of Israel out of the land of Egypt, out of the house of bondage*: so also in the Prophet, after his deliverance of them from the Babylonish captivity, he was called

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The Lord which brought up his people out of the North countrey, Jer. 23. 7, 8. But now under the New Testament, and the Sunne being risen, all his other workes and benefits being obscur'd by the comming of Christ, this title is most congruous and solemne, God the Father of our Lord Iesus Christ, 2 Cor. 1. 3. Ephes. 1. 3:

Doct. 3. A wonderfull great mercy of God appears in our regeneration.

Reason 1. Because he frees us from the greatest misery, and makes us partakers of the greatest good.

2. Because he doth this of his meere goodnesse, not only without our deserts, but even contrary to our deserts: when we did not so much as seek or wish for any such benefits to our selves, but were altogether aliens from God, and enemies to him.

Use 1. This may serve to exhort us to attribute all to the mercy of God alone, and to raise up our minds to the admiration of it.

2. To be heartily affected with these mercies of God, and to be stirred up to glorifie him, *Rom. 12. 1.*

Doct. 4. Regeneration brings men a lively hope of eternall life.

Reason 1. Because we are called and regenerated to salvation and eternall glory, *1 Pet. 5. 10.*

2 Because we have the covenant and promise of this thing confirmed to us in our very calling.

Because the Spirit wherewith we are quickned, lifts up our minds, and makes that hope to be lively.

Use 1. This may serve to exhort us, highly to prize our calling and regeneration.

3 2. To endeavour by all meanes to cherish and increase this hope in our selves, and to take heed that it be not dead or languishing, but lively, quick, and operative.

Doct. 5. The liveliness of our hope depends upon the resurrection of Iesus Christ from the dead.

Reason 1. Because by the resurrection of Christ, it appears that death was subdued & overcome by him, and God was appeased in him; for otherwise, had he beene overcome by death, he would have beene perpetually kept under it.

2. Because Christ rose, as the first fruits of all the regenerate, *1 Cor.* 15. 20. and the first borne from the dead, *Col.* 1. 8. *Apoc.* 1. 5.

Use. This may serve to exhort us, for the confirmation and quickning of our hope, to put before our eyes the resurrection of Christ.

Doct. 6. *That salvation which we hope for, is a celestiall and incorruptible inheritance, Vers.* 4.

Reason 1. It comes from God our Father to us his regenerate and adopted sonnes, as worldly inheritances use to come from fathers to their children.

2. Because it is not obtained by buying or any other such like meanes of our owne, but it comes by the will and testament of our heavenly Father. Now as for these reasons, it is rightly called an inheritance; so also in the nature of it it hath this excellency above all other inheritances, that it is celestiall and immortall: in which respect it doth not only excell worldly possessions, but also even that very condition of life which *Adam* had before the fall.

Use 1. This may serve to admonish us, not to suffer our hearts at any time to cleave to the things of this world, or to depend upon them, because our inheritance is not terrestriall, or of this world, but celestiall and incorruptible.

2. To exhort us to walke as it becometh those that are called to so great an inheritance. For this is it which the Apostle meanes, when he usually admonisheth us to walke according to our calling, and when he prays, that God would enlighten the eyes of our mindes, and grant us to know what is the hope of his calling; & what the riches, *Ephes.* 1. 18. as if that they that did cleerly see this and meditate upon it, could not faulter or faile in any duty.

Doct. 7. *The exceeding great power of God, his fidelity and constancie, doth make this inheritance firme and sure unto us.*

This is gathered out of the 5. verse, and you may see it prov'd, *Eph.* 1. 19.

Reason 1. Because God doth powerfully perform all things, whatsoever hee hath decreed and promised. 2. Because all the whole businesse of our salvation depends upon the omnipotency of God: for the enemies of our salvation, and the difficulties

difficulties of it are so great, that no other power is able to subdue them.

Use 1. This may serve to refute those, that will have our salvation to depend upon the frailty of our will : they deny that God doth powerfully worke in us to salvation, when notwithstanding the Scripture doth expressly affirme it. *Eph. 1. 19. & 3. 16. 20.* 2. For comfort ; for when wee have such a Keeper as is omnipotent, wee have no cause to feare that any thing present or to come should ever frustrate our hope, or deprive us of our expected salvation. 3. To exhort us, to depend upon that power of God by true faith, as it is in the text.

Doct. 8. These spiritual blessings of God, should never be mentioned or thought upon by us, without a pious desire to bless God for them.

This is gathered from that word *Blessed.* So *Eph. 1. 3. 12* *3 Cor. 1. 3.*

Use. This may serve to reprove that sluggishnesse and Luke-warmnesse of ours, which is oftentimes so great, that wee are no otherwise affected when we speak, heare, or thinke of these things; then when we are talking of common things : yea, we are scarce so much moved, as we use to be then, when we speak of any worldly profit, which doth delight us.

Verse 6. Wherein ye greatly rejoyce : though now for a season (if need be) ye are in heavinesse through manifold temptations.

7 That the triall of your faith, being much more precious then of Gold that perisheth, though it be tried with fire, might bee found unto praise, and honour, and glory, at the appearing of Iesus Christ.

8. Whom having not seene, ye love; in whom, though now ye see him not, yet beleeving ye rejoyce with joy unspeakable and full of glory.

9. Receiving the end of your faith, even the salvation of your Soules.

GRACE is here set forth by the effect and adjunct thereof, which he makes to consist in the greatest joy, in those words, *wherein ye rejoyce.* Now this joy is amplified by those

manifold afflictions and temptations, which usually make men sad rather then joyfull, in the other part of the 6. verse, where the amplification *per discretum axioma*, by a discret axioma, is to be conceived after this manner. Although by reason of manifold afflictions and temptations ye are exceeding heavy, yet so great is the excellency of this grace wherein yee stand, that these afflictions are no hinderance to you, because ye rejoyce in that grace with great joy.

Now that afflictions should not take away spirituall joy from the faithfull, he shewes, first, from the nature of those afflictions, wherewith the faithfull are wont to be vexed. 2. From the nature of that grace, which produceth spirituall joy. The heavinesse of afflictions is diminished. 1. By the adjunct of duration, that they are but *for a season*. 2. By the adjunct of profit, that they bring fruit & utility; and for no other cause doe they befall them, in these words: *if need be*. 3. By the singular end and use of afflictions, by which also their profit is shewed, to wit, that they serve for the triall of their faith; which triall of faith is set forth by a similie, and that of a lesser, *the triall of Gold*. 4. By the effect of it, which is *praise, honour and glory at the appearing of Iesus Christ*.

The nature of grace he shewes to be such, as that it can overcome all afflictions: the reason whereof he makes to be this, because it joynes us with Christ, without the helpe of the outward senses, and so both against and above sense, it lifts up the mind to the greatest joy verse 8. of which joy hee declareth first the adjuncts of it, *unspeakable and full of glory*, and afterwards the cause or argument that moves or stirs up such joy in the faithfull, to wit, that by their faith they are made surer of the *salvation of their Soules*; which is the end and scope of the 9 verse.

The Doctrines drawne hence.

Doct. 1. Joy and spirituall rejoycing ariseth from the sense and participation of spirituall grace.

This is gathered from those words: *Wherein ye reioyce*. For *exultatio*, rejoycing is a vehement act of joy, as tis intimated in the end of the 8. verse.

Reaser. 1. Because it is the nature of joy, for the mind to delight

delight it selfe with the possession of some solid good: now there is noe good that can be Compared *cum Summo bono*. with that chiefe good and eternall happines; & this we begin to have possession of in having possession of laving grace; and the compleat and full possession of it is laid hold on and made sure by faith and hope; and hence it is that spirituall joy is properly the fruit of hope. *Heb. 3. 6. Rom. 5. 2.* Yet notwithstanding this is so to be understood, as that wee must not exclude all those from the state of grace, which have not this joy sometimes; because this joy depends upon the sence of grace; now sometimes they have not the sence of grace, that are either hindered by ignorance, or some grievous temptation, that they cannot be sensible of that which they have.

Vse. 1. This may serve to refute those carnall men, who suppose the practice of religion to bee full of sadnesse and heavinesse, without any joy or delight; when indeed the joy of those men is nothing else but madnesse, *Eccles. 2. 2.* and is changed at length into the greatest sorrow: but true and solid joy is the priviledge of all the godly, because they alone have true cause of joy, and that joy shall never be taken from them.

2. To exhort us to raise up our mindes to the exercise of this joy, for thereunto we are called, that we should alwayes rejoyce in the Lord, *Phil. 4. 4.* An example hereof we have in the Eunuch, who went forward in his way with joy, after that by baptisme he was made sure of the grace of God, *Acts 8. 39.*

Doct. 2. *Manifold afflictions may well stand with this joy.*

Reason 1. Because although afflictions may make us somewhat heavie, yet that heavinesse is not in the highest degree, that it should wholly possess and overwhelme our mindes, but it is mitigated and overcome by spirituall joy.

2. Because the afflictions themselves are turned into matter of joy and rejoycing, *Iames 1. 2. Rom. 5. 3.*

Vse. This may serve to admonish us not so much to feare the afflictions of this world, or at any time so to lye downe them, as to cast off all our joy.

Doct. 3. *Afflictions are turned into matter of rejoycing, when there is such use made of them, as that our faith and every grace is stirred up and increased by them.*

This is gathered from the seventh Verse.

Reason 1. Because we make great gaine by the triall of our faith, much more then can be gotten by the triall of gold, as it is in the Text.

2. Because faith by this triall becomes the stronger by reason of afflictions, and doth more firmly expect praise, honour and glory in Christ, as it is in the Text.

Vse. This may serve to *admonish us*, to make it our primary and chiefest care not to faint in our faith and other graces, when we are in the midst of afflictions, as those that have but a temporary faith are wont to do, but to labour to profit by them.

Doct. 4. *This joy doth not depend upon the sight or visible presence of Christ.*

This is gathered from the eighth Verse.

Reason 1. Because faith and hope is properly of those things that are not seene, *Rom. 8. 24. Heb. 11. 1.* Now this joy ariseth from faith and hope, as it is in the Text.

2. Because we rejoyce either in the actuall possession, or in the certainty of the possession of the things we love. Now Christ having not yet seene we love, as it is in the Text.

Vse. This may serve to *exhort us*, while we live here by faith, so to walke, rejoyce, and live, as if we did behold Christ with our eyes: For blessed are all they which have not seen and yet have beleevd, *Iohn 20. 29.*

Doct. 5. *This joy is unspeakable and full of glory.*

Reason. Because both the thing it selfe wherein we rejoyce, and the operation of the Spirit in raising our mindes unto it, is more divine, then can possibly be conceived, much lesse expressed by us.

Vse. 1. This may serve to *admonish us* not to be too curious in the searching after and declaring of those things that are unutterable.

2. To *exhort us* to apply our soules to the sense and exercise of this grace, because they have a divine and glorious nature.

Doct. 6. *By this joy we begin to looke for the end of our faith, even the salvation of our soules.*

Reason. Because this spirituall joy is a glorious beginning

of our glory, and so of our salvation through Christ.

Vs. This may serve to exhort us, highly to prize this spirituall joy, and by all meanes to be carefull to stirre up and cherish it in our selves.

Verse 10. *Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you,*

Verse 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

Verse 12. *Vnto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospell unto you, with the Holy Ghost sent downe from Heaven, which things the Angels desire to looke into.*

TO confirme and illustrate the grace and salvation: that hath hitherto bene spoken of, the Apostle in these verses brings the testimony of the Prophets; which is set forth, 1. By the principall object thereof, which is nothing else but this selfesame salvation and grace, wherein the faithfull Christians now stand, in these words: *of which salvation that should come unto us they prophesied.* 2. By the manner how they were employed about this object; They did it with great care and diligent heed, in these words, *they enquired and searched diligently.* 3. By the singular description of that object whereabout they were employed, vers. 11. and the manner how. The object, to wit, salvation and grace before spoken of, is described by the efficient cause thereof, namely, the mediation of Christ, consisting of two parts, his humiliation and exaltation at the end of the verse. And the manner how the Prophets are said to have been employed about this cause of our salvation, consisted in two things: 1. That they did not only desire to know the very thing it selfe, but also the very moment of time wherein it should be reveal'd, in these words, *what, or what manner of time.* 2. That it did not depend

pend upon various and uncertaine conjectures, but they did religiously ask counsell of the Spirit of Christ, that was present with them, as of one that did foreknow and could foretell of all things that should happen, in these words, *the Spirit of Christ which was in them, that testified beforehand, did signifie.*

The testimony it selfe of the Prophets is proposed in the 12 verse, to wit, that this grace and salvation was to be revealed at that very time wherein it appeared, and no other: which testimony of the Prophets is also set forth by the like testimonies of the Apostles and Angels. The similitude that is betwixt the Apostles and the Prophets is shewed herein; that as the Prophets prophesied of these things by the Spirit of Christ, that was in them, that foretold it; so the Apostles declared the same things *by the holy Ghost sent downe from Heaven.* The similitude that is betwixt the Angels and the Prophets is shewed herein; that as the Prophets enquired and searched diligently concerning this salvation; so also the Angels did desire to look into it, all and each of which make very much for the setting forth of this grace.

The Doctrines drawne from hence are these.

Doct. 1. The chiefe part of the prophesies of all the true Prophets that have beene from the beginning of the world, was concerning the grace and salvation that should come by Iesus Christ our Lord and Saviour.

This is gathered from the tenth Verse. The like you may see, *Acts 3. 18, 20. and 7. 52.*

Reason 1. Because the salvation of the Church in all ages depended upon Christ: Now it was the office of the Prophets to direct the Church in the seeking of their salvation.

2. All the Prophets were Ministers of Christ, and were led by his Spirit, Verse 11. and therefore ought to seeke his honour.

3. Because after this manner were mens mindes to be prepared by degrees for the receiving of Christ that was to come: for what is said of *Iohn the Baptist*, doth in some sort belong unto all the Prophets, that they did prepare the wayes of the Lord.

Use 1. This may serve for *Information*, to confirme and establish

establish the true faith, not only against the Heathens and Jewes, but also against the Papists themselves, who say that this true doctrine of the grace revealed in Jesus Christ, is a new doctrine, and never heard of before these times; for we acknowledge no other grace, but that which those Prophets alwayes prophesied of from the beginning of the world.

2. *To exhort us*, continually to meditate upon this grace our selves, and as occasion shall serve, to shew it forth unto others, with all freeness and readinesse of minde: for this doth become us much rather then those, that lived so long before the comming of Christ, and beheld him only afar off.

Doct. 2. *Those ancient Prophets did not only prophesie of this grace, but they did also enquire and search diligently into it.*

This is gathered from the same words.

Reason 1. Because it seem'd unto them, as indeed it is, a very great mystery of godlinesse, *1 Tim. 3. 16.* therefore they saw that they must use the very utmost of their endeavours, to come to some measure of the knowledge of that which did lye hid therein, both for their owne comfort and the edification of the Church.

2. Because this truth was proposed unto them in a more obscure manner under types and shadows, so that they could not look into the thing it selfe without great care and labour.

Use 1. This may serve for *information*, hereby we may understand what manner of men the true Prophets of God were heretofore: they did not utter words without sense, or understanding, or care-taking of those things that did lye before them, as the diabolicall Prophets of the Heathens were wont to do in their fury: but they did wholly apply their minds to what they did.

2. *To exhort us* therefore to lay aside all sloth and sluggishness, and to use all care and diligence in the enquiring and searching after these divine things: for this industry is much more requisite for us, then it was for them, to whom the holy Ghost did immediately dictate all things.

Doct 3. *The foundation of all this grace and salvation, lies in the humiliation and exaltation of our Lord Jesus Christ.*

This is gathered from the eleventh Verse.

Reason. Because the whole mediation of Christ, whereby

our salvation is procured, is contained in those two parts.

Use 1. This may serve to exhort us, alwayes to joyne those two things together, in the seeking of our salvation: for they are in their owne nature so conjoynd, that if they should be separated, our faith and hope would be made altogether void. This is the rock of offence at which the Jewes did, and to this day do stumble, in that they look for outward glory and majesty in their Messias, even without any suffering or humiliati-on going before.

2. To exhort us alwayes in all things to build upon this foundation.

Doct. 4. Not only the essence it selfe of this mystery is usually enquired after by the godly, but even all the circumstances thereof, as far forth as they may be comprehended.

This is gathered from those words: *searching what or what manner of time.*

Reason 1. Because in this mysterie there is nothing of so small consequence, as that it may be neglected without losse to our selves.

2. Because love is careful to enquire into all things that pertaine to the thing beloved, though otherwise they may seeme to be very small.

Use. This may serve to admonish us, not to think it enough to have some confused knowledge of the common principles of the Gospell, but to exercise our selves to come to a more full and distinct knowledge of every grace of God.

Doct. 5. All these things were alwayes declared only by the Spirit of Christ that was in the Prophets.

This is gathered from the eleventh Verse.

Reason. Because as no man knowes the things of man, but the Spirit of man, so no man knowes the things of Christ, but the Spirit of Christ, 1 Cor 2.11.

Use 1. This may serve for information, hereby we may confirme our selves in the truth of Christs divine nature, because the Spirit of God which spake in the Prophets from the beginning, is here expressly called the Spirit of Christ.

2. To exhort us, to depend upon Christ, and from his Spirit to seek for all light in searching the Scriptures, and inquiring after divine things.

Doct. 6. *Although saving grace was the same, that was in the Church from the beginning of the world, yet notwithstanding great is our prerogative in this grace above the Prophets, and those to whom they prophesied before the comming of Christ.*

This is gathered from the twelfth Verse, *Not unto themselves, but unto us they did minister.*

Reason 1. It is by reason of that clearer light which accompanied the comming of the Sunne, and continues from that time.

2. By reason of the greater efficacy of the holy Ghost, as it is in the text.

3. By reason of the larger communication of this grace, which is now extended unto all Nations.

Vse 1. This may serve for to comfort us, because we doe abound in this grace, our hearts ought to be strengthened against all terrors.

2. *To exhort us,* that as this grace doth abound, so should our thankfulness also abound in all practise of piety; for he that hath received much, of him is much required.

Doct. 7. *So great is the excellency of the grace and salvation offered unto us by Christ, that even the Angels themselves desire to looke into it.*

This is gathered out of those words, *which things the Angels desire to look into.* So *1 Tim. 3. 16.* you may see it proved.

Reason. Because there are some things in this mysterie, which the Angels themselves are yet ignorant of, *Matth. 24. 36.* into those things they desire to look, that they may know them: into other things that they do know they desire also to looke that they may delight themselves in beholding the glory of God, as it were in a glasse.

Vse. This may serve to admonish us; never to be weary of searching into these holy mysteries, whether it be in hearing the Word of God in publick, or in reading and meditating upon it in private.

- Verse 13. *Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ :*
- Verse 14. *As obedient children, not fashioning your selves according to the former lusts in your ignorance :*
- Verse 15. *But as he which hath called you is holy, so be ye holy in all manner of conversation ;*
- Verse 16. *Because it is written, Be ye holy, for I am holy.*
- Verse 17. *And if ye call on the Father, who without respect of persons judgeth according to every mans worke, passe the time of your sojourning here in feare.*
- Verse 18. *For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vaine conversation received by tradition from your fathers.*
- Verse 19. *But with the precious blood of Christ, as of a Lambe without blemish, and without spot,*
- Verse 20. *Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.*
- Verse 21. *Who by him do beleve in God that raised him up from the dead and gave him glory, that your faith and hope might be in God.*
- Verse 22. *Seeing yee have purified your soules in obeying the truth through the Spirit, unto unfeined love of the brethren; see that ye love one another with a pure heart, fervently,*
- Verse 23. *Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- Verse 24. *For all flesh is as grasse, and all the glory of man, as the flower of grasse : the grasse withereth, and the flower thereof falleth away ;*
- Verse 25. *But the word of the Lord endureth for ever : and this is the word which by the Gospell is preached unto you.*

IN this part of the chapter, there is contain'd an exhortation to persist and goe forward in the grace of God ; which is the Scope of the whole Epistle, as was shewed before : Now this duty is described in generall in the 13. verse, and afterwards

wards is set forth, and pressed by divers arguments in the verses following. From the description of the grace before proposed, there is as it were a conclusion drawne, which is inferred by a necessary connexion and consequence from the nature of that grace, as it was before described; which evidently appears by the conjunction *Wherefore*; and that is the reason why in all the parts of this exhortation, as they are distinctly propounded, there is a singular respect had to some part of the description that went before, wherein the nature of that grace was explained. The duty therefore to which the Apostle doth exhort, is described. First by the cause and principall part thereof; which is *a lively hope*, of which there was mention made before in the third verse. Secondly, By the singular object of this hope, in beholding whereof it should be confirmed and strengthened; which is that grace? that is now in some measure brought unto the faithfull, but shall hereafter be communicated more fully and perfectly; in these words: *Hope for that Grace, which is to be brought unto you at the revelation of Jesus Christ*; which part of the description, is taken from the end of the 7. verse. 3. By the adjunct of constancy and perseverance, which is especially aim'd at in the whole Epistle, as the chiefe scope thereof; in these words: *hope to the end*. 4. There is added also the manner and meanes of performing this duty, when he tells us, that it should be done courageously and readily, with sobriety and watchfulness, in these words: *Giue up the loines of your mind, be sober*. This exhortation is set forth and pressed by divers arguments; the first of which is taken from *regeneration* or effectually calling, whereby all the faithfull are made the Sonnes of God, which reason is taken from the 5. verse, where mention is made of the regeneration of the faithfull, *by the God and Father of our Lord Jesus Christ*: because by this regeneration or calling, the faithfull are translated from the state of sin, into the state of grace: therefore this reason is given in both respects; both that they should renounce their former sinnes, verse 14. and that they should conforme themselves to the holiness of that calling, wherewith they are called, verse 15. Which is urged and enforced by a double argument: the first is taken from

the likenesse, that ought to be betwixt the person calling and the persons called, as the Scripture it selfe in the old Test. witnesseth, verse 15. 16. The second is taken from the severity of Gods judgement, which they can by no meanes escape, that call God their Father, and yet dishonour his name, verse 17. The second argument of the exhortation, is taken from *redemption*, and the meanes and end thereof, verse 18. 19. Of which there was mention made before at the end of verse 3. and verse 11. Because the consideration of this redemption obtained by Jesus Christ, and of Christ himselfe, is very necessary and effectuell to admonish, and stir up the faithfull, to take care of their duty : therefore the Apostle stayes a while upon the description of Christ, as he was from all eternity fore-ordained to performe the office of a mediatur, at the beginning of the 20. verse, and as he was manifest in time, verse 20. 21. which is taken from verse 11. 12.

The third argument is taken from *sanctification*, as it flowes from the regeneration of the spirit, and from the word of God, which are the proper causes thereof, verse 22. 3. 4. 5. whereby the way that part of Christian duty is commended, that hath respect to the mutnall love of the faithfull amongst themselves, verse 22. because all the faithfull by regeneration, are made partakers of the same spirituall life ; but yet the chiefest argument, whereby we are exhorted to constancy in that and every other grace, is taken from the incorruptible nature of the word, whereby we are regenerated, and consequently of regeneration it selfe; which is set forth by a comparison of things that are unlike it. Verse 23, 24, 25.

The DOCTRINES arising hereence are these.

Doct. 1. *The Consideration of the grace of God, that is brought unto us in Christ, should stir us up to the practice of Piety.*

This is gathered from the connexion, which is intimated in that particule, *Wherefore*, verse 13.

Reas. 1. Because the end of Grace is to free us from sin, and to make us conformable to the image of God, *Luc. 1. 74. 75.* 2. Because by that meanes it is very fitting for us, to teach and further us in that practice. *Tit. 2. 11. 12.* 3. Because

cause it cannot be truly learned by us, unlesse it worke this in us, *Eph. 4. 20. 1, 2. 3, 4.*

Vse 1. This may serve to condemne those that turne the grace of God into wantonnes *Gal. 5. 13. 2.* To exhort us to use all care to make this grace effectuall in our hearts, that it may bring forth great fruits of Piety.

Doct. 2. The foundation of sound holinesse is firmly to hope for that grace that shall be revealed at the coming of Iesus Christ our Lord.

This is gathered from the 13. verse. So *Phil. 3. 20. Tit. 2. 13.*

Reas. 1. Because this hope is the perfection of that wherein our spirituall life doth consist. 2. Because this expectation represents the reward unto us, by contemplating, whereupon we are made unmoveable and abounding in the worke of the Lord. *1. Cor. 15. 58. Heb. 6. 11.* 3. Because this hope begets patience, whereby with strong consolation it doth overcome all the difficulties, that are wont to befall men in the course of Godlinesse. *Heb. 6. 12. 18. 19.*

Vse. This may serve to exhort us, to have a care to lay this foundation very sure in our hearts, and daily to confirme it more and more.

Doct. 3. To keepe this hope firme and lively, we should courageously gird upour selves that we might be prepared, and ready to performe all those things that tend thereunto.

This is gathered from those words : *gird up the loines of your mind* ; for this is it, that is signified by the habit of a man, that hath his loines girt in Scripture, that he is prepared and ready to performe his duty. *Luc. 12. 35.*

Reas. 1. Because the difficulty to retaine this hope is very great, in so much, that it cannot be kept without earnest endeavour. 2. Because in spirituall duties our loines are too slack, that is, the sloth of sin, and infirmity hath taken hold of all our faculties. *Heb. 12. 12.*

Vse. This may serve to admonish us, by no meanes to yeeld to the sloth and sluggishnesse of our corrupt nature, but to strive against it as much as we can, and laying aside every weight, and the sloth that doth beset us, to runne the race that is set before us, *Heb. 12. 1.*

Doct. 4. Sobriety in the use of the things of this life, doth
very

A Commentary upon the first Epistle of Peter.

very much conduce to the furtherance of this endeavours.

This is gathered from this word, *Be sober and hope.*

Reas. Because the love and immoderate use of the things of this world, doth so burden the soule, and glue it to the earth, that it cannot lift up it selfe to seeke after heavenly things.

Use. This may serve to admonish us, not to addi& our minds to any worldly thing, but here to use this world, and not abuse it. *1 Cor. 7. 31.*

Doct. V. The state of adoption, whereby we are made the *sonnes of God*, should stir us up to the practise of holiness.

This is gathered from these words : *As obedient Childrer.*

Reas. 1. Because Children should beare the image of their Father : Now the image of God consists in holinesse and righteousnesse. *2.* Because it is the duty of Children, readily and of their owne accord to apply themselves to the will of their Father. Now the will of God is our sanctification. *1 Thes. 4. 3.* this is it that is intimated in that title, where the faithfull are called *obedient Children.*

Use. 1. This may serve to condemne those, that with the wicked Jewes say, they are the Children of Abraham and of God, when notwithstanding, they doe the workes of the Devil, *John 8. 41. 2. 4. 1 John 3. 8. 10. 2.* To exhort us, in all things to make it appeare, that we are the true sonnes of God, by obedience unto his will, and our practise of holinesse : for unlesse we beare the chastisements of the Lord, that by them we may be made partakers of his holinesse, hereby we shew that we are bastards, and not true sonnes. *Heb. 12. 8. 10.*

Doct. 6. This filiall obedience, and the fashioning of our selves according to the former lusts of our sins, cannot stand together.

This is gathered from the opposition, that is made betwixt these two, verse 14. where the one being affirmed, that we are obedient Children, the other is denied, that we should not fashion our selves according to our lusts.

Reas. 1. Because they, which by regeneration are made the Children of God, are new creatures, have a new nature and new affections, so that they have wholly renounced their former nature and affections: and for this very cause they are called in the Text, *Former lusts, or, which were before.*

2. Because the former lusts of sinne do wholly withdraw us from the will of God, which we ought to obey.

3. Because the former lusts of sinne are such, that all that are come to the knowledge of the truth, may be ashamed of them; this is intimated in the Text, where they are called *lusts which were in our ignorance*: because they cannot endure the light.

Vse 1. This may serve to *condemne* those, that professe themselves the children of God, and call upon God as their Father, & yet follow the same course of life that the children of this world do.

2. *To exhort us*, not to conforme our selves to this world, *Rom. 12. 2.* where there is a reason also given of this exhortation, in the 1 Verse, because if we do this we cannot present our selves to God as a living sacrifice, acceptable unto him. So *2 Tim. 2. 19.*

Doct. 7. *The calling of the faithfull doth necessarily require holinesse in them.*

This is gathered from Verse 15, 16.

Reason 1. Because holinesse is one of the chiefe ends of this calling, therefore it is usually called in the Scriptures a holy calling, *2 Tim. 1. 9.*

2. Because God which calleth us is most holy, and he calls us to have communion with him in holinesse, as it is in the Text.

3. Because the calling it selfe is in its own nature a setting of a man apart from the common and corrupt use of the world to a sacred use; and therefore it is a consecration or dedication of men unto holinesse.

Vse 1. This may serve to *rebuke and condemn* those, that seek for nothing by their Christian calling, but justification and blisse, and in the meane time altogether neglect the care to live holily.

2. *To exhort us*, in all our conversation to endeavour to be holy, as it is in the Text; *Be ye holy in all manner of conversation*; that is, so walke, as it becommeth the calling, where-with ye are called.

Doct. 8. *The severity of Gods judgement should stirre us up to the practise of piety.*

This is gathered from Verse 17.

Reason 1. Because God in executing his judgements is no respecter of persons, as it is in the Text. Now the name and profession of the faith, is nothing else, but the person of the Christian; as circumcision and the profession of the law was the person of the Jew: Such a profession therefore without sound holiness cannot stand before Gods Tribunal.

2. Because God doth in some sort more severely require holiness of those that by their calling draw neere unto God, & call him Father, as it is in the Text, then he doth of others, *Levit. 10. 3. I will be sanctified in them that come nigh me.*

Use. This may serve to admonish us not to cosen our selves in relying wholly upon the outward profession of faith, but to appeare before God alwayes with feare and reverence, as it is in the Text: because our God is a consuming fire, *Heb. 12. 29.*

Doct. 9. The consideration of our redemption should be a strong argument to stir up in our hearts a desire of holiness.

Reason 1. Because we are redeemed from all our vaine conversation, although it be commended unto us by the use and tradition of our Fathers, *Verf. 18.* Therefore for a man to follow such fashions, after that he is come to the knowledge of redemption, is nothing else, but to oppose himselfe against his owne redemption, and as much as in him lies, to make it void and of none effect.

2. Because by this redemption we are bought to be the servants of God, *1 Cor. 6. 20. & 7. 23.* So that we ought no longer to serve sinne, nor the world, nor to live according to our owne will and pleasure, but according to the will of God and our Redeemer.

3. Because the price wherewith we are redeemed, is of so great worth, that it doth farre surpasse all the most precious things of this world: therefore there ought to be made an excellent use thereof; and yet notwithstanding only those that endeavour to be holy, make any esteeme of it, *Verf. 18. 19.*

Use 1. This may serve to condemn those that by their life dishonour Christ, and put their Redeemer to an open shame, *Heb. 6. 6.* they doe as it were tread under foot his blood, that was the price of our redemption, and count it an unholy thing *Heb. 10. 29.*

2. To exhort us, as often as we think of our redemption, (which we ought to do very oft,) so often should we thinke that there are as it were coales of fire heaped upon our heads, wherewith we should be inflamed to this holinesse.

Doct. 10. *That we may gaine profit and benefit by the consideration of our redemption, we should diligently meditate upon Christs predestination, his incarnation, humiliation, and glorification.*

This is gathered from Verse 20, 21.

Reason 1. Because by this meanes alone is the breadth, and length, and depth, and height of Gods love in Christ made manifest, *Ephes. 3. 18.*

2. Because by this meanes alone doe we come to know, what a great worke, and of how great difficulty it was, to deliver men from their sinnes.

3. Because by this also we may easily gather, how fit and just it is, that we should live unto God and Christ in all holinesse, which is the scope of this Text.

Use. This may serve to admonish us not to passe over this mysterie slightly in our thoughts and meditations, but to continue in contemplation thereupon, that so we may, as it were, suck therehence the juice of true godlinesse.

Doct. 11. *The proper and immediate use of all our contemplation upon Christ, and our redemption obtained by him, is, to confirme our faith and hope in God.*

This is gathered from Verse 21, at the end.

Reason 1. Because the end of Christs mediation is, that through him we should believe in God, as it is here affirmed.

2. Because Christ left us an example of putting our faith and hope in God; for he in his way perfectly performed it, and by that meanes attained the highest glory.

3. Because for our sakes and for our good was that glory given unto Christ, which our faith and hope look and seeke after.

Use. This may serve to exhort us, alwayes to look unto Iesus Christ the author and finisher of our faith, *Heb. 12. 2.* and by looking unto him to quicken our faith and hope.

Doct. 12. *The calling of the faithfull hath the purification of the soule joynd with it.*

This is gathered from the beginning of the 12 Verse. So *2 Pet. 2. 20.* Hence it is that the washing of baptisme represents that grace which is given in their calling : Now this purification and washing, which is communicated in their calling, and signified by baptisme, is not by justification only, which consists in the imputing thereof unto remission of finnes, but also by sanctification and the reall cleansing of the soule, *1 Cor. 6. 11. Tit. 3. 5.* And this sanctification is chiefly referred to the soule as to its proper object.

Reason 1. Because outward purification and sanctification is nothing worth at all, if it be divided from the inward : for this was the hypocrisie of the Scribes and Pharisees, that are said to have made clean the outside of the cup and of the platter, when within they were full of extortion and excess, *Math. 23. 15.*

2. Because the operation of the Spirit begins at the soule, and from the soule is derived to the outward man : for as all pollution proceeds first out of the heart, *Math. 15. 19.* so also purification.

3. Because if the soule be once purified within, outward purity will follow of its owne accord, *Math. 23. 26*

4. Because this purity doth more properly consist in the affection & intention of the soule, then in the outward practise ; for the same outward works may be done by impure men ; but the faithfull differ from all impure hypocrites by their inward dispositions and affections.

5. Because the faithfull themselves are oftentimes sustained and receive comfort by the purity which they have within in their will and purpose, though they cannot produce it into act according to their desire, *Rom. 7. 21. 25.*

Use 1. This may serve to condemne those that are whited over with the name of Christians, but never look after the purity of their soules : and therefore they may be rightly called whited wals, *Acts. 23. 7.* and whited Sepulchres, *Mat. 23. 27.*

2. *To exhort us* to use the utmost of our endeavours to purifie our soules, that they may be made the temples of the holy Ghost.

Doct. 13. This purification is wrought by the hearing of the word, & the effectuall operation of the holy Ghost by the word.

This is gathered from these words: *in obeying the truth through the Spirit.* Where the word of God, especially of the Gospell, is called the truth, partly for that excellency of truth that it hath above all other sayings or writings, and partly because by vertue of the truth or faithfulness of those promises which are contained in the word, this purification is wrought, together with all those spirituall blessings, that pertain to the consolation and salvation of the faithfull.

Reason 1. Because the word together with the Spirit doth reveale unto us that true purity which is pleasing and acceptable to God, whereof we are ignorant.

2. Because the word together with the Spirit is the oracle or power of God unto salvation, and consequently is able to beget every grace in us.

3. Because faith purifies the hearts of the faithfull, *Acts 15. 9* and faith comes by hearing of the word, *Rom. 10. 17.*

Use 1. This may serve to refuse the heresies of those, which either hold that there is such power in the strength of nature, that men may sanctifie themselves at their own free will and pleasure, or, which comes all to one, maintaine that the outward preaching of the word is sufficient without the powerfull operation of the Spirit.

2. To exhort us, first, to hearken diligently unto the word of God; secondly, not to rest our selves satisfied in the bare letter of the word, but alwayes to crave the grace of God and the operation of his Spirit: thirdly, in the use of the word through the Spirit to seek the purification of our soules.

Doct. 14. The effect and signe of a purified soule, is a pure, sincere, and fervent love of the faithfull, as of brethren.

This is gathered from these words: *unto love of the brethren.*

Reason 1. Because hatred, envie, wrath, strife, enmities, and such like affections, especially, when they reflect upon the good, are some of those filthy pollutions of the flesh, from which the soule of the faithfull is purified, *Gal. 5. 19. 20.*

2. Because the purification of our soules makes us to love purity in others, and no man can take delight in the purity of others, unless he be in some measure purified himselfe.

3. Because in the mutuall love of the faithfull divers operations

rations are exercised, to the performing whereof, their soules are in a speciall manner purified and sanctified, as doing good, bearing with infirmities, edification of the Church, and glorifying the name of the Lord.

Vse 1. This may serve to *condemne* those, that shew themselves great enemies to godly men: they may rightly be called Cainites, for they have gone in the way of *Cain*, with those to whom the woe is denounced by *Iude*, Verse 12.

2. To *exhort us* by all meanes to endeavour to gaine this brotherly love of the godly: wherein there is required, First, sincerity, that it should be without hypocrisie or simulation, so that it should not be *in words* or *in shew*, as the Apostle speaks, but *in heart*. Secondly, that it should be not only from the heart, but from a pure heart; because there is a kinde of love that is in some sort sincere, but yet it is impure, whiles that it doth either neglect the chiefest good or else useth such means to procure some good as are contrary thereunto: as if a man to deliver his brother from danger, should perswade him to deny the truth, or to dissemble. Thirdly, That it should be fervent, because the affection ought to be set in the highest degree upon those objects, where there is found to be the chiefest reason to stirre it up.

Doct. 15. *Regeneration, that is common to all the faithfull, is a strong argument to provoke them to love one another.*

This is gathered from the end of verse 22. and the beginning of the 23. where this reason is given, why they should love one another, because they are borne againe.

Reas. Because by this regeneration all the faithfull are brethren, begotten by the same Father, of the same blood, and partakers of the same spirit.

Vse. This may serve to *exhort us*, to be mindfull all this argument, and to give it roome and power in our hearts, so that we may upon occasion say as *Abraham* did, *Gen. 13. 8.* *Let there be no strife betweene me and thee; for we are brethren:* and to admonish others also in those words of *Moses* *Act. 7. 26.* *Sirs, Ye are brethren: Why doe ye wrong one another?*

Doct. 16. *The word of God is the incorruptible seed or principle of this regeneration.*

This is gathered from the 23. verse,

Reas. 1.

Reas. 1. Because it is the word of God, (as it is in the Text;) which liveth and abideth for ever; whose nature it resembleth in this, that the operation thereof is not momentany or temporary, but it abideth for ever. 2. Because to speake properly, it is the word of eternal life, *Iohn* 6. 68. for the end and use thereof is, to bring men to eternal life. 3. Because where it is once truly received, it never faileth. *Iohn* 4. 14.

Use. 1. This may serve to *refute* the error of those, which hold that they that are truly regenerated, usually fall away from the grace of God, and so are borne againe and againe, after they have beene regenerate: This is contrary, not only to the promise and covenant of God, that he will keepe the faithfull, that they shall not depart from him *Ier.* 32. 40. and to that comfort which Christ gives his members, that no man shall pluck them out of his hand, *Iohn* 10. 28. But also to the operation of the spirit in the hearts of the faithfull, and to the nature of the life it selfe, that is communicated unto them, which is incorruptible and eternall, as it is in the Text.

2. To *comfort us* against all those feares and terrours, that may arise from the consideration of our own infirmities; for although of our selves we are continually falling to corruption, yet there is something borne in us, if we be truly faithfull, which is incorruptible and shall abide unto eternall life.

3. To *exhort us* to carry our selves answerable in all Christian duties, that is, to be constant and incorruptible in performing them: and this is it at which the Apostle doth especially aime at in this place, when he stirres up the faithfull to a fervent and constant love one of another, by this argument, because they are borne againe by the incorruptible word.

Doct. 17. *The condition wherein the faithfull are put by this incorruptible regeneration of the word, is farre more excellent then all the glory of this world.*

This is gathered from *verse* 24, 25. where there is a comparison made betwixt, flesh, grasse, the flower of grasse, and the glory of man, on the one side, and the word of God on the other; not as the word is considered in it selfe, but as it is received by the faithfull, and translates them into the kingdome of God.

Reason. Because as it is in the text, there is nothing in all the world but vanity, that quickly falleth away: whereas the word of God endureth for ever.

Use 1. This may serve to exhort us to make more precious account of the word of God and of his kingdome, then of all the world, and that not only in respect of our selves, but of others also; as the Apostle doth in this place extoll the word of God and the condition of the regenerate above all the things of the world, that by this consideration among others he might move the faithfull to esteeme of others, that are regenerate, more highly, and to love them more fervently, then all the things of the world.

2. To comfort us, in that God of his bounty and grace hath advanced us to such a dignity.

Doct. 18. We ought to have a singular respect unto this dignity and excellency in the word of God, as it is preached unto us by the Gospell.

This is gathered from the 22 verse at the end.

Reason 1. Because the same word of God is preached unto us, that is so much commended by the Prophets, Apostles, and by Christ himselfe, as it is in the Text, *this is that word.*

2. Because it makes much unto our salvation, as it is preached unto us.

Use. This may serve to admonish us, not to satisfie our selves with some generall esteeme of the word, as many are wont to doe, that are weary of the word that is preached unto them, and loathing it do reject it; but religiously and reverently to receive the word that is preached unto us, as the eternall word of God.

faithfull to the right use of this word, by whose helpe they might persist and grow in that grace, wherein they stood. The occasion and connexion of this exhortation with the words going before is intimated in that phrase or particle, *Wherefore*. The exhortation it selfe is to a desire or love of the word of God, which he had before commended, verse 2. Which exhortation he doth so lay downe, that in the first place he shewes, that the vices which are contrary to this duty, must be laid aside, and taken heed of, which are five: *malice, guile, hypocrisies, envies, evill-speakings*, verse 1. And in the second place he gives reasons agreeable thereunto, to stirre us up unto this duty, (to wit, a desire of the word.) The first reason is taken, from the use or effect of this word in respect of them, that it makes much for the edification of the faithfull: and this Use is allegorically set forth, verse 2. where the regenerate faithfull are compared to infants newly borne, and the word to sincere milke; and the edification which is made by the word, is compared to that action, which infants obtaine by the use of wholesome milke. The second reason is taken, by a continuation of the same allegory, from the object of the word, which he proposed to be tasted, and that is God himselfe and our Saviour Jesus Christ: whose perfection and fitnessse for edification is declared. Verse 3. where he is said to be *gracious*: and is confirmed also by the experience and testimony of all the faithfull, who are said to have *tasted* this graciousnesse, *ibid. if so be yee have tasted that the Lord is gracious.*

In the explication of this affection, that ought to be set upon our Lord Jesus Christ, as the primary object of this word, the Apostle continues from Verse 4 to the 11. Where in the first place the affection and duty it selfe of coming unto Christ, and adhering unto him by faith, is proposed, verse 4. *To whom coming.* And then the reason of this duty is allegorically declared. to wit, that Christ is the foundation of the spirituall building that liveth for ever. *Ibid. as unto a living stone*; and the faithfull are the parts of the building, or of the spirituall house that is to be built upon this foundation, at the beginning of verse 5. And he doth further illustrate both parts of this reason. The first, concerning the foundation or subject

subject, he doth declare by divers arguments; when he saith that it was disallowed of men, but yet chosen of God, and precious, verse 4. The second, concerning the parts of the building that are joyned to it, he doth illustrate & urge from the effects, which are allegorically also set forth, to wit, that by this comming unto Christ, as unto the foundation, the faithfull are not only made a spirituall house, as the temple wherein sacrifices acceptable to God are offered up, but they shall also be the Priests that shall offer up spirituall sacrifices, acceptable to God through Iesus Christ, verse 5. This that hath beene spoken of the saving effect of Christ, as our Saviour; which redounds unto all the faithfull, the Apostle doth confirme by the testimony of Scripture, verse 6. Which testimony he doth explaine and apply by the contrary affections and manners, how contrary sorts of men carry themselves towards Christ, that is, the believers, and the unbelievers: To the believers Christ is said to be precious, verse 7. at the beginning, because they put their whole trust and confidence in Christ, and consequently give him the honour of the true Messias and Saviour: but to the unbelievers he is a stone of stumbling, and a rock of offence, verse 7, 8. Because being offended at his humility they do not receive him as their Saviour: whose infidelity he doth illustrate by the antecedent decree of God, whereby it was ordained, verse 8. at the end. *Whereunto also they are appointed.* As on the contrary the condition of the faithfull is illustrated. First, by the secret election of God, that was the cause thereof, verse 9. at the beginning. Secondly, by the dignity which they obtaine by faith by vertue of this election, to wit, that they are *a royall Priesthood, an holy nation, Gods peculiar people.* Thirdly, by the end and use of this dignity to which they are called, which is, to shew forth the praise of God, verse 9. at the end. Fourthly, by comparing the state that is unlike it, wherein they were before their calling, to this state of excellency and dignity whereinto they are now put by their calling unto faith in Christ, verse 10.

The Doctrines arising from hence are these.

Doct. 1. *The right use of the word of God is the proper means to increase grace.*

This is gathered from the connexion of this exhortation with that which went before. For when the Apostle had before exhorted to constancy in grace, and to obedience, in holinesse, and to brotherly love ; by a reason also taken in the last place from the worde of God, whereby as of incorruptible seed all the faithfull are regenerated, here in the beginning of this Chapter. he commends unto us the right use of that word, as the proper and only meanes to perfect all those things.

Reas. 1. Because the word is the instrument chosen by God and sanctified to that use. *1 Cor. 1.21.2.* Because the word, especially of the Gospell, is the ministration of the Spirit, who is the authour and finisher of every grace. *2 Cor. 3. 6.8.* 3. Because the word shewes us the good and perfect will of God. *Rom. 12. 2.*

4. Because it furnisheth a man unto every good worke. *2. Tim. 3. 17.*

Vsc. 1. This may serve to refute some fanaticke hereticks, that neglect the word of God and looke for immediate revelations, and dreame of a greater perfection then is contained in the word.

2. To exhort us, to give diligent heed unto the word of God in all things, untill we come to the end of perfection in heaven. *2. Pct. 1. 19.*

Doct. 2. *If we meane to use the word of God aright, wee must have our minds ready and willing to lay aside all those vices that are contrary to the power of the word.*

This is gathered from the 1. verse. Where five remarkable vices are propounded, to be laid aside, denyed, and mortified, before the word can have its due effect in our hearts.

Reas. 1. Because as the matter, if it be not fitly prepared, cannot receive the forme ; neither can the field, if it be not manured, cherish the seed to bring forth fruit : So neither can the heart of man, if it be not subdued by repentance, receive the word of God with profit. 2. Because such a purpose to forsake all that is contrary to the word of God, is the first beginning of that saving operation, which the word of God doth make, wheresoever it begins to be received, and whereby it makes way for it selfe, to perfect all operations.

Vsc. 1.

Vſe. 1. This may ſerve to cōdemne thoſe, that will be hearers of the word of God, but ſo, that they will not forſake their accuſtomed finnes. 2. *To admoniſh us*, not to take this thought and purpoſe into our minds in the generall, and once only at our firſt converſion ; but upon all occaſions, ſeriouſly to renew this purpoſe. eſpecially when we prepare our ſelves to heare the word of God.

Doct. 3. *We muſt lay aſide theſe vices not in part only, but wholly.*

This is gathered from the word, *all*.

Reaſ. 1. Becauſe repentance is not true and unfained, unleſſe it abhor the very nature of finne; it muſt with one and the ſame kind of hatred hate all kind of finne. 2. Becauſe a man may eaſily deceive himſelfe, whiles he thinks that he hath laid aſide ſome vice, if he doth not deteſt all appearance of it, what Specious ſhew ſoever it may ſeeme to have.

Vſe. This may ſerve to *inſtruct* us, ſeriouſly to examine our hearts, leaſt through ſome deceitfulneſſe thereof, there ſhould lurke ſome vice, whereof we thinke our ſelves to be free.

Doct. 4. *We ſhould have a ſingular care to lay aſide thoſe vices, that are contrary to thoſe duties, to which we are in a ſpeciall manner called; and to that diſpoſition, which is eſpecially required in Chriſtians, that they may profit by the word of God.*

This is gathered herence, that the Apoſtle, when in the laſt place, he had exhorted unto unfained love of the brethren at the 21. verſe of the former Chapter, doth here marke out thoſe vices, that are moſt of all contrary to this love ; & when he would commend the ſimplicite of infants, as a diſpoſition requiſite to receive the word of God with profit, he caſts aſide thoſe vices which are directly oppoſed to that ſimplicity.

Doct. 5. *To make a good uſe of the word, beſides the laying aſide of theſe evill affections, that we ſpoke of before, it is required that we ſhould ſtirre up that good affection in our hearts, which is called appetite or deſire.*

This is gathered from the 2. verſe. Now this deſire is expreſſed in other places of the Scripture, by a ſpiritual hunger and thirſt. *Iſai.* 55. 1. *Apoc.* 21. 6. And the degree thereof is ſet downe, that it ſhould be the higheſt. *Pſal.* 119. 20. 81. 82. Which containes in it, 1. a high eſteeme of Gods word. *Pſal.*

119. 2. 2. An earnest endeavour, answerable thereunto, to use it and enjoy it. *Iohn 6. 27. 3.* A delight, whereby we are well pleased in the sweetnesse thereof, *Psal. 119. 103.*

Reas. 1. Because the word is absolutely necessary for us; without it we cannot live; for it is our milk or spirituall food, as it is in the text, 2. Because we alwayes want something that may begotten: this is also signified in the text, when we are called new borne babes; whereby it is intimated that our imperfection is so great, that by reason of it, we should earnestly desire the helpe of the word. 3. Because the excellency and perfection of the word is so great, that it should of it selfe delight us, though we stood in no need of it our selves; this is also intimated in the text, when there is mention made of the sincerity of the word, and of the goodnesse of God that appears therein.

Vse. 1. This may serve to condemne that satiety and loathing of the word, that appears too evidently in too too many.

2. *To admonish us,* not to suffer our affections to be taken up with the things of this world, thereby to lessen that desire, which we should have to the word of God. 3. *To exhort us,* to use the utmost of our endeavours to stir up and increase these pious affections in our selves.

Doct. 6. This affection and desire that wee ought to have to Gods word, should have respect to the sincerity thereof.

This is gathered from that, *desire the sincere milke of the word:* that is, the nature it selfe of the word and of the things proposed therein, as they are pure, and afford nourishment fit for our Soules.

Reas. 1. Because otherwise we doe not desire the word, as it is the word of life, or the bread of life, or the milke of life, as it is in the text, but as we doe apprehend it under some carnall shew. 2. Because this desire alone proceeds from spirituall life, which seekes after that in the word that tends unto life, which is intimated also in the text by the similitude of infants, that naturally desire their mothers milke.

Vse. 1. This may serve to reprove those ministers that falsifie the word of God by their owne mixtures and devices, and obtrude upon him an adulterate word, in stead of the simple and

and sincere word. 2. *To admonish* the hearers not to suffer their affections to be carried either towards the person of the speaker, or towards the manner of his speaking, much lesse towards those strange forgings which many use in their speaking, but sincerely to seeke for the sincerity of the word.

3. *To exhort us*, highly to prize this sincerity of the word, and to endeavour all that we can to preserve it as well in our selves as in the Church.

Doct. 7. *Then and not before, doe we use the sincere word of God aright, when we grow thereby.*

This is gathered from these words: *that ye may grow thereby.* This is signified in all those places of Scripture, where the end of the word is made to be the edification of the faithfull: for *to edifie* is to promote the structure of the edifice, to a greater perfection, after that the foundation is already laid. This is expressed also *Eph. 4. 16.*

Reas. 1. Because we are imperfect, like as infants that are newly borne : now we are perfected, when the word of God dwells richly in us, *Coloss. 3. 16.* 2. Because the word it selfe in its owne nature alwayes tends and leads to perfection : for it is the perfect will of God, *Rom. 12. 2.*

Use. 1. This may serve to *reprove* those, who, when for the time they ought to be teachers, doe yet remaine unskillfull and infants, *Heb. 5. 12. 13.* 2. *To admonish us*, never so to rest satisfied with that which we have attained, as if there were nothing more to be gotten ; for although we have all other things, yet it is required. that we should increase more and more in it, *1. Ths. 4. 1. 10.* 3. *To informe us*, hereby we may understand, that the word of God is necessarily to be used, not only by the ignorant and unskillfull, but also by all those that doe yet want some thing, and doe desire to increase that which they have. 4. *To instruct us*, to examine our selves by this marke, whether we use the word of God aright or no?

Doct. 8. *In the Gospell there appeares such graciousnesse and goodnesse of God, that it stirres up all the faithfull, to an earnest desire thereof.*

This is gathered from the 3. verse, *that the Lord is gracious :* where by God we are to understand Christ, as it appears by the following words : by *graciousnesse* we are to understand that

that grace which is revealed in the Gospell, as it evidently appears by the connexion of this verse, with that which went before. *So Tit. 3. 4.*

Reas. 1. Because this glorious grace of God, which brings salvation unto men by Christ, is the subject matter and argument of the Gospell.

2. Because God bestowes this grace upon us, being altogether unworthy of it, enemies to him, and seeking no such thing of him : for after such a manner is this grace bestowed upon us, as that from the beginning to the end, the whole business depends upon the meere goodnesse of God.

Vse. 1. This may serve to *informe us*, to judge of the quality and quantity of the goodnesse and graciousnesse of Christ, no other way but by the word of the Gospell ; for we must not imagine, as many use to doe, that through the graciousnesse of God, it shall be well with us, though we continue in our finnes without repentance and turning to God : no such graciousnesse is revealed in the Gospell. 2. To *instruct us*, alwayes to admire the riches and bounty of Christs grace, that is revealed in the Gospell. 3. To exhort us, earnestly to desire, to take delight, and to rejoyce in hearing and meditating upon Gods word. *Psal. 27. 4. & 65. 4. & 119. 103.* in this respect is the use of the word of the Gospell compared to the banquet of a King, wherein all things are full of Sweetnesse and delight. *Luke 14. 16. 17.*

Doct. 9. *This goodnesse of Christ in the Gospell is proposed to us to be tasted.*

This is gathered from these words : *If so be ye have tasted. So Psal. 34. 8. Taste and see.* That is, we should so lay hold upon it by faith, that we may have an inward sense, and experience of the vertue and power thereof.

Reas. 1. Because in the Gospell, we are called to such a neere union and communion with Christ, that he is made unto us our spirituall bread and food, So to be tasted and eaten by faith, that he turnes to our spirituall nourishment. 2. Because our comfort depends upon this, if wee perceive in our selves the savour of Christ, as it were the savour of life unto life. *2 Cor. 2. 15. 16.* 3. Because the power of Christ in drawing our soules unto himselfe, for the most part consists

in this, that we have his goodnesse and love, to be tasted, as it were, *Gal. 2. 20. 2 Cor. 5. 14.*

Vse 1. This may serve to *reprove those*, that doe not use the word of God, as food to be tasted and eaten, but for custome and *pro forma* fashion-sake only, or at least account it a thing to be understood and disputed of only; but not to be tasted.

2. To *exhort us*, to use all care and diligence to preserve this taste of the goodnesse of Christ in the Gospell; for this is proper to the regenerate, as it appears in the text: and consequently it is a signe of salvation. Some indeed that are not regenerate are said to taste of the heavenly gift, of the good word of God, and the powers of the world to come, *Heb. 6. 4, 5.* but this comes to passe, first, by some speciall operation of Gods Spirit, whereby such men are enlightned above the common sort of unregenerate men. Secondly, this is but for a little while, it is not constantly. Thirdly, in the unregenerate it is but a sudden motion of the minde, it is not a rooted affection. Fourthly, it is either of grace only to come, which is apprehended also, but by a humane and uncertaine hope; or else it is a presumption without ground: but the taste of the faithfull is of grace, not only to come, but also present, with a divine assurance wrought by the operation of the holy Ghost, and sound faith and repentance.

Doct. 10. *The regenerate in the beginning; although they be truly faithfull, yet they have but a little taste of Gods goodnesse, they do not fully comprehend it.*

This is gathered from the same words.

Reason. 1. Because they are new borne babes, and therefore weak.

2. Because God useth to bring his children by degrees unto perfection; so that at first they do perceive but a part or the first fruits of his goodnesse, and afterwards they have the whole, as it were shed abroad in their hearts.

3. Because in the beginning they want that experience, whereby the goodnesse of God afterwards is made more perfectly knowne unto them.

4. Because oftentimes they are also somewhat negligent; whereby it comes to passe, that they do not use the means of grace with that affection as they ought, as it is intimated in the

text, when they are stirred up to a more fervent desire of the word of God.

Use 1. This may serve for consolation against those feares that arise sometimes in the soules of the godly, for that they have but a little measure of peace joy, and the like fruits of the Spirit, whereby men perceive the goodnesse of God towards them: for they must understand that the faithfull do usually perceive but a little measure of this grace at the beginning.

2. For exhortation, so much the more to long for the state of perfection, and not to rest in these small beginnings.

Doct. 11. *That taste of the grace of God which we either now have, or formerly had, should stirre us up to desire and seeke after the same more and more.*

This is gathered from the connexion of these words with those that went before.

Reason 1. Because to that end is there a taste of this grace given, to stirre up the appetite.

2. Because the goodnesse of God it selfe is in a manner contemned and vilified, if it be neglected, after it hath beene once tasted: & therefore in this respect they sinne more grievously, who when they have tasted this grace of God, do little esteeme of it, then they, who out of ignorance make no reckoning of it at all.

Use 1. This may serve to reprove those that have left their first love, *Apoc. 2. 4.*

2. *To exhort us,* in meditating upon the goodnesse of God in Christ, and from the sense and experience that God hath given us of it heretofore, to inflame our mindes with an earnest desire to have a fuller measure of this grace, and to that purpose religiously to use all meanes, whereby it is usually communicated unto men.

Doct. 12. *The primary duty of Christians, whereby it is also that they are made Christians, is to come unto Christ.*

This is gathered out of the fourth verse. Now to come unto Christ, is nothing else but to believe in him. So *John 6. 35.* *He that comes unto me, and he that believeth in me,* are made all one. So *John 5. 40.* *To come unto Christ, to receive Christ, and to believe in him,* are one and the same. And *Heb. 10. 22.* We are said to draw neere by an assurance of faith.

Reason 1. Because our salvation depends upon that union which we have with Christ : whence it is also, that we are said to come unto Christ, that we may have life, *John 5.40.*

2. Because by nature we are strangers and far remote from Christ, and salvation obtained by him, yea and after that we are called unto Christ, we are not so perfectly conjoynd.

3. Because all Christian piety is nothing else, but a continuation and renovation of this access unto Christ, and by Christ unto God. In the hearing of the word we come unto Christ, as our Teacher ; in our prayers we come unto him as our advocate ; in the administration of the Lords Supper we come unto him as the Authour of a Kingly marriage feast, *Mat. 22.* And all other duties do so depend upon these, that looke how we approve our selves in these, such must we needs be in the others also.

4. Because Christ calls and invites us especially unto this, to come unto him, *Matth. 11.28. John 7.37.*

Use 1. This may serve to convince all those of death and of sinne, that have either no knowledge of Christ at all, or doe not endeavour according to that knowledge which they have, to come unto him, and partake of his grace.

2. To refute the Papists and such like, that draw men away from Christ to the holy Angels, to the Pope, and to themselves.

3. To exhort us, alwayes to set Christ before us, as our marke and scope, *Phil. 3.8. & 6.*

Doct. 13. We must come unto Christ as unto a living stone :

This is gathered from Verse 4. Now Christ is called *a stone* for that firme power, whereby he doth sustaine and beare up the edifice of the whole Church, *Zach. 4.7.* And he is called, *a living stone*, because that power whereby he doth beare up the Church is quickning, and communicates spirituall and eternall life to the whole edifice, *John 5.26.*

Reason 1. Because by sinne we were bereft of all life both the principle and foundation of life, nor can it be restored unto us any other way but in Christ.

2. Because unlesse we come unto Christ under this relation, we do not imbrace him as he was ordained by God, and is proposed unto us ; and consequently we do not hold the true Christ, but a feined and imaginary one. F 2 3. Be-

3. Because our faith cannot rest satisfied but in him that hath this strong power to quicken, for faith seekes life from a firme and undeceiving principle.

Use 1. This may serve to refute that blasphemy of the Papists, who will have the Pope, a dead stone, to be that rock or stone, whereupon the Church is built. For *Peter*, under the pretence of whose name the Pope challengeth this to himselfe never exhorted the faithfull to come to him as unto a living stone, but unto Christ only. And therefore *Peter* himselfe in these words explaines unto us, what was the minde of Christ, *Mat. 16. 18.* when he said: *Thou art Peter, and upon this rock I will build my Church,* that is, upon this living stone whom *Peter* at that time confessed to be the Son of the living God, that is, the living stone. Now *Peter* and the Apostles together with the Prophets may be called the foundation of the Church by a Metonymy of the adjunct for the subject; because they laid and preached Christ as the true foundation, *Ephes. 2. 20, 21.* but the Popes can in no other respect challenge this unto themselves, but as they are stones of offence and ruine.

2. To instruct us, wholly to depend upon Christ, and to put all our confidence in him.

3. To exhort us, with all joy and rejoycing to helpe forward the building of the Church upon Christ, shouting and crying out, as it is in the Prophet *Zachary*, *Grace, grace unto him.*

Doct. 14. *Christ is refused by men, when they will not come unto him as unto a living stone.*

This is gathered from the fourth Verse. So *Psalme 118. 22.* and *Luke 2. 34.*

Reason 1. Because he hath not that outward Majestie and pompe wherewith naturall men are taken, *Isay 53. 3.* *1 Cor. 1. 22, 23.*

2. Because men by nature are blinde, so that they cannot perceivè their owne misery *extra Christum*, out of Christ, nor that salvation which is offered in Christ, *1 Cor. 2. 14.*

3. Because they too much love themselves, and put trust in themselves, so that they cannot endure that doctrine of Christ, whereby they are called to deny and forsake themselves, and to put their confidence in Christ alone.

Use 1. This may serve to informe us, that we should attribute nothing to the world in those things which belong unto Christ.

2. To admonish us, not to trouble our mindes, for that the world is averse from Christ and true faith.

3. To exhort us, patiently to beare it, if we be refused and scorned by men; for the servant is not greater then his Master.

4. To instruct us to beware that we do not communicate in the least respect with the world in refusing of Christ.

Doct. 15. *Christ was chosen and ordained by God, that he should be exceeding precious unto us.*

This is gathered from the fourth ver^e. Now we must understand this so, as that we comprehend both the predestination of Christ, and the sending of him into the world, and his unctiō, together with all those testimonies, which were given by God unto this mysterie.

Reason 1. Because the love and mercy of God is so great towards us: for so God loved the world, that he gave his Sonne, &c. *Iohn 3. 16.*

2. Because in the obedience of Christ God is well pleased, *Matth. 3. 17.*

3. Because Christ hath perfected and finished all those things, which belong to our salvation and the glory of God.

Use 1. This may serve to enforme us, that we ought to be assured of this, that howsoever the world opposeth it selfe against Christ, yet Christ shall prevaile and raigne for ever, because he is chosen of God.

2. To comfort all the faithfull, that beleeve and put their confidence in Christ, because they beleeve in him that was chosen of God, to save them.

3. To exhort us, in all our practise throughout the whole course of our lives, to make it appeare, that Christ is more precious to us, then all the things in the world, *Phil: 3. 8.* *Prov. 8. 10, 11.*

Doct. 16. *The faithfull are living members of the same building, whereof Christ is the foundation.*

This is gathered from the beginning of the 5. verse.

Reason 1. Because Christ together with all the faithfull makes one mysticall body, *1 Cor. 12. 12.*

2. Be-

2. Because being compacted in this body, they partake of the very life of Christ, *Ephes. 4. 16.*

3. Because they shew forth this life or power in bringing forth fruits answerable thereunto, *Iohn 15. 5. 16.*

Use 1. This may serve to comfort us, when we rightly esteeme of the dignity of this condition, it will strengthen our mindes against all the troubles that can befall us therein.

2. To exhort us, so to carry our selves as it becommeth those that are called to partake of the life of Christ.

Doct. 17. By that union which all the faithfull have with Christ, they are made spirituall temples, Priests, and sacrifices acceptable to God.

This is gathered from the 5 verse.

Reason 1. Because God is in an especiall manner present with them, and dwels in them by his Spirit and grace, as in his Temple, *2 Cor. 6. 16.*

2. Because By the same spirit he makes them fit and ready to performe those duties, that are more acceptable unto him, then were ever any externall sacrifices, *Psalme 51. 18, 19. Heb. 13. 16.*

3. Because in performing these duties before God they do offer and dedicate themselves wholly unto God.

Use 1. This may serve to admonish us, to have a care accordingly not to defile the Temple of God, *1 Cor. 3. 16, 17.* that our Priesthood doth not dishonour God, and that our Sacrifices be not lame, and maimed, and such as are not acceptable unto God.

2. To exhort us, to addict our selves wholly to Gods glory and his worship; for God will be sanctified in those that draw neere him, *Levit. 10. 3.*

3. To refute the Papists, that rob Christians of this honour, and obtude carnall Temples, priesthoods, and sacrifices upon God and men in stead of spirituall.

Doct. 18. Those duties which we performe in Christ are acceptable unto God by Christ.

This is gathered from the 5 verse, at the end. But they are acceptable not as merits, but as sacrifices of praise and thanksgiving, as it is intimated in the Text.

Reason 1. Because by Christ our persons are reconciled unto

unto God, and received into the number of those whom God approves and by whom he delights to be worshipped.

2. Because Christ covers our infirmities.

3. Because by his intercession our duties are commended unto God.

Use 1. This may serve to comfort us, even when we looke upon our owne infirmities; and the unworthinesse of all our performances.

2. To exhort us, to go cheerefully about the duties of piety, because our worke shall not be in vaine in the Lord, *1 Cor. 15. 58.*

Doct. 19. The same Christ was after the same manner a Saviour in the Old Testament, as he is in the New.

This is gathered from the sixth Verse.

Reason 1. Because he was a Lambe slaine from the foundation of the world; according to the decree, promise, and acceptance of God, and according to the faith and hope of the godly, *Apoc. 13. 8.*

2. Because the Catholick Church is but one, consisting of all the faithfull from the beginning of the world, *Heb. 12. 23.*

Use 1. This may serve to refute those, that make the people of Israel either to have beene altogether carnall, or to have beene saved by the observation of the Law.

2. To exhort us to flye unto Christ, and to put our confidence in him, in whom all the faithfull from the creation of the world did put their trust, and by whom they were saved.

Doct. 20. Christ is as it were the corner stone in the building of the Church.

That is, he doth conjoyne, uphold and direct all the parts of the building, or members of the Church.

Reason 1. Because he is the beginning or foundation of the Church.

2. Because he unites those people that were before farre divided, the Jewes and Gentiles.

3. Because he is the rule or line of direction in all the building that tends to salvation.

Use 1. This may serve to refute the blasphemy of the Papists, whereby they make the Pope the head of the Church, and to that purpose wrest this very title and words thereunto.

2. To instruct us, wholly to depend upon Christ for the direction of our soules to everlasting life.

Doct. 21. There is nothing at all that can be compared with Christ our Saviour for dignity, use, and excellency.

This is gathered from these titles, *elect and precious.*

Reason 1. For the dignity of his person.

2. For the effectualnesse of his operation, in satisfaction, merit, and application of those things which belong unto our salvation.

3. For the excellency of those benefits which redound unto the Church by him.

Vse. This may serve to admonish us, to have no common conceit of Christ, or to rest in a vulgar esteeme of him, but earnestly to endeavour to conceive of him so, as his dignity and excellency doth deserve.

Doct. 22. No man that truly beleeveth in Christ, shall ever be confounded, his expectation shall not be frustrated, his desire and confidence shall not be in vaine.

Reason 1. Because Christ was appointed by God by a certaine and immutable decree to be the Saviour of all those that beleve in him.

2. Because all power is given unto him both in heaven and earth.

Vse. This may serve to comfort us against those feares and doubts that might weaken our faith.

Doct. 23. The faithfull are not only delivered from misery, but are also highly honoured by Christ.

This is gathered from the seventh verse at the beginning.

Reason. Because they are made partakers of Christs honour, for in him they are made sonnes of God, heires of the everlasting kingdome, spirituall Priests and Kings.

Vse 1. This may serve to reprove our blindness and dullnesse, that cannot discern and esteeme of this honour as we ought, but are set upon the honours of this world more then is fitting.

2. To exhort us, piously and seriously to glory in Christ and the honour which we have in him, though for his sake the wicked world reproach us.

Doct. 24. *As Christ is unto the unbelievers honour and salvation, so he is unto the unbelievers confusion and perdition.*

This is gathered out of the seventh Verse, *Psal. 118.22. I say 8.14. Matth.21.42.*

But this similitude doth not hold in all things. For first, the proper end of Christ our Saviour was to save man, not to destroy him. Secondly, Christ is the cause of faith in the believers, but he is not the cause of unbelief in the unbelievers, though something of Christ may be the occasion of their unbelief; like as his humiliation was both unto the Jewes and many of the Gentiles. Thirdly, Christ merited salvation for the believers, and not they themselves; but the unbelievers merit their owne perdition, and not Christ: but yet Christ is truly said to be confusion and perdition to the unbelievers, 1. As they take offence at him, and so runne headlong into their owne destruction. 2. As he doth justly punish their infidelity and impiety, as he is the just Iudge of all the world.

Reason 1. Because those unbelievers to whom Christ is offered, in contemning his goodnesse, doe directly as it were provoke him to use the greatest severity upon them.

2. Because by this meanes alone is the glory of God and of Christ preserved, when his enemies are put under his feet.

Vse 1. This may serve to admonish us to beware of all infidelity.

2. To exhort us, when we compare our believe with the misery of unbelievers, to learn to be thankfull unto God and to give him the glory of it in Iesus Christ: for these ends is this amplification made in the text.

Doct. 25. *Men come unto this confusion and perdition by stumbling at the Doctrine of the Gospell.*

This is gathered from the 8 Verse. Now men stumble at the word of the Gospell, when they apprehend the Gospell to be such, that they owe no assent and subjection thereunto: so the Jewes were offended at the infirmity of Christ crucified, *1 Cor. 1.23.* and the Greekes at the foolishnesse of that word which bringeth salvation, *Ibid.* For the Jewes, like as the Papists, with many others, are offended, for that the Gospell requires them to deny their owne righteousness and workes, and to seeke to be justified by Christ, *Rom.9.32.*

Reason 1. Because this offence is the cause of their infidelity.

2. Because it doth not produce a bare unbelieve only, but unbelieve with contempt, so that they doe infinitely wrong Christ.

Vse. This may serve to admonish us, to beware that we doe not in any thing stumble at the word of God, or conceive any thing in our mindes, whereby we may be in the least respect alienated from it.

Doct. 26. *The infidelity and confusion of the wicked doth not fall out by chance, but according as God had most certainly fore-ordained it.*

This is gathered from these words: *whereunto also they are appointed.*

Reason 1. Because God is both the King and Lord of all living creatures, so that nothing can happen unto them contrary to his will.

2. Because there can be no cause of their infidelity imagined, which God did not foresee, or which he could not have hindred.

3. Because we also which do believe, were aliens from the faith as well as they; neither did we make that difference betwixt our selves and them, but God:

Vse. This may serve to direct us, that the infidelity of any others whatsoever, may not deface our faith, we must give God the glory in the dispensation of his grace, and appointing of things according to his counsell, whose wayes are past finding out.

Doct. 27. *We should often call to mind that dignity, whereunto we are called in Christ, and that, by comparing of it to that misery wherein all unbelievers are plunged.*

This is gathered from that repetition, Verse 9. which is used comparatively by the dissimilitude that is betwixt it and the condition of unbelievers, before described, as it is intimated in that word *But.*

Reason 1. Because we are called to spirituall joy, which is chiefly increased by this meanes.

2. Because it belongs to the thanks which we ought to give unto God.

3. Because

3. Because it makes us cheerefull in the performing of all duties, that we may be worthy of so excellent a calling.

Use. This may serve to exhort us, to make this contemplation familiar unto us.

Doct. 28. *The end of our calling, is to shew forth the praises of God, that hath called us.*

This is gathered from the ninth verse, that is, that we should render unto God the glory which hee hath shewed unto us.

1. In the inward thoughts and affections of our heart. 2. In the outward profession of words. 3. In our actions throughout the whole conversation of our lives. This is to sanctifie God, *Isay 8. 13.*

Reason 1. Because this is that glory which may redound unto God from us, or from our calling.

2. Because our calling it selfe tends thereunto, that we should turne unto God, seeke God, glorifie God.

3. Because this is very profitable for us.

Use 1. This may serve to refute those, that take care of nothing lesse: they shew that they are not yet partakers of effectuall calling.

2. To stirre us up more and more to fulfill this duty.

Doct. 29. *That state into which we are translated by our calling, is a state of marvellous light.*

This is gathered from the 9 Verse at the end, *John 1. 8.* Now it is called *light*, both for the illumination of the mind, which it brings; and for the comfort of heart, which we receive thereby: and it is called *marvellous*, because it farre surpasseth all worldly knowledge, and whatsoever the naturall man can conceive.

Use. This may serve to us, to carry our selves answerable to this light, and to walke in it, not according to the common fashion, but marvellously.

Doct. 30. *It is very profitable for us alwayes to compare our present happy condition, with the misery that is past.*

This is gathered from the tenth verse.

Reason 1. Because *contraria juxta se posita magis elucescunt*, contraries being put one by another, make each other to appeare more cleerely.

2. Because it tends to our humiliation.

3. Because it makes us to commiserate others, and to shew meekenesse towards them. *Tit. 3. 2. 3. 4.*

4. Because it makes us to be the more thankfull unto God. *1. Tim. 1. 12. 13.*

Vse. This may serve to admonish us, never to forget that misery which did hang over our heads.

Verse. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which warre against the Soule, Having your conversation honest among the Gentiles.

Verse. 12. That whereas they speake against you, as evil doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

The Analysis.

Here the Apostle doth in generall exhort to lead such a life as is answerable to that happy condition, which was spoken of before : Now this life consists of two parts : The one is abstinence from evill, *abstaine from fleshly lusts* ; the other is, to follow that which is good, *having your conversation honest*. The first of which he doth perswade them unto by an argument taken 1. From the disagreement that is betwixt the Godly, and the fleshly lusts of this world in respect of their state and condition, because in this world, they are strangers and Pilgrims, and therefore they ought not to set their hearts and desires upon this world, but upon another. 2. From the danger that hangs over them, from the desires of this world, because they tend to the destruction of their soules, in these words, *which warre against the Soule*. The second part together with the former, he doth perswade them unto, by an argument taken from those witnesses which they ought to have regard of in their conversation ; *among the Gentiles*, by whose testimony hee shewes there will a twofold benefit arise from their honest conversation.

1. That they will cease to speake against them as evil doers.

2. That in beholding their good workes, they will not only give them an honest testimony, but they will also glorifie God for them ; which benefit is shewed by the adjunct of
time

time, wherein it should be expected, to wit, *in the day of visitation*: Now this whole exhortation, that it might be the more effectually, and the more acceptable unto them, is set forth with a double affection, in the manner of proposing it; of love or charity, in that title which is given unto them, *Dearely beloved*; and of humility, in that he doth not so much commend these things, as intreat them, *I beseech you*.

The Doctrines arising herehence.

Doct. 1. *All the faithfull are strangers and pilgrims in this world.*

Reas. 1. Because their father; and their country is not here, but in heaven.

2. Because they doe not desire to stay long here.

3. Because their wealth and their friends are not in this world.

4. Because the world accounts them strangers, and that because their conversation is not according to the fashion of the world.

Use. 1. This may serve to admonish us, not to place our inheritance or our treasure in the things of this World.

2. To exhort us, to lift up our hearts alwayes towards our heavenly countrey; and to gaine all those things, that may helpe us forward and further us in our journey thereunto,

Doct. 2. *All the faithfull ought to abstaine from the lusts of the flesh.*

But by this phrase are signified not only the inclinations of the body, but all those that belong to the old man: for there is something to be sanctified even in the very spirit of our minds, *1 Thes. 5. 23.* and therefore some lust of the flesh is seated in the spirit; but these lusts are in generall said to be of the flesh, because they are most of all manifested in those things which belong to the body and the flesh: for most men care for and looke after nothing else almost but those things that belong to this present life.

Reas. 1. Because the flesh together with the lusts thereof was crucified with Christ.

2. Because all the faithfull in their baptisme and by their profession have denied the flesh.

3. Because our lusts are deceitfull. *Eph. 4. 22.*

Because they lead unto death. *Galat. 6. 8. Rom. 8. 6. 13.*

Vse. This may serve to admonish us, above all things to apply our selves unto this study.

Doct. 3. The lusts of the flesh warre against the soule.

Reas. 1. Because they spoile the perfection of the soule, which consists in the image of God.

2. Because they doe either quench or grieve the holy Spirit, upon whom the comfort of the soule doth depend. *Eph. 4.*

30. 1. *Thess. 5. 19.*

3. Because they cause the Death of the soule, and lead thereunto.

Vse. 1. This may serve to direct us, alwayes to thinke upon our spirituall warfare, and accordingly in all things to carry our selves, as it becommeth the good Souldiers of Christ.

2. To admonish us, to take speciall heed of those enemies which we have within our selves; those enemies that are without can doe us no hurt, if those that are within have not power over us, and so doe as it were give us up into their hands.

Doct. 4. To abstaine from fleshly lusts, is the way to make our conversation honest.

Reas. 1. Because all filthyneffe proceeds from the lusts of the flesh.

2. Because the true honour and honesty of a man consists in that spirituall victory which he hath over himselfe.

3. Because by overcoming the lusts of the flesh, the way is made easie to all vertues and good duties.

Use 1. This may serve to refute and reprove those men, that seeke for honour and dignity by pampering the flesh, & obeying the lusts thereof.

2. To exhort us, cheerfully to oppose our selves against the lusts of the flesh, for this very cause, because it is a most honest thing.

Doct. 5. The faithfull should have a care to live honestly, not only amongst the faithfull, but also amongst the unbelieving Gentiles.

This is gathered from these words, *among the Gentiles;* Which notwithstanding we must so understand, that we doe not follow all those things that seeme honest unto them, nor omit those things that doe displease them; but only that we

shew forth a true evidence of our piety, love and righteousness in our conversation.

Then againe, that thereby their consciences may be convinced, that the way, which we goe, is in that respect at least praise-worthy, and to be approved.

Reas. This we ought to doe. 1. For Gods sake and his glory.

2. For our owne sakes and our owne comfort.

3. For the unbelievers sake, to draw them unto true piety.

Use. This may serve to refute and reprove those, that under colour of contemning fame, contemne vertue.

Doct. 6. *It is the property of unbelievers, to seeke occasion to speake against the faithfull, as if they were wicked.*

This is gathered from the 12. verse, at the beginning. Now there are two kinds of such obloquies. 1. When they speake all manner of evill for Christs sake, for faith and righteousness sake, cap. 4.v. 14. *Math.* 5. 11. 2. When they find some occasion in the defects of the faithfull, and observe something in their lives, which they may justly taxe. This also admits of a two fold difference; for sometimes such is the impiety of those that professe the true faith, that it gives scandall to the unbelievers, *Rom.* 2. 24. and sometimes they take occasion from the infirmities that are incident to the faithfull, to condemne their profession.

Reas. 1. Because there is an inveterate enmity betwixt the children of the light, and the children of darknesse.

2. Because in this respect men flatter themselves, and in some sort seeme better and happier, when they make others, that would seeme better, either to be like themselves, or worse then themselves.

3. Because by this meanes they seeme to bring some prejudice against the very doctrine of piety, which the wicked hate.

Use. This may serve to admonish us, 1. To take speciall heed, that we have no communion with unbelievers, in this maliciousnesse, that is, that we doe not willingly seeke or take occasion to speake against the Godly; for this is a certaine marke of impiety.

2. To beware also, that we give no occasion to the wicked, either

either to speake against our persons or our professions.

Doct. 7: Good workes alone doe stop the mouthes of the wicked.

This is gathered from the 12. v: at the middle.

Reas. 1. Because men, especially unbelievers, cannot judge of us, but by the works which they see.

2. Because the sincerity of our religion properly appears in our works.

Vse. This may serve to exhort us, alwayes to endeavour to bring forth good works.

Doct. 8. The good workes of the faithfull make others also to glorifie God.

This is gathered from the 12. v. at the end. So *M. 5. 16.*

Reas. 1. Because by this meanes they are convinced of the truth of our religion, whose author is God.

2. Because thereby they are drawne also to embrace the same religion, and to cleave unto God.

3. Because they are moved and stirred up to give God thanks, for those things that were the meanes of their conversion.

Vse. This may serve to exhort us, to use this argument to stir up our selves to the practise of good workes, because they make not only for our owne salvation, but for the glory of God also.

Doct. 9. We must looke for a day of visitation, that men may glorifie God therein.

This is gathered from the 12. v. at the end. But the day of visitation may be understood either in judgement, or in grace and mercy. Here it is to be understood of the grace of God. So *Luke 1. 68.*

Reas. Because without grace there is no inclination in the heart of man to glorifie God. The tree must be good, that shall bring forth good fruit; Men doe not gather grapes of thornes, or figges of thistles, *Matth. 7. 16. 17.*

Vse. This may serve to admonish us, to use all patience and meeknesse towards the wicked, alwayes provided, that we doe not faile in our duty to seeke their conversion. 2. *Tim. 2. 25.*

Verse. 13. *Submit your selves therefore to every ordinance of man for the Lords sake ; whether it be to the King, as supreme;*

Verse. 14. *Or unto Governours, as unto them that are sent by him; for the punishment of evill doers, and for the praise of them that do well.*

Verse. 15. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*

Verse. 16. *As free, and not using your liberty for a cloake of maliciousnesse, but as the servants of God.*

Verse. 17. *Honour all men. Love the brotherhood. Feare God. Honour the King.*

The Analysis.

IN these words the Apostle sheweth that particular part of obedience, which did in a speciall manner pertaine to the honesty of the faithfull among the Gentiles, that is, subjection to the Magistrates, which some at that time did begin to cast off, as not agreeing with Christian liberty. Now this subjection he doth. 1. Generally command and direct us unto, to performe it for religion sake towards God, v. 13. 2. By a distribution of the object, to wit, that we ought to performe it, not only to the King and the supreme Magistrate, but also to the governours that are sent by him. v. 13. 14. 3. He doth perswade us thereunto, 1. From the end of this ordinance, to wit, that it is to repress and punish the evill doers, and to preserve and cherish the good v. 14. at the end. 2. From the efficient cause, or command of God, v. 15. 3. From the end and benefit of performing this subjection, to wit, to stop the mouthes of the enemies, who are described by their ignorance and their foolishnesse, v. 15. 4. He removes an objection that might be made against it, about Christian liberty. v. 16. Where he distinguisheth betwixt fained liberty, which is joynd with maliciousnesse ; and true liberty, that makes men to be addicted unto the service of God : Now that this subjection to superiours belongs to the service of God, he shewes v. 17. by a short repetition of those precepts, that belong to this and the like duties.

Here a Question may be made.

H

Quest.

Quest. Why is the Magistracy called an ordinance of man v. 13. seeing all powers are ordained of God, and every power is the ordinance of God, *Rom. 13. 1. 2*

Answ. The superiority of power, or government it selfe is simply and absolutely commanded by God, and in that respect is called the ordinance of God; but this or that speciall manner of power or government is not determined by God, but by men; and is therefore called *an ordinance of man*, which as touching the nature of it, may also be called *an ordinance of God*: And this is the difference betwixt an Ecclesiasticall and a civill office. An Ecclesiasticall office is not legitimate, if it be not directly determined by God him selfe, and consequently cannot be changed by men: but this or that civill office may be made & changed by men. And the reason of the difference is this, because God and Christ alone hath dominion and power in spirituall matters; but in civill matters men are also Gods, though not absolute.

The Doctrines arising from this.

Doct. 1. *The duties of righteousness towards men, doe much commend our religion towards God.*

This is gathered from the connexion of these words with the foregoing words, in that particule *therefore*. So *James 1. 27.*

Reas. 1. Because they are the effects of religion; Now the vertue of the cause doth alwayes appeare in the effect.

2. Because they are more obvious to the sight of man, then religion it selfe, which is the cause thereof.

3. Because they draw mens minds to approve of that religion whence they proceed.

Use. This may serve to exhort us, for religion sake to apply our selves to these duties.

Doct. 2. *We must performe civill subjection to our civill Magistrates for the Lords sake.*

This is gathered from the 13. v.

Reas. 1. Because by these meanes the Lord preserveth the societies of men.

2. Because these Governments are the meanes to advance Gods glory, at least so farre forth as they tend to performe some part of the will of God.

3. Because in their owne nature and of themselves they
make

make for the good and against the bad. v. 14.

Use. 1. This may serve to *refute* the Anabaptists and others, who for conscience sake will not be subject to the Magistrate.

2. To *admonish us*, never so to subject our selves unto men, as that for their sakes we should neglect our duty towards God, because we ought to be subject unto them for the Lords sake, and therefore a farre greater subjection is due unto the Lord, then unto them.

Doct. 3. *By these duties the good will of God is observed, and the foolishnesse of wicked men is put to silence.*

This is gathered from v. 15.

Reas. 1. Because we serve God, when for conscience sake towards God, we are subject unto men; therefore we fulfill the will of God.

2. Because we doe that before men, which they doe usually praise most, and so we remove all occasion of offence.

Use. This may serve to *exhort us*, so much the more carefully to apply our selves to such duties.

Doct. 4. *Christian liberty is not contrary to that subjection, which we owe either unto God or man.*

This is gathered from v. 16.

Reas. 1. Because by it we are freed from sinne, but not from that duty, which is contrary unto sinne.

2. Because Christian liberty consists properly in spirituall things, and not in corporall; for although we are subject unto God alone in spirituall things, yet in corporall things we owe subjection unto men also.

3. Because for that end did we receive this liberty, that we might more freely and readily performe those things, which we owe unto God and men.

Use. This may serve to *condemne* those, that use Christian liberty for a cloake of maliciousnesse, as it is in the text.

Doct. 5. *We are to take exact notice of the difference of our duty towards men, towards our brethren, towards God, and towards the Magistrates.*

This is gathered from v. 17.

Reas. Because great is the difference of the grounds or reasons, whereupon these duties depend, as it is intimated in the text; but we must make conscience of our duty in all.

Use. This may serve to reprove those, that doe any way sever or disjoyne these duties, to wit, such as seeme to feare God, but doe not love or honour men; or such as seeme to honour men, but doe not feare God at all.

Verse. 18. *Servants, be subject to your masters with all feare, not only to the good and gentle, but also to the froward.*

Verse 19. *For this is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.*

Verse 20. *For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.*

Verse. 21. *For even hereunto were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.*

V. 22. *Who did not sinne, neither was guile found in his mouth?*

V. 23. *Who when he was reviled, reviled not againe; when hee suffered, he threatned not, but committed himselfe to him, that judgeth righteously.*

V. 24. *Who his owne selfe bare our finnes in his owne body on the tree, that we being dead to finnes, should live unto righteousnesse, by whose stripes ye were healed.*

V. 25. *For ye were as sheep going astray, but are now returned unto the shepheard and Bishop of your soules.*

The Analytic.

HERE the Apostle makes a speciall exhortation about the duty of servants to their masters: and this duty he doth
 1. As it were define by a speciall kind of subjection wherein it consists. *Be subject with all feare.* 2. He doth illustrate it by a distribution of the object, or the masters, to whom this subjection is due; *not only to the good and gentle, but also to the froward.* 3. He proves that this subjection is to be made to both sorts, by an argument taken from the adjuncts thereof, grace and glory, that is, Gods praising and approving of it, which accompanies the subjection that is made unto wicked masters
verse 19. For this is thank-worthy. The reason of which consequence

sequence is set forth. 1. By a description of that subjection which is due unto wicked Masters, to wit, that it is *a patient suffering of wrong for conscience towards God* v. 19. 2. By a comparison that is made betwixt those that suffer justly, and those that suffer unjustly, which he shewes to be unlike, in that the former can looke for no glory from their sufferings, but the latter may expect great glory, *verse* 20. In the second place, he proves the same duty from that relation which ariseth from our generall calling, because we are thereunto called, that we should patiently suffer the injuries of the world: and this he confirms by the example of Christ; to whose imitation we are called: for he shewes two ends of the suffering of Christ; one was to dye for us, that is, to expiate our sinnes, which is the primary end. The other was, to leave us an example to imitate. *verse* 21. which is the secondary end. Now a speciall part of this secondary end was, that when he was without sinne v. 22. Yet he patiently suffered all kinds of reproaches and afflictions, v. 23. And the primary end of Christs sufferings, which was to redeeme us from sin, is upon this occasion also declared v. 24. 25. Because therehence also may be drawne a powerfull argument, to perswade us to imitate Christ in doing righteously, and suffering unjustly: And this is declared, 1. From the nature of Christs death, that it was a sacrifice for our sins to take away the guilt of them; 2. From the end of this propitiation, which is the death of sinne, and the life of righteousness. And hereof there is an illustration made by comparing that condition, which went before our conversion, with that condition which followes it, *verse* the last.

The Doctrines drawne here-hence.

Doct. 1. *They that are in the lowest condition, should by their good workes glorifie God in that condition.*

This is gathered from the connexion of the 18 Verse with the 11 and 12.

Reason 1. Because servants also are called to liberty and glory in Christ, neither is there any difference, as touching life spirituall, betwixt the freeman and the servant, 1 *Cor.* 7. 22.

2. Because there is the same reward for servants and freemen.

3. Because the servile condition hath a proper occasion and meanes to glorifie God, which other conditions have not, like as other conditions have their occasions & meanes, which the servile hath not.

Vse 1. This may serve to comfort us, in regard that no man is excluded from having a part in this honour, that hath a part in advancing the glory of God.

2. To exhort all, both servants and all other sorts of men, to endeavour to promote Gods glory: for if servants ought to do this; much more ought free masters, and those that are in any place of dignity.

Doct. 2. *Servants, to the end that they may glorifie God in their servile condition, must be subject to their Masters with all feare.*

Reason 1. Because subjection to another mans will is properly that wherein service consists; and therefore all they that are bound as servants, are bound to subjection.

2. Because the subjection of a servant is such, that it doth necessarily command a feare to displease, not only in that respect, because in every duty, both towards God and man, we should feare to offend by doing amisse, but also in respect of that singular power, which masters have to punish their servants. This is that feare, which we usually call servile, which is not to be disliked in servants, though in the children of God there be another feare required over and above, which ariseth from love.

Vse. This may serve to admonish, first, Servants and subjects, not to separate feare from subjection. Secondly, all men to subject themselves to God with all feare, as it becommeth servants.

Doct. 3. *We ought to performe our duty, even unto wicked men and froward.*

This is gathered from the 18 Verse.

Reason 1. Because the ground of our duty doth not consist in the goodnesse or naughtinesse of men, but in that obligation which the law of God imposeth upon us, which may consist with the naughtinesse of men.

2. Because

2. Because in performing this duty, wee serve God and Christ, and shall receive a reward from him, *Ephes. 6.5.6.7.8.*

Use. This may serve to reprove those, that direct their duties according to the persons of the men with whom they have to doe.

Doct. 4. *We ought to doe our duty for conscience toward God, though we are wrongfully afflicted by men.*

This is gathered from Verse 19.

Reason 1. Because conscience, alwayes lookes to the judgement of God and not to the qualities and judgements of men.

2. Because the conscience is by this meanes constant, immutable, and alwayes like it selfe, howsoever mens judgements may alter.

Use. This may serve to direct us in all our actions to have a speciall respect to the conscience.

Doct. 5. *It is thank-worthy, and we shall receive glory from God, if we suffer wrongfully, and not justly.*

This is gathered from the 19 and 20 verses.

Reason 1. Because this is proper and peculiar to Christians, as is the love of our enemies, *Matth 5.44,45.*

2. Because by this meanes we give great glory unto God, when we suffer the bitterest things out of conscience toward him.

Use. This may serve to exhort us, cheerefully to set our selves to the performing of these duties.

Doct. 6. *The calling of Christians doth in a speciall manner lead to the patient suffering of afflictions.*

This is gathered from the 21 verse, at the beginning.

Reason 1. Because they are called unto glory by the enduring of all kindes of afflictions, as by the way that leadeth thereunto, cap.5. verse 10.

2. Because they are called to overcome their enemies and evill doers by well-doing, and if it be possible to winne them thereby, *Matth.5.44. Rom.12.21.*

3. Because they are called to imitate Christ, as it is in the text.

Use 1. This may serve to admonish us, not to imitate or follow the men of the world in these things, because we have another manner of calling.

2. To exhort us to have a great care that we make conscience of this duty, because it doth most neerely belong to our calling.

Doct. 7. Christs actions are a most perfect example for our duty and calling.

This is gathered from Verse 21.

Reason 1. Because Christ is unto us an example given by God, as it were the *praxis* of Divinity and rule of living well.

2. Because he hath no imperfection at all, such as may be found in all mens examples.

3. Because the Spirit of Christ makes us to be conformable unto his image.

Vse. This may serve to direct us, that beholding Christ as it were in a glasse, we may be as it were changed into the same image from glory to glory, 2 Cor. 3. 18.

Doct. 8. The Chiefest manner of imitating Christ in enduring afflictions, consists in this, that we commit our cause unto God.

This is gathered from verse 23, at the end.

Reason. Because this is the rule of patience in such cases, not to revenge our selves, but to commit the whole businesse unto the Lord, and to rest well contented and pleased in his will.

Vse. This may serve to admonish us, never to please our own carnall will, but to subject our selves wholly to the good will of God.

Doct. 9. Christ by his death did not only leave us an example of our lives, but also expiated our sinnes, and procured for us such power, whereby we may imitate him in living well.

This is gathered from verse 24.

Reason 1. Because after the same manner are we restored in Christ, as we were lost in Adam, which was not by imitation and example only, Rom. 5.

2. Because Christ ought to be a sacrifice to pacifie God towards us, which is not done by example.

3. Because an example would have nothing at all profited those that were dead in sinne and hated of God.

Vse 1. This may serve to refute the Socinians and others, which feine that the redemption of Christ consists in doctrine and example only.

2. To direct us, alwayes to joyne these two together, redemption, and the example of Christ.

Doct. 10. *Without Christ we are nothing else but sheepe going astray and lost.*

This is gathered from the last verse.

Reason. Because upon him alone depends our salvation and the direction of our lives.

Use. This may serve to admonish us, not to leave Christ so much as in the least thing, but to cleave faster and faster unto him.



Chapter III.

Verse 1. *Likewise yee wives be in subjection to your owne husbands, that if any obey not the word, they also may without the word be wonne by the conversation of the wives.*

Verse 2. *While they behold your chaste conversation coupled with feare:*

Verse 3. *Whose adorning, let it not be that outward adorning of plaiting the haire, and of wearing of gold, or of putting on of apparell.*

Verse 4. *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price.*

Verse 5. *For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their owne husbands.*

Verse 6. *Even as Sara obeyed Abraham, calling him Lord, whose daughters yee are as long as yee do well, and are not afraid with any amazement.*

Verse 7. *Likewise ye husbands dwell with them according to the knowledge of God, giving honour unto the wife, as unto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindered.*

The Analysis.



Here the Apostle instructs Wives and Husbands in those particular duties which belong unto their conjugall society. And he sets downe the duty of wives in the first place, because that comes nearest unto those duties which hee had lately spoken of, namely, the duty of subjects towards their Magistrates, and of servants towards their Masters. For that which is here in generall prescribed unto wives, is their subjection to their husbands, Verse 1. *Be in subjection to your owne husbands.* Which subjection he doth afterwards explaine by certaine adjuncts or properties, which do in a peculiar manner belong to the subjection of wives, and not to the subjection of servants and subjects. The first of these properties is, conjugall feare, vers. 2. The second is chastity of conversation, in the same verse. The third is, meeknesse and mildnesse, verse 4. And he doth perswade them unto this subjection together with the properties thereof. 1. By an argument taken from the effects and fruit, which by the grace of God might follow thereupon; for it is a meane tending to the conversion of their husbands, if they obey not the Gospell, verse 1. 2. He commends and illustrates it by a comparison which he makes betwixt that pious subjection, & that adorning which women use to make great account of, verse 3, 4. where he shewes that outward adorning to be nothing worth in Gods sight. 3. Hee doth perswade them unto it by the example of those holy women, which God did approve of in old time, verse 5. And in particular by the example of *Sara*, and her obedience unto *Abraham*, vers. 6. Of whose example he gives a speciall reason; because as *Abraham* was the father of all the faithfull, so *Sara* in some sort might be called the mother of all holy women. The duty of husbands he sets down 1. in generall, in their husband-like government, which he calls a dwelling with their wives according to knowledge, which knowledge and understanding is the ground of direction, and therefore is more required in a man, then in a woman. 2. In the speciall manner of this government, to wit, that it should be joyned with the honour

of the wife, in bearing with her infirmities, which he doth perswade them unto by an argument taken, 1. from that society and equality which is betwixt the husband and the wife, in respect of the grace of life, as it is here called. 2. From the great discommodity, which will follow upon the neglect of this duty, for by their domesticall differences and dissentions their domesticall prayers also are hindred, Verse 7.

The Doctrines arising here-hence.

Doct. 1. *There is the like duty of subjects, servants, wives, and husbands.*

This is gathered from that particle, *Likewise ye wives*, verse 1. and *Likewise ye husbands*, verse 7. Not, that there is the same kinde of duty in all these in all respects, but that there is the same kinde of obligation, whereby every one is bound to doe his owne duty.

Reason 1. Because it is the same Law-giver and the same law that commands every man his duty.

2. Because the disparity of the condition makes no disparity in the obligation, which is the formality of the duty; but only in those things, to which the obligation binds us, which is the materiality of the duty.

Use. This may serve to admonish us, not to cast off from our selves those things which we either reade or heare to be commanded men of another condition, but alwayes to consider, that *quamvis non ad similia, tamen similiter*, though we are not tyed to the like duties, yet we are in the like manner tyed to our own duties: when servants are commanded any thing, then masters should think, that they likewise are commanded something; when wives are commanded any thing, then husbands should think that they likewise; and when husbands are commanded any thing, then wives should think, that they likewise.

Doct. 2 *It is the duty of wives to be subject to their husbands.*

This is gathered from verse 1. See *Colos. 3. 18. Ephes. 5. 22, 23, 24.*

Reason 1. Because the husband is the head of the wife, *Ephes. 5. 23: 1 Cor. 11. 3.*

2. Because there can be no order kept in a family, except all therest be subject to the father of the family.

Vse. This may serve to reprove those wives that are undutifull and will not be subject; and those husbands also, who by their owne fault lose this authority and dignity, and are themselves the causes that their owne power is lessened and diminished.

Doct. 3. *The conversation of wives should be such, that it should winne their husbands to approve of the true religion.*

This is gathered from verse 1.

Reason 1. Because all should, as much as they can, co-operate with God for the conversion of men.

2. Because this generall Christian duty is in a speciall manner determined and intended in respect of those, with whom we have a neerer communion.

3. Because love, which doth in a singular manner belong to man and wife, requires that they should desire and seek for one anothers greatest good.

Vse. This may serve to reprove those, which in wedlock so live, that they have no care at all, either to advance Gods glory, or to further their own salvation, in that state: and they are to be condemned much more, which so carry themselves in that state, that they doe more and more alienate their husbands from true religion and piety either touching the doctrine, or touching the practise of it. And if this belongs to wives toward their husbands, much more will it belong to husbands toward their wives.

Doct. 4. *Conjugall chastity should be joyned with feare.*

This is gathered from verse 2.

Reason. Because not only is impurity to be shunned, but also all suspicion of impurity, or of a minde inclining thereunto.

Vse 1. This may serve to admonish man and wife, to shun all those courses, that may any way be any blemish to their chastity, though it be but in shew or appearance.

2. To admonish all Christians, to preserve their spirituall chastity with Christ and God, with all feare.

Doct. 5. *It is not the outward adorning, but the inward, that we should make account of.*

This is gathered from verse 3, 4.

Reason 1. Because the outward adorning belongs to the vanity

vanity of this world, but the inward is spirituall life it selfe. For Christ and grace is called the inward adorning of the heart or minde, because it makes a man amiable and commends him in the sight of those which esteeme and prize it.

2. Because only men look after the outward adorning, and and those none of the graver sort neither; but God himselfe lookes after the inward, as it is in verse 4.

3. Because the outward adorning is not durable, but the inward is incorruptible, as it is in verse 4. *which is not corruptible,* and 2 Cor. 4. 18.

Use. This may serve to admonish us, every day more and more to renounce this outward and worldly adorning, and to looke to the inward and true adorning of the mind and soule.

Doct. 6. *Meekenesse and mildenesse of spirit in women, as in all others also, is an adorning that is precious in the sight of God.*

This is gathered from verse 4.

Reason 1. Because many filthy unbeseeming things, which arise from anger and perturbation of the minde, are removed by such a disposition.

2. Because such a disposition is very apt to please, and all men desire that others should be well pleased with their behaviour.

Use 1. This may serve to refute those, which affect a kind of glory and honour by their fiercenesse and impatency.

2. To exhort us, not only for civility sake, but also for conscience toward God to endeavour to get such a disposition.

Doct. 7. *Every man should seeke for examples of such vertues out of Scripture, and apply them unto himselfe according to his owne proper condition.*

For women have holy women proposed unto them for examples, verse 5. So have men holy men.

Doct. 8. *In weighing of examples we should have the chiefest regard to those that are most commended in Scripture.*

This is gathered from those words, *Abraham, Sara, and the like,* verse 6.

Doct. 9. *Then and not before are we the children of such holy ones, by a true imitation of them, when we do so persist in well doing, that no terrour or any other temptation is able to remove us from this our purpose and resolution.*

This is gathered from the 6. verse at the end. For this is proposed in *Sara* to be chiefly imitated by women, that out of her duty, she followed *Abraham* in all his journey, nor could any terrour keepe her back.

Doct. 10. *Husbands should likewise doe their duty, as well as the wives doe theirs.*

This is gathered from verse 7.

Reas. 1. Because there is the same obligation of Gods law on both sides.

2. Because there is a mutuall relation betwixt these duties, that one doth necessarily require the other.

3. Because the duty of husbands to their wives, and of wives to their husbands is almost the same, but that the wife is to doe her part with subjection, and it is the husbands part to rule.

Use. This may serve to admonish us, not rigidly to exact the duty of others, and in the meane time to neglect our owne.

Doct. 11. *It belongs unto men to excell in knowledge and understanding.*

This is gathered from those words: *according to knowledge.*

Reas. 1. Because by nature they have a kind of perfection above women in those things which belong unto knowledge, whereupon the woman is in this place called the weaker vessell.

2. Because by their duty they should be the heads of their wives, to direct and governe them.

3. Because they have greater meanes to gaine knowledge; for as it is not lawfull for women to speake in the Church; so neither have they any thing to doe in other exercises, whereby mens wits are ripened.

Use. This may serve to reprove those men, that either through drunkenness, or sloth, or the neglect of divine things, or through too much care of earthly things, doe not only come behind women, but children also in sound knowledge and understanding.

Doct. 12. *It is the husbands part to be meeke unto their wives, and not to put them in feare.*

Reas. 1. Because they are not servants, but companions.

2. Be-

2. Because their conjugall love should shew it selfe in all such duties.

Use. This may serve to *admonish* as well husbands as wives to beware of harshnesse and bitternesse.

Doct. 13. *That duty which we owe unto all the coheires of grace and life eternall, should direct and governe our particular duties towards our superiours, inferiours and equals.*

Reas. 1. Because that is the principall duty ; to which all the rest are subordinate.

2. Because that love doth vertyually at least containe in it all vertues.

3. Because the dignity which redounds from the relation to grace and eternall life, makes all those that are partakers of that grace, in some sort equall, and therefore restraines contempt, opposition, and all kinds of injuries.

Use. This may serve to *direct us*, in all parts of our conversation with Christian men, to have chieferegard to this duty.

Doct. 14. *All our conversation, as well in publique as in private, should be so ordered, that it should not hinder, but rather further our Prayers.*

This is gathered from the last words.

Reas. 1. Because otherwise we should wrong God himselfe, in violating his honour.

2. Because we should diminish at least our greatest comfort, which depends upon our prayers.

Use. This may serve to *admonish us*, to take heed therefore, not only of the grosser sort of sins, but also of contentions, injuries, perturbations, and all those vanities, by which we are made unfit to call upon the name of God aright.

Verſe 8. *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pittifull, be courteous.*

V. 9. *Not rendring evill for evill, or railing for railing : but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.*

The Analysis.

THE Apostle doth in these two verses briefly comprehend those duties, which belong unto all sorts of men. For because it would be too long particularly to describe all the particular vertues, nor can there be such a doctrine delivered, that should direct * every particular man in his duty, * *singulos qua singulos*, as such a particular man, as before it was delivered touching matters and servants, wives and husbands, therefore he doth here commend some generall duties unto all, from which all particular ones will easily follow. And the first of these is Concord. 2. Mutuall sympathy. 3. Brotherly love. 4. Pitty. 5. Courteousnesse. 6. Christian Patience, whereby we doe not only forbear to curse those that curse us, but also blesse them; of which last duty, as being the difficultest of all, he gives a speciall reason, which is taken from the end of our calling, whereby we come to the possession of all blessings, and as much as in us lyes, ought we to communicate it unto others.

The Doctrines arising herehence.

Doct. 1. Concord is a vertue, which all Christians should mightily labour for.

Reas. 1. Because God hath endued all those, that are truly faithfull, with one and the same Spirit, and therefore with one heart as it were. For they have received a new heart of one and the same making and nature.

2. Because they propose unto themselves one and the same end, and they should goe one and the same way unto that end.

3. Because if there be any difference in other things, which doe not belong unto that way, they are not so great, as that they should cause any discord: For there may be some difference of opinions in many things without any discord or alienation of mens minds. And if there be some difference about those things, which doe belong unto that way, a bearing one with another, when they doe both earnestly desire the truth, will preserve concord safe and sound betwixt those
which

which are true Christians, according to that of the Apostle Philip. 3. 15. 16.

Use. This may serve to reprove those, which for light causes are estranged from their brethren, and turne the smallest difference, even the least controversie into discord. And how many are guilty of this fault, and how closely it sticks unto them, may evidently appeare by this, that they cannot lay aside their anger and hatred, no not for Gods sake, for Christ sake, and their owne salvation sake. And this we may see in too many, when they forbear to come to the Lords Supper by reason of those contentions, which they maintaine betwixt themselves and their neighbours; for they doe thereby shew that they cannot pray unto God to forgive them their trespasses, as they forgive others that trespassed against them, and therefore they seeme to love discord more then God himselfe, and their owne salvation.

Doct. 2. *There should be a sympathy betwixt Christians.*

By which word is signified not only a fellow-feeling of one anothers troubles, but also of one anothers good, 1 Cor. 12. 26.

Reas. 1. Because they are members of one body, and all the members looke unto the good of the whole.

2. Because the evill or good of one member, doth in some sort redound unto the rest of the members, by that neere union and communion, which is betwixt them.

3. Because the consent and concord of their wills commands this, that whereof one doth rejoyce or grieve, the other also should rejoyce and grieve.

Use. This may serve to reprove that Stoicall hardnesse, which hath taken hold of mens minds, whereby it comes to passe that they are no way sensible of the condition of others.

Doct. 3. *Brotherly love is moreover greatly to be embraced, which unto concord and Sympathy addes a will also and endeavour to doe good unto others as unto our brethren.*

Reas. 1 Because we are brethren.

2. Because love is the character of Christian brotherhood.

3. Because love is the bond of perfection and the meanes of Christian edification.

Use. This may serve to exhort us to the exercise of this grace.

Doct. 4. *To our love we should joyn mercy, which lookes only unto the good that is to be done.*

Reas. 1. Because true love is by this meanes made most manifest, when it is shewed unto those which cannot give us thanks.

2. Because in this we doe imitate our heavenly Father, who is the Father of mercies.

3. Because the same benefit is greater, when it is bestowed upon one that is in misery, then when it is bestowed upon another.

Use. This may serve to reprove those, which seeme to love such men only, from whom they may expect something.

Doct. 5. *Together with our love and mercy we should joyn courteousnesse.*

Reas. 1. Because true love and mercy proceeding from the enlargement of the heart, fits and disposeth the whole man for the doing of good.

2. Because a benefit bestowed in a rough and harsh manner, doth in some sort cease to be a benefit.

Use. This may serve to admonish us, more and more to lay aside all severity, and to have a care to beautifie that good which we doe, in the manner of doing it.

Doct. 6. *Christians should not render evill for evill, or railing for railing.*

This is gathered out of the 9. verse. So *Rom. 12. 17.* and *Matth. 5. 39.*

Reas. 1. Because the railing or ill-doing of another, doth not loose the bond, or take away the duty of our love.

2. Because this is to be overcome of evill. *Rom. 12. 21.*

3. Because this derogates from Gods fidelity, and takes that, which belongs unto him, out of his hands, *Rom. 12. 19.* *Prov. 22. 23.*

Use. This may serve to reprove those men, that are easily provoked, and when they are provoked by any injury, thinke that they may doe any thing, and so give themselves liberty to exercise all kind of revenge: and that they doe not this from the hatred of sinne, but from too much love of themselves, it doth sufficiently appeare by this, that when more heinous and grievous offences are committed against God,
and

and the same wrongs done unto others; they can heare it and behold it, and never be troubled at it.

Doct. 7. *It is the duty of Christians to blesse those that curse and wrong them.*

This is gathered from the 9. v. at the middle. So *Matth.* 5. 44. and *Rom.* 12. 14.

Reas. 1. Because love and mercy doth in a speciall manner require this duty of those, which by such like sinnes make themselves obnoxious unto cursing.

2. Because we should overcome evill with good. *Rom.* 12. 21.

3. Because we should imitate our heavenly Father. *Matth.* 5. 45.

Vse. This may serve to exhort us to use our selves unto this perfection.

Doct. 8. *The remembrance of our calling, that it tends unto blessing, should stir us up to blesse others.*

This is gathered from v. 9. at the latter end.

Reas. 1. Because that which we have freely received from the blessing of God, we should, as much as in us lies, freely and liberally give. *Matth.* 10. 8.

2. Because by this meanes we exercise and perfect our owne calling.

3. Because by this meanes we shew forth and advance the glory of God, that bestowed this benefit upon us.

Vse. This may serve for direction, very often to meditate upon our calling, and that to this end; that we may be made the more ready and fit for Christian duties.

Verse. 10. *For he that will love life, and see good dayes; let him refraine his tongue from evill, and his lips that they speake no guile:*

Verse. 11. *Let him eschew evill. and doe good, let him seeke peace and ensue it.*

Verse. *For the eyes of the Lord are set over the righteous; and his cares are open unto their prayers: but the face of the Lord is against them that doe evill.*

IN these three verses, the Apostle proves by the testimony of Scripture, that which he had spoken in the last place, to wit, that Godly men shall inherit a blessing. In which testimony there is in the first place the blessing set downe, which all desire, *He that will love life, and see good dayes.* 2. The piety of those, to whom this blessing is promised, is synecdochically declared by a distribution of the subjects, as it is in the speech, v. 10. or in the deeds and conversation of life v. 11.

3. The connexion of the blessing, with this piety is confirmed by the most powerfull cause thereof, namely, the providence of God, watching over the Godly for their good, verse 12. at the beginning. Which is illustrated by a contrary effect of the same providence toward those that doe evill, namely, that he watcheth over those alwayes for evils, v. 12. at the end.

The Doctrines arising herehence.

Doct. 1. *It is common unto all men, in some sort to desire blessing and happinesse.*

For therefore doth he in this place, use a common argument to stirre up all to the practice of piety.

Reas. 1. Because * *omnia appetunt bonum*, all things desire their own good; & in some sort too that which they apprehend as *summum bonum*, the chiefest good.

2. Because all nature tends unto its owne perfection, and this perfection is happinesse.

3. Because the nature of happinesse is such, that if the understanding doth in any manner comprehend it, the will cannot but in some measure desire it, because it is in all respects desirable:

Use. 1. Let us not therefore rest contented with a confused desire of happinesse, but endeavour and labour to stirre up and to increase in our selves the true, genuine and effectuall desire thereof.

2. *For direction*, not to corrupt this desire that is approved of God, or to choake it with worldly desires, but to goe forward and increase it daily according to that rule, which is given unto us from God.

Doct. 2. *True and solid piety is the only way to attaine unto these blessings.*

Reas. 1. Because God hath promised it to the Godly alone.

2. Because piety in its owne nature leadeth to God, and joynes us with God, who is the fountaine of all good.

3. Because piety it selfe hath that perfection joyned with it, namely, peace of conscience and sound consolation, which is a great part of happinesse.

Use. 1. This may serve to convince those of folly and madnesse, that would be happy, but will not be Godly.

2. To direct us, to kindle in our hearts an earnest endeavour to be godly by the expectation of this happinesse, and to gaine unto our selves an assurance of it.

Doct. 3. *The providence of God alone, makes for the furtherance of this piety, and the confirmation of this happinesse.*

This is gathered from v. 12.

Reas. 1. Because God by his providence doth fulfill and perfect all his promises.

2. Because the same providence lookes over and takes care for the patticular necessities of the Godly.

3. Because he takes speciall notice of all their desires and prayers, as it is in the text.

Use. This may serve to exhort us, to build up our selves in a true and lively faith of this providence.

Verse. 13. *And who is he that will harme you, if ye be followers of that which is Good?*

Verse. 14. *But and if ye suffer any thing for righteousnesse sake, happy are ye, and be not afraid of their terrour, neither be troubled.*

Verse. 15. *But sanctifie the Lord God in your hearts, and bee ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and feare, having a good conscience:*

Verse. 16. *That whereas they speake evill of you, as of evill doers, they may be ashamed that falsely accuse your good conversation in Christ.*

The Analysis.

That which the Apostle had before proposed concerning the practise of piety, he doth there perswade them unto by an argument taken, 1. from the effect thereof, that by this meanes men are freed and delivered from those harmes, which the wicked seek occasion to bring upon them, v. 13. 2. From the happinesse adjoynded, because no afflictions that are suffered for righteousnesse and godlinesse sake, are able to exclude that, verse 14. at the beginning. 3. He shewes the right manner of undergoing afflictions, so that happinesse may follow thereupon, which consists 1. in the laying aside of that feare and perturbation, which usually mens mindes are troubled with in their afflictions, in these words, *be not afraid of their terrour.* 2. In that confidence and relyance of our hearts upon God, whereby his name is sanctified, and by vertue whereof that immoderate feare may be laid aside. And this confidence is set forth by its proper effect, which consists in courageous and ready confession of the faith; of which confession he sets downe two properties, namely, *meeknesse* and *feare* or *reverence*, and moreover he shewes the helping and preserving cause thereof, namely, a good conscience, and the effect also which it will worke in others, verse 16. to wit, that it will make their enemies with shame to leave off their speaking evill of them.

But here-hence ariseth a question.

Quest. How can this be made good, which the Apostle saith, that no man shall harme the godly? Verse 13.

Answer 1. Because the nature of godlinesse and goodnesse tends thereunto, to winne the minds of all men, and to take off all ill-will.

2. Because often times also it hath this effect, that taking away all pretence and occasion of unrighteousnesse, it doth in some measure mollifie the enemies minds, except they be quite and cleane savage and furiously mad.

3. Because *nemo propriè læditur nisi à seipso*, no body is properly hurt but by himselfe and his own fault; he therefore that escheweth evill and doeth good, cannot properly be said to

be hurt by others, though they do earnestly desire and endeavour to do it.

The Doctrines arising herehence.

Doct. 1. *Christians should be emulators and followers of that which is good.*

This is gathered from verse 13.

Reason 1. Because they are called to the imitation of Gods goodnesse: *Be ye holy as I am holy: be ye perfect as your Father is perfect.*

2. Because they are begotten again unto the image of God, and should daily more and more be fashioned thereunto.

3. Because there is nothing besides that is worthy of our serious imitation.

Use. This may serve to exhort us, to lift up our mindes, and betake our selves to this holy and divine emulation.

Doct. 2. *They that are followers of that which is good are freed from harme.*

This is gathered from verse 13.

Reason 1. Because if God be for us, who can be against us?

2. Because wicked mens minds also are oftentimes overcome by the goodnesse of the good: as *Esau* was moved by the obsequiousnesse of *Jacob*.

3. Because the greatest good cannot be taken away from those that labour for true godlinesse.

Use. This may serve to comfort us against all dangers which may befall us by following that which is good.

Doct. 3. *To suffer afflictions for righteousnesse sake doth not hinder, but further our happinesse.*

This is gathered from Verse 14. So *Matth. 5. 10.*

Reason 1. Because such afflictions make us conformable unto Christ in the fellowship of his sufferings, *Phil. 3. 10.*

2. Because it is a singular part of that obedience and holinesse, which tends unto happinesse.

3. Because God hath promised bountifully to reward it.

Use. This may serve to comfort us, against all the evils which may befall us for righteousnesse sake and a good conscience.

Doct. 4. *We must lay aside the feare of all dangers where-with our mind may be troubled.*

This is gathered from the same verse at the end.

Reason 1. Because such teare is contrary unto faith and a sure confidence.

2. Because it hath no other use, but to hinder us in doing of our duty.

3. Because it is contrary to the honour of God and the worthinesse of a good cause.

Vse. This may serve to admonish us, not to give place to such pusillanimity and faint-heartednesse.

Doct. 5. *We should strengthen our hearts against all feares, by putting our trust in God.*

Reason 1. Because there is nothing else whereby we can overcome all feares and terrours.

2. Because God hath taken this upon himselfe, and commanded us to commit our cause unto him.

3. Because by this trust and confidence God is made the strength of our soules.

Vse. This may serve to exhort us, truly to put our trust in God.

Doct. 6. *By this trust and confidence we sanctifie God in our hearts.*

This is gathered from verse 15.

Reason 1. Because thereby we acknowledge him to be a holy God, that is, a God of perfect power, mercy, truth and fidelity.

2. Because by the effectuall acknowledgement of this holinesse we give unto him that glory, which is due unto his name from our hearts.

3. Because thereby we advance his glory amongst others, as well in our actions as in our professions.

Vse. This may serve to exhort us, wholly to rely upon him.

Doct. 7. *We should sanctifie God not only in our hearts, but with our mouths also, and in our profession.*

This is gathered from these words: *Be ready alwayes to give an answer.* So Rom. 10. 10.

Reason 1. Because we should glorifie God not only in our spirit, but in our body also, 1 Cor. 6. 20.

2. Because we should advance Gods glory, not only in our selves, but amongst others also.

3. Because

3. Because out of the abundance of the heart the mouth speaketh : we cannot therefore sanctifie God with all our heart, unlesse we are ready to do the same likewise with our mouth.

Vse 1. This may serve to reprove those, which boast of the sincerity of their heart, and in the meane time take no care for the holinesse of their heart and words.

2. To exhort us to prepare our selves for this duty, *Ephes.* 4. 29.

Doct. 8. All Christians should be ready not only to professe the truth, but also to give a good reason of their profession.

This is gathered from these words : *to give an answer to every man that asketh you a reason of the hope that is in you.* And this is not to be understood of all truth, but of the truth of religion ; nor of all these things neither, which do any way pertain unto religion, but of the very substance of faith, hope, and religion, as it is in the text : *a reason of the hope that is in you :* nor is it either a naturall reason that is required, or such a kinde of reason that may stop the mouths of every gainsayer ; for this all are not able to do, nor doth it belong unto all ; but some sure ground out of Gods word, whereupon our faith and hope should be built and strengthened against all kinde of temptations. Now here ariseth a question.

Quest. Whether such a reason is to be given to every one that asketh, or no ?

Ans. No not absolutely to every one, because we are not to give it to Dogs and Swine, (that is, to uncleane persons) without a necessary cause, but to every one that asketh us, so that our profession or answer may probably at least turn to the glory of God, as it is in the text, *to sanctifie God.*

Vse. This may serve to exhort us, 1 seriously to study our religion, to understand the grounds thereof. 2 Freely and ingeniously to declare and defend it upon a good occasion.

Doct. 9. Our profession of religion should be with meekenesse in respect of men, and with feare in respect of God.

Reason. Because by meekenesse we do good amongst men, and the feare of God will stirre us up to do our duty, and keep us within the bounds and limits thereof.

Vse. This may serve to reprove those, which keepe no measure in their words and actions.

Doct. 10. *A good conscience is very necessary as well in the sanctification of Gods name, as in the profession of his religion.*

That is, a conscience bearing us witness, both of the grace of God towards us in Christ, and of the sincere desire and endeavour of our hearts to please God in all things.

Reason 1. Because without such a conscience, our faith, confidence, fortitude, and liberty, doth languish and decay.

2. Because such a conscience freeth us from all that burthen, wherewith otherwise we should be oppressed, and terrified, and affrighted from doing our duty.

3. Because it stirreth us up to all the duties of piety; for without the care of performing them, a good conscience can afford us no comfort.

V/c. This may serve to exhort us to have a care of our conscience, to keepe it pure before God and men.

The 17 verse is all one with the 20 verse of the 2 chapter.

Verse 17. *For it is better, if the will of God be so, that ye suffer for well-doing, then for evill-doing.*

Verse 18. *For Christ also hath once suffered for sinnes, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the Spirit.*

Verse 19. *By which also he went, and preached unto the Spirits in prison.*

Verse 20. *Which sometimes were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the Arke was a preparing; wherein few (that is, eight) soules were saved by water.*

Verse 21. *The like figure whereunto, even baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Iesus Christ.*

Verse 22. *Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers, being made subject unto him.*

The Analysis.

IN this part of the chapter, the Apostle urgeth that exhortation which he had before proposed concerning an endeavour to do well, even unto those that wrong us. And this he doth perswade them unto, 1, by a comparison which he makes betwixt those which suffer for evill doing : which comparison although it may seeme to be of a greater or lesser good, when it is said, *It is better to suffer for well doing,* yet it is indeed a dissimilitude, which is intimated by this *μίσωσις* extenuation, as appeares by the 19 and 20 verse of the second chapter. For it is thank-worthy and it will turne to our glory, if we suffer for well-doing ; not so, if it be for evill doing. 2. He confirms this by the example of Christ, verse 18. who though he did most justly, yet suffered unjustly ; which example he shewes to be of great force, by the end of his suffering ; because therefore he suffered, that he might bring us the same way unto God : which that he doth now effectually doe, he shewes by the cause thereof, to wit, life and glory, which he assumed unto himselfe by his divine Spirit after his suffering. And to shew that that effect, namely, the bringing of men unto God, doth proceed from this cause, to wit, the Spirit of Christ, the Apostle makes a comparison of the like, betwixt those things which the Spirit of Christ did heretofore in the dayes of *Noah*, and those things which he doth now since the comming of Christ in the flesh. Heretofore he preached the way of salvation, and patiently waited for the performance of obedience, upon the disobedient he inflicted condigne punishment, and a few that were obedient he saved in the *Arke* : so now also he preacheth the way of salvation, he waits for obedience, and by Baptisme, as it were a figure like unto the old *Arke*, he saves those that are obedient and have a good conscience before God, and that by the glorious life and power which he hath in heaven since the time of his resurrection, verse 21, 22. All which things tend hereunto, that we should hold fast a good conscience, even when we are evill intreated ; because it is better as he said before, verse 17. and hath now shewed as well by the example of Christ, as by

his effectuall dispensation throughout all ages, as it is, vers. 18, 19. of which we may see more, if we look back to chap. 2. ver. 21. to the end. All the other things almost are explained in the answer to *Bellarmino*, about Christs descending into hell.

The Doctrines arising here-hence:

Doct. 1. *It was the Spirit of Christ, which preached heretofore from the beginning of the world by the Prophets and men of God, before that he appeared in the flesh.*

This is gathered from versè 19.

Reason 1. Because the person of Christ was the same from everlasting in the unity of the Divine Essence, so that whatsoever the Spirit of God did, that also may the Spirit of Christ be truly said to have done.

2. Because Christ was the Mediator of mankinde from the beginning of the world, in vertue and force: therefore whatsoever the Spirit did, which belonged to the furtherance of the Churches safety, all that he did by vertue of Christs mediation, and that no lesse then since his coming in the flesh.

Use 1. This may serve to instruct us in the truth of Christs divine nature.

2. To comfort us and strengthen our faith, in that we have the same Teacher, which instructed the Church from the beginning of the world; and brought it to salvation; and consequently we imbrace the same religion, as touching the substance of it, that all the faithfull imbraced from the beginning of the world.

3. To admonish us, never to reject or make light account of those things which are preached unto us out of Gods word, because it is the Spirit of Christ, which preacheth unto us those things, like as he preached unto others from the beginning of the world.

Doct. 2. *They which do not obey the preaching of Christs Spirit, wilfully bring upon themselves everlasting damnation.*

This is gathered from versè 19 20.

Reason 1. Because in neglecting the preaching of the Gospel, they neglect and refuse the only meanes that can keepe them from damnation, and bring them unto salvation.

2. Because they doe greatly dishonour Christ and his Spirit.

Use. This may serve to admonish us, alwayes, when we come to the hearing of Gods word, to endeavour to have circumcised eares and hearts, ready and willing to yeeld all obedience thereunto.

Doct. 3. *God useth much patience and long-suffering towards the disobedient.*

This is gathered from verse 20.

Reason 1. Because by this meanes Gods clemency and mercy is manifested.

2. Because by this patience of God all are invited, and many are drawne unto the obedience of faith.

3. Because this patience makes those that are stubbornly disobedient altogether inexcusable, and so justifies God in his just judgements.

Use 1. This may serve to direct us, to give the glory of this patience unto God, when we see sinners to go unpunished for a time.

2. To admonish us not to abuse this patience of God, but to make it a meanes for the amendment of our lives, and our own salvation, *Rom. 2.4.*

Doct. 4. *In the destruction of the disobedient, God hath a speciall eye over the faithfull; to save them from the destruction.*

This is gathered from verse 20.

Reason 1. Because he disposeth his judgements according to his certaine and perfect counsell, not rashly or confusedly, therefore he passeth over whom he pleaseth.

2. Because the punishments of sinne should not fall alike upon the godly and wicked, for then he would not be a just disposer of them.

3. Because it stands upon Gods glory to save those that flye unto him, as he promised them in his covenant.

Use. This may serve to comfort us, in the time of publick calamities, wherein God revengeth the wickednesse of men.

Doct. 5. *God doth often times preserve those that are his, partly by the same meanes wherby he destroyeth others.*

For it is said that the Arke saved *Noah* and those seven souls in the waters and by the waters. The same water that drowned others, by lifting up the Arke on high, was the meanes of their preservation. So *Ieremy* was delivered by the *Babylonians*, by whom the *Iewes* were oppressed.

Reason

Reason. Because God can use the same instrument to produce divers and contrary effects, and when he doth this, his glory is the more manifested; because thereby it appears that the effect doth not depend upon the instrument, but upon God: nor doth this come to passe rashly, or by chance, but is ordered and directed by Gods certaine counsell.

Vse. This may serve to direct us, in the time of danger not to looke so much upon the meanes which God useth, as to depend upon God himselfe, who can turne any meanes unto the good of those that are his.

Doct. 6. *Baptisme is such a meanes of our spirituall salvation, as the water of the flood together with the Arke, was heretofore of the corporall safety of Noah and his family.*

This is gathered from verse 21. It is called the Antitype of that water, not because the water was the type of Baptisme, and Baptisme the exemplar of it, but because there is a typicall representative similitude betwixt these two waters. And the similitude consists herein, that as the water of the flood lifted up the Arke and saved Noah and his family in the destruction of the rest, so baptisme strengthening our faith, and lifting up our soules unto God reconciled in Christ, saves us in the mortification of our sinnes.

Reason. Because it is Gods institution.

Vse 1. This may serve to reprove those, which make little esteeme of baptisme.

2. To direct us, to seeke this right and proper use of Baptisme together with it and by it, and to apply it unto our selves to our comfort.

Doct. 7. *The outward baptisme doth not save us of it selfe, but the inward.*

This is gathered from verse 21. *Not the putting away of the filth of the flesh, but the answer of a good conscience.*

Reason 1. Because outward baptisme is common to the hypocrites as well as to the faithfull.

2. Because it comes not unto the soule.

3. Because it hath no saving power in it selfe.

Vse. This may serve to admonish us, not to put too much trust and confidence in the outward Sacraments, or to relye thereupon, that we are baptized and partake of the Lords Supper,

per, but alwayes to seeke the spirituall grace of the Sacraments.

Doct. 8. A singular effect and signe of the inward baptisme and effectuall grace, is the answer of a good conscience toward God.

For when the Apostle meant to oppose inward Baptisme unto outward, in steed of the inward he puts the answer of a good conscience, as the proper effect thereof, by which it may be perceived and knowne. Now by the answer of a good conscience is meant all that confidence which we have before God of his reconciliation, which chiefly appears in our prayers, and in a pious confession of the faith, and a holy care of obedience.

Reas. 1. Because then are we properly said to be saved, at least according to our apprehension, when our consciences are freed from the guilt and bondage of sin.

2: Because the peace of a good conscience is part of our glorification.

3. Because such a conscience makes us to goe on constantly in the way of salvation.

Vse. This may serve to direct us, to make it our chiefest care to keepe a good conscience toward God.

Doct. 9. Such a conscience and our salvation doth in a speciall manner depend upon Christs resurrection.

Reas. 1. Because in the resurrection of Christ, Gods sentence was declared, absolving us in him from all sinne and death. *Rom. 4. 25.*

2. Because Christ being raised from the dead. did powerfully accomplish that, which he merited by his death. *Rom. 8.*

34.

3. Because our consciences are lifted upwards unto Christ sitting in heaven.

Vse. This may serve to direct us, to fix the eyes of our faith upon Christ, as he was raised from the dead.

Doct. 10. Since the time of Christs resurrection, great is his glory and power in heaven.

This is gathered from the last verse.

Reason. 1. Because the time of his humiliation and emptying of himselfe was finished before.

2. Because it was fit, that he which in singular obedience was mightily humbled, should afterwards be exalted unto great glory.

3. Because this glory and power is necessarily required, that Christ might finish all things, which belong to the salvation of the Church.

Vse. This may serve to comfort us, against all dangers and feares, seeing we have such a Saviour in heaven.



CHAP. IV.

Verse 1. *For as much then as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind: for that he that hath suffered in the flesh, hath ceased from sinne:*

Verse 2. *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.*

Verse 3. *For the time past of our life, may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable idolatries.*

Verse 4. *Wherein they thinke it strange, that you run not with them to the same excesse of riot, speaking evill of you:*

Verse 5. *Who shall give account to him, that is ready to judge the quick and the dead.*

Verse 6. *For, for this cause was the Gospell preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.*

The Analysis.

THe Apostle having set before us the example of Christ, in this place he concludes thereence, that which he proposed to be concluded *chap. 3. v. 17.* and before that *v. 11.* that is, that all Christians should eschew evill, & follow that which is good.

And this conclusion he layes downe in such manner, that if a
due

due proportion be observed betwixt Christ as our example, and Christians that are regenerated, and renewed according to his image, he shews it doth necessarily depend upon & flow from the example of Christ. He concludes with such a Syllogisme, as this :

All Christians should be armed with the same mind, concerning sinne and righteousnesse, as Christ himselfe was :

But Christ having suffered in the flesh ceased from sinne, and lived in the spirit unto God :

Therefore all Christians should be wholly bent, and endeavour all that they can to cease from sinne or the lusts of men, and live unto God, or the will of God.

Both the proposition & Assumption are in v. 1. The conclusion in v. 2. The conclusion is illustrated by a comparison made betwixt the time past, and that which is to come ; or betwixt that kind of life, which men are wont to lead before their calling, and that, which they should lead after they are called.

For the time past he affirms, that we lived according to the manner of the Gentiles in all the lusts of the flesh, v. 3. And for the time to come, he denies that we should follow those lusts, but that we should live unto the will of God. v. 2. and the beginning of the 3. *It may suffice us &c.* where he intimates a reason also, why we should now leave off such courses, namely ; Because we have too much offended God already in the time past, and if we should abuse his mercy and patience any longer, we could expect nothing else but the revelation of his just anger and indignation, to our eternall confusion. The same conclusion and Comparison is farther illustrated by anticipation of an objection and difficulty, which might take off our desires and endeavours to change our lives, and live contrary to the fashion of others. And the objection is this ; that it will seeme strange unto many ; and for this very cause will they revile us, and speake evill of religion it selfe, verse 4. The answer is, that this is not our fault, but theirs ; and they shall give an account for it unto God at the day of judgement, verse 5. Which judgement is set forth by a distribution of the object, and upon occasion of that distribution he makes a new argument to remove the fore-named difficulty out of our minds ; namely, because the Gospell had the same end, and

the same effect amongst the faithfull that are now dead ; to wit, that they being condemned by men, did patiently beare that condemnation, and lived according to God in the spirit, verse 6.

The Doctrines arising herehence.

Doct. 1. *We should all arme our selves with such meditations, as the contemplation of Christs death affords us.*

This is gathered from v. 1.

Reas. 1. Because we are thereunto called, that we should be made conformable unto Christ.

2. Because Christs death, or Christ crucified is a brieve Epitome of all saving knowledge, 1 Cor. 2. 2.

3. Because by such meditations we doe more and more put on Christ, and by his power are our minds strengthened and fore-armed, as with a compleat armour, against all kind of temptations, and in this respect is this phrase, *arme your selves*, used in the text.

Use 1. This may serve to admonish us, to arme our mindes daily with godly and Christian meditations, that so we may not be exposed to the danger of temptations unarmed and naked ; in the bearing of a blow, or suffering any violence, there is great difference betwixt a man that is armed, and one that is not armed.

2. To direct us, in our meditations chiefly to contemplate upon Christ, and those things which pertaine unto his death and resurrection.

Doct. 2. *He that hath true communion with Christ, hath ceased from sinne, and by meditation thereupon doth daily more and more cease from it.*

This is gathered from verse 1, at the end.

Reason 1. Because our communion with Christ is by the Spirit of Christ, which makes us conformable to his death and resurrection, Rom. 6. throughout the whole Chapter.

2. Because in our conversion unto Christ, there is alwayes included an aversion from sinne by serious repentance.

3. Because such meditations are the ordinary meanes whereby the worke of the Spirit is perfected, and our repentance renewed and furthered.

Use 1. This may serve to reprove those, that profess Christ in word, but in their deeds doe not cease from sinne.

2. To direct us, to presse such syllogisines and reasonings upon our consciences, *Rom. 6.*

Doct. 3. *He that ceaseth from sinne, doth not live to the lusts of men, but to the will of God.*

This is gathered from verse 2.

Reason 1. Because the lusts of sinfull men are in themselves sinnes, and leade unto sinne.

2. Because these lusts fight against the soule, and we in our conversion have bound our selves to fight against them.

3. Because the will of God is the only rule of our life, which is altogether contrary to the lusts of the flesh.

Use. This may serve to direct us in the triall of our state and condition. For looke how our life is sincerely directed in respect of the lusts of men, and the will of God, so may we certainly judge our selves to be either in the state of sinne, or in the state of grace.

Doct. 4. *It seemes more then enough to the faithfull, that before their conversion they so long followed the lusts of the flesh, and fashions of the world.*

This is gathered from verse 3.

Reason 1. Because they are ashamed with a holy shame of those courses, *Rom. 6. 21.*

2. Because they receive no benefit by them, but repentance.

3. Because they see that it was Gods great mercy, that they were at length delivered from them, and from the death which they bring, in the same Chapter.

4. Because the rest of their time seemes but a little unto them, in respect of the duty which they have to do, in seeking and glorifying God.

Use 1. This may serve to condemne those, which deferre and put off the time of amending their lives, as if they had not yet sinned enough.

2. To admonish us, to redeeme the time, and spend it in advancing of Gods glory, and our own salvation.

Doct. 5. *Amongst all the vicious lusts and courses of the world, luxury is one of the chiefest, whereby men walke in lasciviousnesse, excesse of wine and banquetings.*

Reason 1. Because in these men do most of all pamper the flesh, and have no regard at all unto the soule.

1. Because by these the soule is drowned, as it were in the pleasures of the flesh, so that it cannot lift up it self unto God, and to divine things.

3. Because these make way for the devill, and all devilish finnes; and thereupon abominable idolatry seemes to be joynd with them in the text, because by them many were brought to be present at idolatious feasts, and so to honour the idols themselves, though in their consciences they made no reckoning of them.

Vse. This may serve to admonish us, to beware of these wicked courses.

Doct. 6. *It seemes very strange to the men of the world, that the godly should refuse to live after that manner, as they live.*

Reason 1. Because they think there is a kinde of happinesse in that kinde of life, which for any man to dislike, they cannot but wonder at it.

2. Because as long as they are carnall, they cannot rightly discern those spirituall reasons, which make the faithfull to abhorre such conversation.

3. Because they measuring others by themselves, thinke that all men do greedily desire such kinde of pleasures.

Vse. This may serve to admonish the faithfull, 1. Not to thinke that they do live so, as their calling or profession doth require, unlesse they do so farre estrange themselves from the common courses of worldly men, that they make them to wonder at them. 2. Not to be troubled at such opinions of men, but to take their dislike, as a token of Gods good liking and approbation.

Doct. 7. *By this alienation of mindes, which ariseth from the difference of the conversation, betwixt the beleivers and the unbelievers, the regenerate and the unregenerate, it often times comes to passe, that the unregenerate speake evill of the truth of G. d.*

This is gathered from verse 5 at the end. For although some are so taken with the splendour of piety which shines forth in the godly, that they glorifie God, as it is chap. 2. ver. 12. and it becomes a meanes of winning them, as it is chap. 3. ver.

verse 1. or at least that they are ashamed, as it is chap. 3. v. 16. Yet there are others which take occasion thereby to blaspheme, chiefly, because the godly by abstaining from those lusts and courses, which they highly esteeme, seeme seriously to reprove them, as well in their deeds as their words.

Reason 1. Because all they that do evil hate the light.

2. Because such a separation in conversation of life is as it were a condemning of those from whom separation is made out of conscience and religion.

3. Because wicked men being blinded with anger and hatred, and judging of others by themselves, doe imagine that this separation is usually made in hypocrisie, & simulation, not out of conscience and religion.

Vse. This may serve to comfort and strengthen our soules against the temptations and troubles which may arise unto us from such mens blasphemies.

Doct. 8. God will require an account from men for all such blasphemies, either in this life, or at the last judgement.

This is gathered from verse 5.

Reason 1. Because his Majestie is wronged more in these blasphemies, then in most of the other sinnes.

2. Because those sinnes are most hainous, and come neere to the sinne against the Holy Ghost.

3. Because they directly tend to the hinderance of the kingdome of God, and the righteousnesse thereof.

Vse 1. This may serve to admonish us, to take heed of all those, that do any way partake in such a sinne.

2. To comfort us: because God revengeth such injuries, we should commit them unto him.

Doct. 9. God keepes a just account of those things that are done to the faithfull, not only while they live, but also after their death.

For in that sense is he said to be ready to judge the quick and the dead, where by the quick and the dead the faithfull are most properly understood, as appears by verse 6.

Reason 1. Because God alwayes lives, and his word and covenant lives.

2. Because it stands upon Gods glory, to defend the cause also of his servants that are dead, and to revenge their injuries.

3. Because

3. Because oftentimes the iniquity of the wicked is not come to its full measure, before the death of Gods children whom they have vexed.

Vse x. This may serve to comfort us, as well in life as in death.

2: To admonish us not to judge rashly of Gods wayes in his patience and long-suffering; but to compose our mindes to a patient waiting for the wished event.

Doct. 10. *The condition of the faithfull now living, and of those that lived heretofore in all ages, is wholly alike, as touching the substance of it.*

This is gathered from verse 6. compared with the verse fore-going.

Rea. Because God is the same, & faith is the same; & on the contrary side also, the devill and the world are like themselves.

Vse. This may serve to direct us, not to give way to too much complaining of the present age, as if there had never beene the like before; but courageously to go forward in doing our duty, that we may do that in our times according to our ability, which other faithfull men did in their time; who as it is said of David, *Acts* 13. 36. after they had in their age served the will of God, fell on sleepe in the Lord.

Doct. 11. *The short compendium of our whole Christian life, is, so to receive the Gospel, that renouncing the flesh we should in that respect be judged according to men, and live according to God in the Spirit.*

This is gathered from verse 6.

Reason. Because therein consists all divinity.

Vse. This may serve to direct us, to make triall of our condition by this rule.

Verse 7. *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

Verse 8. *And above all things have fervent charity among yourselves: for charity shall cover the multitude of sinnes.*

Verse 9. *Use hospitality one to another, without grudging.*

Verse 10. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

Verse 11. *If any man speake, let him speake as the Oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for ever, and ever, Amen.*

The Analysis.

FROM the last discourse about the judgement of God, the Apostle takes occasion to presse his exhortation to the duties of piety, by that very argument. First therefore he layes downe that third argument for a ground, that the last judgement, the end of all things, is at hand; and thereupon concludes that we must seriously and diligently apply our selves to the duties of piety. And these duties he sets downe by an induction of the principall parts, 1. Prayer, with the adjuncts and helping causes thereof, to wit, temperance and sobriety, verse 7. 2. Mutuall charity, verse 8. which he sets forth, 1. By the singular care, wherewith we should labour for it above other vertues, in these words: *above all things*, and then by the degree, wherein we should have it, and exercise it in this word, *fervent*: of which exhortation he gives a reason also from the effect, *for charity covers a multitude of sinnes*. 3. To charity he joynes hospitality, verse 9. as it were a speciall act of charity, whereof he shewes the due manner how it should be used, that it should be *without grudging*, that is, voluntary, not by constraint. 4. A mutuall communication of all the gifts of God, verse 10. And the reason of this duty is taken partly from the nature of the gift in respect of the au-
thor

thor thereof, that it is the grace of God, and partly from that relation, which they that have received the gift, have unto such a grace, to wit, that they are not masters, but stewards of it. And of this communication he propounds two chiefe kinds, which he describes and perswades them unto, verse 11. The first is communication in speech, or in the word of God, the description and rule whereof is, that it should be conformable to the nature of Gods word. The second is communication in our abilities and wealth, the description and rule whereof is common to both, together with all the foregoing exhortations, taken from the end and benefit of them, *that God in all things may be glorified*; which glorification of God is set forth by a present declaration of it; *to whom be praise for ever and ever, Amen.*

The Doctrines drawne here-hence.

Doct. 1. *The end of all things is at hand.*

This is gathered from verse 7. Now this may be understood, 1. of the end of all men, that live together, because a generation of men soone passeth away, and so the end of all those is properly said to be at hand. 2. It may also by the same reason be understood of the finall condition of all those: because looke how every one dyes, so shall he continue for ever, either happy or wretched. 3. It may also in some sort be understood of the end of the world.

Reason 1. Because these are the last ages, after which there is no comming of Christ to be expected, but unto judgement, nor any change of worship, but upon the consummation of all things.

2. Because the Lord doth not delay the promise of his comming, but prepares all things for himselfe, and in their order shewes forth the judgements of that day which is approaching.

Vse. This may serve to admonish us, not to think with the evill servant that the comming of the Lord is farre off, but certainly to look for it, and accordingly to prepare our selves for that day, *Matth. 24. 44. 46.*

Doct. 2. *For the preparing of our selves aright against the comming of the Lord, it is chiefly required, that we should pray continually.*

This

This is gathered from verse 7.

Reason 1. Because in our prayers we do stirre up our faith, hope, and desire touching those good things, which the Lord will impart unto us at his comming.

2. Because by our prayers we do turne aside and remove those evils from our selves, which make his comming dreadfull unto sinners: for by flying unto Gods mercy, we do flye both from our sinnes, and from his wrath.

Vse. This may serve to exhort us, to be diligent in prayer.

Doct. 3. *Temperance and sobriety should be joyned with our prayers.*

This is also gathered from verse 7. It is the same which is said every where, *Watch and pray.*

Reason 1. Because the effectuall consideration thereof, that the end of all things is at hand, makes us to love this world the lesse, and so to use it, as not to abuse it, that is, soberly and temperately, *1 Cor. 7. 31.*

2. Because these are the meanes whereby our prayers are helped and furthered; therefore it is said in the text, *Be sober and watch unto prayer.*

Vse. This may serve to exhort us, to make conscience of doing our duty in prayer.

Doct. 4. *Above all things we should labour for brotherly love, that it may be sincere and fervent.*

This is gathered from verse 8. Not that charity towards men is more excellent then faith hope and love towards God, but because it is the chiefest of those things which belong unto men, and should be preferred before all those things, which might any way hinder it.

Reason 1. Because love is the summe of the whole law, and so containes in it all other duties.

2. Because charity covers a multitude of sinnes, as it is in the text: *amongst men themselves, that they stirre not up anger, hatred, and contention, Prov. 10. 12.*

2. Because charity also doth in some sort cover a multitude of our sinnes before God, to wit, that they procure not the revenge of his anger. For this it doth, as a signe and argument, whereby we are the more assured of the forgiveness of our sins, because we forgive others their offences, *Mat. 6. 15.*

Use. This may serve to exhort us, to labour for charity.

Doct. 5. *Hospitality is one of the principall acts of charity.*

This is gathered from verse 9. So *Rom. 12. 13. Heb. 13. 2.*

Reason 1. Because in hospitality we do not only communicate our goods unto our brethren, but our selves also by a familiar conversation.

2. Because it is more acceptable unto others to receive a little upon such an occasion, then in any other respect to receive much, because the seasonableness and courteousness makes that which is given to be the better accepted.

3. Because by this means friendship is more increased then by other bountifull expences.

Use. This may serve to reprove the mercilesse mindes and conditions of men, for luxury and covetousness hath quite taken away all hospitality.

Doct. 6. *The duties of this kind should be performed without grudging.*

This is gathered from verse 9.

Reason 1. Because God loveth a ready and cheerefull giver, 2 *Cor. 9. 7.*

2. Because grudging makes the benefit unacceptable to him that receives it.

3. Because grudging is as it were a repenting for doing the duty, and so makes it void and of no effect.

Use. The use hercof is, that in doing good we should watch over our mindes, that they be rightly and fitly disposed.

Doct. 7. *It is an office of charity to minister unto others the gifts which we have received, of what kinds soever they be.*

This is gathered from verse 10.

Reason 1. Because the gifts of God do in their nature tend unto the glory of God in promoting the good of men.

2. Because to this end are all the gifts of God committed unto us, as stewards of the grace of God, as it is in the text.

3. Because this very thing doth the communion of Saints require, to the believing and exercising whereof are all Christians called.

Use 1. This may serve to comfort us, in that there is no faithfull Christian, but hath some gift, whereby he may minister something unto others.

2. To exhort us, every one to use that gift which he hath, to the good of others.

Doct. 8. *In exercising those gifts, which belong to the preaching or declaration of Gods word, our chiefe care should be, so to carry our selves as becomes the word of God.*

This is gathered from verse 11 at the beginning.

Reason 1. Because every action rightly ordered should have a just proportion to its object.

2. Because so great is the dignity of Gods word, that without such a care it cannot be kept safe, without wronging of it.

3. Because all the power of our speech concerning Gods word is lost, if it take not its whole strength from the word it selfe.

Vse. This may serve to admonish, not only the Preachers, that they handle the word of God holily, faithfully, and gravely, but also all hearers, that they judge aright of the Sermon, and make distinction betwixt those Preachers, which speake as the Oracles of God, and others, which speake as a humane speech or oration; and that they themselves also, if upon occasion they should treat of the word of God in private, should doe it holily, gravely, and reverently, as it becomes the word of God to be handled.

Doct. 9. *He that with his wealth ministrETH to the necessities of others, should do it according to the ability which he hath received of God.*

This is gathered from verse 11, that is, he must do it not by constraint, sparingly, and slowly, but with a ready and cheerefull affection, to his power, and beyond his power voluntarily, 2 Cor. 8. 3.

Reason 1. Because this communicating is as it were a sacrifice, wherewith God is well pleased, Heb. 13. 16.

2. Because from this sowing we may expect a great harvest, of Gods blessing, 2 Cor. 9. 6.

Vse. This may serve to admonish us, not to performe such duties according to the fashion and custome of the world, as if their example were our rule, but according to the ability which God hath afforded us.

Doct. 10. *God is to be glorified in all things.*

As the Apostle, 1 Cor. 10. 31.

Reas. 1. Because the glory of God is the end of all things.

2. Because our actions are not religious, but so farre forth as they are directed to that end.

3. Because God will glorifie those which glorifie him.

Use. This may serve to admonish us, not to imagine that our duty in glorifying God is restrained to the publick worship, as many use to do, but to have a care of this duty in all things.

Doct. 11. *God is to be glorified by Iesus Christ.*

Reason 1. Because in the name, and by the power of Christ we do all the good that we do, *Col. 3. 17.*

2. Because we should represent that which we doe, before God by Christ.

3. Because we cannot glorifie God by any other meanes, but by following the example of Christ, and observing his doctrine.

Use. This may serve to direct us, that Christ should be all in all unto us.

Doct. 12. *We should be so disposed towards God in Christ, that we should never think of his glory without an elevation of the heart to confesse God, which we should cherish and increase.*

This is gathered from that doxologic, *to whom be praise and dominion for ever and ever, Amen.* For the Apostle breakes forth into this declaration of Gods glory, being as it were forced thereunto by the meditation of that duty, which he had now propounded, to glorifie God.

Reason 1. Because thereby appeares our inward disposition to the performing of that duty.

2. Because it is the beginning of the deed.

3. Because God should raigne in our hearts, that we might not so much upon deliberation, as naturally, be stirred up, and moved towards him, to the declaration of all those things which may make for his glory.

Use. This may serve to reprove the common stupidity of men, who are nothing at all moved with those things, which do most necerly belong to the glory of Gods name.

Verse 12. *Beloved, thinke it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you.*

Verse 13. *But rejoyce, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.*

Verse 14. *If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory, and of God, resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

Verse 15. *But let none of you suffer as a murderer, or as a thiefe, or as an evill doer, or as a busie-body, in other mens matters.*

Verse 16. *Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.*

Verse 17. *For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospell of God?*

Verse 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?*

Verse 19. *Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as unto a faithfull Creator.*

The Analysis.

THE Apostle doth here repeate that exhortation, to suffer persecution aright, which he had heretofore used againe and againe; because this exhortation was very necessary, and containes in it the primary scope of the Epistle. But in this place he repeates it as a pre-occupation or anticipation of an objection or difficulty, which might be made against the foregoing exhortation, wherein he perswaded them to a constant care of all the duties of piety. For they to whom this Epistle was to come, might thus thinke with themselves, that by this profession and practise of piety most grievous persecutions are like to befall them, and that contrary to their expectation, and therefore they are not to be requested by walking in the same way to heape so great evils upon themselves. Of these persecutions

secutions therefore the Apostle warnes them. 1. In generall, that it should not seeme any new or strange thing to any Christian, thereby to be troubled at it, which he shewes,

1. From their proper end, that they are as it were fite to try the faith, sincerity and constancy of the faithfull, verse 12.
2. From the similitude that is betwixt the faithfull and Christ in suffering afflictions, in which respect they should be so farre from being troubled at it, that they should rejoyce, which is contrary to perturbation. The reason of which consequence is taken from the effect, to wit, because by suffering afflictions after this manner the faithfull come to partake of glory and eternall joy with Christ.
3. From the blessednesse which is adjoynd unto it, in respect of the communion of the holy Spirit, who when he is blasphemed by the persecutors, is present with those that suffer, and is glorified by them, verse 14. But that this which the Apostle hath spoken, may be rightly understood, he tels them, that this cannot be meant of every affliction, but of that alone which a man suffers for the name of Christ, verse 14. as it is explained, verse 15, 16. when a man suffers not for his owne deserts, but meereley as, or because he is a Christian : from which consideration the conclusion which he laid downe before is effectually deduced, verse 16. to wit, that in that respect he should not be ashamed, or so troubled, as if he were ashamed of the name of Christ, but therefore to glorifie God.
4. From the ruling cause which orders and governes such events, namely, the will of God, whereby he hath appointed a certaine time to exercise judgement in his house or Church, verse 17. at the beginning. For that which is there spoken of the time of judgement, is afterwards referred to the will of God, verse 19.
5. To the same purpose is the condition of the faithfull set forth by comparing the condition of the unbelievers, verse 17, 18. which is declared by such a connexion : If the condition of the faithfull be so hard, the condition of the unbelievers must be altogether intolerable; whence he doth closely intimate, that we must neither envie the unbelieving persecutors, or revolt from the faith by reason of persecutions. From all these things the primary conclusion is specially inferred, verse 19. that the faithfull in suffering afflictions should arme themselves

selves with true confidence, against all the perturbations and temptations which may arise unto them from afflictions.

The Doctrines drawne herehence.

Doct. 1. *Afflictions and persecutions should not seeme a new or strange thing unto Christians.*

This is gathered from verse 12.

Reason 1. Because they were foretold by Christ and his Apottles.

2. Because Christ himselfe and his chiefe Disciples were used after the same manner.

3. Because such is the disposition of the world, that we mult alwayes expect such things from it.

Vse. This may serve to admonish us not to be troubled at these things, as it is in the text.

Doct. 2. *The end and use of afflictions is for the triall of Christians.*

This is gathered from the same verse. See the same doctrine Chap. 1. verse 7.

Doct. 3. *The faithfull in suffering afflictions and persecutions are partakers of Christs sufferings.*

This is gathered from verse 13.

Reason 1. Because when they suffer for the name of Christ, Christ suffers in them, according to that of the Lord, *Saul, Saul, why persecutest thou me?*

2. Because they are made conformable unto Christs death, *Phil. 3. 10.*

Vse. This may serve to comfort us, because therein we have matter of rejoycing, as it is in the text.

Doct. 4. *From these afflictions, if we suffer them joyfully, we have a sure argument of our eternall joy and glory to come hereafter.*

This is gathered from verse 13.

Reason 1. Because they that are partakers of Christs death, are partakers also of his resurrection and everlasting life, *Rom. 8. 17. 2 Cor. 4. 11.*

2. Because that joy which we have in afflictions, is the first fruits of our eternall joy and glory.

Vse. This may serve to admonish us to learne to suffer joyfully for the name of Christ, *Iames 1. 2. Acts 5. 41.*

Doct.

Doct. 5. *The reproaches which the faithfull suffer for godlinesse sake, are to be reckoned amongst those persecutions, which they suffer for the name of Christ.*

This is gathered from verse 14.

Reason 1. Because they tend to the dishonouring and disgracing of us.

2. Because they shew that the mindes of the authors of them are as ready to bring greater evils upon us, if occasion should serve.

3. Because reproaches doe worke more upon some mens minds then reall injuries.

Use. This may serve to admonish, 1. all men, to take heed that they have no communion with the wicked world in scoffing at any part of true piety. 2. The godly, to have a speciall care, that they be not moved at such reproaches, but to beare them with the same patience, that they ought to beare other persecutions.

Doct. 6. *In these reproaches which the godly suffer for the name of Christ, the Spirit of God is in a speciall manner blasphemed on the one side, and glorified on the other.*

This is gathered from verse 14.

Reason. Because looke how farre forth the faithfull make profession of true piety, so farre forth are they the temples of the holy Ghost: therefore when in that respect they are reproached, the holy Ghost is evill spoken of: and when they hold fast and adorn their profession notwithstanding these reproaches, the same Spirit which is evill spoken of by the reproachers, is glorified by them.

Use 1. This may serve for terror to those that do reproach others.

And 2. For comfort to those that are reproached.

Those things which are in the 13 verse, were handled before cap. 2. & 3.

Doct. 7. *God hath certaine and appointed times to execute his judgements.*

This is gathered from verse 17 at the beginning.

Reason 1. Because the patience and long-suffering of God must have their time.

2. Because there is a time also required, that men may fill up the measure of their sinnes.

3. Because

3. Because there are certaine opportunities of time, where-
in Gods judgements are executed with greater benefit, then
they could be at other times.

Use. This may serve to admonish us, not to condemne
God any way either of slownesse or rashnesse in respect of his
judgements, but to be well satisfied in his most wise order-
ing of all things.

Doct. 8. Judgement doth often begin at the house of God,
that is, at the Church.

This is gathered from the same place.

Reason 1. Because the finnes of those, which professe Gods
name, do in a speciall manner wrong Gods name and his ho-
nour, and therefore the more they offend God, the more
ought they to be punished.

2. Because Gods chiefe care is, to purifie his Church by
such chastisements.

3. Because God oftentimes useth the unbelievers as his in-
struments to correct his Church; they must therefore be first
tolerated, that they may accomplish Gods counsell, and af-
terwards punished, because they have done so wickedly.

Use. This may serve to direct us, not to be troubled in
minde, when we see the Church afflicted before and above
other people, but to acknowledge Gods divine ordering
of it.

Doct. 9. The judgement which God exerciseth upon his
Church, is a most certaine argument of the most severe and hea-
vie judgement that shall in its due time come upon wicked men and
unbelievers.

This is gathered from verse 17, 18. So *Ier. 25. 29.*

Reason 1. Because God deales with his Church as a Fa-
ther, but he will deale with others as a Judge.

2. Towards the Church in the midst of judgement he re-
members mercy, but towards the wicked and unbelievers he
exerciseth revenge.

3. Because to the beleivers judgement worketh together
for good, but in the unbelievers it hath no such mitigation.

Use 1. This may be for comfort to the faithfull in their
afflictions.

2. For terrour to the unbelievers in their persecutions and
carnall security.

Doct. 10. *They that suffer for the name of Christ, do properly suffer according to the will of God.*

This is gathered from verse 19. compared with ver. 14 16.

Reason 1. Because their sinnes oftentimes are not the causes of these afflictions, but the will of God to make triall of them.

2. Because it is the revealed will of God, that such afflictions are the lot of the faithfull, and the way by which they usually come to the kingdome of God.

3. Because this suffering of such afflictions is part of our obedience to the revealed will of God.

Vsc. This may serve to comfort us against the trouble of these afflictions.

Doct. 11. *They which suffer in this manner, may commend their soules unto God.*

This is gathered from the same verse.

Reason 1. Because when they suffer for the name of God, God doth in some sort suffer with them, and therefore their cause is Gods cause.

2. Because in that duty which we performe unto God, as his servants, we may expect protection from him, as our Master.

3. Because while we are exposed unto danger for Gods sake, God cannot but take care of us.

Vsc. This is a use of consolation, and it is explained and set forth by the Apôstle Paul, 2 Tim. 1, 12.

Doct. 12. *They should do this by well doing.*

This is gathered from the same verse. So Rom. 1.

Reason 1. Because they cannot suffer for the name of Christ but as they suffer for well doing.

2. Because they cannot preserve the liberty of their conscience, but by a good conscience, that is, by well doing.

3. Because to commend an evill cause unto God, is, to make God as it were the Patron of evill.

Vsc. This may serve to admonish us, to take heed, that we doe not deprive our selves of this great priviledge by evill doing.

Doct. 13. *God is a faithfull protector and defender of those that commend their soules unto him.*

Reason 1.

Reason 1. Because it is easie for him to preserve our soules, as it was heretofore to make them: and in this respect he is called in the text, *God the Creator not the Preserver.*

2. Because it stands upon his glory to do this.

3. Because the fidelity and truth of his promises requires as much.

This may serve to comfort us in all straits and adverstities: *Let them commend their soules under a faithfull Creator; faith the Apostle.*



Chapter V.

Verse 1. *The Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed.*

Verse 2. *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde.*

Verse 3. *Neither as being Lords over Gods heritage: but being ensamples to the flock:*

Verse 4. *And when the chiefe Shepheard shall appeare, ye shall receive a crowne of glory that fadeth not away.*

The Analysis.



Here is a speciall exhortation propounded towards the Elders, that they should performe their duty and office in a holy manner. The duty in generall is set downe to be, to feed the flock, whereof they were made overseers, by a diligent oversight and care of them, *verse 2.* at the beginning. And withall it is described by 3 conditions that are in a speciall manner required therein, which are set forth by a dehortation from the three contrary vices, that are opposed to those three conditions.

1. The first condition is, willingly to feed the flock; the contrary vice whereunto is, to do it by constraint. *2.* To do it readily and freely: the contrary vice unto this, is, to seeke after filthy lucre thereby. *3.* Not only in doctrine, but in

example of life to go before the Church; the contrary vice whereunto is, to Lord it over the Church. This duty being thus declared and described, they are perswaded unto it by the reward that is adjoynd, which for that cause all faithfull shepherds do receive, verle 4. at the end. Which reward is set forth both by the internall nature of it, that it is a crowne of glory that fadeth not away; and by the authour and gve. of it, to wit, that the chiefe Shepherd our Lord Jesus Christ, will give it; and also by the time of this giving of it, when the chiefe Shepherd shall appeare, that is, at the last day of judgement. Now this exhortation, that it might be the more effectuall, and might worke the more upon them, is urged and set forth by the person of *Peter*, who was the ministering cause thereof. 1. From the parity and fellowship of the same duty, as *Peter* an Elder, prayed the other Elders to do their duty. 2. From the knowledge which he had and the testimony which he could give of the afflictions of Christ, which he suffered for the Church, the remembrance whereof should stir up all shepherds to a diligent care of the Church. 3. From that certaine expectation which he had of the glory to come, which glory he promiseth to all shepherds in the name of the chiefe shepherd.

The Doctrines drawne herehence.

Doct. 1. *These exhortations are most effectuall which are propounded in an humble manner.*

This is gathered from verse 1. where the Apostle prayes, not commands, in humility and charity. So *Phil. 1. 9.* & *Tim. 5. 1.* He prayes the Elders, also as a fellow Elder, although he was placed in a higher degree, as Apostle.

Reason 1. Because by this manner of doing it appeares, that he which exhorts doth not aime at his owne good, but the good of another.

2. Because by this manner of doing his zeale shewes it selfe to be the purer.

3. Because he, to whom such an exhortation is made, is honoured thereby, and so takes it the easier and better.

Use. This may serve to direct us, in all our exhortations and admonitions to have respect unto this.

Doct. 2. *It makes the exhortation the more effectuall, when*

when a man speaks out of certaine judgement and communion of affection.

This is gathered herehence, that *Peter* makes way for his exhortation, in that he was a witnessse of the sufferings of *Christ*, and so had a certaine knowledge of those things which belong unto *Christ*, and that he was partaker of the same glory; and therefore he was affected after the same manner himselfe, as he desired they should be.

Reason 1. Because knowledge gives ability and authority, and communion of affection adds zeale and charity to the exhortation.

2. Because these two will take away those objections, which usually hinder the efficacy of the exhortation; namely, either that he gives his judgement of things that he doth not know, or else at least he is an unexperienced man, of whom it may rightly be said, *If thou wert here, thou wouldest thinke otherwise.*

Use. This may serve to direct us to get knowledge of those things which we exhort others unto, and affections also answerable thereunto.

Doct. 3. *Men should be exhorted in a speciall manner unto those duties, which belong unto their proper or particular functions or callings.*

This is gathered from verse 2. where the shepherds are exhorted to feed the flock.

Reason 1. Because every mans particular function is that condition wherein God hath placed him to advance his glory.

2. Because a mans faithfulness is most of all made triall of in that conditio .

3. Because the duties of our generall calling should be exercised in every Christians particular condition.

Use. This may serve to admonish every one to take greatest care of those duties which are proper to his calling or condition.

Doct. 4. *It is the proper duty of a Shepherd, to feed the flock that is committed to his charge.*

This is gathered from verse 2.

Reason 1. Because the shepherds are appointed for the edification

fication of the Church: now to feed is nothing else, but to use all meanes that are appointed by God to procure the edification of the Church.

2. Because Pastors are properly given to the faithfull that are converted, who as new borne babes should be nourished and brought up with milke and food, untill they come to perfection.

3. Because the overseers of the Church should take most care of those things, that are most necessary for the Church; but it is most necessary for the faithfull being imperfect, to have their spirituall life preserved and increased by feeding.

Use. This may serve to admonish, 1 The Ministers not to thinke that it is a light or common duty that lies upon them, but that the very life of the Church doth in some sort depend upon their labour and Ministry, and therefore so to carry themselves, as befits and becomes so great a duty.

2. The people, not to expect from their Ministers vain and light things which might tickle their eares, but to come to a Sermon as to the Lords Table, and seeke for spirituall food to feed their soules unto everlasting life.

Doct. 5. *Pastors should performe their duties willingly, not by constraint.*

This is gathered from the same verse. Now by constraint is meant that forcing which proceeds from outward things, whereby a man performes the part of a Minister in some sort, either to avoid poverty, or disgrace and infamy, or the censure of others.

Reason 1. Because that which is done by constraint, comes not from the heart as from an inward principle, nor from the Spirit sanctifying; and therefore it is not a duty pleasing and acceptable unto God.

2. Because that which comes not from the heart, and is not done willingly, is done only perfunctorily and for fashion sake, not with that diligence and care which God requires.

3. Because that which proceeds not from the heart and the deereff affection of the soule, doth not usually worke upon other mens mindes, and therefore is not effectuell to the edification of the Church, which is the end of the Ministry.

Use. This should admonish us, to look not only to the understanding

derstanding, but also to the disposition of the will and heart in the Ministers of the Church.

Doct. 6. *They should do the same of a ready minde, not for lucre.*

Now by *lucre* is meant all kinde of worldly profit, which men acquire unto themselves, either in doing the thing, or in getting fame, or in gaining friends, and the like.

Reason 1. Because that which depends upon lucre or some such like end, must necessarily be applied thereunto, and this is to corrupt the word of God, 2 Cor. 2. 17.

2. Because that which depends upon mutable things, that also it selfe is mutable and inconstant.

3. Because he which seeketh after lucre, is not a Minister of God, but of Mammon.

Use. This may serve to admonish, 1. The Ministers, not to follow after lucre. 2. The people not to suffer their Ministers to be tempted by poverty, and so to be the lesse cheerefull and ready in performing their duty, Heb. 13. 17.

Doct. 7. *The affectation of Lordlinesse should be far from Christs Ministers.*

This is gathered from verse 3.

Reason 1. Because they are called to meere service, not to Lordlinesse.

2. Because Christ himselfe, whose Ministers they are, did purposely live amongst men as one that serveth, that he might leave an example unto those that should minister unto others in his name, Luke 22. 27.

3. Because the worke wherein they are imployed, is not subject to the command and authority of men. For men cannot command religion, but only perswade unto it.

4. Because the Lordlinesse of Ministers alienates mens mindes from their testimony, because they neither willingly subject themselves to such as affect Lordlinesse, and they suppose too that those men, whom they see to study their owne glory and power, do neither look after the glory of God, nor the good of the Church.

Use. This may serve to admonish all Ministers, to take heed not only of all affectation; but also all shew of Lordlinesse.

Now these men have a shew of Lordlinesse, 1 That would have

have others in some sort to depend upon their authority.
 2. Those that prescribe something as necessary to be believed or done, which is not taken out of Gods word. 3. Those that expound the will of God it selfe too imperiously, having no regard to the infirmity of those with whom they have to doe.

Doct. 8. *Ministers should go before the people not only in doctrine, but in example also.*

This is gathered from verse 3.

Reason 1. Because they are called to feed the flock with all their strength; and therefore they should edifie the Church not only by their words, but by their deeds also.

2. Because a wicked life doth either utterly destroy their preaching, or at least much weaken it.

3. Because a good example is of a singular force; in that it sheweth that that very thing may be done, which he preacheth should be done.

4. Because it takes away all prejudice out of mens minds, and all suspicion of affecting Lordlinesse and vaine glory, when they see Ministers seriously to do that, which they propound and perswade others to do.

Vse. This may serve to exhort, first, the Ministers, to labour to leade an exemplary life. Secondly, the people, to imitate the good life of their Ministers, for therefore are they proposed as examples. The common vices contrary to this duty, are: 1. That many observe those things only in their Ministers, which they may carpe at or calunniate, and not those things which they should take notice of, with intention to imitate them. 2. That many imagine that there is a speciall kinde of holinesse belonging to Ministers, which others are not bound to labour for. 3. That many excuse their wicked courses by this pretence, that they are Lay-men, not Ecclesiasticall or Clergy-men.

Doct. 9. *Ministers should expect the just reward of their labour and care, not from men, but from Christ.*

This is gathered from verse 4.

Reason 1. Because Christ is the chiefe shepherd, and Lord of the flock, as it is in the text.

2. Because they must expect many injuries from men, and those good things which doe happen, are not such, or so highly

highly to be esteemed of, as that they should depend upon them.

3. Because they will labour to please him most, from whom they expect their reward. Now they should please Christ, not men.

Vse. This may serve to comfort godly Ministers against those troubles, which they finde men to make against them.

Doct. 10. *Their reward is a crowne of eternall glory.*

Reason 1. Because glory is the reward of the faithfull for all kinde of obedience towards God: Now in the Ministry there is a speciall kinde of obedience.

2. Because those that did strive or ranne lawfully in a race, there was wont to be a Crowne set before them; so for those that carry themselves well in the exercise of the Ministry, besides the glory common to all the Saints, there is a speciall kinde of addition prepared, which is like as it were a crown.

Vse. This may serve to exhort Ministers, couragiously to contemne all temporary ignominy and disgrace for this Crowne of eternall glory.

Doct. 11. *This Crowne of glory shall be fully given at Christs second comming to judgement.*

Vse. This may serve to admonish us, patiently to persevere unto the end.

Verse 5. Likewise ye younger, submit your selves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Verse 6. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.

Verse 7. Casting all your care upon him, for he careth for you.

The Analysis.

THE Apostle having in the former verses described the duty of the Elders towards the Church or the younger sort, and perswaded them unto it, he doth there-hence conclude the duty of the younger towards the elders by a comparing of

things that are alike unto it, as the first word of the 5 verse shewes unto us, *Likewise*. This duty is in generall pointed out by subjection, which is set forth by the other duty, that is due not only to the Elders, but also to all the members of the Church, by reason of that nature which it hath common with the former; and it is also called subjection in those words, *yea, all of you be subject one to another*. Now this subjection as well unto the Elders as unto all, is first described what kinde of subjection it ought to be, to wit, not only outward, but proceeding from the inward subjection of the soule unto God, *be clothed with humility*. And that it is meant of humility towards God may be gathered from verse 6. Secondly, He doth perswade them also unto this humility: 1. Because it is an ornament of the minde; that by the way. 2. From Gods blessing adjoynded, which followes thereupon, *God gives grace unto the humble*, which is illustrated by Gods curse contrary thereunto, that falls upon the proud, *God resisteth the proud*. Thirdly, he doth urge and presse them unto this subjection towards God, verse 6. *Humble your selves therefore;* and he shewes the proper reason of this subjection, which is the mighty hand or omnipotency of God: and withall hee explains that reason, which he had before propounded concerning the blessing and grace of God towards the humble, to wit, that by that grace they shall be exalted: the time of which exaltation is marked out, that it shall be in due time, *that hee may exalt you in due time*. In the last place by anticipation of a close, but weighty objection, whereby this subjection is usually made very difficult, he shewes the true manner thereof, to wit, that it should be joyned with that confidence, which casts all care upon God, so that no feare or worldly care can hinder this subjection, which confidence he doth perswade them unto by that effectuall providence which God hath over the faithfull for their good, verse 7, at the end, *For he careth for you*.

The doctrines arising herehence.

Doct. 1. *There is the like duty of the people towards their Pastors, as there is of the Pastors towards the people.*

This is gathered from verse 5 at the beginning. *Likewise ye younger*. Now by the younger in this place is chiefly meant the

the flock, which depends upon the Pastors, because the Pastors and Presbyters were for the most part chosen of those that were elder in age, and therefore the greatest part of the flock consisted of younger. Now their duty is said to be like, not for that it is in the same kinde, that the people should guide their Pastors, as the Pastors do guide the people, but because there is the like reason of both their duties.

Reason 1. Because the same God and Lord both of Pastors & people, hath imposed and prescribed to both their duties.

2. Because that relation which is betwixt the Pastor and people, requires a mutuall intercourse of duty.

3. Because the Pastors labour and care is made void, if the people do not in some sort answer the same.

4. Because the Pastors care and labour, tending to the salvation of the people, deserves it.

Use. This may serve to reprove those that are very curious and rigid in exacting their Pastors duty, when in the meane time they are nothing carefull of their own dutie.

Doct. 2. *The duty of people towards their Pastors consists chiefly in subjection.*

Reason 1. Because their Pastors are set over them in Gods name.

2. Because faithfull Pastors propound nothing else to themselves to observe, but the will of God, whereunto subjection and obedience must necessarily be yeilded.

3. Because in the calling of their Pastors, they did either expressly or covertly at least promise this very thing.

Use. This may serve to reprove those that come unto Sermons, as Judges, to play the Criticks, not to subject themselves to the will of God, and such as cast off all discipline as an intollerable yoke.

Doct. 3. *There is a kind of subjection also due unto all Christians.*

This is gathered from these words, *Be yee all subject one to another.*

Reason 1. Because as occasion shall serve, we should humble our selves to performe the meanest offices unto our brethren.

2. Because we should submit our selves unto the private admonitions of our brethren.

3. Because we should with all patience beare all the infirmities of our brethren.

Vse. This may serve to reprove the arrogancy and pride of men, which cannot endure any such subjection.

Doct. 4. *Humility is a great ornament.*

Reason 1. Because humility is a singular vertue, and in some sort the foundation of all the rest.

2. Because it makes us acceptable unto godly men, to whom in this regard we are made more profitable.

3. Because it doth greatly commend us in the sight of *God*, when for his sake we are subject not only to our superiours and equals, but also to those of the lowest degree.

Vse. This may serve to refute all those, that seeke for honour and reputation by arrogancy; and shunne humility as it were a vile debasing of a mans selfe.

Doct. 5. *God resisteth the proud.*

Reason 1. Because the proud resist the will of *God*.

2. Because they seeke unfitting things, or at least not after a due manner.

3. Because whatsoever proceeds from pride, turnes to the dishonour of *God*, to whom all subjection is due.

Vse. This may serve to condemne proud men.

Doct. 6. *God giveth grace to the humble.*

Reason 1. Because the promise of grace was made to humility.

2. Because humility is the disposing and fitting of a man for to receive grace.

3. Because only the humble men have a worthy esteeme of *Gods* grace.

Vse. This may serve to exhort us, greatly to labour for humility.

Doct. 7. *The strength and power of God should stirre us up to subjection towards him.*

This is gathered from verse 6 at the beginning.

Reason 1. Because it were madnesse to resist the Almighty.

2. Because *Gods* omnipotencie is the protection of those that humble themselves before him.

Vse. This may serve to admonish us, not to suffer our selves so much as in thought to be led away from our obedience to-

wards

wards God, but from the meditation of Gods omnipotency and our own infirmity to increase daily more and more in humility.

Doct. 8. God will exalt the humble in due time.

This is gathered from verse 6 at the end.

Reason 1. Because glory is the reward of obedience.

2. Because they glorifie God, and therefore God will exalt them according to his promise, *Those that honour me, I will honour.*

Vse. This may serve to direct us, to seek for true exaltation by humillitie and submission.

Doct. 9. They that humble themselves before God, may safely, and also should cast all their care upon God.

This is gathered from verse 7.

Reason 1. Because this is Gods covenant, that he will be always all-sufficient unto them that walke before him.

2. Because God by a singular care and providence watcheth over those that have a care of his glory, & seek his kingdome, as it is in the text, *He careth for you.*

Vse. This may serve to comfort all the godly; because God hath freed them from all care; and they should imbrace this libertie by true faith, and putting their trust in him, and apply it to themselves.

Verse 8. Be sober, be vigilant: because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devoure.

Verse 9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Verse 10. But the God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Verse 11. To him be glory and dominion for ever and ever.

Amen.

The Analysis.

FOR conclusion of the whole Epistle, to the foregoing exhortations there is added one generall one, which doth most neerely belong to the scope of the Apostle, to wit, that notwithstanding all opposition, difficulty, and temptation, they should constantly persist and go forward in that grace, which they had received. Now this care is described, 1. by two duties, which belong to the due manner thereof, sobernesse, and vigilancy. 2. The necessity of these duties is shewed by the grievous danger, to which otherwise they should be exposed. And this danger is set forth by the efficient cause thereof, the Devill, of whom the Apostle makes a description to that purpose: 1. By the opposition and enmity which he hath against us; in respect whereof he is called, *our adversary or enemy*. 2. By the manner and degree of that enmitie, that it is joyned with cruelty, *as of a roaring Lion*. 3. That besides this cruelty there is over and above in him very great diligence and greedinesse to do us hurt, in these words: *seeking whom he may devour*. Now the Apostle gives us warning, that we must not yeeld to this enemy and danger which he threatens us, but resist it, verse 9 at the beginning, which is nothing else, but not to suffer our selves to be removed by his temptations from the grace of God: and the chiefe meanes of this resistance he shewes to consist in the stedfastnesse of our faith: which faith may in this respect be wonderfully confirmed by the example of our brethren in the world, who have experience of the like afflictions and temptations of Sathan. Agreeable to this exhortation he addes a prayer verse 10. Because the successe of all our endeavours depends upon the grace and blessing of God: And in this prayer he beseecheth God to strengthen the faithfull, and make them perfect in all grace, at the end of the verse, *make you perfect, stablish, strengthen, settle you*. The arguments whereby he confirms their faith that they shall obtaine this petition, are two: 1. The all-sufficiencie of the grace of God in it selfe, in which respect this title is given unto God, that he is the God of all grace. 2. The communicating of this grace in the calling of the faithfull

faithfull, in these words : *who hath called you* : the grace of which calling is shewed, first, by the end and scope, that it is, to partake of the eternall glorie of God. Secondly, by the principall cause, *in Christ Iesus*. Thirdly, by the condition that goes before the accomplishment of this calling, and properly belongs to this exhortation of the Apostle unto constancie in afflictions, to wit, because we are so called unto eternall glorie, that in the meane time we must suffer afflictions, *after what ye have suffered a while*. In the last place upon occasion of this prayer he addes a religious doxologie, glorifying God, verse 11. wherein is contained both the last end of that petition, and a confirmation of the same that it shall be heard ; as also an indirect exhortation to the faithfull, to bend all their care thereunto, to glorifie Gods name really and effectually, by persisting in the grace of God.

The Doctrines arising here-hence.

Doct. 1. *We had need to watch continually. Be vigilant.*

Reason 1. Because sinne and danger doth naturally steale upon us, if we do not resist it.

2. Because we cannot do our duty without diligent care and labour, and therein consists the manner of watching.

3. Because if we could avoid danger, & obtain our desires, if we did not seeke it with care and diligence, it would be no praise to us, nor peace of conscience.

Use. This may serve to direct us, to imitate watchmen, which watch and ward to keepe the Citie ; the like diligence should we use in keeping our soules, to examine all that goes in and out, our thoughts affections, words, and actions, together with the occasions of them, what they are, whence they came, and whither they tend.

Doct. 2. *That we may watch as we ought to do, it is required that we should be sober.*

Now by sobernesse is meant the moderation of our affections touching all worldly things.

Reason 1. Because the cares of this world do so burthen the soule, that they leave no place for spirituall cares.

2. Because the care of the world doth draw and distract the minde, so that although it doth not altogether exclude religion, yet it doth diminish and weaken it.

3. Because

3. Because under the shew of some worldly profit, pleasure, or honour, we do oftentimes admit of those things, which betray and destroy our soules.

Use. This may serve to admonish us not to drown our selves in the things of this world, but so to use the world, as if we used it not, 1 Cor. 7. 31.

Doct. 3. *We have such a spirituall enemy, that we had need to watch and ward continually against him.*

Reason 1. Because he is full of spirituall malice and craft.

2. Because his diligence is answerable to his malice.

3. Because he is most cruell, seeking not to bring some small inconvenience upon us, but our utter destru^{ct}ion.

Use. This may serve to admonish us, never to be secure, but day and night to be mindfull of that danger wherein we are.

Doct. 4. *We must couragiously resist the Devill.*

This is gathered from verse 9.

Reason 1. Because he is such an enemy, that we can make no peace or league with him.

2. Because they which yeeld unto the devill give themselves up into his hands, as being overcome.

3. Because the courage of our minde to resist is a great part of spirituall victory.

Use. This may serve to exhort us, to strengthen our mindes in all things to make this resistence.

Doct. 5. *The chiefe power of resisting, consists in a stedfast faith.*

This is gathered from these words, *Whom resist stedfast in the faith.*

Reason 1. Because faith layes hold upon Christ who overcame the devill, and in him they lay hold of victory it selfe.

2. Because faith laies hold of the truth of all the promises, whereby the soule is invincibly fortified.

3. Because faith, seeing it is the foundation of all grace, if it be stirred up and strengthened, it confirms and strengthens also all the other vertues.

Use. This may serve to direct us, to have a special care to raise and build up our faith.

Doct. 6. *The examples of other beleeviers doe make much for the confirmation of our faith in afflictions & other temptations.*

Reason

Reason 1. Because thereby it appears that such conflicts are not contrarie to faith and pietie.

2. Because therehence we have a cloud of witnessess, to shew, that at length we shall obtaine the victorie by faith.

Vse. This may serve to direct us, to stablish our mindes more and more by such meditations.

Doct. 7. *All those things which we desire, either for our selves or for others unto salvation, we must aske of God.*

This is gathered from verse 10, compared with the foregoing verse. For all those things which the Apostle had before required of the faithfull, he doth now at the end of the Epistle in their name crave of God, and he askes it with discretion, as appears by that particle, *But* as if he should have said, Although all these things which I have proposed unto you by way of admonition, exhortation, and consolation, are duties which you ought necessarily to do, yet it is not to be expected, that you should accomplish it by your own strength: I do therefore call upon God, (which you likewise should alwayes do) that he would increase his grace more and more in you, whereby you may receive both to will and to do all these things.

Reason 1. Because of our selves we can doe nothing that is good.

2. Because in such like purposes and endeavours we are letted and hindred by divers temptations, and such as are most strong through our infirmitie.

3. Because all our spirituall life proceeds from God, and of him should we aske it.

Vse 1. This may serve to admonish us, not to rest in good purposes and intentions, but alwayes to seeke for grace from God, to accomplish the same happily.

2. To direct us, when we reade, heare, and meditate upon Gods word, to water it, as it were, with our prayers, that it may be fruitfull.

Note. By such conclusions of the Apostles, wherein they do close up their Doctrine with prayer, the Ministers especially are warned and admonished, after their Sermons to desire God to give both themselves and the people grace to

observe those things, which they have learned in the Sermon: and others also are admonished diligently and earnestly to seek the same, both in publick with the Minister, and in private by themselves.

Doct. 8. *We stand in need of manifold grace.*

As it is set forth by divers words in the text: *Make perfect, stablish, strengthen, settle*, which may be thus distinguished, that *to make perfect* is to adde those degrees of grace, which are yet wanting: *to stablish*, is to protect and defend from temptations and dangers: *to strengthen* is to give inward power and strength: and *to settle*, is to fasten the root it selfe of grace more and more.

Reason 1. Because all those good things which we have, we have but in part.

2. Because we are assaulted by continuall temptations, and are over and above prone to revolt.

3. Because great and manifold is that perfection, whereunto we are called.

Use. This may serve to admonish us, not to rest in the beginnings, but by much prayer to aske much grace of God.

Doct. 9. *God is the fountaine and author of all grace.*

For this title is given unto God in this place, because it is most agreeable to the petition for manifold grace. For Holy Men in their prayers lay hold of that in God, and propose those titles of God unto themselves, which make most for the furtherance of those prayers which they make.

Reason 1. Because God hath in himselfe infinite riches of grace.

2. Because grace is not given but by grace, and not for any merit of our own.

3. Because every degree and all kinde of grace is revealed and exhibited unto us by God in the Gospell.

Use 1. This may serve to direct us to build up our selves in this believe of Gods grace.

2. To admonish us, not so to rest in that grace which we have received, as if there were nothing farther to be looked after

after, because God is God not of this or that particular grace, but of all grace.

Doct. 10. The chiefe effect of this grace, which is in us, is our calling.

Reason 1. Because before our calling we lye in sinne and spirituall death.

2. Because by our calling we come to the hope of eternall glory; *who hath called you into his eternall glory*, as it is in the text.

3. Because in our calling wee are ingrafted into Jesus Christ, that by him we are brought unto this glory, *who hath called you unto eternall glory in Iesus Christ*, as it is in the text.

Use 1. This may serve to admonish us, to labour to make our effectuall calling more and more sure.

2. To exhort us, to give God all the thankes for this calling, and to leade a life answerable thereunto, which seemes to be aimed at in the text, *viz.* that for this eternall glory whereunto we are called, we should contemne all worldly things, whether good or evill.

Doct. 11. The sufferings of this life are not repugnant to the comfort of this glory.

Reason 1. Because we suffer but a while: for although the time of affliction may seeme long, yet it is but short, if it be compared either with eternall death, which the wicked shall suffer, and we have deserved; or with eternall glory whereunto we are called.

2. Because these afflictions are the way, whereby according to Gods wil we come unto glory.

3. Because glory it selfe appears the more glorious for the afflictions going before.

Use. This may serve to comfort us against all the sufferings of this life.

Doct. 12. For this grace of God we should give all glory unto God.

This is gathered from verse 11.

Reason 1. Because therein consists our thankfulness.

2. Because therein also consists the perfection of the work of grace.

Use. This may serve to admonish us, not to give place to luke-warmness, but to make such high reckoning of the saving grace of God, that upon every mentioning thereof our mindes should be stirred up sincerely to glorifie the name of God, and alwayes endeavour so to do.

The end of the first Epistle.
