



A BRIEF ANALYSIS

of the Second Epistle Generall of
Saint P E T E R.

CHAP. I.

Verse 1. *Simon Peter, a Servant, and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and of our Saviour Jesus Christ.*

Verse 2. *Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.*

The Analysis.



Such kinde of writings, as well Ethnick or profane, as sacred, are usually divided into three parts, whereof the first is, the Superscription, Salutation, and Preface. 2. The Epistle it selfe. 3. The Subscription or Conclusion.

But more accurately me thinks, we may say, that the preface and conclusion are only adjuncts of the Epistle, which depend upon the Epistle it selfe, and are also usefull thereunto. But in this Epistle only one of these adjuncts is used, namely, the Preface. For there is no subscription made, or any such conclusion, as is used in the Epistles of Paul, and in the first of Peter. The Preface is contained in foure verses, and it consists of two parts, a salutation, and a confirmation of the salutation: that in the two first, this in
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the third and fourth verse. In the salutation there are those three things expressed, which are in every action; namely, the agent, the action it selfe, and the object of it. For so is there the person saluting, the persons saluted, and the salutation it selfe. The person saluting is described, first, by his name adjoyned. Secondly, by his office adjoyned, and that both generall, that he is a servant of Jesus Christ, and speciall, that he is an Apostle of his. The persons saluted are described by a speciall adjunct, which is instead of the forme, namely, by faith: which faith is set forth, first, by a comparison of the like, that it is like precious with the faith of the Apostles.

2. By the principall efficient cause, God and Jesus Christ.

3. By the meanes thereof, *viz.* righteousnesse. The confirmation of the salutation containes, 1. the good that is wished, which consists of two parts, *Grace*, and *peace*. 2. The degree and quality of this good, *be multiplied*. 3. The helping cause of this multiplication of good, which is *the knowledge of God and Jesus Christ*.

This is the Analysis.

As for the person, he hath a double respect. For he is here considered as the Author of the Epistle, and also as the Author of the Salutation: in the former respect we have these Doctrines.

Doct. 1. *The very names of Christs famous Disciples, were heretofore of great force for the confirmation and advancement of the truth in the Church.*

For to that end did the Apostles usually set downe their names in the Epistles, which they wrote unto the Churches.

Vse. This may bee for exhortation, that we also according to our abilities should labour so farre with those amongst whom we live, that our names may be like precious ointment, and may make something for the edification of others.

2. It may serve to reprove those, which so carry themselves, that they are a disgrace to godlinesse, and to the Church.

In the latter respect the person yeelds us this observation.

Doct. 2. *The salutation of the Apostles and Ministers of God is more highly to be prized.*

Reason. Because it is not only a good and godly prayer, as are the salutations of all the faithfull, but it is also a ministeri-

all application of the good things which God communicates unto us by them. For it proceeds not only from a pious affection, but from their singular office and duty.

Vf. This may serve to admonish us, not to neglect or contemne such blessings, whether they be publick or private.

Doct. 3. *It is an honourable title, if a man be rightly and deservedly called a servant of God or Christ.*

Reason. Because the chiefest men in the Church of God alwayes gloried in this title; not only the Apostles and Prophets, but also Kings and Princes, as we see in *David*.

Vf. This may serve to comfort poore Christians that have no titles whereof to boast. For if they be the servants of God and Christ, they have no cause to envie others, or to complain of their owne condition. Now that it may be knowne who are the servants of God, we must know that there are two things, as it were essentiall to a servant, 1. To depend upon his Masters will and pleasure, for direction in his worke. 2. To referre all that he hath to the use and profit of his Master, not to his owne. So also every faithfull servant of God, 1. depends wholly upon God for the direction of his life, not upon himselfe and his owne counsell, nor upon the examples and customes of the world; much lesse upon the suggestions of the flesh and the devill. 2. He referres himselfe and all that he hath to advance and set forth the glory of God.

Doct. 4. *Those servants of Christ which are called Apostles, have the chiefest authority in the Church of God.*

For that is the reason why *Peter* saith that he is an Apostle of Jesus Christ. All the faithfull are Christs servants, but they are not Apostles: even the ordinary Ministers themselves, although in a large sense they may be called Apostles and Embassadors of Christ, yet not in that sense as *Peter*, *Paul*, and the like are called. For the word *Apostle*, in this and the like places, signifies not only an Embassage, but a singular privilege or prerogative in that embassage. Now the privilege of the Apostles above other Ministers consists in these foure things: First, In the manner of the embassage, viz. that they were called neither of men, nor by men but immediately of Christ. Secondly, in the office imposed upon them by vertue of this embassage, viz. that they were c i fly sent to plant Churches,

Churches, to feed and build them up. Thirdly, in the object whereabout their labour should be employed, *viz.* that they were sent not to any one Church, but to divers, and for the conversion of the whole world. Fourthly, in their gifts and assistance of the Spirit, which alwayes accompanied this their embassage; *viz.* because in executing this their office, as well in preaching as in writing, they were freed from all errour. As in the Creation of the world God first made light, and afterwards set some lights in the Firmament of Heaven to give light upon the Earth: So also in the re-creation and restitution of the world; God first gave light in Christ himselfe, who was the Sonne of Righteousnesse, as he is called in Scripture, and afterwards ordained the Apostles, as great lights, to bring this light upon the Earth. And this is it which our Saviour saith unto them: *Ye are the light of the world.*

Use 1. This may serve to exhort us, to give God thanks, that he hath not left us in darknesse, to wander at uncertainties, but hath set up these shining lights for us, by whose meanes we might be directed unto heaven.

2. To admonish us, to observe also and believe those things which they have prescribed us. For we must receive the writings of the Apostles after the same manner, as we should receive Christ himselfe, if he were with us on earth.

3. To refute the Pope, who brags that he is an Apostle, and hath Apostolicall authority, (whereupon also he calis his seat at *Rome*, Apostolicall;) when as he hath not so much as one of those conditions, which are necessarily required to make an Apostle.

Hitherto of the person saluting. It followes now to speak of the persons saluted, where we have these Doctrines.

Doct. 1. *The Apostles wrote not properly to the unbelievers, but to the Church.*

For so here and elsewhere are they described to whom the Epistles are sent.

Reason. Because the preaching of the Gospell, not the writing, is the effectuell meanes of conversion. The writing and reading do more properly serve for the confirmation and edification of those that are converted, then for the first conversion.

Use. This may serve to exhort, first of all, that they will principally apply themselves unto Sermons: Secondly, those that have received some benefit by Sermons, that they would also diligently apply themselves to the reading of the Scripture, that they might more and more confirme and edifie themselves.

Doct. 2. *Faith is the proper marke of difference, whereby the Church is distinguished from all other societies.*

For therefore are the Christians here described by faith, that they may be distinguished from all other men: and the same which in other Epistles are wont to be called the elect, the called, the Churches of God, those which are in God the Father, and in Jesus Christ, are in this place barely called the faithfull.

Use. This may serve to admonish us, if we will make our calling and the condition of our salvation sure, then to labour especially to obtaine faith, and also to increase it more and more.

Doct. 3. *The faith of Christians is a most precious profession.*

Therefore it is here called *precious faith*; and in the former Epistle, Chap. 1. v. 7. *faith is said to be more precious then gold that perisheth.*

Use 1. This may serve to exhort us, to make more account of faith then of all worldly things, according to that of Christ: *What shall it profit a man to gaine the whole world, and lose his owne soule, or faith?*

2. To comfort poore Christians which have no possessions in this world. For if they have true faith, they have that which is more excellent then silver and gold.

Doct. 4. *The faith of common Christians is as precious as was the faith of the Apostles.*

Which is not to be understood of the degree or quantity, but of the nature or quality.

Reason. Because the faith of all Christians layes hold of the same good, viz. Christ and his benefits. Hereupon Paul calls it common faith: for as one that is sick of the Palsie, that taketh some precious thing with a shaking hand, doth possess it as well as the other, that is strong; so the faithfull, though

they be weake, if they do truly lay hold of Christ; have him to be their Saviour as well as they that are most strong.

Use. This may serve to comfort weake Christians; for if they have true faith, though it be but like a graine of Mustard seed, they have the same comfort that the Apostles themselves had. If they be truly knit unto Christ, though it be but with a slender thred as it were, yet they hold Christ as well as they that are tyed unto him with the strongest cords: which yet is not so to be taken, as if we were not to seeke for a stronger and surer faith; for although the weake possesse the same good that the strong do, yet they have not the same fruit and benefit of this possession.

Doct. 5. *The cause of this precious faith is not in any man, but in the righteousness of God and Christ.*

Now by righteousness is not meant any recompence of desert; but the faithfulness and truth of the promises, which depend upon the meere goodnesse of God. And these promises made unto *Abraham* himselfe, that his seed should be as the starres of heaven, and the sand of the Sea, out of all nations; and they were afterwards often repeated by the Prophets.

Use 1. This may serve to refute those, that ascribe it unto mans free will; so that first they make the calling of the faithfull to be uncertaine, as if the promises of God could be made void; and then they take away the glory it selfe of mans conversion from God, and give it unto man.

2. To exhort us, to give God thanks, for this so incomparable a good.

The Doctrines that arise from v. 2.

Doct. 1. *All spirituall good things, are contained in these two words, Grace and peace.*

For by *Grace* is meant both the free favour of God, and also the application and manifestation thereof in the hearts of the faithfull, by the operation of the holy Ghost, in the word and Sacraments. And by *peace* is meant quietnesse of mind, which is the fruit of grace. So that *Grace* is the first benefit, and *Peace* the last. And therefore all benefits that passe betweene are included therein, as in two extreames. Hereupon in all the Epistles almost the Apostles prayer and salutation

is contained in these two : To *Timothy* and *Titus*, he addes *mercy* also, *Grace, mercy and peace*. But that is only an application of the same thing, which is signified by *grace*, and for a peculiar reason is added in those Epistles, because *Timothy* and *Titus* wanted a speciall kind of *grace*, in respect of the service, which they did undergoe in the Churches, in regard of their age, and those divers temptations, whereunto they were obnoxious in that Service. In the old Testament peace onely was usually wished in their salutations, without any mention of *Grace* ; but yet *grace* also at that time was understood : But in the time of the new Testament, which is the time of *grace*, and wherein all things are more fully delivered, it was most fitting, that *grace* should be named in such like salutations.

Vse. This may serve to exhort and direct us, above all things to wish *grace* and *Christian peace* unto all those, to whom we are well-wishers.

Doct. 11. *The desires of the faithfull are chiefly for those spirituall good things, Grace and peace.*

Reason. The Reason of the Collection is this, because the Apostle in this beginning of the Epistle, labours to get the good will of those to whom he writes, by shewing the prayer that he had made for them : Now he could not effect this, if his prayer were not according to their desires; for if he should have wished any of those things, that they cared not for, such a wish would have done no good with them.

Vse. This may serve to exhort us all, to examine our selves according to this rule. For if wee make no reckoning at all, of the meanes and instruments of *grace*, but doe reject or despise those, that labour most to procure this *grace* and *peace* for us, we have cause to feare, that we are yet farre from the nature, and disposition of true beleivers.

Doct. 3. *They which have gone farthest in faith and grace, have yet need of grace.*

This is gathered therehence, that the Apostle wisheth *grace* unto those, that have obtained like pretious faith, with the Apostles themselves.

Vse. 1. This may serve to refute the Papists of their merits.

2. To exhort us to humility, and continuall prayer for the *grace* of God.

Doct. 4. *Without Grace, there is no true peace.*

Grace is the cause and foundation of peace, peace the effect and fruit of grace; it is the inheritance, which Christ left unto his disciples alone, *Iohn 14. 27. Isay 48. last.* For this peace is not an externall and worldly peace, but spirituall and internall. Before we are partakers of grace, we are called in Scripture, *Gods enemies*, so that we doe wage a kind of warre against God himselfe, and therefore also against the Angels of God, and other of his creatures. Now by grace, and by it alone is peace made.

Use. This may serve to refute and reprove the folly of those men, which so please themselves, in that outward quietnesse which they enjoy, when in the meane time, they are utterly void and ignorant of the grace of God.

Doct. 5. *We must seeke not only for grace and peace, but also for great abundance of it.*

This is gathered from that word, *Grace and peace be multiplied.* For the good things of that grace are such, that they cannot be too much: in this there is no sinning in excessse. Hence it is that the Apostle *Paul* alwayes exhorts the faithfull; and prays also that the faithfull may abound more and more in all grace. And to the *Ephesians* he proposeth the breadth, and length, and depth, and height of this grace, that they may be rooted and grounded in it, *Chap. 3. verse 18.*

Use 1. This may serve to refute and condemne those, that so rest in the present grace which they have, or seeme to have, that they looke for no more. Such do those men seeme to be, that thinke they know enough, beleve enough, love enough, &c. And therefore they neglect both the publick and the private meanes, whereby they might be farther edified. The state of a Christian in this life is a state of building, not perfection: therefore as he would shew himselfe to be a foolish builder, that should rest in the middle of his worke, and not make up the perfect structure, so also in a Christian life.

2. To exhort us to stirre up our selves, and labour for more abundant grace and peace.

Argument 1. The first argument may be taken from the nature of grace and peace, which is such, that he that hath once tasted the sweetnesse thereof, cannot but desire a fuller draught

draught of it, 1 Pet. 2. 2 3. *Desire the sincere milke, &c.*

Argument 2. From the imperfect degree, that we have yet attained : We are for the most part, as new borne babes, as the Apostle speaks in the same place.

Argument 3. From the will of God, to whom nothing is more acceptable, then that we should seeke for plenty of his grace, *Isay 55. 2. Prov. 9.*

Argument 4. From the sinne or guilt, which followes the neglect of that duty. For as amongst men, if one should set before us most precious wares, and should commend them, and also offer them freely unto us, he could not but take it ill, if we should refuse them : so much more may we think that Gods anger is incensed towards those, that neglect and despise the riches of this grace, that he hath set before them and commended unto them.

Doct. 6. God is the only author of grace and peace.

This is gathered from 1 Peter 5. 10.

God is called the author of all grace. Hence by a kinde of appropriation he is called *the God of grace*, as in another place he is called *the Father of mercies*, and *God of all consolations*, and grace also in this signification is called the grace of God ; so also of peace we finde in Scriptures, that God is called *the God of peace*, and true peace is every where called *the peace of God*.

Use 1. This may serve to refute all the Papiſts, that manifest the contrary both in their words and practise. For they are wont to call the blessed Virgin *the Mother of grace* : so also they runne unto her and to other Saints, as if they were the authors of grace and peace.

2. To instruct and confirme us in this truth, that the bestowing of grace and peace depends upon the meere good will and pleasure of God. For when God is called *the God of grace*, it is meant also that he is *the Lord of grace*, who can according to his good pleasure give it to whom he will, and deny it to whom he will. This is gathered from 1 *Theſſ.* 5. 23. and 2 *Theſſ.* 3. 16. for he that in the former place is called *the God of peace*, in the latter is called *the Lord of peace*. Therefore when we see that grace & peace is granted unto some, & denied unto others, we should rest satisfied in the good will of God, according to the example of Christ, *Matth. 19.* For by so doing we give glory to God, as is evident.

3. To

3. To exhort us, to pray unto this great God to give us grace and peace.

Doct. 7. *Iesus Christ is the beginning of all grace and peace.*

God is the first and principall author, and so also Christ, as he is God: but as he is God and man, our Mediatour, so he is the beginning ordained by God, as the head, from whom all grace is to be derived unto his members, as into the vessels of grace; so that God is as it were the first and principall fountaine, Christ as the secondary fountaine, in whom is hid all grace that is to be given unto the faithfull, and the faithfull themselves are the vessels that draw and receive this grace, which runnes into them from these fountaines, and the word and Sacraments are as the channels.

Use. This may serve to informe us of the manner, how we should seeke for grace, viz. that we should alwayes go unto God in Christ, because *extra Christum*, out of Christ, he is unto sinners not a God of grace and peace, but of vengeance, and a consuming fire.

Doct. 8. *True faith is the instrumentall cause of grace and peace, and of the multiplying of both, whereby it is derived unto us.*

Reason. Because by knowledge in this place is meant faith. For it is not meant a bare knowledge, but something more, which followes this knowledge, therefore it is not called *ᾠδὴ*, but *ἐπίγνωσις*, that is, an acknowledging. 2. Thereby is meant an effectuall knowledge, such as there is no other taught us in the Scriptures, but faith. Now faith is signified by the name of knowledge, because by the hearing and knowledge of the word it is usually begotten in us. And faith is called the instrument of grace, not as it is in God himselfe, willing, intending, and ordaining spirituall good things unto us, for so grace is the cause of faith; but as the sense, fruit and knowledge of this grace is communicated unto us. For faith is so the fruit and effect of grace, that it hath the first place, and is the instrumentall cause of all following grace. And this efficacy it hath in respect of the object, which it layes hold of, *Iesus Christ*, because as we said before, he is the beginning of all grace, so that as *Adam* was the beginning of nature and the corruption thereof, and that relation which we have unto

Adam

Adam by naturall generation, makes us partakers both of his nature and corruption: so *Christ* was made the beginning of life spirituall, and grace, and that relation of faith which we have unto *Christ* in our regeneration, makes us partakers both of the life and grace which is in *Christ*.

Use. This may serve to exhort us, 1. To have a speciall care of our faith, if we would not be destitute of all the grace and peace of God. This is it which the Apostle saith elsewhere, *above all, take the shield of faith*, that is, above all things get faith, *Ephes. 6. 16.* This is it which is often pressed, *By faith we are saved, by faith we stand, by faith we obtaine the victory, &c.* 2. To labour also for the increase of faith, if we desire the increase of grace and peace. For grace is multiplied by the multiplying of faith, and the knowledge of God. As in a house, which is inlightned by the Sunne, the more the windowes stand open, the more it is filled with light: so also in us, the more our faith is increased, the more is grace and peace increased in us. Let that therefore be our daily prayer, which was *Christ's* Disciples, *Lord increase our faith.*

Verse 3. According as his Divine power hath given unto us all things that pertaine unto life and godlinesse, through the knowledge of him that hath called us to glory and vertue.

The Analyfis.

THe scope of the Apostle in this verse is to confirme the faith of Christians, touching the multiplying of grace and peace through the knowledge of God, which he had wished unto them in the former verse. And the argument is taken from the comparing of things alike, as that particle, *According as*, intimates unto us. The things compared are. 1. The giving of peace and grace; and 2. The consequent multiplying of them. And of these he shewes that there is the same reason, both in respect of the principall cause, and the lesse principall or instrumentall cause; so that the whole argument runs after this manner; *If God and our Lord Iesus Christ will give unto us grace and peace through the knowledge of him, then will he*

he also multiply unto us the same gifts by the same: But the former is true: Therefore the latter. The Assumption is contained in verse 3. And it is not barely set downe, but with an illustration, although he addes some things to confirme the reason it selfe and our faith. For in stead of *grace and peace* the Apostle here puts things necessary unto *life and godlinesse*; and in the second place *glory and vertue*: like as by *life and glory* he meanes the same thing, that he did before by *peace*, though in a different respect: so also by *godlinesse and vertue* he means the same thing that he did before by *grace*. The principall cause of this gifting he explains by the power which he hath, which he calls *divine*; the instrumentall he explaines by the object thereof, namely, Christ. For he argues from a singular effect, which doth most of all pertaine to the thing it selfe, namely to our calling, *glory and vertue*.

The Doctrines arising herehence.

Doct. 1. *Life and glory are contained in Christian peace.*

For the condition, that Christians are made partakers of by peace, is called *life* in respect of that inward and permanent principle of the most perfect operations, wherein consists mans felicity, which is given unto all the faithfull. And it is called *glory* in respect of the compleat happinesse, which flowes from that principle, and shall in its due time also appeare with outward splendour.

Use 1. This may serve to informe and instruct us, not to think meanelly or contemptibly of the condition of faithfull Christians, but to judge aright according to the nature of the thing, viz. that the only life and chiefest glory is proper to them.

2. To exhort us, to preserve faith, grace, and Christian peace before all worldly things, yea, before this present life it selfe, and the glory thereof, because by our faith we shall obtaine a farre more perfect life and glory, according to that of Christ, *He that loseth his life, shall finde and obtaine a farre better life.*

Doct. 2. *Christian grace brings with it godlinesse and vertue.*

For the same thing is called grace, which is the effect of Gods favour; it is called *godlinesse*, as it hath God for its object

ject: and it is called *virtue*, as it perfects a man in operation.

Use 1. This may serve to instruct us, not to boast of the grace of God, unless we shew it by our godlinesse and virtue.

2. To reprove and condemne those, that either out of presumption or feined simulation, do either separate grace from godlinesse, or grace from virtue, or virtue from either.

Doct. 3. *All things necessary unto life and godlinesse are given by God unto the faithfull.*

Now to make a gift perfect 3 things are required. 1. That the gift which is given be made the receivers, or his to whom it is said to be given; for otherwise it is not a gift, or a thing actually given, but potentially only. 2. That it be made his absolutely or irrevocably, not conditionally, that the gift it self should depend upon a condition. 3. That the giver be moved for no other cause to give, but to shew and exercise his bounty and liberality. the more perfectly and purely these conditions are found in any gift, the more perfect and pure is the gift. Now all these do most exactly agree to those gifts of God, which pertain unto life and godlinesse. As for example, Christ is said to be given for us, and also given unto us: the holy Ghost hath that name as it were appropriated unto him, that he is the gift of God: faith and repentance are expressly called the gift of God.

Use 1. This may serve to instruct us, against the error of those, that will not take such like good things as a gift, but teach us that we must seeke for them by our own merits; for as the Apostle saith, *If of grace; then not by workes, for otherwise grace were not grace:* so may we also say, if of gift, then not by workes, for otherwise the gift would be no gift.

2. To admonish us, throughout our whole life to seeke for such good things after that manner as is agreeable to their nature, that is, to ask, pray, and supplicate for them, &c. And in the second place to use all our endeavour to shew our selves thankfull unto God for such divine gifts.

4. *Hee gives these spirituall gifts unto us by his Divine Power:*

His Divine Power hath given unto us all things, as it is in the text: the like hereunto is that in the first Epistle, c. 1. v. 5.

Ye are kept by the power of God through faith unto salvation. And Christ tels us, Matth. 19. 26. With men this is impossible, but with God all things are possible: where we are expressly taught, that salvation and spirituall good things are given unto us by the power of God, to whom all things are possible, that is, his omnipotency, Ier. 31. 35. Thus saith the Lord, which giveth the Sunne, &c.

Reason. Because such a power is necessarily required to bring this to passe, by reason of those strong impediments, which withstand and crosse this worke. For so Christ tels us, that the Devill as a strong man holds his palace, till a stronger then he comes upon him and overcomes him, and takes from him all his armour wherein he trusted, Luke 11. 21, 22. This is also fully explained by the Apostle, Ephes. 4. 8. *When he ascended up on high, he led captivity captive, and gave gifts unto men.* Where he shewes that gifts are given unto us by that very power, whereby captivity is led captive. It is expressly said Ephes. 1. 19, that it is the exceeding greatnesse of Gods power, which worketh in us by the might of his power, and Verse 20. the same power whereby Christ was raised from the dead.

Use 1. This may serve to refute the Remonstrants and such like men, that deny faith to be begotten in us, and our conversion to be wrought by Gods almighty power. For they make grace only morally perswading, that may be resisted, impotent, and consequently uneffectuall.

2. To comfort the weake and all the faithfull, in that they have no reason too much to feare the gates of hell, because they have the gates of heaven making with them: although they must wrestle not only against flesh and blood, but against principalities and the powers of the world, &c. Ephes. 6. 12. Yet they have a divine power, farre beyond all those enemies, to uphold them in this wrestling.

3. To exhort us, 1. To behave our selves stoutly, and shew our selves men in the cause of God, answerable to so Divine a Power, as he is ready to afford unto us. 2. To give God thanks, that hath not left us in our owne infirmities to be exposed as a prey unto our enemies, but by his divine power helps our infirmities.

Doct. 5. This Divine Power is the power of Christ himselfe.

Vse 1. This may serve to confirme our faith, touching Christs divine nature. For the divine power is not separated from the divine nature.

2. To comfort us, that he who so loved us, that he gave himselfe for us, hath such sufficient strength to perfect our salvation. He useth this argument to comfort his Disciples. *John* 10. 28, 29, 30.

Doct. 6. *Christ gives us these things by his divine power, when he doth effectually call us, through the knowledge of him that calleth us.*

Vse. This may serve to exhort us, to apply our selves with feare and reverence unto the meanes of our calling, because Christs divine power is shewed therein.

Doct. 7. *The consideration of the end whereunto we are called in Christ, should build us up in faith, hope, and all those things which pertain unto life and godlinesse.*

Therefore the Apostle here puts us in minde, that he hath called us to glory and vertue; so in the former Epistle, c. 5. *v. 10.* who hath called us unto his eternall glory, &c. To that purpose the Apostle *Ephes. 1. 18.* earnestly prays for the *Ephesians*, that the eyes of their understanding may be enlightened, to know what is the hope of his calling, and what the riches, &c. Now this consideration is of great force for these reasons.

Reason 1. Because it is an argument confirming our faith, whilest we thus thinke with our selves: If God hath called us unto glory, then there is no doubt, but that he will in due time bring us unto glory, and in the meane time keepe us in the way that leadeth thereunto.

2. Because it is an argument whereby we are stirred up to labour for vertue, whilest we thus thinke with our selves: if we are called unto glory and vertue, we must not carry our selves sordidly and basely, defiling our selves with the pollutions of the flesh, like Swine wallowing in the mire, but as it becomes such a calling.

Doct. 8. *There is the same reason of this calling and the first gift of grace, that there is of the multiplying of all grace and peace.*

For they are alike free, they do depend alike upon the di-

vine power, they are alwayes knit and linked together : this follows from the connexion of verse 3. with the second.

Vse. This may serve to comfort us, as it is set forth, *Phil. 1. 6.* *That he which hath begun a good worke in us, will performe it untill the day of Christ.*

Verse 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

The Analysis.

THE Apostle had before confirmed his prayer and the hope of the faithfull, touching the multiplying of grace and peace, by the comparing of things alike, that is, from the giving of all things which are necessary unto life & godlinesse. Now he confirms and proves the assumption also, touching the giving of things necessary to life and godlinesse. And the argument is taken from the testimony of God, that is, from Gods promises : for his promise is a testimony of the good that he will bestow. Now while the Apostle disputes from the promises to the gifts promised, he disputes from the testimony to the things testified, which kinde of argumentation he doth sufficiently intimate, when he puts the things promised in stead of the promise. And the things promised are thus explained ; 1. In generall, by two adjuncts, that they are *exceeding great and precious*, that is, neither concerning small things, or things of little moment ; nor concerning things that we have nothing to do with, or are little to be esteemed by us, but things of exceeding great weight, and of exceeding great price. 2. In speciall, by those effects, which are contained in these things promised ; and they are two. First, A lifting up of the faithfull to perfection, which is explained by a likenesse unto the divine nature. Secondly, A freeing of them from corruption, which is set forth by the subject and the cause thereof. The subject is the world, the cause is lust or concupiscence.

The Doctrine arising hereence.

Doct. 1. *Gods promises carry in them the vertue of a gift.*

Reason. Because they make the thing promised certainly to belong unto those, to whom it is promised. For although it be not yet actually in their possession, yet it is that power that is certainly produced into act. The cause is, 1. The truth of God that promiseth. 2. The Divine Power which accompanieth Gods promises, wherof mention was made in the former verse.

Use 1. This may serve to refute those that make Gods promises wholly to depend upon mans will.

2. To comfort all the faithfull, that they may be of good courage, and have a firme hope in the good things that are promised by God.

Doct. 2. *Gods promises are of things exceeding great.*

Hence it is that the Scripture often speakes of the wondrous things of Gods word, *Psal. 119. 18.* And it evidently appears by the things themselves, if they are well weighed and considered; whether we look unto the divine properties which breake forth in the things promised, or their divine effects. For wonderfull is the mercy, and power, and providence whereupon they depend; and the effects also are wonderfull, for many of them are such, that they do so transcend mans capacity, that they seeme unto many utterly impossible and incredible: as the resurrection, immortality, and life everlasting.

Use 1. This may serve to condemne the stupidity of those, that are nothing moved or taken with these things that are so great and wonderfull.

2. To exhort us, to labour and strive in our prayers with *David*, that our eyes may be more and more opened, to be able to see the wonderfull nature of them.

Doct. 3. *Gods promises are as precious unto us, as they are great in themselves.*

So they are distinguished: for if God had promised that he would make another World, yet so, as that it should nothing pertaine unto us, this indeed had been an exceeding great promise; but nothing precious unto us; but when he so promised a world to come, wherein immortality and
great

great glory shall dwell, as that we should possess it, this promise is as precious as it is great. Hence it is, that in the Scriptures the testimonies of God are extolled, whose promises are exceeding great above all riches, *Psal. 119. 14.* Above gold and silver, and all precious things, as we often read in the *Psalms* and *Proverbs*.

Use 1. This may serve to exhort us, both in judgement, affection and all our endeavours, to carry our selves answerable to these divine promises, as to the most precious thing that is, as we are admonished, *Prov. 2. 4.* *To seeke them as silver, and search for them as for hid treasures.* And *Prov. 8. 10.* *to receive them, and not silver, &c.* And to be more delighted with these then with the sweetest gifts, to get these promises at any price, how great soever, though we sell all that we have, as it is in the parable of the Merchant, who found a precious Jewell.

2. To comfort those Christians that are poore in spirit, even in this present world; for though they have nothing excellent in these outward things, yet they have those exceeding great & precious things provided by God for them. They are in this like unto that heire, of whom *Paul* makes mention, *Gal. 4. 7.*

Doct. 4. By vertue of these promises we are made partakers of the divine nature.

Now by nature is not meant the essence of God, but those perfections, whereof we have a representation made by the Spirit *Epist. 1. c. 2. v. 9.* They are called the virtues of God, and in their places, it is called the life of God, the Image of God, and the Spirit of God. And this nature is communicated by vertue of the promises, because the promise of the Gospell in this differs from the Law, for the Law considered in it selfe is a killing Letter, and the ministration of death in respect of sinners, but the Gospell is the ministration of the quickning Spirit, *2 Cor. 3. 6, 7, 8.*

Reasor. Because the Spirit of God together with the Gospell worketh our salvation.

Use 1. This may serve to direct us, to examine our selves whether the promises of God have beene effectuall in us yet or no? for if we have nothing in us above naturall men, or our corrupt nature, wee are yet strangers to the promises of God.

2. To reprove those, that are wont to say, when they are stirred up to Christian duties, that they are not Saints or Angels, but flesh and blood, and therefore cannot either abstaine from common vices, or come neere unto a heavenly life. For Christians besides and above that nature, which they have from *Adam*, are made partakers also of a divine nature, whereby they are able to doe all things through him that strengtheneth them, namely Christ, *Phil. 4. 13.*

3. To exhort us, to labour with all diligence, that the grace of God may be unto us like a second nature, as some say of *Custom*. And so it will be, when we performe the workes of grace and new obedience, not by constraint or unwillingly, as many use to doe, but with delight and cheerfulness, as if we were carried hereunto by the inclination of nature, as the fire is upward.

Doct. 5. *The corruption of sinne is contrary both to this nature, and Gods promises.*

Reason. Because the presence of the divine nature and the vertue of the promises drives out this corruption, as heat doth cold, & as light dispells darkenesse, *1 Pet. 1. 14, 15, 2 Pet. 2. 20. Tit. 2. 11. 12.*

Use. 1. This may serve to condemn those, that will joyne together these things that are so inconsistent and repugnant and contrary to God himselfe, that is, those that joyne the profession of Religion with most corrupt practise.

2. To exhort us, if we believe the promises of God, and love the divine nature to our own salvation, then to eschew all these corruptions. Thus much the Apostle intimates, when he saith: *Having escaped the corruption*, as if a flying away were required, and that quickly, as it were from a fire, wherein we are almost burned, or from a plague that rageth in our houses, *1 Pet. 2. 11. 2 Cor. 4. 1. Having received mercy, let us not faint, &c. and Chap. 7. v. 1.*

Doct. 6. *This corruption of sinne beares rule in the world.*

This is gathered herehence, because this is the true description of corruption made by the Apostle.

Use. This may serve to exhort us, 1. not to love the world too much. This use the Apostle makes of it, *1 Iohn 2. 15. 2. Not to fashion our selves according to this world, Rom. 12. 2.*

Doct. 7.

Doct. 7. *Lust is the essentiall cause of this corruption, which is in the world.*

For it is not from the fabrick of heaven and earth, nor in any created substance, but in the naughty affections and dispositions, together with the actions flowing therehence, so that every man carries this world in his owne bowels. And the reason why this wickednesse is signified by concupiscence or lust, is:

Reason 1. Because in mans conversion to worldly and unlawfull things, sinne is more manifest then in a simple aversion from God.

2. Because this desire of unlawfull things is most contrary to that affection, which we should have towards God, and divine and heavenly things.

V/c. This may serve to exhort us, to use great diligence to subdue and root out our own lusts and concupiscence.

Verse 5. And besides this, giving all diligence, adde to your faith, vertue; and to vertue knowledge;

Verse 6. And to knowledge continence; and to continence, patience; and to patience, godlinesse;

Verse 7. And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charity.

The Analysis.

Now the Apostle comes unto that which he chiefly aimed at in this Epistle: and the scope of the Epistle is shewed expressly, Chap. 3. verse 1. namely, *to stirre up the pure mindes of the faithfull, by way of remembrance;* and verse the last, more distinctly, *that they should grow in grace, and in the knowledge of our Lord Iesus Christ.* This same thing he proposeth in these verses, 5, 6, 7. and confirms it in the rest of the Chapter, and in the two following Chapters, he vindicates it from those things which crosse this purpose, namely, the seducings of false teachers, chap. 2. and the derisions of prophane scoffers, chap. 3. Now his scope and purpose, as it is explained in these three verses, is, to exhort the faithfull, to apply themselves wholly

wholly to those duties that are answerable to the faith, which they have obtained and do professe. And those duties are set forth; 1. By the common conditions and all the properties of the vertue and duty; and 2. By the species or kindes of vertues and duties. The common conditions and properties of vertue are foure, which are usually called cardinall vertues, *Justice, Prudence, Temperance, and Fortitude*. Justice is here signified by the name of vertue, because it doth most neerely belong to the efficacy of vertue, to be according to the rule, which is generall justice. Prudence is signified by knowledge, because prudence and Christian wisdom consists in the practicall knowledge of Gods will. Temperance is called continence, because this is generall temperance, if a man contains himselfe or abstaines from those intisements, whereby he may be withdrawne from his duty. Fortitude is meant here by patience, because this is true Christian fortitude, patiently to suffer all afflictions, and to persist in his duty notwithstanding all afflictions. These are such conditions, that they should be in every duty, which if they be, they make every duty compleat; nor can any of them be away, without hurting of the vertue and duty. The kindes of duties are two: *godlinesse*, which contains the duties of the first table; and *charity*, which belongs unto the second table: which charity is determined by a speciall manner, whilest it is called also *brotherly love*, whereby we love those, that are joyned in the same faith with us. Concerning these duties the Apostle proposeth first the common act, that we should use in them, namely adding, as he saith, *adde*; Secondly, The manner how we should use this act, namely, *giving all diligence*: where both the manner and the degree is shewed; the manner, is *diligence*, the degree, is *all diligence*. Thirdly, the end and scope of the act and duty in these words, *besides this*, or *hereunto*, that is, to that end of which hee had spoken before, *viz.* that wee might be made partakers of the Divine Nature, and have grace and peace multiplied.

The Doctrines arising herehence.

Doct. 1. *Our endeavours must be joyned to our prayers, and to the operation of Gods grace.*

This is gathered herehence, that the Apostle saith, we

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must labour for that very thing which he wished unto us, and so proposed unto us to be prayed for, and which he said the grace of God did worke in us.

Our endeavours must be joyned unto our prayers.

Reason 1. Because otherwise we cannot have a sincere desire in our prayers, without which our prayers are in vaine; for what we sincerely desire, that also we do alwayes labour to attaine.

2. Because our prayers themselves do bind us to such an endeavour. For in every prayer there is a promise and vow, wherein we promise unto God that we will seeke that which we aske of him: so that to aske any thing of God without such an endeavour, is not only to take Gods name in vaine, but also plainly to mock his Majestie.

Our endeavours also must be joyned with the grace of God, because grace tends thereunto, both to afford us strength to endeavour, and also to stirre us up to exercise that strength.

Use 1. This may serve to reprove those slothfull men, which wish for many things, and after their manner also ask them of God, but yet will not move so much as their finger to obtaine them: these men are like that slothfull man, that the wise man describes, *Prov. 22, 13.* and elsewhere, where the *slothfull man carries his hand in his bosome, &c.*

2. To exhort us, daily to be mindfull of this obligation, when we pray unto God for the forgiveness of our sinnes, for deliverance from temptations, for newnesse of life, or any other thing, let us constantly also use our endeavours to attaine these ends.

Doct. 2. *Our endeavours must alwayes tend to the increase of the grace which we have received.*

This is gathered therehence, that the summe of our duty consists in adding: the reasons are divers;

Reason 1. Because that is imperfect which we have: while we remaine in this life, we are in a state of progresse and edifying; not of rest or perfection, *Ephes. 4. 12, 13.*

2. Because that which we have received, is given unto us to be an earnest, a pledge, and the first fruits of that which we yet looke and seek for.

3. Because it cannot be, that we should rightly esteeme the

grace

grace that we have received, if we do not labour to attaine the highest degree thereof, but rest contented with the benefit that we have received, and never look for any more of that kinde.

4. Because we cannot keepe that which we have received, if we doe not labour to increase it; for as the vitall heat doth alwayes either increase or decrease, and he that goes up a sandy-hill, must still labour to get up, or else he will slide downe; so it is in a Christian life.

5. Because we should do that unto God, which we would have God doe unto us; for we would have God alwayes adde unto those benefits and blessings which he bestoweth upon us; we therefore should likewise adde unto those duties which we performe unto him.

Use 1. This may serve to condemne those, that rest satisfied with that which they have, and never seeke farther, and much more those, that by diminishing and losing, waste and consume that which they had, *Apoc. 2. 4.* This may be explained by the parable of the talents.

2. To exhort us, to exercise a holy kinde of covetousnesse in these spirituall things; for as covetous men joyne house to house, field to field, *Isay 5. 8.* so should we also joyne faith to faith, obedience to obedience, charity to charity.

Doct. 3. We must use our endeavours about these spirituall things with all diligence.

Now by all diligence is meant, 1. The greatest heedfulnessse of the minde. 2. The greatest earnestnesse of the will. 3. The greatest care, that is intimated by that phrase, whereby wee are commanded, to *seeke the kingdome of God and the righteousness thereof.* For when Christ had told them, *Matth. 6. 31.* that they should not be carefull what they should eat, or what they should drink, he explains this care, verse 32, 33. by the phrase of *seeking.* 4. A diligence in the use of the meanes, whereby we may come to attaine that which we desire. And the reasons why we should use this diligence about spirituall things, are,

Reason 1. The dignity and excellency of these things above all earthly things, which worldly men are so busie about.

2. The difficulty, for in their nature they are above our strength,

strength, and there are many impediments also, as well inward as outward, which we cannot overcome, but by using all diligence.

3. The necessity of these things, without which we are miserable wretches.

Use 1. This may serve to reprove the slothfull and sluggish Christians, that are so remisse, so cold and luke-warme at least in these things, which require so great diligence. Here appears the crossness of mans disposition: for when God hath forbidden us, to be over-carefull about worldly things, because all these things should be added unto us without such care; and hath commanded us, to be diligent and carefull about spirituall things, because we shall never be partakers of them without diligence; we on the contrary are carefull and diligent about the world, and neglect Heaven.

2. To exhort us, by all meanes daily to stir up our selves, and to provoke one another to this so necessary diligence.

Doct. 4. Faith is the fountaine and beginning of all Christian vertue.

This is gathered from the text. Because faith is here laid as the foundation upon which all vertues are to be built.

Reason 1. Because without faith no man can please God unto everlasting life, and therefore the very vertues of unbelievers, although they be pleasing unto God in themselves, especially if a comparison be made betwixt them and vices, yet they are not pleasing unto God unto salvation; or such as that they may expect a spirituall reward from God; and therefore if a comparison be made betwixt them and the vertues of the faithfull, they may not unfitly be called, *splendida peccata*, glorious finnes.

2. Because to the making up of vertue there is required not only good matter and forme, but also the beginning and end. Now in a heart destitute of faith there is not the beginning of Christian vertue, and from the defect of this beginning there followes also a defect, both in the end, and in the forme. The manner how faith produceth vertue, is, 1. In regard of the object which it layes hold of, because all grace and vertue is derived from Christ. 2. In regard of the effect, because faith purifies the heart of man, and so makes it fit for such operati-

ons and disposition. 3. Because faith it selfe is an impulsive argument, moving us to labour for vertue.

Use 1. This may serve to reprove those imprudent builders, that neglect faith and seeke for vertue, as if they would build the rooffe of the house, and not lay the foundation.

2. To exhort us, to have great care of faith, because all vertues depend upon it.

Doct. 5. Vertue is the glory of faith.

This is gathered therehence, that it is said, it must be added to faith as something belonging to the perfection thereof. Now it is not an essentiall perfection, but complementall; not internall properly, but externall.

Reason 1. Because faith without vertue is not a living, but a dead faith.

2. Because vertue is the end of faith.

3. Because it is the adorning thereof.

Use 1. This may serve to reprove those, that boast of faith and neglect vertue, such were many even in the Apostles time, as appears by the Epistle of *James*.

2. To exhort us, to give all diligence, to adde vertue to faith.

Doct. 6. The perfection of vertue depends upon knowledge.

This is gathered from that; *To vertue adde knowledge*. By knowledge we meane, not so much that intellectuall vertue, which is properly called *scientia*, knowledge, as understanding, wisdom, and prudence, all which are signified in the Scriptures by the right *knowledge of Gods will*. Now this knowledge is necessary unto vertue both in generall and particular.

Reason 1. Because *virtus est habitus electivus*, vertue is an habit pertaining to election, or hath good election joynd with it. Now to this election it is required, that a man should rightly know the end, and also the meanes that lead unto the end, and the maner also how he may come to the end by those meanes.

2. Because *actiones virtutum versantur in particularibus*, the actions of vertues are in particulars, and therefore it is not sufficient to judge aright of good and evil in generall, unlesse that judgement be also applyed to particular actions, according to their circumstances.

Use 1. This may serve to reprove those, that please themselves in their ignorance, as if ignorance were the mother of devotion, or of any vertue, whereas it is the greatest enemy to vertue, and the mother of all profanenesse, especially if it be voluntary, as *Peter* shewes, *Epist. 2. Chap. 3. verse 5* Where he gives a reason of their great wickednesse, because those scoffers of whom he speaks, were willingly ignorant of those things which pertaine unto true godlinesse.

2. To exhort us, to seeke for knowledge, and when wee have gotten it, to apply it also to the increase of vertue. For vertue without knowledge is blinde, and knowledge without vertue is vaine.

Doct. 7. Continencc or temperance is the perfection of knowledge.

Now by continence and temperance we meane a moderation, whereby all lusts are suppressed that might allure or withdraw us to any thing that is contrary to vertue and knowledge.

Reason 1. Because knowledge tends to such a moderation and government of the affections.

2. Because knowledge it selfe cannot subsist without this moderation. For unlesse the affections are directed by knowledge, knowledge it selfe is corrupted by the affections: hence it is, that many errors and heresies oftentimes take their rise and beginning from evill manners and affections, *Ephes. 4. 18.*

Use 1. This may serve to reprove those, that are puffed up with knowledge, when in the meane time they shew by their intemperance, that they know nothing yet, as they ought to know, *1 Cor. 8. 1, 2.*

2. To exhort us, to use all our knowledge to the government of our affections and manners.

Doct. 8. Patience must be joynd with continence to the perfection of vertue.

By patience we meane that grace whereby we continue and persist in well-doing, although we are crossed by many grievous things. Therefore it includes in it patience, constancy, and stablenesse of minde, or Christian fortitude. Continence strengthens vertue against alluring intisements, and patience against

against all adversity, so that vertue is quite perfected, if it be grounded on faith, directed by knowledge, and strengthened on the one side by continence, and on the other side by patience.

Use 1. This may serve to reprove the lightnesse and inconstancy of men, who indeed professe themselves to be studious of vertue, and yet can beare no thing, to keepe vertue whole and intire.

2. To exhort all good men, to prepare themselves to beare all afflictions for vertue sake and a good conscience.

Doct. 9. *Godlinesse is the chiefe and most necessary of all vertues.*

By godlinesse we meane true religion towards God, and a minde wholly given to the true worship of God.

Reason 1. Because it hath the noblest object, that is, God himselfe.

2. Because it doth most of all perfect all other vertues, whiles it refers them and all their acts to a divine beginning, and a divine end. For godlinesse subjects the minde to God in all things, so that it acknowledgeth God to be the author of all good; *from whom every good and perfect gift cometh*, and makes him the chiefe good and the last end to whom all our actions are to be directed.

Use 1. This may serve to reprove those, that attribute so much to some morall and humane vertues, that they preferre them before godlinesse.

2. To exhort us, continually to exercise our selves both in publick and in private, to increase this godlinesse in our mindes.

Doct. 10. *With Godlinesse towards God we should joyn love towards our neighbour.*

Reason. Because godlinesse it selfe commands and begets this love. For we love our neighbour with Christian love, when we love him for Gods sake, not for our own, or any worldly respect. Now godlinesse produceth this love towards our neighbour, 1 Because it teacheth us to obey Gods Commandement, who hath commanded us to love our neighbour. 2 Because it teacheth us to love the image of God, and every gift of God in our neighbour. 3 Because it brings us to imitate

imitate God himselfe in the communicating of good. Therefore godlinesse, which is separated from charity, is not true godlinesse; and that charity which is separated from godlinesse, is not true charity, but either hypocrisie, or some humane civility.

Use 1. This may serve to exhort us, to shew and adorne our godlinesse towards God, by our love towards our neighbour.

2. To reprove those, that make shew of much godlinesse towards God, when in the meane time they take all occasions to wrong their neighbours, if so be they might by any means advantage themselves thereby.

Doct. 11. *This love should be extended unto all men, but chiefly to be used towards the brethren.*

For so they are distinctly set downe, verse 7. *Brotherly kindnesse and charity*: Both of these is proper and peculiar to Christians. For the Christian alone loves all, even his enemies, and he alone also loves the brethren, that is, the household of faith. We should love all, 1. As they are partakers of the same naturall good with us. 2. As they are capable also of the same spirituall good. And we should love the faithfull also, as they are partakers of the same spirituall good with us.

Use. This may serve to exhort us, to edifie our selves in this charity, which is the character of Christianity.

Verse 8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.

The Analysis.

Here the Apostle begins to confirme the exhortation, which he had before made, to adde vertue to faith, and knowledge, &c. And he confirms it by a twofold argument; 1. The first is taken from the benefit which is joyned to these vertues, whereunto he exhorts them. 2. The second from the disprofit, which follows the privation or absence of them. The first is laid downe; verse 8. the second verse 9. The benefit

fit proposed is contained in these words, *they make you that ye shall neither be barren nor unfruitfull*: where by a negation is meant the contrary affirmation, namely, that by these vertues they shall be quick and active, and also fruitfull; which benefits are explained by the primary efficient cause, which is the knowledge of our Lord Jesus Christ; and the secondary cause, which are the vertues themselves whereunto he exhorts them. And these vertues he explaines according to that way which he had intimated before in the exhortation, touching the manner, and touching the degree: touching the manner, that they *be in you*; touching the degree, that they *abund*.

The Doctrines arising herehence.

Doct. 1. *There are spirituall benefits arising from vertues, whereby the faithfull are stirred up to labour for vertue.*

This is gathered from the scope of this verse, and from the connexion which it hath with the former exhortation. These benefits are such, that they cannot be understood by carnall and worldly men; but the faithfull do not only understand them, but also seeke for them with great and continuall diligence. Otherwise this argument which the Apostle useth to the faithfull, would have beene altogether uneffectuall. But these benefits are such, that they make men rich, not in this world, but in the Lord, *1 Tim. 6. 18. Luke 12. 21.*

Use. This may serve to reprove those earthly men, which are not moved with such arguments, but covet the gaine, profits, and pleasures of this life, and savour not those things that belong to the kingdome of God.

Doct. 2. *It is a great benefit to the faithfull, and so they esteeme it, if they can be ready to do good works.*

This is gathered from that, *they make you that ye shall not be barren*, that is, not idle or slothfull in the profession of religion.

Reason 1. Because it is the greatest misery for men to be reprobate unto good workes.

2. Because by this readinesse to do good, the faithfull come to obtaine their desires.

3. Because by this meanes the life spirituall is exercised and increased. For as all life is the beginning of operation, and tends unto operation, so also is it increased by operations.

4. Because the glory of God, wherein consists the chiefest good, and mans happinesse, is by this meanes advanced.

Vse 1. This may serve to reprove those foolish and slothfull Christians, that neglect their owne proper good, or rather do not understand what that is wherein it consists.

2. To exhort us, by all meanes to make our selves ready to do good, and therefore according to the minde of the Apostle in this place, to get all vertue, *that we may not be barren in the knowledge of Christ.*

Doct. 3. *Good workes are fruits that the faithfull should continually bring forth.*

This is gathered therehence, that fruitfulness is both required and promised in this place. It is required therein, that the Apostle intimates, that this is necessary for the faithfull, to be fruitfull. It is promised thereby, that it is made as a benefit arising from vertues. Good workes are called *fruits* by a metaphor, for the likenesse that they have unto the fruits of trees and plants. Now in naturall fruit many things are considered, which according to the Scripture must be applyed unto good workes. 1. That it be something agreeable to the nature of the seed from which it ariseth. 2. That it hath not only some good in it, but also perfections; hence flowers and leaves are not wont to be called fruits, although they come from the same seed that the fruits do, and be the last two that comes forth, and hath in it that perfection; that it is the end both of the seed, and all other things that arise from the seed before the fruit. 3. It is required also, especially in those that arise from good husbandry, that there be something that is desired and expected and will be acceptable to the husbandman, and master, or owner. All these things in the Scriptures are to be applyed unto good workes; 1. That they be agreeable to the word of God, which is the seed, as it is in the Parables, *Matth. 13. Marke 4.* of the good seed: and good workes differ from tares, as grapes differ from wilde grapes, *Isay 5. 2.* 2. That they have goodness in them. For bad workes neither are properly fruits according to Scripture, unlesse it be with an addition, *evill fruits.* Nor do they bring any fruit to their authors, *Rom. 6 21.* They must also have perfection in their kinde: for as the seeds which are said in the parable to

arise,

arise, perhaps unto the care, yet because they did not come to just perfection, are said to have brought forth no fruits: so also Christians, which have only the flowers and leaves of profession, and not the solid workes of godlinesse, are accounted by God unfruitfull and barren plants. 3. Our workes also must answer the expectation of God, and that care which he hath taken in manuring our soules, *Isay 5.2. Luke 13. 6, 7. & 20.10.* Although in all these things our good workes and fruits are alike, yet one thing may be observed, wherein they are unlike; namely, that whereas the profit of naturall fruits is wont to returne to the husbandman and master, the profit of these fruits redounds properly to those that beare them, *Rom. 6. 12.* Although hence also something redounds unto God our master, *Iohn 15.8.*

Use 1. This may serve to condemne those, that bring forth no fruit, *Matthew 3.10. Iohn 15.2. Luke 13. 7.* Much more are they to be condemned, that are like unto the cursed ground, and in steed of fruits bring forth thornes and briers, *Hebr.6.8. Deut.32.32.*

2. To exhort us, by all meanes to labour to bring forth good fruits, and so also that they may be answerable unto those meanes which God used towards us, to make us fruitfull, according to Gods expectation, and in that season wherein God expects them, and in that measure also which he expects, of some thirty, of some sixty, and of some an hundred fold.

Doct. 4 Without these fruits the knowledge of God is unprofitable.

For it is as it were choaked with thornes; or withered away.

Use. This may serve to admonish us, to be so much the more carefull to bring forth fruit, that we may not heape up this sinne of barrennesse unto the other, by making the word of God void and of no effect.

Doct. 5. That we may be fruitfull, vertues must not only be in us, but also abound in us.

They are in us when we have gotten a habit of them; they abound, when we do seriously and diligently endeavour to make that habit more perfect.

Verse 9. *But he that lacketh these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.*

The Analysis.

THis is the second argument whereby the exhortation of the Apostle is confirmed; and it is taken from the disprofits that befall all those that are strangers to these virtues. And these disprofits are contrary to those profits whereof mention was made in the former verse. For the Apostle would say that they which have not these virtues; are quite barren and unfruitfull. But he doth not barely expresse this, but sets it forth by the causes thereof. And the causes are two, blindnesse and forgetfulnesse. For he that is blinde, must needs be barren and unfruitfull, and unfit to do those businesses especially, which require the eye sight: and he that forgets the benefit which he hath received, it is no wonder, if he bring forth no fruit worthy of that benefit. Their forgetfulnesse is set forth by the object or benefit which they should remember, that is, their purification from their old finnes. By blindnesse in this place is meant, not the privation of their corporall sight, or of their naturall understanding, but of that spirituall perfection, whereby we come to the saving knowledge of those things that pertaine to the kingdome of God, and our eternall life. By those things that are *farre off*, are meant things truly spirituall, which as touching their nature and condition, are as farre off from carnall men as heaven is from earth.

The Doctrines arising here-hence.

Doct. 1. *All that are destitute of vertue are spirituallly blinde.*

They are blinde in a twofold-respect. 1. In respect of that naturall blindnesse, wherein all the sonnes of Adam are born, like that man that was blinde from his birth, *Iohn 9.1*. And secondly, in respect of another adventitious blindnesse, which they have brought upon themselves by their finnes, through the just judgement of God blinding those that will not see, like

like that forcerer, *Acts 13. 11.* upon whom the hand of the Lord seemes to have beene, to blinde him. The former blindness goes before as the cause, *viz.* the neglect of vertue; the other followes as the effect. And both of them appeares by those signes that corporall blindness doth.

Reason 1. Because those men know not the speciall way wherein they should go.

2. They cannot see those stumbling-blocks that lye in the way, but continually stumble and fall.

3. They cannot so much as discern the colours of those things which they handle, and therefore as it is, *Isay 5. 20.* They call evill good, and good evill, &c. And one thing there is that addes to their misery more then is in those that are corporally blinde; namely, that they seeke not fit guides to leade them, as it is said of the forcerer, that he did, *Acts 13. 11.* for either they trust wholly to themselves, because they doe not know that they are blinde, *Apoc. 3. 17.* or else they follow some blinde guide, so that both fall into the ditch.

Vse 1. This may serve to admonish us, to acknowledge our spirituall blindness, and to labour to get out of it. For it is in every one of us either in whole or in part. We should therefore thinke with our selves how great a misery it is to continue in perpetuall darkness and in a most thick myst. Christ wept over Jerusalem for this their blindness.

2. To exhort us earnestly to pray unto God, who can open the eyes of our minde. The blinde man, *Luke 18. 38.* never ceased to cry out, saying, *Jesus thou Sonne of David have mercy on me,* and when Christ asked him, what he would that he should do unto him, he desired nothing else, but that he might receive his sight, verse 41. So also in spirituall blindness, although a great part of it was cured in David, yet we see that he constantly prays unto God, to open his eyes, *Psal. 119. 18.* So also the Apostle saith, that he ceased not to pray for the faithfull, that the eyes of their understanding might be enlightened, *Ephes. 1. 18.* This is the counsell of the holy Ghost, and of Christ, *Apoc. 3. 18.*

3. To instruct us, never to think that we have received sight, untill we finde in our selves this study and labour to abound in vertue.

Doct. 2. *The forgetting of Gods benefits is a great evil and sinne, and brings misery along with it.*

For it is here attributed unto those, that are strangers unto vertue, not only as a sinne, but also as a great disprofit, and is opposed to that fruitfulness wherein the happiness of the faithful doth consist. It is a sinne, because it contains ingratitude in it, and that not the least degree of ingratitude; for though a man be mindfull of the benefit which he hath received, purposing to be thankfull for it, yet if he doth not render thanks, he is said to be ungratefull; yea, and though he doth render thanks, if he doth it coldly, and doth not endeavour to answer the merits of him that bestowed this benefit upon him, and the dignity of the benefit, he is not yet free from this vice; but if he doth quite forget the benefit which he hath received, then he is rightly said to be as it were twice ungratefull.

Use. This may serve to admonish us, to beware of this kinde of ingratitude, and not to think our selves ungratefull then only, when we do repay evill for good, but also when we doe any way forget the benefit which we have received.

Doct. 3. *God accounts him forgetfull of the benefits which he hath received, that is not effectually mindfull of them, that is, that doth not so remember them, as to live answerably.*

This is gathered therehence, that fruitfulness and forgetfulness are opposed. For they are made immediately contraries, so that there is no *medium* betweene them. *Deut. 32. 18.* The Israelites are said to have forgotten God for that reason only, because they had forsaken the true worship of God, and his due obedience, as it is explained, verse 15. So *Psal. 106. 13.* where they are said to have forgotten God and his workes, as often as they murmured against him, although there is no doubt but if they had beene asked, they could have easily related the whole history of those things that God had done for them in Egypt. After the like manner are the words of Christ to be understood, when he asked his Disciples, whether they had forgotten the miracle of the five loaves and two fishes, intimating that it was a manifest token of their forgetfulness, that they were at that time so troubled about bread.

Vse. 1. This may serve to admonish us, not to rest satisfied with such a memory as consists in bare contemplation, which God accounts forgetfulness.

2. To exhort us, by all meanes to study this art of memory.

Which that we may the better do, let us observe these Rules.

Rule 1. That we do not slightly passe over the thought of these things, but look narrowly into the natures and circumstances of them. For the more plainly we come to understand them, the more firmly do we retaine them.

Rule 2. That having come to such a cleare knowledge of them, we should also call them to minde, so as to consider the efficacy of them; for the more they worke upon the affections, the stronger is the impression upon the memory: thence is it, that children are wont to remember many things, which others forget, because they use to admire all things as new and strange; and we also doe not easily forget those things which we admire, as being things wherewith we are much taken, *Psal. 119. 16. I will delight my selfe in thy statutes,* there is the affection; *and I will not forget thy word,* there is the memory flowing from the affection.

Rule 3. That we should alwayes carry a memoriall with us, whereby the memory of these things may be kept. *Numb. 16. 40. This is a memorinall.* Now our memoriall is the word of God chiefly, which in that respect we should daily read and meditate upon.

Doct. 4. *Our purification from sinne is a benefit never to be forgotten.*

Reason 1. Because it is very great in it selfe and its owne nature, seeing by it we are freed from the guilt and dominion of sinne, from the curse of the law, from the anger of God and eternall death.

2. Because it is of great force and efficacy to stirre us up to labour to be thankfull, and to abound in vertue, as here it appears by the manner of arguing, which the Apostle useth. For that cause also *Paul, Rom. 12. 1.* and in other places exhorteth the faithfull *by the mercies of God.*

Vse 1. This may serve to condemne those, that do either
not

not think at all upon the mercy of God, and redemption through Christ; or else turne it into an occasion of sinne.

2. To exhort us, daily to meditate upon this benefit, and not to satisfie our selves, unlesse we are daily stirred up by this argument to the practise of piety.

Doct. 5. *All the sinnes from which we are purged in Christ, must be accounted old, that is, out of use, forsaken, dead, never to be taken up againe.*

Verse 10. *Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*

Verse 11. *For so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ:*

The Analysis.

IN these words is contained the conclusion of the Apostles exhortation, as it is intimated in the first word, *Wherefore*. Now because the conclusion and the question must alwayes be the same, as touching the thing it selfe, although they differ in some respects, there is no doubt but the Apostle here concludes the same thing, which he had before, verse 5. propounded to himselfe to be concluded, *viz. That they should give all diligence to adde to their faith vertue, &c.* And as repetitions in the Scripture are not wont to be vaine, nor bare, but for the most part with some usury or increase; so also in this place he doth not barely repeat the exhortation to labour for vertue, but he doth illustrate this endeavour and labour by the proper office thereof, that is, by the confirmation of our calling and election; so that he doth both repeat the exhortation, and also adde a new argument, and that a most weighty one, to presse it the more, after this manner: *If by the exercise of good workes ye make your election and calling sure, then should ye most of all apply your selves thereunto: but the former is true, Therefore.* The assumption is laid downe in the text, and proved by a double argument. 1. By removing

removing the contrary or Apostasie, which is most opposite to the assurance of our election and calling; and is alike opposite also to the exercise of vertue and good workes, which is shewed in these words: *If ye do these things, ye shall never fall*: wherein is such a reason contained, if ye shall never fall, then ye will have your calling sure. The second argument is taken from the felicity adjoynd, which is set forth by the proper causet hereof, that is, *by the abundant entrance into the everlasting kingdome of Christ*. And this argument strengthens both the conclusion and also the foregoing argument, after this manner: *If ye have abundant entrance into the everlasting kingdome of Christ, then ye shall never fall, but hold your calling sure*; But if ye labour to be vertuous and to do good workes, ye shall have abundant entrance into the everlasting kingdome of Christ: therefore if ye labour to be vertuous and to do good workes, ye shall never fall, but have your calling sure. But before we consider the conclusion it selfe which the Apostle layes downe, there comes the manner to be observed, how he doth propound it, that so it may worke the deeper. Now the manner is shewed in that title which he gives unto the faithfull, when he calls them *brethren*, which is not only a title of good will, but of some speciall and singular love, such as useth to be betwixt these men that are most neerly joyned together.

Obser. Here we may observe in generall; *That our exhortations must be seasoned with love and good will*; but more especially it affords us this Observation, *That there is not a more brotherly office, then to stirre up and bring those that we love, to labour and endeavour to lead a Christian life*.

Reason 1. Because by this meanes they are delivered from the greatest evils, *Iames 5. 20.*

2. Because they are made partakers of the greatest good, as it appears in the text.

Use 1. This may serve to admonish us, to take in good part such exhortations and admonitions that are given us, whether they be in publick or in private.

2. To exhort us, to season our exhortations and admonitions after this manner, and so to be more frequent in these duties. For oftentimes he that neglects these duties, shewes that he doth hate his brother and is his enemy; they being

proper to brethren, and the neereſt and deareſt friends, *Levit.*
19. 17.

The Doctrines ariſing herehence.

Doct. 1. The aſſurance of our calling and election is a thing greatly to be deſired.

This is gathered from the text: becauſe *Peter* in this exhortation preſuppoſeth ſome ſuch deſire in the faithfull, and then ſtirres them up to a more fervent and earneſt deſire of it.

Reason. Becauſe our happineſſe and all ſpirituall good things are greatly to be deſired, and they depend upon this aſſurance of our calling and election. For election is the free love of God, whereby he intends ſaving grace, or ſupernaturall bleſſings unto us. Our calling is the manifeſtation of that love by the application of this ſaving grace. The aſſurance of both conſiſts, 1. in Gods unchangeable purpoſe, *2 Tim.* 2. 19. *The foundation of God ſtandeth ſure.* 2. In the effectuall operation, which thoſe bleſſings of God have in us, as in that place of *Timothy*, *that foundation hath this ſcale, that whoſoever calls on the name of Chriſt, ſhould depart from iniquity.* 3. In aſſurance of faith, confidence, and experimentall knowledge, which we come to have both of Gods purpoſe towards us, and the effectuall and ſaving operation thereof in our hearts.

Uſe 1. This may ſerve to condemne thoſe that have no affection at all unto theſe ſpirituall good things, but reſt well pleaſed in the things of this world. They are like unto the rebellious *Israelites*, who more deſired the Onions and Garlick of Egypt, then the Milke and Honey of the promiſed Land, or the celeſtiall Manna, *Numb.* 11. 5, 6. They are farre worſe then the Prodigall Sonne, if they alwayes reſt ſatisfied with the Swines huſks, and never deſire the bread that is in their fathers houſe, *Luke* 15. 16. 17.

2. To exhort us, to labour for a ſpirituall hunger and thirſt after theſe ſpirituall good things: God himſelfe ſhewes us the beſt meanes, who, when he would ſtirre up the people of *Israel* to deſire the promiſed land, forthwith commended unto them the riches of the land, wherewith it did abound: ſo alſo ſhould we alwayes ſet before our eyes thoſe innumerable bleſſings, which depend upon our calling and election.

Doct.

Doct. 2. *It belongs to our duty to make this our calling and election sure.*

Give diligence. Not as they are in the purpose of God, but as they have an effectuall operation in us, whereby they are certainly manifested and sealed unto us; and this is the reason why our calling is set before election: for although election be eternall in God, and our calling be in time; yet we come to know our calling before our election, and the knowledge of our election depends upon the effectualnesse of our calling.

Reason 1. Because although God himselfe causeth this, yet he doth it partly by morall perswasions and by those meanes wherein our endeavour is required.

2. Because there are no effects of our calling and election, which are not also our effects, because God makes us to doe them.

3. Because that very thing which God doth in this kinde, we are in some sort said to doe, if we beg it of him by continuall prayer.

4. Because Gods confirmation of it is such, that it requires also the like confirmation of us. God confirms our calling and election by his promise, his covenant, sacraments, oath, and spirituall pledge: And these things do in like manner require of us our promise, and vow, to cleave unto God, our covenant, faith, and endeavour, and all those things whereby we may be confirmed in that communion which we have with God.

Use 1. This may serve to comfort us, because the certainty and assurance of our calling and election is not only possible for us to attaine unto, but also commanded us; so that nothing is more pleasing unto God, then that we should labour to be more and more assured of these things: for this is the end both of the promise and the precept.

2. To reprove those, that either altogether neglect this primary duty of the faithfull, or take such slight care of it, that they must needs alwayes waiver in their minds touching those things whereof they should be most assured. Dangerous is that doctrine of the Papists, that holds mens minds alwayes in suspense, both in life and death. For in life they accuse this

firm confidence of presumption, and in death they leave wretched men in doubt, how long they shall be tormented in Purgatory.

3. To exhort us to this labour and diligence; and indeed this indeavour is inseparable from a true and lively faith: for look how it is amongst men; if one did beleve that he had an inheritance left him by his Father, or any other, he would never be at quiet, till he had gotten it assured unto him, according to the lawes and customes of the countrey wherein he lives; so is it with the faithfull also touching these spirituall good things.

Doct. 3. *All those, and those alone, make their election sure, that make their calling sure.*

These two God hath joyned together, as the Apostle doth in this place, so that no man ought or may dis-joyne them. Hence election and calling are taken sometimes in the Scriptures for one and the same, as *1 Cor. 1. 26; 27.* that which is called *calling*, verse 26. is called *election*, verse 27. There is indeed an outward and ineffectuall calling, which is many times separated from election, as when it is said, *Many are called, but few are chosen.* But effectuall and saving calling hath alwayes a sure connexion with election, as *Rom. 8. 30.* and *11. 28. 29.*

Reason. Because this calling is nothing else but the operation of God, whereby in time he begins to execute that purpose of election, which he had decreed from everlasting.

Vse 1. This may serve to reprove those, that are wont to boast of their election and predestination, when in the meane time they never looke after their calling or conversion, to demonstrate it either to themselves or others. It is presumption, whatsoever men say of their election, if they are not first assured of their calling.

2. To comfort all the faithfull that are penitent, converted, and called, because all those may and ought to be sure of their election.

Doct. 4. *An endeavour to abound in vertues, and to do good workes is the only meanes to make our calling and election sure.*

This is gathered from these words, *If ye do these things.*

Reason 1. Because these are the proper effects of calling and election.

2. They

2. They are the causes of that knowledge which we have of our calling and election. For the knowledge and assurance of these things depends upon the reflex act of our understanding, whereby we see in our selves the marks and signes of effectuall calling, and consequently of eternall election. Hence this assurance increaseth and decreaseth in us, according as our endeavour to abound in vertues, and to do good workes is greater or lesser.

Vse 1. This may serve to refute those, that teach that the assurance of election crosseth the practise of piety, whereas there is as great an agreement betwixt these, as is betwixt the effect and the cause, which absolutely agree.

2. To condemne those, that from this doctrine of the assurance of election, take occasion to cast off all care of piety: these are they that the Apostle speaks of, *ci. 3 v. 16. who being unlearned and unstable, wrest the Scriptures unto their owne destruction.* Although the election of God be sure in it selfe, yet no man is sure of it without the practice of piety. Then againe the certainty of election that is in God, makes this certaine, that no man shall ever be saved by vertue of election, unlesse there be in him the practise of piety: such words or thoughts are certaine tokens of a profane soule, which neither cares for election nor salvation, nor hath any feare of God. For whereas it is alike certaine with God, how long every one of us shall live in this world, yet there is none that cares not for his life, or useth not the meanes to live, unlesse he be quite mad: so from the certainty of election none concludes after such a manner, unlesse he be altogether profane.

3. To exhort us, to stirre up our selves more and more to do these things, whereby we shall receive so great fruit and benefit.

Doct. 3. By labouring to do these things we are fore-armed against the dangers of all temptations.

If ye do these things, ye shall never fall.

Reason 1. Because we are never led into temptation without our owne fault, and consequently without the neglect of this duty.

2. We are never led into temptation, unlesse we have first tempted God, by forsaking those meanes, whereby we might be upheld and preserved.

3. God

3. God can and will defend those that flye unto him, and that seeke him in his wayes. Hither tend those frequent promises, such as are *Psal.* 15. the last words, and *Psal.* 16.8.

Doct. 6. *The more we are freed from the fals of sinne, the more are we assured of our calling and election.*

This is gathered from the opposition, which is made betwixt the assurance of our calling and our fals.

Reason. The reason is taken from the contrariety; for like as the more the darknesse is dispelled, the more the light increaseth, and on the contrary; so is it in these things.

Doct. 7. *Look what progresse we make in grace and vertue, so much progresse do we make in glory and happinesse.*

This is gathered from the connexion of the eleventh verse with the former, the force whereof consists in this, that by adding vertue unto faith, and knowledge unto vertue, we shall adde also something unto that participation, which we have in the kingdome of God: where it is to be observed that the same word is used in this eleventh verse, where he speakes of glory, that was used, verse 5, where he spake of vertue; there it was *ἐντιμωσύνη*, here *ἐντιμωσύνη*.

Reason. The reason is, because as in evill the sinne is never separated from the punishment, but in the sinne it selfe there is the spot or blemish, which is like unto misery; so also in good the obedience and vertue is never separated from the reward. For it hath alwayes joyned with it that consolation which pertaines to the reward of happinesse.

Use 1. This may serve to comfort us against the afflictions of this life; for although the faithfull receive no reward from this world, by reason of the iniquity of men, but hatred, disgrace, contempt, and persecutions: yet they may rest well contented in this, that they shall not only receive an ample reward in the life to come, but also they shall receive it in some sort in this life present. *Matth.* 5. 10. 12. & 19. 29.

2. To exhort us to labour to increase in piety, for as much as this labour is not in vaine, but hath its reward even in this present world, *1 Cor.* 15. last.

Doct. 8. *This happinesse consists in being made partakers of the everlasting kingdome of God.*

By the kingdome of God is meant properly that condition into

into which the faithfull are translated by their effectuall calling: now seeing there are no degrees of this condition, this kingdome is distinguished into the kingdome of *grace*, and the kingdome of *glory*. Into the kingdome of *grace*, because the preaching and ministry of the Gospell is the efficient cause thereof, therefore the Gospell it selfe is called in Scripture *the kingdome of God*, and because the Church is the proper subject of this state and condition, therefore the Church is also called *the kingdome of God*; and because spirituall grace hath the chiefe part in this condition, therefore that also is called *the kingdome of God*, *Rom. 14 17.* but most properly the condition it selfe is *the kingdome of God*. And it is compared to a kingdome rather then to a Democracy or Aristocracy, or any other society.

Reason 1. Because of the dignity and splendour which it hath.

2. Because the rule or government is in the power of one. For although it is called sometimes the kingdome of God, sometimes the kingdome of our Lord Jesus Christ, as in this place; yet they are not made two Kings as touching the essence, but thereby it is shewed that he hath a singular charge in this kingdome.

3. Because the lawes and edicts of this society are altogether Kingly and Monarchicall; the scales also, and all things that pertaine to this government, beare the effigies as it were, or image of one King.

Use 1. This may serve to comfort the faithfull, who should think with them selves, and often call to minde, unto what a great happinesse they are called. For that which *David* said heretofore, *1 Sam. 18. 23. Seemeth it to you a light thing to be a Kings sonne in law?* that may all the faithfull say of themselves in respect of this kingdome, that it is not a light thing to be made Citizens of this kingdome, and especially seeing we are poore and vile creatures, the greater will our comfort be, when we consider the glory and eternity of this kingdome. The glory is such that the kingdomes of *David* and *Solomon*, even in the greatest glory that ever they had, were but imperfect representations and shadows as it were of this kingdome. For they were but types of it. So great is the glory of this kingdome

kingdome, that all the Citizens and Subjects thereof are in some sort Kings, *Apoc.* 1.6. The eternity is such, that neither in whole nor in part is it lyable unto an end, or any essentiall change. Compare all the kingdomes of the *Persians*, *Medes*, and *Grecians*, all which are abolished; this kingdome of God alone continues for ever.

2. To reprove those, that professe themselves Christians, and yet live so as if they were under no lawes, & did acknowledge no King. For as this is reckoned as the cause that the Israelites did runne into all kind of wickednesse, because there was no king in Israel, but every one did that which was right in his owne eyes, *Judges* 17.6. & 18.1. So also do these men as it were proclaime, that they neither acknowledge Christ nor God for their King, while they do that which seemes right in their own eyes, not caring whether it do please God, or displease him. Such men must expect that sentence of Christ, which is laid downe, *Luke* 19.27. *Those mine enemies which would not that I should reigne over them, bring hither and slay them before me.*

3. To exhort all to seeke this kingdome of God above all other things, according as Christ bids us; *first seeke the kingdome of God.* And not only the happinesse of those that are admitted to be partakers of this kingdome, but also the misery of all those that are excluded from it, should be an argument to perswade hereunto: for there are two spirituall kingdomes, and every man must needs be a subject of one of them: the kingdome of light and the kingdome of darknesse; the kingdome of righteousness and grace, and the kingdome of sinne; the kingdome of God, and the kingdome of the Devill, who is called the Prince of this world. All those that are excluded out of the kingdome of God, of grace and salvation, are necessarily included in the kingdome of the Devill, sinne and darknesse; and deservedly doth this befall all unbelievers and impenitent men, according to that commination, *Deut.* 28. 45.

Doct. 9. The faithfull must seeke not only to have an entrance into the kingdome of God, but also an entrance in a plentifull and abundant manner.

Men may be considered to be in a fourefold condition in respect

respect of the kingdom of God. For some are very farre off from it : namely, such as the Apostle speaks of, *Ephes. 2. 12. That are without Christ, and without God, aliens from the Common-wealth of Israel, strangers from the covenants of promise :* such are all those that either understand nothing at all of those things which pertain unto this kingdom, or else nothing care for them, having their consciences seared as it were with a hot iron, as the Apostle speaks, *1 Tim. 4. 2.* Others there are which come neere unto the kingdom of God, although they are not partakers of it, such as that Scribe was of whom Christ saith, *Mark 12. 34. that he was not farre from the kingdom of God ;* and King Agrippa, *Acts 26. 28.* Others there are that enter into the kingdom of God by faith and repentance, *Iohn 3. 3. He that is borne againe seeth the kingdom of God ;* that is, he enters into it, as it is, verse 5. But then againe others there are, (with whom also in that respect God is very well pleased,) that do not only enter into it, but enter in a plentiful and abundant manner, as in this place. The difference betwixt these two last sorts is such, as is betwixt those that make entrance only into the borders of a countrey, and those that go even into the most inward parts of it : or as is betwixt those that make entrance only into a discipline, and those that have thoroughly learned, and do exercise the very mysteries thereof. This Doctrine is confirmed, *Colos. 3. 15, 16.* And to that purpose is that in *Colos. 1. 9.*

Reason 1. Because these spirituall things are such, that they can never exceed measure: there is nothing in them too much.

2. They are of such a nature, that they do whet and stirre up the desire, so that whosoever hath tasted the sweetnesse of them, doth still desire to be more and more filled with them; untill he shall come to the highest perfection, as we may see in their examples, who in this respect are most commended in Scripture.

Use 1. This may serve to reprove and condemne those, to whom the bare profession of piety seemes to be enough and too much, that feare lest they should be too godly, that is, lest they should be too happy : this is a certaine token of a carnall minde.

2. To exhort us, 1. To give God thanks, that he hath not
Y only

only admitted us into the suburbs, as it were, and gates of this kingdome, but hath also revealed unto us those things which are more inward and secret. 2. To be diligent and carefull, that we do not neglect or despise so great grace, but day by day earnestly to strive to make a greater progresse in this kingdome, which we shall do, if we be more diligent and religious in those exercises, whereby this kingdome is advanced.

Verse 12. *Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be stablished in the present truth.*

Verse 13. *Yea, I think it meet as long as I am in this tabernacle, to stirre you up, by putting you in remembrance :*

Verse 14. *Knowing that shortly, I must put off this my tabernacle, even as our Lord Iesus Christ hath shewed me.*

Verse 15. *Moreover, I will endeavour, that you may be able after my decease, to have these things alwayes in remembrance.*

The Analysis.

IN the former words the Apostle had given a reason of his exhortation, why all the faithfull should imbrace it : and in these words he gives a reason of the same, why he should use it unto them ; which reason he delivers by way of anticipation, whereby he meets with a close objection by a kinde of modest excuse, or by removing the cause which they might suspect, why he should put them in remembrance of these things, namely, because he did think they were ignorant and unstable. Now he shewes that this was not the cause, in these words, *though ye know them, and be stablished in the present truth.* And then he brings divers true causes that moved him to make this exhortation unto them. 1. The great profit that would redound unto them by the performance of these duties whereunto he exhorts them. This reason is intimated in that causall particle, whereby he joynes these words with the former, *wherefore*, that is, for those benefits sake which you shall receive by this meanes; I thought it my part to put you in

in remembrance of these things after this manner. 2. The second reason, which depends upon the former, is the desire and care that he had to further their good; this is intimated in these words, *I will not be negligent*. 3. The third reason is taken from the duty of the Apostle, because justice and equity required this of him, in these words, *I think it meet*. 4. The fourth reason is taken from the opportunity of time, which he had now, and was not long to continue; that he had it now, he shewes in these words, *as long as I am in this tabernacle*; that it was not long to continue, in these words, *Knowing that shortly I must put off this my tabernacle*, which he confirms by the testimony of Jesus Christ. 5. The fifth reason is taken from the fruit which this exhortation might bring forth; which is set forth by the adjunct of time, that it would be profitable unto them, not only while Peter lived, but also after his death, *after my decease to have these things alwayes in remembrance*, verse 15.

The Doctrines arising herehence.

Doct. 1. In our exhortations and admonitions, we must not only looke unto it, that that which we say be just and right, but also that we speak it with a right minde and good intention, and that it may so appeare also unto those with whom we have to do.

This is gathered from the scope of this text.

Reason 1. The first reason is taken from our duty; for that which is good in it selfe, becomes evill unto us, and our duty is turned into sinne, unlesse *quod bonum est bene agamus*, we do that which is good after a good and right manner: as if a man out of anger, hatred, envie, or a desire to disgrace him, or pride, should tell his neighbour of any vice, or stirre him up to do his duty.

2. From the profit of our neighbour, or the benefit of our admonition and exhortation. For it depends oftentimes upon the mind or manner of doing it, which is chiefly looked unto in such like duties; so that they do either make way for our neighbours receiving it, or cast an obstacle in the way to hinder him from receiving it.

Use. This may serve to reprove those, that never exhort others but for revenge sake, when there is some contention and strife betwixt them; and then they please themselves most

in reprooving other mens vices, when they should not, and when they should, they are altogether silent.

Dōct. 2. *We must put our neighbours in remembrance of those things which make most for their good.*

This is gathered from that particle, *Wherefore*.

Reason. Because admonition and exhortation are according to their nature, workes of charity, and tend unto the good of our neighbour: therefore we should use it most unto those from whom we may expect most good.

Use 1. This may serve to reprove those, who, if their neighbours do any thing unseemely or uncivilly, or to the losse of their honour, or some outward profit, do presently take notice of it in them; but never looke after those things that doe most pertaine to the kingdome of God: those things indeed should not be neglected, but these things should chiefly be looked after.

2. To exhort us, in those things which pertaine to the kingdome of God, and the salvation of soules, to have an especiall care of our duty towards our neighbour. Hitherto belongs that which Peter saith, *that he would not be negligent, that is, that he would never lay aside the care of these things: which although it did in a speciall manner pertaine to the duty of Peter, an Apostle, and other Ministers of the word, yet it is proportionably to be extended to the common duty of all Christians, because the reasons which strengthen it, are for the most part common.*

Dōct. 3. *In justice and equity we are bound to put one another in remembrance.*

This is gathered from these words, *I think it meet*: for although it doth not pertain unto that particular justice, which consists in the equality of the thing received and repayed, yet it is called justice, because it hath as strong an obligation, as any thing that is due by justice, *Rom. 1. 14.*

Use. This may serve to reprove those that account it a sinne to be negligent in paying debts, but make no account of the neglect of this duty.

Dōct. 4. *They that are learned and also stablished in the truth, do yet stand in need of admonitions and exhortations.*

This is gathered from these words, *though ye know them and be stablished in the present truth.*

Reason 1.

Reason 1. Because they are not so learned and stablished, but that they may be yet farther instructed and stablished.

2. Because if they had all knowledge and also faith, yet their will and affections must be by these meanes stirred up into their duty. For our will is like unto a slow and dull servant, to whom it is not enough once to heare the commandes of his master, but they must be often told him. Then againe, if they had not only all knowledge and faith, but also a most ready will and affections, yet because they are continually assaulted by temptations, they have need on the other side of continuall remembrances and puttings in mind, to strengthen them. The speech of the Captaine and the sound of the Trumpet, and such like excitements, do put some courage even into the most valiant souldiers.

Use 1. This may serve to reprove the pride of those men, that put such confidence in themselves in their own knowledge and faith, that they do utterly contemne such kinde of helpes.

2. To exhort all to be constant and diligent in the hearing of Sermons. For if there be any that abound in knowledge, and perhaps exceed the Preacher himselfe, so that they cannot be taught any more by him, yet they may be stirred up by admonitions and exhortations; and in that respect they should alwayes be present there; but much more should they, that are not yet learned and stablished in the truth.

3. To direct, as well the Preachers as the hearers, not only to teach the truth, but also to bring a word of exhortation alwayes, that is, to apply it to the use of the truth which they deliver, and then the hearers, to come unto Sermons, not as being greedy of novelty or speculation, but being prepared before hand and ready to receive exhortations and admonitions, and so turne them into practise.

Doct. 5. We must take hold of the opportunity of time, which we have, diligently to exercise such Christian duties.

This is gathered from these words, *As long as I am in this tabernacle.* So Gal. 6.10. John 9.4. & 12.35.

Use. This may serve to admonish us, not to deferre or put off the time of our repentance and obedience, 2 Cor. 6.2. Psal. 95. 7, 8.

Doct. 6. The nearer we come to the end of our life, the more diligent should we be in Christian duties.

This is gathered from the words following, *Knowing that shortly I must put off this my tabernacle.*

Vse. This may serve to exhort us, alwayes to be diligent, for as much as we are never farre from putting off this our tabernacle; for although we are not expressly told, as *Peter* was, how soone this shall be, yet we are told that it shall not be long; and it may happen sooner unto us, then it did unto *Peter*, who wrote this Epistle.

Doct. 7. We should labour in our life, that some fruit of our life may remaine in the Church after our death.

This is gathered from verse 15. We cannot all profit the Church by our writings, as *Peter* did, but yet through Gods grace we may either by some other workes, or at least by our good example leave some sweet smelling favour behinde us, that may be pleasing and acceptable unto those that remaine.

Vse 1. This may serve to condemne those, that live so corruptly and wickedly, that even after their death they are a scandall and offence unto those that knew them.

2. To exhort us, (and to comfort our selves in it,) to carry and behave our selves piously and holily while we live, because Gods glory is thereby advanced, not only while we live, but also after our de cease.

Verse 16. For we have not followed cunningly devised fables, when we made knowne unto you the power and comming of our Lord Iesus Christ, but were eye-witnesses of his Majesty.

Verse 17. For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Sonne, in whom I am well pleased.

Verse 18. And this voice which came from heaven, we heard, when we were with him in the holy mount.

The Analysis.

IN these verses is contained the reason and cause of those things, which he had spoken of before, as it is manifest by the causall particle *For*. Now he had said before, 1. That all the faithfull must adde vertue unto faith. 2. That he had a just reason why he should so seriously stirre them up unto this duty; and in these words, he shewes the reason and cause of both, which is taken from the certainty that is in the things themselves, and the assurance that all the faithfull may have of those things that were proposed unto them to beleve. The certainty is set forth first by something unlike it, that is, by *cunningly devised fables*. Secondly, by the testimonies of the Apostles, who were both eye-witnesses, and eare-witnesses of these things. Eye-witnesses, in these words, *we were eye-witnesses of his Majesty*. Eare-witnesses in these words, *and this voice we have heard*. The sight and hearing of the Apostles, wherein lies the foundation of the testimony, are set forth first by their objects: The object of their sight was the majestie of Christ, the object of their hearing was a voice which came from Heaven concerning Christ. Secondly, by the cause, which was God the Father, communicating glory unto Christ both by word and deed. Verse 17. Thirdly, by the circumstances of time and place, *When we were with him, &c.*

The Doctrines arising herehence.

Dolt. 1. Cunningly devised fables are sometimes proposed in the Church in steed of the truth of God.

For this is the reason why the Apostle cleares himselfe from all suspicion of such like fables, because there were many at that time, and many would come afterwards, that would deceive the Church with such like fables, 1 Cor. 2. 1. Where Paul saith, that *he came not with excellency of speech*, thereby closely rebuking some false Apostles and Preachers, who did affect nothing else but a shew of eloquence. So in this place Peter makes mention of fables, by reason of such impostors, 1 Tim. 1. 4. & 6. 4. Tit. 1. 14. Such were the fables in the Church of Rome, that are contained in their golden Legends of S. Francis, Dominick, and innumerable Saints and Virgins, with

with the miracles that were done by them. For such like fables were wont to be heretofore; and yet to this day also in many places are proposed unto the people in stead of the word of God.

Use 1. This may serve to admonish us, not to receive all things that are proposed, without triall and examination: for so we may imbrace fables in stead of the Gospell.

2. To exhort us, to give God thanks, that we live in those Churches, out of which all such old wives fables are wholly removed, and wherein nothing is proposed but the sincere word of God.

Doct. 2. *All those professors of the faith that do not adde verthe unto faith; and all those Preachers that do not with zeale and constancy stirre up the faithfull to labour for vertue, do greatly dishonour the Gospell, as if it were of the same nature with cunningly devised fables.*

This is gathered from the connexion of these words with the words foregoing, which were explained in the Analysis. For this is the force of the Apostles reason; If I did account the truth of the Gospell like unto a cunningly devised fable, I could not so earnestly, and with such constancy stir you up to imbrace and adorne it; nor could ye receive those things that we have spoken of, without an endeavour to abound in vertue, if ye did not account them like unto cunningly devised fables.

Use 1. This may serve to admonish, *1.* All Preachers to beware of carelesnesse and negligence in stirring up the people unto piety. And *2.* All the faithfull also to beware of luke-warme and unfruitfull profession of the faith. For neither of them can be without an implicit and vertuall blasphemy. And they that so carry themselves, although they do not in words; yet they do in their deeds confesse, and make it to appeare, that they make no more account of the Gospell, then of an old wives fable.

2. To exhort us, to give all diligence to sanctify, as it were, the Gospell of Christ which we professe, and to shew it in our lives, that we think farre otherwise of the nature of it, then the profane multitude doth.

Doct. 3. *The summe of the Gospell consists in declaring the power and comming of Christ.*

This is gathered from these words, *We made known unto you the power and coming of our Lord Iesus Christ.* For his power hath respect unto his divine nature, together with the effects thereof, *Rom. 1. 4.* And his coming hath respect unto his humane nature, together with the end and benefit of his incarnation. Now if these two be joyned together, namely, that Christ came to save us, and that he came with power, so that he had all sufficiency & efficacy at his coming, nothing more can be desired to comfort the faithful.

Vse 1. This may serve to admonish, 1. Preachers, to make the power and coming of Christ the center as it were of all their Sermons. The Apostle, *1 Cor. 2. 2. Determined to know nothing save Iesus Christ and him crucified,* & then also, 2. the hearers, to have a speciall eye unto that in the hearing of Sermons, how they may profit in the understanding of this mystery.

2. To exhort us, to fetch all the obedience which we performe unto God, from him as from the fountaine. For whatsoever duties flow not from the power and coming of Christ, are not Evangelicall, but are infected with hypocrisie, or consist in civility.

Doct. 4. *The certainty of this Gospell, even as it may be had after the manner of men, is as great as any we can have of any things that are done and past.*

This is gathered from these words; *We have seene, we have heard.* For it is confirmed by the testimony of those, that sensibly perceived it; who by the confession of all were men at least worthy to be believed, having no reason to witnesse any otherwise then the thing it selfe was; in regard that they could not expect to receive any profit thereby from men; and being such as confirmed it unto us, not by the bare testimony of their words, but also with their life and blood: so that even after the manner of men we may be as certaine of the Gospell as we are, that there was sometimes a Monarchy of the Assyrians, Grecians, Romans: that there were Captaines, and Knights, of such and such a countrey, or the like.

Vse 1. This may serve to reprove and condemne the perversesse of men, who easily believe all other things, though there be but weak arguments to confirme it; but they can scarce be brought to receive the Gospell of salvation. Z 2. To

2. To exhort us to strengthen our faith with such like reasons, even to the full assurance thereof, 1 *John* 1.3.4. For although we our selves have not seene these things, yet we must as strongly and firmly believe them, as if we our selves had seene them with our eyes, *John* 20.29. This pertaines unto the thankfulness which we owen to God, that he would not barely declare unto us his will, but also confirme it by testimonies, *Luke* 1.2. For this was one of the speciall offices of the Apostles, to witnesse those things which they had seene of Christ, *Acts* 1.22. & 2.32.

Doct. 5. *A great Majestie was sensibly perceived by the Apostles.*

This is gathered from these words, *We have seene his Majestie*. So great was this Majestie, that the Disciples could not beare it, *Matth.* 17.6. It astonished and amazed Peter, *Marke* 9.6.

Vse 1. This may serve to instruct us, to conceive by this prooffe, how great the glory and Majestie of Christ is now in Heaven, how great it shall be at the last day, and how great we also shall be made in the life to come.

2. To exhort us, to have Christ in high estimation: We have no cause to be ashamed of so great a Majestie; according to that of our Saviour; *If any one be ashamed of me in this adulterous generation, him will I be ashamed of before God and his Angels.*

Doct. 6. *This majestie was expressed in those words of God; This is my beloved Sonne in whom I am well pleased.*

In these words is contained both the power and coming of Christ, whereof the Apostles witnessed, and wherein is contained the summe of the Gospell, as we said before. This is gathered from the connexion of the words, which these have with the former, *We made knowne, &c.* For in the title of *Sonne* is declared the honour and glory of Christ, where he is called *this my Sonne*: in the title of *beloved* is shewed the coming of Christ, and the end thereof, namely, to reconcile us unto God, and make us beloved of him: whence he is called, *My beloved in whom I am well pleased*. By the title of *Sonne* is chiefly signified the kingdome of Christ, by the title of *beloved in whom I am well pleased*, is signified the Priesthood

hood of Christ; and by the third thing which is added; *Mat. 17. 5.* is signified his Propheticall office: *heare ye him.* And that which is there expressed, is here understood; so that there is nothing in Christ and the Gospell which may not fitly be reduced to these few words.

Use 1. This may serve to instruct us, for the building up of our faith, to have alwayes in our mindes that divine voice; for therefore came it twice from Heaven, once in the Baptisme of Christ, and once in this transfiguration which *Peter* hath reference unto in this place: All the word of God indeed comes from him, but there are some parts of it which come from him unto men in a more speciall manner, that is, immediately. Such was the Decalogue in the Old Testament: such was the voice, *Iohn 12. 28.* and such was this voice that was twice repeated: Now as we should magnifie every word of God, so in a speciall manner should we observe and take notice of such words as these.

2. To admonish us, to depend upon Christ alone, and to have recourse unto him only, in those things which pertain unto our salvation. 1. Because such a testimony was never given of any one besides Christ. 2. In this testimony, power, honour, and glory is so given unto Christ, that it is denied unto all others: for the demonstrative particle *that*, as it is in the originall, *ὅτις ὁ ἀπαρτις*, hath an exclusive vertue, as touching all others, excluding all others from being partakers of it.

Doct. 7. This voice of God did effectually bring honour and glory unto Christ.

This is gathered from these words, *He received from God the Father honour and glory, when there came such a voice unto him.*

Reason 1. Because the testimony of God is infallibly true. 2. There is joyned with it omnipotent power, when it is said to come from the excellent glory.

Use 1. This may serve to instruct us, by faith to relye upon every testimony of God. For that which God promisseth or any way witnesseth, is as sure as that which we have already received or do see brought to passe. We may oftentimes doubt of mens words, because they have neither perfect truth, nor

perfect power : but the excellent glory of God, whereof mention is here made, requires far otherwise of us.

3. To exhort us, for the confirmation of our faith, to have alwayes in our eyes the excellent glory of God, whereby he can and also will do whatsoever he hath said.

Doct. 8. *Those things which pertaine unto the kingdome of Christ, are so holy, that they make the place it selfe, wherein they are declared, in some sort holy.*

This is gathered from these words : *in the holy Mount.* For this Mount was not holy, but by this transfiguration, and this voice that came from heaven, *Exod. 3. 5. Iohn 6. 3.*

Vse 1. This may serve to reprove the stupidity of those, that are nothing taken with such things as these that are so holy.

2. To exhort us, reverently and religiously to prepare our selves, and apply our mindes unto holy exercises, *Eccles. 5. 1.*

Verse 19. *We have also a more sure word of prophesie ; whereunto ye do well that ye take heed ; as unto a light that shineth in a dark place, untill the day dawne, and the day-starre arise in your hearts.*

Verse 20. *Knowing this first, that no prophesie of the Scripture is of any private interpretation :*

Verse 21. *For the prophesie came not in old time by the will of man : but holy men of God spake as they were moved by the holy Ghost.*

The Analysis.

Peter had before proved the certainty of the Gospell by the testimony of the Apostles, who were eye-witnesses and eare-witnesses of it ; now he proves the same certainty by the testimony of the word of prophesie ; which he sets forth, 1. By the adjunct of stability, and that in comparison to the testimony of the Apostles, in respect whereof this word of prophesie is said to be more sure. 2. By the duty adjoynd which is due unto this word of prophesie, namely, a religious heed and attention which should be given unto this word. W^{ch} attention is declared, 1. By the end and use of this word of prophesie, which is by way of comparison set forth by the use of a light, 2. by the helping cause, 3. By the esteeme which

which we should have of the Propheſie of Scripture, verſe 20.
21. namely, that it is by the inſtinct of the Holy Ghoſt;
which is ſet forth by thoſe Propheſies that are contrary there-
unto, namely, ſuch, as are of private interpretation, or by
the will of man. By propheſie is meant, not the foretelling
of thoſe things, that depend upon any naturall cauſes, (for ſo
the Aſtologers and Phyſicians can foretell many things, be-
ing ſkilfull in the naturall cauſes,) nor of thoſe things that
depend upon the will of any creature, (for ſo thoſe that know
other mens counſell, may foretell many things, probably at
leaſt) but, propheſie is a fore-telling of thoſe things, that de-
pend only upon the will of God, and can be knowne by God
alone, and thoſe to whom he hath revealed it. By the word
of Propheſie is meant the Propheſie of holy Scripture; as it
is expreſſly ſet downe, verſe 20. which is diſtinguiſhed in this
reſpect not only from falſe propheſies, but alſo from other true
ones, which were never in the Canon of the Scripture; and

The Doctrines riſing herehence.

*Doct. 1. The word of Propheſie is a more ſure testimony
then the testimony of any men, or of thoſe things that our ſenſes
themſelves can give us.*

This is gathered from the compariſon which is here made
betwixt this testimony and that which went before. But it is
ſaid to be more ſure, not more true: becauſe that which the
Apoſtles witneſſed, was as true; but their testimony did not
carry with it ſo great a confirmation of the truth.

Reason 1. Becauſe it appeared not ſo much to be a divine
testimony, being not as yet expreſſed in the Scriptures.

2. Becauſe it could not prevaile ſo much upon the mindes
of the Jewes, as the word of propheſie, which had now for
many ages bin as it were habitually confirmed in their mindes.

3. Becauſe the testimony of one that foreſaw the truth, hath
more divine operation in it, then the testimony of him that
witneſſeth what he hath ſeen or heard being preſent, *Ioh. 5. 36.*
39. There are three degrees of testimonies, 1. Of *Iohn*. 2. Of the
workes of Chriſt. 3. Of the Scripture or word of propheſie.
The testimony of workes is ſaid to be greater then the testimo-
ny of *Iohn*, and the testimony of the Scripture by way of gra-
dation is intimated to be greater then both.

Vse 1. This may serve to instruct us, in all those things that pertain unto faith and our salvation to depend only upon the Scriptures, because nothing can be more sure.

2. To exhort us, to give God thanks, that he hath not only made knowne unto us his truth; but hath also confirmed it by strong and sure reasons, and in all respects hath had regard to and provided for the weaknesse of our faith.

3. To reprove many Christians, which do too much stagger and doubt of these truths. For there appeares such a wavering and doubting of the minde, where the life is doubtfull and uncertaine; and is not surely grounded and ordered according to the rules of Christ. Now we should be as sure of these matters of faith by the Scriptures, as we are of those things that we our selves see now present before our eyes; and go on as firmly and constantly in the way of Christ, as if we did now with our eyes see Christ himself, and all those things that he hath promised us; or as if we did now heare that voice,
Arise ye dead and come to judgement.

Doct. 2. The prophesie of the Old Testament gives a most sure testimony of the power and coming of Christ.

This is gathered from the reference which this 19 verse hath to verse 16. So *Luke 1.20. Acts 3.18, 24. & 10.43.*

Reason 1. The greatnesse of this mystery, which was such, that it must not be shewed on a sudden to the world, but, for dignity sake, as it were, by such like messengers going before.

2. That it might the more appeare that these things come from God, who was the only author of such like prophesies.

3. Because the salvation of the people of God from the beginning of the world depended upon the beleeving of this mysterie.

Vse 1. This may serve to instruct us, to confirme our faith more and more by such like arguments.

2. To exhort us, highly to esteeme of this mysterie, because God himselfe alwayes made such reckoning of it, that he would have his Prophets from the beginning of the world to be exercised in the declaration of it.

3. To admonish us, that it should never seeme tedious unto us, to heare and meditate upon those things, which pertain

unto this myſterie, ſeeing God would have this alwayes preſſed by all his Prophets.

Doct. 3. *It is moſt praiſe-worthy in Chriſtians alwayes to give diligent heed unto the Propheſies and the reſt of the Scripture.*

This is gathered from theſe words: *Ye do well that ye take heed.* By taking heed is meant, 1. A ſearch and inquiry after the ſenſe of the Scriptures, or the truths that are contained in them. 2. An applying of thoſe truths unto the ends and uſes whereunto they ſerve. 3. A religious affection of the minde, whereby the conſcience is ſubdued unto thoſe truths as unto the rules of faith and manners: now they do well, that do thus give heed unto the Scriptures.

Reason 1. Becauſe this obedience pleaſeth God.

2. Becauſe they provide well for themſelves, to be directed unto eternall happineſſe.

Uſe 1. This may ſerve to refute the Papiſts, and ſome other fooliſh men, who deny that they do well, which give heed unto the Scriptures.

2. To reprove all profane and worldly men, who take great care about their worldly profits, or their carnall pleaſures, but give little or no heed at all unto the Scriptures.

3. To exhort us, to ſtirre up in our ſelves daily this care of attention.

Doct. 4. *The Scripture is a light ſhining unto thoſe that religiously give heed unto it.*

This is gathered from theſe words, *Take heed as unto a light that ſhineth.* Now it is called a light,

Reason 1. Becauſe it is cleare and manifeſt in it ſelfe.

2. Becauſe it makes all other things cleare and manifeſt.

3. Becauſe it enlightens alſo the eyes of our minde, ſo that we are able to behold the heavenly myſteries of the kingdome of God.

Uſe 1. This may ſerve to refute the Papiſts, who tax the Scriptures of obſcurity.

2. To reprove and condemne thoſe, that walk in the miſt of this light, and yet perceive no more of the things of God, then as if they were in darkneſſe.

3. To exhort us, 1. To give God thanks for ſo great a benefit. For God now deales with us, as he did heretofore with the

the Israelites, in whose dwellings there was light, when in all the land of the Egyptians there was thick darknesse, *Exod. 10. 22. 23.* 2. To walke in this light, not to sleepe or have fellowship with the workes of darknesse, as it is *Ephesians 5. 8.*

11. 14.

Doct. 5. The whole condition of this our life hath much darknesse in it.

This is gathered from these words; *A light shining in a darke place.* We may see the explication of these words in *Calvin.*

Reason. Because without the light of the Scriptures and faith we are nothing but darknesse; seeing therefore this light is communicated unto us but imperfectly in this life, there must needs be as yet much darknesse.

Use 1. This may serve to admonish us, not to puffe up our selves with the opinion of knowledge, but humbly to acknowledge our imperfections.

2. To exhort us, so much the more diligently to give heed unto the light.

Doct. 6. We must give heed unto the Scriptures, untill a greater light be communicated unto us, then we can have out of the Scriptures; that is, untill the last end of this life.

This is gathered from these words, *untill the day dawne.* Although they were very strongly confirmed, *verse 12.* Yet they must still give heed unto the Scriptures. *Daniel* himselfe, though a Prophet, gave heed unto the Prophecies of *Jeremy, Daniel, 9. 2.* *Peter* himselfe gave heed unto the Epistles of *Paul, c. 3. v. 15.* *Paul* himselfe had great care of the Parchments, that is, of the volumes and books of Scripture, *2 Tim. 4. 13.*

Use 1. This may serve to refute the Anabaptists, who say that the Scriptures are only profitable for novices and young beginners; and not for the stronger.

2. To reprove those, that rest in that knowledge of the Scriptures, which they have, and seeke no farther.

Doct. 7. Very great knowledge, light and cleerenesse shall be communicated unto us in the life to come.

This is gathered from the comparison that is made betwixt the life present and the life to come: In the present we have

a light as it were in a darke place, but in that to come we shall have full noone as it were, *1 Cor. 13. 12.*

Vſe. This may ſerve to exhort us earneſtly to deſire to come unto that perfection, and in the meane time to exerciſe our ſelves in thoſe things that lead thereunto.

Doct. 8. The light of the Scripture profiteth none but the faithfull.

This is gathered from theſe words: *Knowing this firſt*, that, is, beleeving, *Hebr. 4. 2.* No great or noble effect is produced, unleſſe the matter, or the object wherein it ſhould be produced, be prepared before: the ſeed it ſelfe that is caſt into the ground, doth not grow, unleſſe the ground be plowed and harrowed. Beſides, whereas the Scripture is a testimony, and the ſtrength of the testimony depends upon the authority of him that witneſſeth; the Scripture can be of no force, if the authority of God be not acknowledged in it.

Vſe. This may ſerve to direct us, when we come to the reading or hearing of the Scriptures, alwayes to lift up our mindes unto God, and ſtirre up true faith in our hearts.

Doct. 9. The firſt thing to be believed is, that the Scriptures are not of any inhumane interpretation, but of divine revelation.

This is gathered from theſe words: *Knowing this firſt, &c.*

The Papiſts and ſome others gather from this place, that the interpretation of Scripture doth not belong unto private men, but unto the Church, that is, the *Pope* and the *Councils* whom he approves of: but in this ſenſe this place makes moſt againſt them: for firſt it is not here ſaid that a private man may not interpret the Scriptures, but that he may not make an interpretation of his owne; now by a mans owne interpretation is meant a humane interpretation, that is made by the will of man; as it evidently appeares by the oppoſition, verſe 21. So that the Prophets themſelves, although they were publick Doctores of the Church, yet if they ſhould have ſaid any thing of themſelves without the revelation of God, that would have beene their owne, that is, a humane interpretation: whence alſo it followes that every interpretation of the *Pope*, which he takes not from cleare Scripture, or hath it not by ſome extraordinary revelation, is his owne in that ſenſe as this word is taken in this place. Secondly, By *inter-*

pretation in this place is not meant the interpretation of Scripture, that was before revealed, but the revelation it self, as it appears by the 21 vers. where this interpretation is made to consist therein, that the Prophets spake their propheties as they were moved by the holy Ghost. 3 *Peter* himselfe, who in the opinion of the Papists was at that time head of the Church, bids the faithfull here, search the Scriptures, he doth not bid them depend upon him, and alwayes look for interpretation. 4 He attributes more and greater strength unto the Scripture, then to his own testimony. 5 He calls the Scripture a light, and the condition of the Church a dark place: the Papists on the contrary attribute darknesse unto the Scripture, and light and clearnesse unto the Church. 6 He commends the vulgar sort of the faithfull, that they did take heed unto the Scriptures, in these words, *Ye do well*. But the Papists by this interpretaion debarre the faithfull from the reading of the Scripture.

Use 1. This may serve to refute the Papists, that put the Church before the Scripture, and say that the first thing to be believed is, that the Church cannot erre.

2. To exhort us, to lay this foundation firme and sure in our hearts.

Doct. 10. *The holy Ghost moved those men that were authors of the Scriptures.*

This is gathered from these words: *As they were moved by the holy Ghost.*

Use. This may serve to instruct us, by continuall prayer to seek for the aid of the Spirit, for the understanding of the Scriptures. The Scripture must be understood by the help of the same Spirit, by whom it was dictated, as *Hier. Eodem spiritu debet intelligi Scriptura, quo fuit dictata.*

Doct. 11. *The men which the holy Ghost made use of, to deliver the Scriptures, were holy men of God.*

Holy, because they were sanctified inwardly, & also set apart to this most holy work. *Men of God* they were, because they were called by God to this office, and they did declare the will of God; and they did labour also to bring men unto God.

Use. This may serve to exhort us, to labour to be like unto them, according to our ability, both in holinesse, and in zeale of the Lord.

Chapter II.

Verse 1. *But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

Verse 2. *And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of.*

Verse 3. *And through covetousnesse shall they with feined words make merchandize of you.*

The Analysis.

Hitherto the Apostle propounded an exhortation, and confirmed it also in the foregoing Chapter. In the two following Chapters he strengthens it, by removing the impediments, that might make this exhortation of no effect. And the chiefe impediments are *false teachers* and *profane scoffers*: of these former he speaks Ch. 2. Of the latter chap. 3. The false teachers he doth first, describe: secondly, reprove: he describes them from the beginning to those words in vers. 3. *whose judgement, &c.* Then he reproves them, 1 in generall in these words, *that they are damned men*; which he doth afterwards prove, 1 by the usuall course of Gods justice, from verse 4. to the 10. 2. By their deserts, whereby they bring upon themselves the revenging justice of God, from verse 10. to the end of the Chapter. In the description of the false teachers he makes, 1 A comparison of the like betwixt the false teachers and those that were false prophets among the people of Israel, partly that he might joine together this discourse with the former, where he spake of true Prophets; and partly that he might meet with the scandall which might arise by such seducers; and partly

that he might stirre up the faithfull so much the more, to beware of their seducing. In the first respect, the last words of the former Chapter, and the first of this Chapter, make such a *discreet axiom* as this; although there were many Prophets among the People of Israel, that were holy men of God, and were moved by the Spirit of God in those things that they spake; yet among the same people also there were many false Prophets. This *discretion* is shewed in these words: *But there were.* In the second respect these words make a *copulate axiom* thus: Like as there were false Prophets among the People of Israel, so also shall there be false teachers among you. In the third respect there is intimated and implicitly contained such a *connex axiom* as this: If there shall be false teachers among you, like as there were false Prophets among the people of Israel, then must you be alike careful to beware of these, as the Israelites were warned heretofore to beware of them. After that description which is made by way of comparison, followes an absolute description; wherein the false teachers are described by their effects. Which effects have either an immediate reference unto the false teachers themselves, or unto others by them. Those that have reference unto the false teachers themselves, are 1. The bringing in of heresies, which are set forth by their adjunct, that they are damnable, whereof he gives a reason also, taken from the nature of heresies, which is said to be such, that *it brings in a denying of the Lord.* 2. The second effect is, that *they bring upon themselves swift destruction.* In respect of others the first effect is, that *they shall have many followers,* who are pointed out by another effect accompanying this seducing, namely, *a speaking evil of the truth, or of the Gospel, which shall come to passe by their meanes.* The other effect is the abuse of those whom they do seduce for gain; which abuse is set forth by the helping cause, namely *by fained words.*

The Doctrines arising hereence.

Doct. i. *There are alwayes false prophets and false teachers in the Church.*

This is gathered from these words: *there were, there shall bee.*

Reason. This comes to passe in a threefold respect, 1 in respect

spect of God. 2. In respect of the Devill. 3. In respect of men. First, in respect of God, and that 1. that they which are approved in the Church may be made manifest, *1 Cor. 1. 19. Dent. 1. 3. 30.* 2. That the obstinate wicked may perish in their ungodlinesse and cruelty, *2 Thess. 2. 10, 11, 12. 1 Kings 22. 20, 21, 22.* Secondly, in respect of the Devill, because he is alwayes the father of lyes, and a murtherer, and that envious one, which soweth tares among the good seed. Thirdly, In respect of men, because the wisdom of the flesh is enmity against God and his truth.

The use hereof according to the Apostles intention is twofold:

Use 1. To admonish us, not to be offended, nor to be too much troubled in minde, when we see heresies to arise in the Church; but to say as the Apostle did, *There were, there shall be.*

2. To instruct us, not to believe every spirit, but to try whether they are of God, *1 Iohn 4. 1.*

Doct. 2. Every heresie hath damnation joynd with it.

This is gathered from these words: *damnable heresies.* Some are more damnable then others, yet all do in their nature tend to damnation. For all are contrary unto the way of truth, whereof mention is made, verse 2. which way alone leads unto life. But there are some heresies which can by no meanes consist with salvation or eternall life. Hereupon such opinions are by a kind of appropriation called heresies in the Church; that is, opinions altogether damnable. For there is a difference to be observed betwixt things rashly spoken, bare errors in faith, and heresies properly so called. In the heresies themselves also we must distinguish betwixt the materiality, and the formality of it. For to make a formall heresie, for which a man is properly called an heretick, there is required besides an error in those things that pertain unto the fundamentals of religion, a reluctance against the cleare light, and obstinacy in that reluctance.

Use. This may serve to condemne those that under the name of peace and charity, make so little reckoning of the bringing in of heresies into the Church. They would have all things received in and tollerated; which is all one, as if they would

for

for peace and clarity admit of damnation it selfe. For heresies have damnation joyned with it.

2. To admonish us, 1. to take diligent heed that we do not by any means further such heresies. 2. Not rashly or for a light cause to pronounce any man an heretick. 3. As carefully to beware of heresies, as we should of damnation.

Quest. In the reason which is here given of this property of heresies, that they are damnable, a question is moved, What is meant by denying the Lord? *denying the Lord that bought them.* For many gather from this place, that all and every particular man were redeemed by Christ, because it is here said that he bought even those wicked hereticks: but it may be answered divers wayes.

Ans. 1. That these false teachers were members of the visible Church, and therefore, 1. they accounted themselves such as were redeemed by Christ, and made shew of that profession. 2. Men were to account them such, as long as they continued in the Church; and in this respect they may be said to be such as were redeemed by Christ; like as the Apostles are wont to call whole Churches justified, sanctified, and elect. There is not the same reason therefore of all and every particular man, as there was of these.

Ans. 2. He doth not here speak of Christ properly, as he is Redeemer, nor of the redemption of his blood, but of that right, whereby masters challenge their servants, as having bought them; which may be thus shewed: 1. Here is no mention of Christ as being Lord properly, but Master. For in the Greek it is *δεσπότης*, which is properly, a Master in respect of a servant, not *κύριος*, Lord. And these two names are clearly distinguished, *Jude* v. 4. where the same thing is spoken of the same false teachers: there they are said to deny their *Dominum & herum*, Lord and master; although he may be called their *Herus*, Master, he is not properly called their *Dominus*, Lord. Then againe, the Lord is not said to have redeemed all men, but only to have bought them: now although the word *ἀγοράζειν*, to buy, be sometimes used in the same sense that the other is, yet it is not alwayes so.

Ans. 3. The comparison here is plainly made betwixt the false teachers and the false Prophets, bewixt the visible Church

Church and the people of Israel; for the Lord is said to have bought those men in the same sense, that he is said to have redeemed and delivered all the people of Israel; that is, as he delivered them out of Egypt, and challenged them to himself, in a peculiar manner, that by a solemn covenant they should be his servants; so also all those that give their names unto the Church, he may in this respect be said to have bought, as a Master, that they should serve him for ever. To deny the Lord is, not to acknowledge God or Christ for the Lord, *Matth. 10. 32, 33.* to confesse and to deny are made contrary one to another, *Luke 12. 8, 9.* The reason is, because it hath once professed the name of the Lord, and afterwards departs from that profession, it is all one as if he did plainly say, that he would no longer be a servant of that Lord. For this denying is twofold, either verball or reall. A verball denying was in *Peter*, a reall denying is in all those that after they have made profession of the faith, return unto a profane life, *1 Tim. 5. 8. 2 Tim. 3. 5.* The denying in this place is properly meant of a reall denying. For the description of these men doth rather expresse their profane courses, then their open renouncing of Christ.

Doct. 3. *It is a damnable impiety to deny Christ either in word or deed.*

Reason 1. Because by this means Christ is greatly dishonoured; for men, our lusts, and Sathan himselfe are preferred before him, *Mark 8. 38.* where the indignity of this sinne is shewed, that an adulterous and sinfull generation is preferred before Christ. Christ also by this means is accused of iniquity; for no servant usually goeth away from his master, if he confesseth him to be a just master; therefore this going away is as it were a professing that he doth accuse that master from whom he goes of some iniquity. Hereupon was that contesting of the Lord against his rebellious people, that he was a just and right master, neither did he give them any cause to depart from him, *Ier. 2. 5. Mich. 6. 3. Dent. 32. 4.*

2. Because Christ threatned a most heaveie judgement against this sin, when he saith that he will deny those men; that he will be ashamed of them before God and his Angels, *Mark 8. 38.*

Use 1. This may serve to condemne, not only the manifest Apostates, but also all those, that with the profession of godlinesse

godlinesse joyne a profane life, or turn aside from that profession. The sinne of these men is more grievous, then of Turks and Infidels, that never gave their names unto Christ; for the neerer any man commeth unto God, the more doth he dishonour his name, if he doth fall back againe. He that hath in some sort forsaken Sathan, and given himselfe up unto God, and afterward forsakes God again, and gives himselfe up unto Sathan, seems to have known both masters, and advisedly to pronounce that he is the better, whose servant he would rather be, that is, Sathan.

2. To admonish us, 1. Carefully to beware, not only of the damnable sin it selfe, but also of all appearance, and every degree of it, and every occasion that might leade us thereunto. 2. If in any respect we have turned towards such like abomination, to recall our selves betimes, and seriously to bewaile our offence, like as *Peter* did after his denying of Christ, *Matth. 26. 75.*

Doct. 4. *It is the nature of such sinnes to bring destruction upon men.*

This is gathered from these words; *bring upon themselves destruction.*

Reason. Because sinne in respect of the guilt that is joyned with it, hath a kind of power whereby it drawes all evill; like as faith and prayers obtain every good gift from God. Hence is it, that our sins are said to cry for vengeance; and also to draw punishment unto it as it were with strong cords, *Isay 5. 18.* For while men draw sin with such-like cords, they do also draw the punishment of sinne, which is joyned unto it.

Vse 1. This may serve to admonish us, in this respect to beware of sin.

2. To exhort us, by faith, repentance, and prayers, to turn away that destruction from us, which our sins would bring upon us.

Doct. 5. *The destruction which hangs over the heads of grievous offenders will come swiftly.*

This is gathered from these words; *swift destruction.*

Doct. 6. *Men are wenderfully prone to imbrace errors.*

This is gathered from these words; *And many shall follow.*

Reason.

Reason 1. By reason of that darknesse, which hath taken hold of mens mindes; thereupon they may be easily drawne under any shew or glimps of light.

2. By reason of that disposition which they have, alien from the truth; thereupon they easily imbrace those things that are contrary to this truth.

3. By reason of that disposition which they have, agreeing with the nature of errors. For sinners have in themselves the seeds, of all sins, errors and heresies; so that the nature of corrupt man doth as easily receive errors, as the tinder fire.

4. By reason of the just judgement of God, whereby for the punishment of other sins they are given over to the power of errors, *2 Thess. 2. 10.*

Use 1. This may serve to instruct us, to shew the corruption and wretchednesse of our nature, how hardly are we brought to imbrace the heavenly and saving truth, when we are carri-ed headlong unto damnable errors.

2. To admonish us, that it should not be an offence unto us, if we see many given unto errors; because this was foretold us by the Apostle, and it hath a manifest reason; so that it is not to be wondred at, that many are given unto errors, but that rather, that any one doth believe the truth.

3. To exhort us, 1 Unto humiliation, in respect of this pronenesse unto error, 2 To care and circumspection that we be not overswayed by it. And an Argument whereby we may and should be stirred up unto this care, we have in the text, whiles they which follow heresies and hereticks, are said to follow their destruction. For not only the authors of heresies run unto destruction, but also their followers, as in the place of the *Thess.* before cited. *In those which perish*, so that it is a signe of destruction, to be seduced by hereticks.

Doct. 7. The fruit of errors and heresies is speaking evill of the way of truth.

This is gathered from these words, *By reason of whom the way of truth shall be evill spoken of.* By the way of truth is meant the Gospell, or the will of God revealed in the Scripture, which shewes the true way of salvation. It is said to be evill spoken of, when the dignity thereof is violated, most properly by reproachfull words. It is said to be evill spoken of by

them, namely, by the authors of the heresies and their followers, in a two-fold respect, 1. When they themselves speak reproachfully of it, as the Scribes and Pharisees did of Christ. 2. While they give others occasion to speak reproachfully of it, as the Jewes did unto the Gentiles, *Rom. 7. 24.* both respects seeme to be meant here by these, for the Greek word *διὰ* signifies *per & propter*, by, and by reason of.

Vse 1. This may serve to instruct us, to judge aright of the nature of sinne, that never staies till it hath brought men to blasphemy against God, and to speak evill of the way of God.

2. To admonish us, 1. For this cause to withstand the beginnings of sin, lest at length we be brought also to blasphemy against the holy Ghost, which Christ saith is a sin that shall never be forgiven. 2. To beware also of those men, that durst openly speak evill of the truth; amongst the number of whom they are to be put, that dare mock and scoffe at the name of predestination and the predestinate.

Doct. 8. *They which propagate errors under faire pretence, do often times seek their own gaine.*

This is gathered from these words; *through covetousnesse with fained words*: Covetousnesse is commonly the companion of heresies, oftentimes the mother; very often the Nurse of them, as we may see in the Papists.

Vse. This may serve to admonish us, 1. Not to believe mens fained words. 2. To beware of covetousnesse, which is the root; as of all evils, so also of heresies.

Doct. 9. *Miserable is the condition of those men that are seduced by hereticks; for they are sold like beasts and cattell.*

This is gathered from these words, *they shall make merchandise of you.*

Verse 3. at the end, *Whose judgement now of a long time lon-*
geth not, and their damnation slumbereth not.

The Analysis.

Hitherto we have seen the description of false teachers,
and their sins; now follows their reproofs, or the pu-
nishment for their sins, that shall certainly befall them. This
punishment is set forth, 1. Metonymically, by the cause, in
that it is called judgement. 2. By the effect, in that it is cal-
led damnation. 3. By the adjunct of swiftnesse and speed,
which is shewed by the negation of those things that are op-
posed unto swiftnesse. Now in generall, lingring or slownesse
is opposed thereunto; in speciall, slumbering, which is put
as a species of idlenesse or slacknesse. This swiftnesse of the
punishment that shall befall them, is set forth by the adjunct
of time, that it did not now first of all begin to make hast, but
now of a long time.

The Doctrines arising herehence.

Doct. 1. *The punishment of sinne followes after sinne.*

This is gathered from the connexion of these words with
the words foregoing: there was the description of sin; and
here presently followes the threatning of punishment.

Use. This may serve to admonish us, never to think of sin,
but to adjoyne also the consideration of the punishment,
which is joyned unto sin.

Doct. 2. *This punishment proceeds from the just judge-*
ment of God, for that it is here called judgement.

For God as judge of all the earth, pronounceth sentence
upon men for their sins, and the execution of that sentence is
called punishment. Now he pronounceth sentence according
to right and a most holy law, and therefore the punishment
which God inflicteth is in a proper sense called judgement.

Use 1. This may serve to refute, 1. prophane men, which
think that those evils that men suffer, both publick and pri-
vate, come by chance. 2. Those that are wont to complaine
of the evils which they suffer, as if God did deale unjustly
with them, *Gen. 18. 25. Deut. 32. 4*

2. To admonish us, continually to walke in the feare of the Lord, because we live in his sight, that exerciseth judgement.

Doct. 3. This judgement of God brings damnation upon sinners, that is, a privation of all good, which pertaines unto the happinesse or well-being of man, and the sense of all misery; which makes that very being bitter and unpleasant.

Vse. This may serve to admonish us, with feare to flye away from sin, and to seek the face of God.

Doct. 4. This damnation comes swiftly upon sinners.

Reason 1. Because it comes long before their expectation of it.

2. Because it is not deferred beyond the time which is most fit, and appointed by God, and in that respect it is said, *not to linger.*

3. Because no impediment can hinder it, but it is deferred through Gods mercy and long-suffering; in that respect it is said, *not to slumber*; because slumbring and sleepe bindes the mind, and hinders the actions.

4. Because now of a long time before, way is made and prepared for this damnation.

5. Because the damnation it selfe, although the wicked oftentimes are not sensible of it, yet it takes hold of them, and spiritually worketh in their minds and consciences.

Vse 1. This may serve to condemne those, that give themselves wholly unto sin, either because they think that punishment commeth slowly, or else because they hope to escape unpunished, *Eccles. 8. 10, 11, 12.*

2. To admonish us, to make haste to repent of our sinnes, not to linger nor slumber.

Doct. 5. In all those things which pertain unto judgement against sinners, like as in all other things, God doeth nothing rashly, but foreseeeth, premeditateth, and prepareth all things.

This is gathered from the adjunct of time, *Now of a long time.* So *Iude v. 4.*

Verse 4. *For if God spared not the Angels that sinned, but cast them downe to hell, and delivered them into chaines of darkness to be reserved unto judgement.*

The Analysis.

NOW the Apostle proves that which he had before laid downe concerning the punishment that should befall false teachers. The conclusion of this arguing is, 1. In generall propounded of all the wicked, v. 9. For there is the consequent part of that connex axiom, the antecedent whereof begins v. 4. and is shewed by the connexion *If, as, If God spared not the Angels, &c.* Then afterwards in speciall, of these false teachers themselves and their followers, v. 10. In the generall conclusion, v. 9. he doth not barely set downe the condemnation of the wicked, but also by a copulate axiom joynes together with it, the deliverance of the godly from that temptation, which ariseth unto them by means of the wicked. And the reason is, because the Apostles purpose was, so to reprove the wicked, that he might in the mean time comfort the godly, and strengthen them against all the temptations, whereunto they were obnoxious by means of the wicked. In the antecedent part of this arguing he sets downe three arguments, which are as so many examples & judgements of God against the wicked; & they may make three syllogisines to prove one and the same conclusion. The first example is of the Angels that fell, v. 4. The second is of the old world, v. 5. The third is of *Sodome and Gomorrha*. The syllogisines are knit together, after this manner: *If God spared not the Angels, nor the old world, nor Sodome and Gomorrha; then he will not spare these false teachers, nor the like wicked men; But the former is true, by the testimony of Scripture; Therefore, &c.* These examples in respect of the generall conclusion, which is set downe, v. 9. are as *species* unto their *genus*. But in respect of the speciall conclusion which is set downe, v. 10. they are as *comparata*, partly alike, partly greater. That wherein they are alike, consists therein, as God condemned those sinners, so also will he condemn these. Their inequality therein; if God spared not his most excellent creatures, the Angels, nor the old world, nor those cities; then much lesse will he spare these false teachers.

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The Doctrines arising herehence.

Doct. 1. *The judgements of God which he hath executed from the beginning of the world were ordained to be examples for us.*

This is evidently gathered from all this arguing of the Apostle, and it is plainly taught us, verse 6. So *1 Cor. 10. 6.* they are called *types*, that is, *ensamples*; which appears also by verse 11. which sense of the words *Beza* and others have missed.

Reason. The reason of this truth is Gods unchangeable nature and constant justice, whereby he is alwayes like himself, not only inwardly and in himselfe, but also outwardly towards us in the dispensation of his punishments and rewards, if we look to the substance of God. Hence is it, that by this argument the godly are both confirmed in their hope, *Isay 59. 10 & 9. 9. 10.* and assured of the destruction of all their enemies, and of all those that give themselves over unto impiety. *Ps. 1.* This may serve to instruct us, so to read the sacred History, not as we read profane histories and fables, either for delight, or to be informed only in the knowledge of the times, or in things that have bin done; but alwayes to observe Gods warnings and apply them unto our own use.

1. To admonish us, not to deceive our selves, as if we had a priviledge to sin above other men, or as if God wold not deale so severely with us, if we should continue in our sins, as he did heretofore with those whom he destroyed: * Other mens harmes should teach us to beware of the like sins. In the first example we have, first, The object of Gods judgement, *The Angels that sinned.* Secondly, the manner how he dealt with them, *If he spared them not.* Thirdly, the degree of this judgement, present, and to come: present, that they were adjudged unto damnation; and to come, that they were to be reserved unto judgement. The sin of the Angels is not particularly set downe in the Scriptures, because it doth not so much pertaine to our edification and salvation, to know their sin, as it doth to know our own sins. But in generall we are taught, that they kept not their first estate. *Jude v. 6.* that is, they left that estate wherein God had placed them, and afterwards exercised envie, lying, murder towards men. We are taught also that the number of those that fell was great; thence it is that the Apo-

stle

file here speaks in the plurall number. They are said to have been cast down to hell, 1. By reason of the change of their estate, because from that wonderfull high condition, which they had received by creation, they were cast downe to the lowest of all. 2. By reason of the change of their place, because from the place of blisse, where they were round about the throne of God with the other Angels, they were thrust downe into a lower place fit for sin and misery: But that this place is in the lowest parts of the earth, as the Papists would have it, it cannot be shewed out of the Scriptures, but rather the contrary: for they are said to be in the aire, and to rule there, and to go about the earth seeking to devoure men. This at least is plaine out of the Scripture, and it should suffice such as are not over-curious: 1. That they suffer a great change of estate. 2. That they are excluded from their first habitation. 3. That they are in that place, where they receive *pœnam damni & sensus*, the punishment of losse, and the punishment also of sense. They are said to be delivered into darknesse, partly in respect of sin, partly in respect of misery: for both are signified by *darknesse* in the Scriptures. They are said to be delivered into chains, by a metaphor taken from malefactors that are condemned, who are kept in prison bound with chains. Now these chains are, 1 A hardning in their sins. 2 A despair of all deliverance. 3 A fearfull looking for that misery whereof mention is made, *Heb. 10. 27.* 4. The providence of God which alwayes watcheth over them, to keep and punish them. They are said to be reserved unto judgement, because they are bound so fast with these evils, that they can never escape; and yet these are but the beginnings of the evils, which they must farther undergo.

Doct. 2. *There is no dignity that can exempt a sinner from the judgement of God.*

This is gathered from the nature of the Angels.

Reason. Because dignity doth not lessen the sin, but aggravate it. For he that hath received much, owes much, and of him much is required.

Use. This may serve for admonition, that men should not trust to such staffes of reed.

Doct. 3. *That severity is due unto sin, that sinners should not be spared.*

This

This is gathered from these words, *He spared not.*

Reason 1. Because sinners alwayes abuse the goodnesse of God.

2. They spare not the glory of God, but themselves.

Use 1. This may serve to instruct us, to ascribe it unto the grace and mercy of God, that he hath hitherto spared us.

2. To exhort us, not to contemne this long-suffering of God, but thereby to be led unto repentance, *Rom. 2. 4.*

Doct. 4. *By sinne a sinner is cast downe from the place and condition which he had before.*

This is gathered from these words; *cast down to hell.*

Reason. Because sin is an aversion from God. Now as the communion which we have with God, makes us to ascend into a high condition, even into Heaven it selfe, so that our conversation is in heaven, as it is *Phil. 3. 20.* So also aversion from him makes us to descend, even untill we come unto hell it selfe.

Use. This may serve to admonish us, not to trust the devill, nor our own imaginations, as if we could ever attain any good by sinning. For so our first parents were deceived, when they thought to make themselves like unto God by sin, they were made like unto the devill.

Doct. 5. *The darknesse of misery followes the darknesse of sinne.*

This gathered from these words; *delivered them into chaines of darknesse.*

Reason. Because the light is the same, whereby we are directed, and whereby we are perfected; therefore the privation of perfection and happinesse followes the privation of direction.

Use. This may serve to admonish us, alwayes to walk in the light, as children of the light, if we desire to avoid utter darknesse.

Doct. 6. *Sinners are held in sinne and in their misery, as it were with bonds.*

This is gathered from that: *Chaines.*

Reason. Because the sins themselves are the snares of the devill, *2 Tim. 2. last. Lam. 1. 14.* There are other reasons given of this thing in the Analysis.

Use. This may serve to admonish us, betimes to pray for deliverance from our sins, which then we shall obtaine, when we do flye unto Christ, who gives deliverance unto the Captives; *Luke 4. 18.*

Doct. 7. The extreamest punishment of sinners is deferred unto the last judgement of God.

Use. This may serve for instruction, that no man should please himselfe therein, that he suffers afflictions in this world, as if therefore he should escape free in the world to come, which is the miserable comfort of some men.

Verse 5. And spared not the old world, but saved Noah, the eighth person, a Preacher of righteousness, bringing in the flood upon the world of the ungodly.

The Analysis.

THe second and third example of Gods justice towards sinners are not barely propounded, as the first was, but are illustrated by different examples, or by examples of Gods mercy, which he shewed towards the godly, while he destroyed the wicked. The reason is, that both parts of the conclusion, which is set down, verse 9. might be fitly inferred; where the deliverance of the godly is joyned together with the destruction of the wicked. In the former of these examples is set downe, 1 The object of Gods justice, materially, *the old world*, which is more formally explained by the adjunct of impiety, whence it is called *the world of the ungodly*. 2. This justice is also illustrated by the instrument thereof, namely, *the bringing in of the flood upon the world of the ungodly*. The object of Gods mercy is made to be *Noah with his family*: who are described, 1 By their small number, wherein his family was contained, which is said to be *eight*. This *Peter* shewes, 1 *Epist. c. 3. v. 20.* 2 By the effect, that he was a *Preacher of righteousness*. For the office or duty is not here commended, but the act or exercise of this duty. For the duty was common to him with many more, but the exercise of it was proper unto himselfe.

The Doctrines arising here-hence.

Doct. 1. *The multitude of those that sinne doth not hinder Gods justice from executing his judgements upon them for their sinnes.*

This is gathered from this; *He spared not the whole world.* For as it was with dignity in the Angels, so it is also with the multitude now in the world.

Reason 1. Because the multitude doth not lessen, but rather increase the guilt of sinne, and more fill up the measure thereof, as it is in the Proverbe, *Qui peccat exemplo, bis peccat*, he that sins with example, sins twice: So he that sins with many examples, sins often times, if the thing be rightly considered. As if a man should see another fall in a slippery way, and not take the more heed unto himselfe therein, but fall into the same place and after the same manner, he is much more taxed by men, then if he had fallen alone, or first of all: so is it also in these.

2. Because the multitude which seemeth unto us a great thing, as if it could withstand Gods anger, is before God like unto water, that falls from a bucket.

Use. This may serve to admonish us, not to follow a multitude to do evil. And so much the more necessary is this admonition, because we are all too prone to go in the way of the multitude; which fault also we seeme to commit with some reason.

1. Because that we presume that many eyes see more then one, whence it is that the voice of the people is often taken for the voice of God.

2. Because the labour of examination seemes too difficult, and almost impossible.

3. Because that which all men do, usually goes unpunished among men, and we conceive the like thing of God.

4. Because he that doth not follow the multitude, shall gaine a multitude of enemies, and such as hate him.

But the contrary reason; which is of greater value then all those, is that of Christ, *Matth. 7. 13. Broad is the way that leadeth to destruction, and many there be which go in thereat.* To the first reason or objection we answer; that one eye of a man that seeth, perceives more, then a thousand blind eyes. The world

or the multitude of the world is blinded; therefore one Christian which hath the eye of his mind inlightned by the Spirit, and followes the light of Gods word, can see more then a great multitude of others. To the second we answer, that the duty of examination lies upon all and every one. And they had need to do it, not only as they are Christians, and as Christ commands them, to prove all things, and hold fast that which is good, but also as they are men: for it is not a humane, but a brutish thing to follow the multitude of those that go before, without judgement. To the third we answer, that the wayes of God are not as the wayes of men: Men winck at many, either out of ignorance, or impotency, or for feare, and the like imperfections which are not incident to God. To the fourth we answer, If God be with us, who can be against us?

Doct. 2. The creatures which are most necessary and profitable unto us, by sin are made our enemies and hurtfull unto us.

This is gathered from the flood of waters, that destroyed the old world. Now nothing is more necessary and profitable unto us then water.

Reason. Because the creatures are the servants and hoast of God, and therefore they depend upon his will, and pleasure, and command both for war and peace, *Hos. 2. 18.*

Use 1. This may serve to admonish us, so much the more to beware of sin.

2. To instruct us, if we would have any true comfort from the creatures, to lay the foundation thereof in our reconciliation with God.

Doct. 3. God in the midst of judgement towards the ungodly, is mercifull towards the godly.

This is gathered therehence, that when he destroyed the world, he saved Noah.

Reason. Because God doth not execute judgement according to the fierceness of his anger or fury, as men oftentimes use to do, but according to the counsell of his most perfect wisdom.

Use 1. This may serve to instruct us, not to ascribe those things unto fortune or chance, which happen unto us or others in this kind.

2. To comfort us, because in a world of all dangers and judgements, we may flye unto the mercy of God.

Doct. 4. *There are wont to be but a few godly men in the world.*

This is gathered therehence, that *Noah* is called the eighth of the godly, or rather he may be called the seventh, because *Cham* was cursed.

Reason 1. In respect of God, because he gives this grace but unto a few, that his goodnesse and mercy towards them may appeare the more abundant.

2. In respect of the second causes, and of the nature of the thing it selfe, because that which is most difficult, and of the greatest care and perfection, is not wont to be found but in few. The gifts of nature are common unto all; of art and industry to fewer, but the gifts of grace to fewest of all. There are more good Taylors, then good Physitians, and more good Physitians then good Kings. So that that hath the greatest perfection, which is given but to a few.

Vse 1. This may serve to admonish us, to be so much the more diligent to make our election and calling sure.

2. To exhort us, to give God thanks, that he hath made us partakers of that happinesse, which he grants but to a few.

Doct. 5. *All the godly, that will be made partakers of Gods mercy, must be preachers of righteousness, as Noah was.*

Now righteousness is preached not only in words, but also in deeds. For so it is wont to be said; The thing it selfe speaketh, 10: the tongue only, *Phil.* 2. 15, 16.

Reason. Because no man can escape the revenging justice of God, unlesse he labour to follow and advance the righteousness that is prescribed by him.

Vse 1. This may serve to condemne, and reprove those, that are rather Preachers of unrighteousnesse, then of righteousness.

2. To exhort us, more and more to stir up our selves to have a care of this duty.

Verse 6. *And turning the Cities of Sodome and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.*

Verse 7. *And delivered just Lot, vexed with the filthy conversation of the wicked:*

Verse 8. *(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their unlawfull deeds.)*

The Analysis.

IN these verses is contained the third example, which is divided after the same manner, as the second was. For here he speaks of the judgement of God upon the wicked, and his mercy towards the godly. The object of his judgement are the Cities of *Sodome* and *Gomorrha*; the manner is, by fire, which is intimated in these words, *turned into ashes*. The degree is, in their utter overthrow; the end and use is, to warne those that should after live ungodly. For such judgements are ensamples not of a wicked life, but of the condemnation that hangs over the heads of those that live ungodly; and so they are ensamples to move men, not to do the like; but to take heed lest if they do after the like manner, they suffer also after the like manner.

The Doctrines arising herehence.

Doct. No society of men or policy can hinder the judgement of God, which he will bring upon them for their sins.

For as in the first example there was the dignity of the Angels, in the second the multitude of men, so also in this place society and policy; and Cities that were so noble, *Sodome* and *Gomorrha*. For they were Cities that were brought into government, they had Kings, *Gen. 14. 2.* This Doctrine is propounded, and proved, *Prov. 11. 21.* & in *16. 5.* it is repeated.

Reason. Because the guilt of sin is not lessened; but increased by means of societies, if they favour sinnes: for they pervert the end whereunto they were ordained. For whereas the end of all societies is to restrain sinne, and to advance righteousness, *1 Tim. 2. 2.* and they on the contrary cherish sin and impugne righteousness, they do provoke the anger of God more; then

then if they were not such societies. The sin of these Cities is said to be grievous, and crying, *Gen. 18. 20.*

This may serve for admonition, that Citizens or Magistrates should not trust too much to their wealth, so that thereby they should be made the more bold to sin.

Doct. 2. The same judgements of God are executed by contrary causes.

This is gathered therehence, that whereas the old world was destroyed by water, those Cities were overthrowne by fire.

Vse. This may serve for admonition, that sinners should not therefore think themselves safe, because they have escaped one judgement; for when they are farthest off from one evil, another is ready to fall upon them, *Amos 5. 19.*

Doct. 3. Extreame judgements follow extreame sins.

This is gathered therehence, that this was an utter overthrow, because that these Cities had filled up the measure of their sins.

Reason. The reason is taken from the proportion, that is betwixt sin and the punishment of sin.

Vse. This may serve to admonish us, if we cannot altogether avoid sin, yet with feare and trembling to shun the progresse and continuance in sin.

Doct. 4. They that are unto others examples of sin, shall be also unto them examples of punishment.

This is gathered from these words: *Making them an example.*

Vse 1. This may serve to admonish us, so much the more to take heed, that we give no scandal unto others, or to be an example in sin.

2. To exhort us to increase in godlinesse by the examples of Gods judgements upon sinners. For that is the use and end of them, *Amos. 4. 12.*

The other part of the Analysis.

The object of mercy is *Lot*, who is described, *1* By the adjunct, that he was righteous. *2* By the effect, that his soule was vexed with the wickednesse of the ungodly, which is more largely set forth, *v. 8.* *1* By the internall cause, which was his righteousness. *2* By the externall cause, which was their ungodlinesse.

godlinesse. 3 By the means; wherby the external cause or the object did work that effect. And they were the senses of hearing and seeing. 4 By the occasion, which was his dwelling amongst them. 5 By the adjunct of time, which was continually. 6 By the degree, which was the highest; as if he had beene put upon the rack; he vexed, in Greek it is *εσθρανε*, tormented.

Besides those that are common unto *Lot* with the example of *Noah*, there are these Doctrines to be observed.

Doct. 1. *Men are accounted righteous or unrighteous in the sight of God, not so much for some one deed, as for the whole course of their life.*

This is gathered therehence, that *Lot* is here called *righteous*, who notwithstanding is spoken of in the Scripture to have committed a most hainous sin. For those that are said to be *righteous* in the Scriptures, are so called, either in respect of the imputation of Christs righteousness, or in respect of some particular cause wherein they shew themselves righteous, or in respect of that inherent righteousness, which, though it be imperfect, yet is it sincere and pleasing unto God.

Vse 1. This may serve to refute the Papists and others, who as soone as they read that any one is called righteous in the Scriptures, presently conclude that a man may fulfill the whole law, and stand upon his own merits before God.

2. To comfort the godly, who sometimes fall through infirmity. For if they continually labour to please God, God in mercy accounts them righteous.

Doct. 2. *There are sometimes righteous men found in the midst of the ungodly.*

This is gathered therehence, that righteous *Lot* dwelt amongst the *Sodomites*.

Vse 1. This may serve to refute those, that when they sinne put the fault upon others with whom they live, as if they could not be godly because others are wicked.

2. To exhort us, to strengthen our minds against the wickednesse of the age, and places, or men, amongst whom we live. For like as that servant deserves well of his Master, that sticks close unto him, when all others forsake him; so also are they

they most acceptable unto God; that adhere unto him, when all others not only forsake him, but also are against him; so did Noah, Gen. 6.8,9.

Doct. 3. *Those that are righteous, even whiles they live amongst the ungodly, are grieved for their impiety.*

This is gathered therehence, that Lot vexed, &c. So Psal. 119. 158. Acts 17. 16.

Reason. Because when godly men do most of all desire, and take care for to advance the glory of God and the salvation of others, they cannot but be grieved, when they see no reckoning made of either.

Vse 1. This may serve to condemne those, that take delight in no company so much as in the company of the ungodly.

2. Those that are not sorry for their own sins, much lesse for others.

2. To instruct us, to judge of our selves hereby, in that conversation which we have with wicked men. For if we are thus wrought upon, when we see it, then it is a signe of a good conscience.

Verse 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished, or suffering punishment.

The Analysis.

THIS is the generall conclusion, the premisses whereof the former examples make up, and it is disposed in a copulate axiom, the former part whereof is of the mercy of God, and the latter of his justice. Where we may take notice of the reason of this order, which may be two-fold. 1. Because in the premisses he had spoken of mercy in the last place; therefore that the connexion might be evident, he puts it first in the Conclusion; and because he intends to speak more at large of the wicked afterwards, therefore he mentions Gods justice towards them in the last place. 2. The Apostle doth first of all conclude the mercy of God towards the godly, because it was his primary intent and purpose to comfort and strengthen

en the godly. The object of Gods mercy is the godly. The act and effect thereof is, to deliver them from temptation. The object of his justice is the wicked. The act and effect thereof is, to reserve them unto the day of judgement. Where he adds the manner how they shall be reserved, namely so, that they shall in the meane time suffer punishment. The cause and reason of these acts and effects, as well of his mercy as his justice, is the wisdom of God, or his knowledge joyned together with his will; as that first word intimates unto us, *The Lord knoweth.*

The Doctrines arising herehence.

Doct. 1. *We have need of divers arguments to confirme our faith touching the mercy and justice of God.*

This is gathered therehence, that the Apostle was so careful to conclude this, and by so many arguments.

Reason 1. Because faith is not, as knowledge and sense is, to have such a full and evident assurance, as excludes all manner of doubting, but it hath some obscurity in the object, and so admits of divers doubtings, which must be removed by such-like arguments.

2. The imperfection of our faith, which must be helped by these means.

3. The multitude of objections and temptations, which fight against this faith.

Vse 1. This may serve to reprove the security and presumption of those, that feele no want in this kinde.

2. To admonish us, to use all diligence, and to search out all the arguments that may be, to edifie our selves in this faith.

Doct. 2. *They that are truly righteous, so that they are vessels of the mercy of God, are also godly.*

This is gathered therehence, that here they are called godly, who before in the example of *Noah* and *Lot*, were called righteous.

Reason. Because no righteousness can be pleasing unto God, which is not referred unto him and his honour; now this is done no other way, but by piety.

Vse. This may serve to admonish us, not to rest or please our selves in any righteousness, that is separated from true piety towards God.

Doct. 3. *The sting of every evill of punishment, whereunto men are obnoxious in this life, is temptation.*

This is gathered therehence, that deliverance from temptation is here put for deliverance from all evill.

Reason. Because the afflictions or miseries of this life become hurtfull unto us only by that means, and as they are in us occasions or motives unto sin. For that is the nature of temptation, whereof mention is here made, to induce men unto sinne.

Vse 1. This may serve to admonish us, to beware of the temptation that is in the evill, more then of the evils themselves.

2. To instruct us, to judge aright of the mercy of God towards the godly; for although they are not presently delivered from the afflictions themselves, yet if they be delivered from the temptation of them, they have great experience of Gods mercy towards them.

Doct. 4. *God doth very well know how to performe all those things that he hath either promised to the godly, or threatned to the wicked.*

Vse. This may serve to admonish us, not to judge of the event of these things, or of the successe of the godly or the wicked, according to those things that we see, but to referre all these things unto the knowledge and wisdom of God, resting upon the believe of those things which he hath promised.

Verse 10. *But chiefly them that walk after the flesh in the lust of uncleanesse, and despise government: presumptuous are they, selfe-willed: they are not afraid to speak evill of dignities.*

The Analysis.

IN this verse is contained the particular conclusion of the former arguing: because he doth particularly apply unto the false teachers of that age, that which he had affirmed in generall of the unjust, verse 9. Therefore this particular conclusion is joyned with the generall, not by a bare *copula*, but by a gradation from the lesse to the greater, as it is intimated in that

that first word, *But chiefly*: as if he had said, that all the unjust should indeed suffer punishment, but those most certainly, and most heavily, that are such as the false teachers are here described to be. Now they are described both in generall, and in particular. In generall the effect of their wicked walking, in those words, *them that walk*. Of which effect, 1 he shewes the principall cause, which is, *the flesh*. 2 The administering, or next cause, which is *the lust of the flesh*, that is, the vicious motions and inclinations of corrupt nature: which is illustrated by the proper effect thereof, *uncleannesse*, because the motions of the flesh do spiritually defile the soules of men, so that it makes them polluted in the sight of God. The particular description is by a particular sin, which is, a contempt of lawfull authority: which sin is illustrated by its effect, that is, that they do contemptuously reproach dignities; where he shewes the manner of this effect which is adjoynd, that they do it boldly and selfe-willed.

The Doctrines arising here-hence.

Doct. 1. *Although all sinners may deservedly feare the judgement of God, yet there are some that may more certainly expect the severity of that judgement.*

This is gathered from these words; *But chiefly them*.

Reason. By reason of that proportion which is kept betwixt the sins and their punishments. Now they that may most certainly expect this severity of judgement, are such especially, as are very much given unto those sins, whereby we read in the Scriptures that men have brought upon themselves swift destruction.

Use. This may serve to admonish us, most of all to beware of those sins that do most hasten our damnation.

Doct. 2. *There is no one sin so heinous, as to walk in the wayes of a sinner.*

This is gathered from these words; *But chiefly them that walke*.

Reason 1. Because the act of sin doth not so much condemn as the habit of sin; like as on the contrary, the habit of any vertue doth much more commend a man, then any particular act, though it be of great note.

2. Because he that walks in the way of sin, addes impeni-

tency unto his sins; now impenitency doth condemne men more then any sin, because there is no way to escape the anger of God, but by repentance.

Use 1. This may serve to condemne those, that please themselves therein, that they are not murderers, nor adulterers, nor robbers, &c. when in the meane time they walk in the way of other sins, who do either contemne the worship of God, or neglect faith, hope, and charity, and are altogether ignorant of the like vertues.

2. To admonish us, to take heed unto our selves, by a timely and daily repentance, that we walk not in sine, though we cannot abstain from all sin. Sinners are not so much hatefull unto God, as the workers of sin, and such as walk in it.

Doct. 3. *There is in all men while they are in this world, some cause pricking and stirring them up unto sin.*

This is gathered therehence, that the flesh is here put as the beginning of all those sins, whereunto these wicked men were given. Now it is called the flesh, because it doth extend it selfe as largely as the flesh or body of man, being carnall: and so is in all and every particular man in common and without any exception. This is proved first *Gal 5. 17. James 1. 14. Man 15. 19.* Secondly, it is confirmed also by reason and experience, because when there is no outward object or perswasion that can induce us unto sin, yet we feeble such little sparks arising in our selves, that will set the whole man on fire, if they be not quenched betimes.

Use 1. This may serve for instruction, 1 To refute their dream, which imagine a perfection in this present life. 2 To refute the Papists, who say that concupiscence after Baptisme is not formally a sin. For that which of its own nature produceth sin, must needs have the nature of sin. For *quale effectum, talis causa*, such as the effect is, such is the cause.

2. To admonish us, diligently to beware not only of outward provocations, that might lead us into temptation, but also of our selves and our own hearts; for there lyes our greatest danger.

Doct. 4. *Sinne doth not consist only in outward words and deeds, but also in the inward lusts and affections, which are contrary unto the law of God.*

Reason 1. The first reason is taken out of the places of Scripture, wherein God is called a Spirit, and is said to look most into the Spirit and heart of man.

2. The second is taken out of those places, where sins are said to come from the heart, For sin can come from the heart no other way, but by the means of such vicious lusts, of the flesh. *Mat. 15. 19*

3. From the expresse words of God, *Gen. 6. 5. & 8. 21.*

4. The same is shewed unto us by the contraries, because the inward affections of men, that are good, are very pleasing unto God: Therefore after the like manner evil affections and desires must needs displease him. The amplification of this truth may be taken therehence, that there is no sin properly in the outward words, and deeds, but as they depend upon the inward affection of the heart. For if it were otherwise, then a man might be compelled unto sin, which is altogether untrue, and contrary to common sense.

Use. This may serve to refute and condemne those, that take little or no care at all, about their thoughts or inward affections, so that they can any way excuse their outward words and deeds. 1. To admonish us, therefore to watch over our inward affections and thoughts. For this is the property of a true Christian. Those that are outside Christians, look only unto outward things; they that do inwardly and in heart feare God, are no lesse carefull of their inward thoughts then they are of their outward words.

Doct. 5. Sins of this kind, like as all others also, do defile a man.

Some sins are said in a speciall manner to defile a man, namely such, as pertain unto the unlawfull copulation of the flesh, and transgresse the tenth Commandement.

Reas. Because they do in their nature also defile the body and person of a man. But all sins do also defile the soul of man, because they leave a blemish behind them, which makes the soul of the sinner deformed, and lesse pleasing unto God, *Mat. 15. 20.* This is it which was heretofore signified in the Ceremoniall Law by all those uncleannesses, separations, washings, and purgings, which are so frequently spoken of by *Mose.* This also is that, which is intimated unto us in Baptisme.

Use 1. This may serve to condemn those, that do not only take delight in their sins, but also seeme to boast of them, as if they should glory in their own dung. 2. To

2. To admonish us, to learne hence more and more to abhorre all sin, as a most filthy and detestable thing. Besides that generall defiling which is common to all sinne, the Apostle seems here to intimate that speciall defiling, which is in wantonnesse, as it appears by v. 14. & 18. But of this we shall have a fitter opportunity to speak afterwards.

Doct. 6. It is a most heinous sin to despise government, or the superiour lawfull power.

This is confirmed, Rom. 13. 1, 2.

Reason 1. Because they which despise lawfull power, despise the ordinance of God. It is the Apostles reason in the same place. For although God hath prescribed unto men no speciall forme of government, yet he hath appointed, that there should be some certaine kind of governing, and so approves of all power, which is not contrary unto nature, or unto his revealed will.

2. Because such a contempt is against the common good, and tends to the disturbance of humane society.

3. Because it gives occasion to the overflowing of all other sins. For this is the reason why the authority of superiours is established in the first Commandement of the second Table, because if that be despised or neglected, all the other Commandements, not only of the second, but also of the first table, are quite destitute of those things that should strengthen them, as touching those means which men can use.

Vse 1. This may serve to refute the Anabaptists and those that tread in the steps of such hereticks, whiles they maintaine that the civill Magistrate is clean contrary to Christian religion.

2. To reprove those, that although they confesse the power in words, yet in their deeds resist it, nor do they respect it farther then it makes for their lusts.

Doct. 7. The effect of contempt is, to reproach a man, and speak evill of him.

Reason. Because reproaches and contumelies come properly from pride, whereby a man thinks himself better then another. For otherwise he could not reproach another man, but the same reproach would fall upon himselfe also. Contempt is the daughter of pride, and the mother of such nephews.

Use 1. This may serve to admonish all Christians, to abstaine from reproachings and evill speakings. For there is none that dares affirme that it is lawfull for him to despise his brother.

2. To admonish us, to beware of pride and the contempt of others, if we would not break forth into such sins, that are so unworthy of a Christian man.

Quest. Here ariseth a question, Whether we may not sometimes reprove the sins of men somewhat sharply?

Answ. That this is lawfull is proved by the approved practise of the Prophets, Apostles, and of Christ himselfe also; but with these cautions. 1 That the sin which we reprove be manifest. 2 That the check be so directed, that it be done to the sin rather then to the man. 3. That there be together with it a manifestation of our charity. 4 That we be not moved unto this vehemency chiefly by our own private injuries, but by the zeale that we beare unto the glory of God and the salvation of others.

Doct. 8. Amongst those circumstances of sinne, mentioned in the text, there is none whereby it is more aggravated, then stubborn boldnesse, and selfe-willednesse.

This is gathered from these words: *Presumptuous, selfe-willed, &c.*

Reason 1. Because they are tokens of a will sinning with full consent.

2. They are tokens of a seared conscience.

3. They are most contrary unto repentance.

Use 1. This may serve to condemne those, that account it a great praise unto themselves, that they are bold to commit all kind of villanous acts: they neither feare men, nor God himselfe; as it is said of the unjust Judge in the Gospel.

2. To admonish us, although we cannot wholly abstaine from all sin, yet to take heed that we do not please our selves in any sin, nor to go on and persist stubbornly, and presumptuously in it.

Verse 11. Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lords.

The Analysis.

THAT the Apostle may aggravate that sin, which he had laid to charge of the false teachers in the former words, he makes a comparison betwixt them and the Angels, such as is made, verse 9. and the 10. But in this comparison there is contained a two-fold dis-similitude, namely, of their condition, and their actions. Their condition, because the Angels are, high and mighty, but these men were of a low mean condition. Their actions, because the Angels abstained from speaking evill of dignities, but these men gave their minds unto it. The former dis-similitude is set forth by a kind of inequality, of greater and lesser, because there is indeed a very great inequality, but this dis-similitude ariseth from the inequality. Both parts of the comparison are disposed in a discreet axiom as it were to this sense. Although the Angels do farre exceed these dignities in power, yet they do not speak evill of them; but these men, although they be far inferiour unto them in power, yet they fear not to speak evill of them.

Touching the former part of the comparison two questions may be made.

Quest. 1. In what sense the Angels are said to be greater in power and might?

Answer. The Angels are said to be greater in power and might, not so much in respect of the false teachers, as in respect of the dignities themselves, whereof the Apostle here speaks. And the reason is, not only because they are of a more excellent nature then men; but also because God hath set them over men, and commanded them to watch over Governments, Common-wealths, and consequently over dignities. Whence they are often called in Scripture *Dominions*, as *Ephesians*

1. 21.

Quest. 2. How this is true, that they do not bring railing accusation

accusation against dignities, when God himself sometimes speaks evill of them, and makes the Angels to execute his malediction?

Answer. They are said to abstaine from speaking evill, 1 Because they do not speak evill, but when God commands them, and therefore it is not their malediction so much as Gods. 2 Though they do speak evill of the men that are set in authority, and do evill also unto them sometimes, as we see in the example of *Herod*, and in the Host of *Senacherib*, yet they do not speak evill of the dignities themselves, which was the sin of these impostors, of whom the Apostle speaks.

The Doctrines arising herehence.

Doct. 1. *Their sin is the greater, who are of a lower condition, if they wax proud and despise dignities, then if they were set in a higher degree.*

This is the ground of the Apostles comparison. For otherwise it would make nothing to the aggravation of the sinne of these men.

Reason 1. Because his sin is the greater, that is drawn unto sin upon the lighter occasion or smaller temptation.

2. Because such men are not moved by those reasons, that might and should with-hold them from committing such a sin, which other men have not after the same manner.

Use. This may serve for condemnation, to condemne the fashion of some men of the lowest rank, who even in that condition of life are as proud, and more also sometimes, then they that are in the highest degree of dignity and honour.

Doct. 2. *The Angels are greater in power then all men.*

Use. This may serve for the comfort of the faithfull, because God hath given the Angels a speciall charge over them, so that they are said to pitch their tents about them.

Doct. 3. *These powerfull Angels do most religiously abstaine from all sinne.*

For what is here said in speciall, is to be understood also in generall.

Use. This may serve to admonish us, therefore the more carefully to beware of sin; both because we are bound by the Law at least as well as they, and also because otherwise we cannot have those good and powerful ministring Spirits to take care of us.

Verse 12. *But these as naturall brut beasts, made to be taken and destroyed, speak evill of the things that they understand not, and shall utterly perish in their own corruption.*

The Analysis.

THe other part of the comparison is contained in this verse, wherein the sin of the false teachers despising and speaking evill of dignities, is aggravated by a new comparison of the like, so that in this verse there is both a shewing of the dissimilitude, and also a whole similitude explained by its parts. The proposition of this similitude contains a description of naturall brut beasts: the Apodosis contains a description of false teachers, according to those qualities which they have proportionably with those brut beasts. The description of the brut beasts contains three things: 1 Their inward nature, which is expressed by a negation, that they are void of reason, bruits. 2 Their acts or operations, which are said to proceed, not from counsell, but from nature, naturall. 3 Their end and destruction, that they are taken and destroyed. To these there are three also answerable in false teachers: 1 That they are void of judgement, *they understand not.* 2 That they are carryed with a naughty passion to speak evill, *speak evill of the things that they understand not.* 3 That they bring upon themselves destruction; *they shall perish in their own corruption.*

The Doctrines arising herehence.

Doct. 1. *Sin, where it reignes, turnes a man into a brut beast as it were.*

This is shewed in all those places of Scripture, where wicked men are compared unto brut beasts, either in generall, or in speciall, to Horses, Mules, Dogs, Swine, Foxes, Wolves, Beares, Lions, &c. Yea, they that are in greatest honour and esteeme in this world, are accounted no otherwise of by God, then as brut beasts. The Monarchs, in *Daniel*, are alwayes compared unto wild beasts; and the Roman Emperours that persecuted the Church, are pointed out in the Apocalyps by the

the name of the Dragon. And the Pope is not only called a beast, but is described as a very great monster among the beasts, with seven heads, and ten hornes.

Vse 1. This may serve to condemn those, that please themselves in their sins.

2. To admonish us, so much the more to beware of sinne, lest at length with *Nebuchadnezzar* we be cast downe from the greatest glory to the lowest condition of all.

Doct. 2. *The fountaine of all this sin and misery is the want of a right and spirituall judgement.*

Vse. This may serve to admonish us, diligently therefore to betake our selves unto prayer, and other means, that are sanctified by God, for the enlightning of our mind, and keeping it sound.

Doct. 3. *A signe of such a condition, that is, of a man turning to a brut beast, is, to follow the passions of corrupted nature, without reason.*

Vse. This may serve to convict and condemne many, that seeme unto themselves to be excellent men.

Doct. 4. *Such men do corrupt also whatsoever naturall goodnesse they have in them.*

This is gathered from this word, *corruption*, as it is explained, *Iude v. 10.*

Vse. This may serve to admonish us, therefore to hate and detest such courses.

Doct. 5. *Such sinners are entangled in their sins, and kept unto destruction, like as brut beasts in their snares, wherewith they are taken.*

So *2 Tim. 2. 26. Lament. 1. 14.*

Vse. This may serve to admonish us, to flye from all corruption, as we would from the snares of eternall death.

Verse 13. *And shall receive the reward of unrighteousnesse, as they that count it pleasure to riot in the day time: spots they are and blemishes, sporting themselves with their own deceivings while they feast with you:*

Verse 14. *Having eyes full of adultery, and that cannot cease from sin, beguiling unstable soules; an heart they have exercised with covetous practises, cursed children.*

The Analysis.

After that description of these men, which was set down in the three fore-going verses, here in the beginning of this 13 verse, is againe repeated that just punishment which they must expect: *they shall receive the reward of unrighteousnesse.* Then he makes a new description of the same men, that they might wax the more fierce if it were possible. And he describes them by three chiefe vices, 1 By the luxury, whereunto they gave their minds. 2 By their uncleannesse, 3 By their covetousnesse. Their luxury is set forth and aggravated, 1 By the adjunct of pleasure. 2 By the adjunct of time, that it was in the *day time*. 3 By the effect, that they did by this means, as spots and blemishes, defile not only themselves, but also those with whom they were conversant. Of which effect also he shewes the cause in another effect, that *deceiving* was joyned with this luxury. Their uncleannesse is described, 1 By the helping causes or instruments, in these words: *Having eyes full of adultery.* 2 By the adjunct of constancy, because they cannot cease from sin. 3 By the effect, *beguiling unstable soules.* Their covetousnesse is explained, 1 By the primary subject of it, in these words, *the heart*, there it was seated. 2 By the adjunct of custome, in these words, *A heart exercised.* Last of all, the end and summe of this description is expressed, that they are *accursed children.*

The Doctrines arising herehence.

Doct. 1. *When we think of the sins of wicked men, we should likewise think of their punishments.*

This is gathered therehence, that the Apostle doth ever now and then put in this, while he speaks of these mens sins.

Reas.

Reason. 1. Because these two are in Gods purpose and their own nature knit together.

2. Because the consideration of sin doth oftentimes more hurt then good, if the consideration of the punishment be not joyned unto it.

Vse. This may serve to condemne those, that take delight only in the commemoration either of their own, or other mens sins.

Doct. 2. *Profuse luxury is a signe of a man sinning securely.*

This is gathered out of the text, and it is expressly set down, *Iude v. 11.*

Reason. Because such men do either not think at all of the judgements of God, or do labour at least to remove such thoughts out of their minds.

Vse. 1. This may serve to instruct us, not to account such men happy, as the multitude useth to do.

2. To admonish us to beware of such excesses.

Doct. 3. *Luxury, the more it is shewed openly, the more it is to be condemned.*

This is gathered from that Epithete, *in the day time.*

Reason. Because it is so much the farther off from shame, and consequently from repentance.

Vse. This may serve to condemne that impudence, which many men have gotten.

Doct. 4. *There is the greatest danger in those sins, from which the greatest pleasure and delight ariseth.*

Reason. Because pleasure is a signe of a perfect habit.

2. Because pleasure is very hardly left.

Vse. This may serve to admonish us, to beware of those delights which arise from sin.

Doct. 5. *They that please themselves most in their sins, do most defile and contaminate both themselves and others.*

This is gathered from these words, *spots and blemishes*, as it is also *Iude v. 12.*

Reas. Because the more any sin appears in the Church, the greater dishonour doth it bring, not only to the sinner himselfe, but also to the whole Church, whereof he is a member.

Doct. 6. *The outward members also of wicked men are full of wickedness.*

This

This is gathered therehence, *Having eyes full, &c.*

Reason 1. Because out of the abundance of the heart all our faculties, and all the instruments of operations receive impressions answerable unto the heart.

2. Because sin, or temptation unto sin is admitted into the heart it selfe by the outward senses, as by channels or gates; so that the eyes and such like corporeall instruments are filled two wayes, both in the ingresse and the egress of sin: Whence it comes to passe, that as the gates of a great City use to be fuller then the other parts of the City, by reason of the frequent ingresse and egress of people, so also are the eyes of such like men.

Use 1. This may serve to instruct us, to see and bewaile the miserable condition, whereunto men are obnoxious by reason of sin; because they have no part clean or void of sin.

2. To admonish us, to use all care to cleanse our selves, and all our faculties and parts both of body and mind from such uncleannesse.

Doct. 7. *The uncleannesse of the body is oftentimes joyned with impurity of religion.*

This is gathered from these words; *adultery.*

Reason 1. Because the hindring cause or that which keeps it off is removed, namely, pure religion.

2. Because this is the just judgement of God, *Rom. 1. 26.*

3. Because by reason of these carnall affections men do withdraw themselves from piety, or impugne it.

Use. This may serve to admonish us, so much the more religiously to imbrace purity in religion.

Doct. 8. *In such men covetousnesse is oftentimes joyned with their impiety.*

This is gathered from these words, *covetous practises.*

Reason. Because that doth chiefly pertaine to the rule and sway which the devill exerciseth over his servants, *1 Iohn 2. 16*

2. Because by covetousnesse they seek those things that serve to nourish their impurity of life.

Use. This may serve for a generall admonition, to abstaine even from the least sins, if we would not admit of others also.

Doct. 9. *The exercising of the heart unto such sins, doth very much strengthen and increase them.*

This is gathered from that word: *A heart they have exercised.*

Reason 1. Because exercising a mans selfe unto sin brings in and increaseth the habit.

2. It is a token that a man takes pleasure in such sins. For no man doth willingly exercise himselfe in those things wherein he takes no delight.

Use. This may serve to admonish us, according to the counsell of the Apostle, *1 Tim. 4. 7.* to exercise our selves unto godlinesse, not unto wickednesse. For as the Apostle there saith, verse 8. that *bodily exercise profiteth little*; so in this comparison may it be said, that the exercise of sin is not only unprofitable, but very hurtfull.

Doct. 10. *They that are after this manner accustomed unto their sins, are hardened in them.*

This is gathered from these words; *They cannot cease from sinne.*

Reason. Because by this means sin gets great strength and dominion.

2. Because every way unto repentance is stopped up.

Use. This may serve to admonish us, to leave off our wicked purposes in time.

Doct. 11. *Such men are most to be detested.*

This is gathered from these words: *curst children.*

Reason. Because they are most opposite and contrary unto that which is most to be loved.

Use. This may serve to exhort us, to shew our zeale in flying from sin and sinners.

Verse 15. *Which have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousnesse,*

Verse 16. *But was rebuked for his iniquity: the dumbe Asse speaking with mans voice, forbad the madnesse of the Prophet.*

The Analysis.

THE Apostle here still continues in explaining and illustrating the covetousnesse of these men by way of a similitude, which he makes betwene them and *Balaam* the son of *Bosor*. Now the quality wherein they are compared is first propounded in generall, that they followed his way, that is, they imitated him in the like manner of doing, and then set forth in particular, 1 By the effect, that they forsook the right way, and went astray into by wayes, that is, into naughty and wicked wayes. 2 By the proper cause of this effect, that they loved the wages of unrighteousnesse, like as he loved it, that is, for the desire of filthy lucre they gave themselves over unto impiety and unrighteousnesse. 3 By the adjunct that folowes upon this effect, namely, Gods rebuking of him, v. 16. which is set forth by the instrument, that he made use of to do it, namely, a dumbe Asse. The fitnessse also of this instrument as he was made use of at that time, is declared by their inequality, because he shewes that this Asse was in some sort wiser then his Master. For when the Master, though he was a Prophet, was mad, this Asse by his wisdom as it were, rebuked and corrected that madnesse.

Quest. But here a question may be made concerning this *Balaam* the son of *Bosor*, who is here called a Prophet, and yet is said to have sinned most wickedly, Whether he were a true Prophet of God, or no?

Ans. He was sometime endued with the gift of Prophecie that God had communicated unto him, as it appears, *Num.* 22. so 23, 24. But in a speciall manner in 23. 26. the Lord is said to have put words into his mouth, so also verse 20. & cap. 24. 2. the Spirit of the Lord is said to have come upon him, and verse 4. he is said to have heard the words of God. Yet he was not a holy Prophet of God, but as he was given to other vices, and especially to covetousnesse, so also he was skilfull in the Magick arts, by whose helpe, as it is said *Numb.* 24. 1. he used to seek for enchantments. Such an one therefore he was amongst the Prophets, as *Indas* was amongst the Apostles: of which sort also the old Prophet that dwelt at *Bethel*, seemes to have bene in some respect.

The

The Doctrines arising herehence.

Doct. 1. *The wicked of every latter age do in their courses imitate those wicked men, that lived before them.*

This is gathered from these words: *Following the way of Balaam.*

For these men did not propose *Balaam* unto themselves for an example to imitate, but because they went in the same wayes, therefore they are said to have followed him.

Reason 1. Because that in-bred corruption, from which such wicked courses are derived, as from their originall fountaine, is one and the same: For although it doth not work alwayes and in all altogether after the same manner, yet when it meets with natures alike, and the like occasions also happen, then it is no lesse like it selfe, then an egge is like an egge.

2. Because the same teacher of wickednesse, the tempter and old Serpent works effectually in his bond-slaves throughout all ages.

3. Because oftentimes also the courses fore-going do not only by tradition, but by transmission as it were also beget courses like themselves.

Use 1. This may serve to enforme us, not to be too much troubled at the wickednesse of men, that live with us, because there is nothing new under the Sunne in that kinde.

2. To admonish us, not to expect any singular thing from wicked men, while they remaine such, above that which we read of other wicked men before them in ancient time.

3. To exhort us therefore, to labour to be like the ancient godly men, that are commended in Scripture.

Doct. 2. *This is common to all the wicked, to forsake the right way, and go astray in that which is not good.*

This is gathered from these words, *Which having forsaken the right way are gone astray.*

Reason 1. Because the right way is in observing the will of God, or in doing the good works which God hath before ordained that we should walk in them, *Ephes. 2. 10. Psal. 119. 1, 2, &c.* But wickednesse is another crooked way, which men have found out themselves, cleane contrary to the will of God.

2. Because that is the right way which certainly leadeth unto life, and eternall happinesse, *Math. 7. 14.* but wickednesse tendeth unto death, *Prov. 7. 27. & 8. 36.*

Use. This may serve to admonish us, diligently to beware of this going astray, alwayes looking unto the right way.

Doct. 3. Covetousnesse, where it prevaieth, doth most certainly produce this going astray from the right way.

This is gathered from these words : *who loved the wages of unrighteousnesse* : so *1 Tim. 6. 17.* He that trusts in uncertaine riches, doth not trust in the living God ; and therefore he doth necessarily follow a new way clean contrary unto that which the true and living God hath shewed us.

Reason. Because a covetous man is obnoxious unto all the temptations of the devill, which have any shew of gaine ; so that he accounts gaine godlinesse, *1 Tim. 6. 5. 9.* and this is it which is meant in the text, *they love the wages of unrighteousnesse*, that is, they seek lucre, though it be joynd with the greatest iniquity.

Use 1. This may serve to admonish us, to take heed therefore and flye from covetousnesse, as from the greatest plague and enemy of godlinesse, *Coloss. 3. 5.*

2. To exhort us, to labour for contentment, *1 Tim. 6. 6. 8.*

Doct. 4. All such wickednesse is rebuked by God.

This is gathered from the beginning of v. 16. *But was rebuked, &c.*

Reason 1. Because the Scripture and law it selfe which is transgressed by sin, doth therefore rebuke that sin, *Rom. 7. 7.*

2. The consciences of sinners do usually also check them, *Rom. 2. 15.*

3. The very creatures do it also after their manner, *Deut. 31. 28.* and if they should not in their appointed order sufficiently rebuke sinners, there should some extraordinary miracle be shewed rather then they should not be convicted, as we see here in the example of *Balaam*.

Use 1. This may serve to admonish us, to apply our minds unto these rebukings of God, and not to be carelessse of them, as desperate men use to be ; but to yeeld unto them, and shun all those things that are rebuked by God, either in the Scriptures, or in our consciences, or in the creatures.

2. To exhort us, to use all diligence to seek and preserve in our selves that testimony of God and our conscience, which may be for our comfort, and not for our rebuke.

Doct. 5. *Those men are extreemly and brutisly mad, that will not be rebuked or stopped in their impiety, unlesse it be by some miraculous work.*

This is gathered from the end of verse 16. *the dumbe Asse speaking with mans voice, forbad the madnesse of the Prophet.*

Reason. Because such men are deprived of common sense touching spirituall things, and are given over unto a reprobate sense.

Use. This may serve to admonish us, to beware of that hardnesse of heart, which cannot beleieve God speaking in his word; and not to give way to that vaine imagination, which Dives with his brethren is said to have maintained, Luke 16. 30. and Abraham refutes. verse 31.

Verse 17. *These are welles without water, clouds that are carried with a tempest, to whom the mist of darknesse is reserved for ever.*

Verse 18. *For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonnesse, those that were cleane escaped from them who live in error.*

Verse 19. *While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*

Verse 20. *For, if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are againe entangled therein, and overcome, the latter end is worse with them then the beginning.*

Verse 21. *For it had beene better for them not to have knowne the way of righteousness, then after they have knowne it, to turne from the holy commandment delivered unto them.*

Verse 22. *But it is hapned unto them according to the true Proverbe; The Dog is turned to his own vomit againe, and the Sow what was washed to her wallowing in the mire.*

The Analysis.

IN these verses is contained a refutation of the false teachers, of whom a description was made before. Now the sum of this refutation consists herein, that all those things were vain, which they promised to their disciples or followers. And this is in generall shewed by those comparisons which are made verse 17. Where these teachers are said to be wells as it were, without water, and clouds without raine, because they make shew of many things worthy to be desired, but they performe nothing at all. Upon occasion of these similitudes, by the way he repeats the punishment which God had prepared for them, by a continuation of the same Allegory, namely, that whereas they are wells as it were, or clouds making shew of some mist, they shall at length certainly find the milt of eternall darknesse. 2 The same vanity is illustrated by the impulsive cause that moved them to spread abroad their new opinions, which was their swelling vanity, verse 18. in the beginning, and by the effect thereof, which was their crafty seducing of Christians to give themselves over to the lusts of the flesh, at the end of the same verse. 3 The same vanity of their promises is set forth, verse 19. at the beginning, by the great dissimilitude and opposition that is betwixt them and their promises. For they promised liberty unto others, when they themselves were servants of corruption. Thence the vanity of their promises is made manifest and palpable as it were; because they promised that, whereunto they themselves were strangers, and far remote from it. 4. That which is put in the dissimilitude, namely, that they were servants of corruption, because some might make a doubt of it, the Apostle confirms it at the end of verse 19. by the generall definition or description of a servant, or that bondage which he meant, namely, that he is another mans servant, that is overcome by him. For he that is taken by the enemy in warre, is brought in bondage to him, at least untill he hath payed the just price of his ranfome. 5 The misery of this bondage is amplified in respect of those, that have made profession of faith and holiness, by comparing things unequal, betwixt that condition, whereunto

whereunto they were obnoxious before their calling, and this which they have brought upon themselves by their Apostasie, where the misery of the latter condition is made greater then the former, vers. 20. and the reason of it is given, vers. 21. Because the sin is greater, which is committed after and against the knowledge of the right way, then that which is done through ignorance; which inequality is also illustrated by a comparison of the like things, that is explained in proverbiall sentences, of the Dog and the Sow, verse 22.

Quest. Here ariseth a Question, Whether those that were seduced by the false teachers, were before true believers?

Answ. They had that faith which we use to call temporary faith, but they were never soundly rooted in faith. This is proved out of the 14 verse, where all those that were seduced by these deceivers are called *unstable soules*. For if they had beene by sound faith grafted into Christ, then they should have been stable and corroborated in him also. And whereas they are said verse 18. *to have cleane escaped from the wicked*, this was, 1. In respect of the profession which they had made of their true conversion. 2. In respect of the assent, which we must think that they did give inwardly also unto the word, by which they were called to this conversion. 3. In respect of the change which they had made in their outward carriage. 4. In respect of some small beginning also, whereby they tended towards holinesse it selfe.

The Doctrines arising herehence.

Doct. 1. *They that go astray themselves from the right way, and cause others to go astray, whatsoever they make shew of, they have nothing else in themselves or in their errors but vanity.*

This is gathered out of verse 17. and the beginning of 18. For they are said in the text to be as it were vanity it selfe, as Solomon saith of all things that are under the Sunne, in respect of happinesse they are vanity of vanities. Now they are said to be vain, 1. Because they have only a shew of some truth or good, not the thing it selfe. 2. Because they make a shew of communicating some good unto others. but they do not performe it, nor can they. For that is properly called vaine, which is void of that thing which it should have, or which is unfit for that use and end whereunto it should serve.

Reason 1.

Reason 1. Because they have forsaken God, who is the fountaine of all true and solid good.

2. Because they are led by Sathan, who is the father of lyes and of all vanity.

Use: This may serve to admonish us, to beware therefore of such men, that we be not in any wise deceived by them. For this were to imbrace vanity in stead of eternall happinesse.

Doct. 2. Yet such men in their vanity are usually most puffed up.

This is gathered from verse 18. in the beginning. So *1 Cor. 8. 1.* Knowledge puffeth up. Which if it be true of the knowledge of things that are true in themselves, if they be not known as they ought to be known, as it is explained, verse 2. Then much more must we think so of that knowledge which hath a shew of some singular excellency, when there is no solid good in it at all.

Reason. Because such men seeme to themselves to be wise, not only above the ordinary sort, but also above those that excell in the Church of God, yea sometimes above the Apostles themselves and Prophets, and therefore are wont to boast of some depths which they have; which the holy Ghost therefore calls the depths of Sathan, *Apoc. 2. 24.*

Use. This may serve to informe us, alwayes to suspect those men, that are in a wonderfull manner puffed up with their own private conceits of some part of religion.

Doct. 3. That such men do oftentimes seduce many, and have divers followers, it comes to passe chiefly thereby, that their doctrine, either for the matter of it, or the manner of their teaching, is very agreeable to the carnall lusts of men.

This is gathered from these words: *they allure through the lusts of the flesh.*

Reason. Because as the flesh doth easily apply it selfe at all times unto carnall doctrine, by reason of that communion that is betwixt them; so especially and most easily doth it, when the doctrine is covered with a shew of religion or truth.

Use. This may serve for admonition, that if we would be safe from infection and seducing, we should diligently labour for mortification of the flesh. For neither are they only in danger of seducing that have not yet known the truth, but they

they also that have in some sort clean escaped from those that live in error, as it is in the text.

Doct. 4. *The chiefe lust of the flesh, whereby men are wont to be seduced, is the love of carnall liberty.*

This is gathered from the beginning of verse 19. So *Psalm* 2. 3.

Reason 1. Because the flesh alwayes seeketh its peace and quietnesse, which it cannot enjoy, but by giving it selfe over unto the lusts thereof; and hence it is that carnall men account the command of God and his Word, a yoke, and strong cords, and bands, &c.

2. Because in liberty there is some kinde of shew of that dignity and excellency, whereof all the sons of *Adam* are most desirous ever since they drank in that poyson of the Serpent, *Ye shall be like Gods.*

3. Because it hath a false shadow of that Christian liberty, whereunto we are called, *Iohn* 8. 32, 33, 34. Hence it is, that the cursed sect of Libertines, which under a shew of liberty overthrowes all religion, findeth many well-wishers thereunto, even amongst those that are Christians in name.

Use 1. This may serve to condemne those, that alwayes follow after liberty of what kind soever it be. For Christians are the servants of righteousness, although they be free from sin, *Rom.* 6. 18.

2. To admonish us, to repressse and restraine in our selves this carnall desire of liberty, *1 Cor.* 9. 27.

Doct. 5. *They that most labour for this carnall liberty, are the most wretched servants of sin.*

This is gathered from these words; *they are the servants of corruption.* So *Rom.* 6. 20.

Reason 1. Because they are overcome and led captive by sinne.

2. Because they give up themselves wholly to obey sinne, *Rom.* 6. 16, 19.

3. Because they remain in this bondage, although it be the worst of all, with a kind of pleasure; so that they are the servants of sin more, then those are the servants of men, that are gally-slaves: for these mens minds alwayes wish for liberty, but the others are very well pleased in their most servile condition.

Use 1. This may serve to informe us, how we should stand affected towards such men. For although they seem to themselves to be the only happy men almost, yet they are in truth objects most worthy of pity, and not of envie.

2. To admonish us, more and more to get out of this bondage, by yeelding our selves wholly unto God and his righteousness, *Rom.6.18,19,21.*

Doct. 6. They that are brought into this bondage, after that they have made profession and confession of the truth, their condition is more deplorable, then the condition of other sinners.

This is gathered from, verse 20. 21.

Reason 1. Because their sin is greater then other mens. For where no law is, there is no sin; where the law or the knowledge of the law is lesse, there the sin is lesse: but where the knowledge of Gods law and his will is greater, there the sin is made greater and heavier.

2. Because they do wonderfully dishonour God, while they professe themselves to have known his discipline, and to have had experience of it in some measure, and do afterwards reject it, and prefer sin before it.

3. Because the devill the Prince of sin doth more severely beset those, that he hath withdrawne unto himselfe from the flight as it were, *Matth.12.45.*

4. Because the anger of God is incensed against such men, *Heb.10.26,27.*

5. Because there is scarce any place left for them to repent, *Heb.6.6.*

Use. This may serve to admonish all those, that know the way of God, to labour also to continue constantly in the same, in all parts of their life and conversation.

Doct. 7. The filthinesse of sinne should make men to abhorre a returning to the bondage thereof.

Reason 1. Because we are called unto purity.

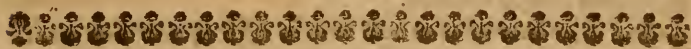
2. Because we have professed an abomination of that impurity which is in sin.

3. Because it is abominable unto God, and makes men abominable in his sight.

Use 1. This may serve to condemne those, that take delight in this filthinesse, and think they gain credit unto themselves thereby

thereby, by gracing and setting out their speech with oathes, and labour to make their conversation pleasing, by applying themselves unto the customes and vicious and filthy courses of men.

2. To admonish us, to put before our eyes this filthinesse of sin. So shall we renew our repentance, and be confirmed in the grace of perseverance.



Chapter III.

Verse 1. *This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance :*

Verse 2. *That ye may be mindfull of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour.*

The Analysis.



He Apostle now making haste to the end of the Epistle, 1 Repeats the scope and aime that he had in writing, in the 1 & 2 verses. 2 He doth again describe those men, of whom he writes this Epistle, that they should beware, verse 3, 4. 3 He refutes their blasphemies, from verse 5. to verse 11. 4 He shewes the use and fruit of his doctrine, which all the faithfull should make of it, from verse 11 to the end. In repeating the end and scope of the Epistle he sets it forth and describes it, 1 By the genus, that it is a putting in remembrance. 2 By the effect, that it stirres up. 3 By the object, that it was directed unto them, that had a pure minde. 4 By the means how to obtaine this effect, namely, those things which were spoken before by the Prophets, and commanded by the Apostles, verse 2. 5 By the manner how all these things might be made the more effectuell: to which purpose he useth a kinde of illustration, namely, -that this putting in remembrance was iterated and repeated with an earnest vehemency. *This second Epistle I write, and that with a fatherly kind of love, which is intimated*

in the title which he gives them, when he calls them *beloved*. Of the putting in remembrance we spake before, c. 1. v. 12 13. and also of stirring up : Therefore passing over them, we come to the next.

Doctrines arising herehence.

Doct. 1. *The minds of the faithfull should be indued with purity, and sincerity, that they may receive the divine admonitions as they ought to be received.*

This is gathered from these words: *I stir up your pure minds*. Now he doth not so much commend them by this his testimony, as shew them, what thing they ought chiefly to labour for, that they may receive benefit by this writing. So *James 1. 2 1.* and this first *Epist. cap. 2. verse 2.*

Reason 1. Because, as in all things that are of any moment, there is alwayes required some preparing of the subject, for example, as in husbandry, plowing and harrowing of the ground : so and much more also is it required that we should prepare our hearts to receive the word of God with benefit, *Ierem. 4. 3. 4* Now there can be no fitter preparation, then by sincerity to lay aside all those things, that are contrary to the word, and hinder the efficacy thereof.

2. Because the word of God is sincere, and therefore it requires sincerity in those that receive it, *1 Epist. c. 2. v. 2.*

3. Because without sincerity nothing at all is done aright. For sincerity is the common affection of obedience.

Use 1. This may serve to reprove those, that have no care at all, rightly to dispose themselves for to receive the word of God aright.

2. To exhort us, to labour chiefly for this purity of minde, and sincerity of heart.

Doct. 2. *They that have a pure minde, do willingly receive and retain those things that are proposed unto them out of the Prophets and Apostles.*

This is gathered from verse 2.

Reason 1. Because Christs sheepe know his voice and follow him, *Iohn 10. 27.* Now his voice sounds in the Prophets and Apostles.

2. Because in the Prophets and Apostles all things agree with sincerity, *1 Pet. 2. 2. Psal. 19. 8, 9.*

Use. This may serve to informe us, to examine our minds according to this rule: for they that care not for the words of the Prophets and Apostles, have not purity of minde; but they that cleave fast unto them, although it be accompanied with divers infirmities, have alwayes in readinesse a sure argument of their sincerity.

Doct. 3. *Yet the very best have need to be often stirred up unto these duties.*

This is gathered from these words; *This second Epistle I now write.*

So *Phil. 3. 1*, and this Epistle, *c. 1. v. 10. 13.*

Doct. 4. *Such admonitions are works of Christian charity.*

This is gathered from this title, *beloved.*

Reason 1. Because they tend to deliver men from the greatest evill, and to communicate unto them the greatest good.

2. Because they pertain unto the communication which is exercised by charity.

Use 1. This may serve to reprove those that cannot endure admonitions, and take them for their enemies that use them.

Gal. 4. 16. 2 Tim. 4. 3.

2. To exhort us, to exercise our selves unto this duty with all charity.

Verse 3. *Knowing this first, that there shall come in the last dayes, scoffers, walking after their own lusts,*

Verse 4. *And saying, Where is the promise of his coming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation.*

The Analysis.

VPon occasion of the Apostles testimony before cited, there is in these words a new description made of some wicked men of whom we must greatly beware. For in that he saith, that this is first to be knowne, what these wicked men are, of whom he doth admonish us, he doth thereby mean not only to shew that this is necessary to be known for the understanding and applying of the Apostles words with benefit,

but also that this may and ought to be chiefly observed out of the Apostles words, namely, that there shall come such men in the last dayes. For so is this phrase explained, *Iude*, v. 18. These wicked men are described in generall, 1 By their impiety towards God, that they are *scoffers*. 2 By their impurity of life and deeds, that *they walke after their own lusts*. Then in special by their arguing, that the wicked scoffers used, to defend their impiety, and to remove the contrary doctrine from themselves, verse 4 For in those words is expressed, 1 their scoffing, which was before noted in generall, and 2 their argument is set forth, whereby they would perswade themselves and others, that they might walk after their own lusts, without feare or danger: namely, because the coming of God, the expectation whereof did deterre men from such a life, is not to be feared, in these words: *Where is the promise of his coming?* Now this they confirmed to themselves and others by a vaine comparing the times that went before with those that were to come; that whereas there was no coming of the Lord to judge the world since the times of the Fathers, and from the creation of the world, there was no cause to feare that any such thing would happen at the end of the world, in these words, *For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation.* Now this whole description, or rather the thing described, that is, this impiety, is illustrated by the adjunct of time, wherein chiefly and by a speciall kind of eminency or abundance it is found, namely, *in the last dayes.*

The Doctrines arising here-hence.

Doct. 1. *In the reading of the Scriptures we must give speciall heed unto those things whereof we have greatest use.*

This is gathered from these words: *Knowing this first.* For the Apostle would, that for the present they should first and chiefly think of those things, that the Apostles had spoken for their present use, touching those wicked men.

Doct. 2. *The Scripture foretels most grievous things of the last dayes.*

So 1 *Tim* 4. 1. 2 *Tim* 3. 1.

Reason 1. For that iniquity doth abound more in the last dayes, it is because knowledge doth abound, which is held under

under righteousness: that makes the sin the more sinfull, *Rom. 7. 13* and doth more incense the wrath of God, *Romans 1. 18.*

2. Because the last ages, by reason of that depravednesse and corruption which hath over-spread mankind, are as it were the sink of all the ages that went before, to receive their dregs.

Use 1. This may serve to informe us, not to be too much troubled in mind, when we see as it were an inundation of iniquity and impiety, flowing every where; because such things were foretold us before, *Iohn 16. 4.*

2. Not to fashion our selves to those courses, that are common in this age, but to prepare and arme our selves rather against their contagion.

Doct. 3. Amongst wicked men they are the worst of all, that scoffe at godlinesse.

This is gathered from this word, *scoffers.*

Reason 1. Because they are not only unbelievers, but despisers of the faith also. For scoffing is from contempt.

2. Because their consciences are seared as it were with a hot iron, that can be wrought upon by no instruction, and therefore they are quite desperate. For they have quenched and choaked even those naturall sparks, which are wont to break out in all mens hearts.

3. Because they are the chosen instruments of the devill to turne aside others from godlinesse; and to make the faithfull servants of God ashamed of it, if it were possible. For the proper effect of scoffing is shame.

Use. This may serve to admonish us, to shun such scoffers as the monsters and pests of mankind.

Doct. 4. They that maintaine wicked opinions in their minde, are given to impurity in their life.

This is gathered therehence, that the same men are called *scoffers, and such as walk after their own lusts.*

Reason 1. Because the proper cause, why such men do labour so much to cast off all sense of religion, is no other, then that they may with all licentiousnesse, give themselves wholly over to their most filthy lusts.

2. Because such wicked opinions or imaginations do let loose

loose the raines to all concupiscence, and therefore are the cause of increasing that wickednesse, whereof at the first they were the effect.

Vse 1. This may serve to informe us, not to think that wicked and profane and Atheisticall men do speak from any reason or judgement, when they scoffe at religion. For they are beasts in their life, and therefore they have also beastly imaginations, which they are wont to bring forth under a shew of reason.

2. To admonish us, in shunning profane and blasphemous opinions and imaginations, to beware especially of a wicked life, because it makes way for all wicked opinions.

Doct. V. That is proper to wicked and prophane men, in some sort to deny the comming of the Lord, and his judgement.

This is gathered from verse 4 at the beginning.

Reason. Because the expectation of judgement is a strong bridle to restraine and keep in the wickednesse of men, which ungodly and profane men do most of all desire to shake off.

Vse. This may serve to admonish us, by all means to take heed; that we be not any way partakers of that impiety: which comes to passe not only then when we do utterly deny his comming, but also when we do either make any doubt of it, or apprehend it as a thing far off from us, or do ineffectuallly think of it, not edifying our selves in faith and obedience.

Doct. 6. The fallacy wherewith wicked and profane men do deceive themselves, consists therein, that they will believe nothing above their senses, and do oppose their sense against the testimony of God.

This is gathered ver. 4. at the end. *For since the Fathers, &c.*

Reason. Because they are sensuall men, *Iude, v. 19.* and are led by sense and sensible things, like as bruit beasts.

Vse 1. This may serve for information: hence we may understand that the contradictions of profane men are void of all reason, and therefore are to be contemned with detestation. Nothing can be more contrary or mad, then to consult with nature about supernaturall things, and to fetch the judgement of spirituall things from sense.

2. To admonish us, not to attribute any thing to our senses in matters of faith. For it is all one, as if we should seek the judgement of reason amongst bruit beasts.

Verse

Verse 5. *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water,*

Verse 6. *Whereby the world, that then was, being overflowed with water, perished.*

Verse 7. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.*

The Analysis.

IN the refutation of this profane opinion, the Apostle doth first reprove the ignorance of these profane men, verse 5. 6. 7. Secondly, he doth instruct the faithfull touching the coming of the Lord in those things, that did most pertaine to the confirmation of them in the truth against such temptations that might arise from such humane cavillings, verse 8. 9. 10. The Apostle reproves their ignorance, 1 From the cause, that it was voluntary or affected ignorance. 2 From the object, namely that truth, which they willingly were ignorant of, and did oppugne. Now that truth which is affirmed contradicts that assertion, whereby these men would confirme their opinion. For when they had said it, and had brought it for an argument, that all things did continue in the same estate from the beginning of the creation, the Apostle denies this, and shewes the contrary by the history of the flood, v. 6. then by comparing things alike, he gathers that the same also is to be expected concerning the destruction of the world by fire at the coming of the Lord, that was before in some sort performed by the destruction of it in water, v. 7. 3 The reason of this consequence is taken from the common cause of creation, preservation, and both destructions of the world, namely, the word & will of God, v. 5. 7. 4 He doth illustrate the conclusion it selfe concerning the destruction of the world by the end thereof, that it may withall be applyed unto those wicked ones, with whom he now dealt, v. 7 at the end, while he calls the day of the Lord *the day of judgement, and perdition of ungodly men.* For in these words he threatens eternall damnation unto those profane men; that denied his coming, w^{ch} must certainly be expected at the coming of the Lord. The

The Doctrines arising hereence.

Doct. 1. *It is the property of wicked men to be willingly ignorant of all things, that crosse their lusts.*

This is gathered from these words : *They willingly are ignorant of.* All men are ignorant of many things, but the faithfull are not ignorant of those things that are necessary for them unto salvation, nor do they please themselves in the ignorance of any truth, much lesse in the ignorance of those things that pertain unto the practise of religion : nay they do very much labour for this knowledge, whereby they may be brought unto eternall life : but the wicked, although they do very much desire to know other things, yea and are too curious in it, yet they love to be ignorant of those things that pertain to the bridling of their lusts and reprovng of their sins. This is that ignorance which is called voluntary and affected.

Reason 1. Because they affect those vices whereunto this knowledge is repugnant. Therefore they eschew knowledge as a thing that is evill unto them, and makes against them; and affect ignorance as a thing that is good for them and very well agreeing with them. For he that hath resolved with himselfe to give his mind unto sin, and to continue therein, seekes to have peace and quietnesse in that condition, and therefore abhorres that truth which convinceth his conscience of sin, and suffers him not to sleep in it.

2. Because he is given unto those lusts that stop up the way unto saving knowledge, and hold him ensnared and intangled so that he cannot freely endeavour and labour for true knowledge : therefore he affects ignorance in this respect, not so much in it selfe, as in the cause of it.

Use 1. This may serve to convince those, that please themselves in the ignorance of holy things, because this is the property of a wicked man.

2. To admonish us, never to shut our eyes against the light of the truth.

3. To exhort us, on the contrary to use all our endeavour and give all diligence to gaine knowledge, especially in those things that pertain to our own practise and life.

Doct. 2. It makes verie much for the taking away or lessening of our ignorance, to look upon the works of God that are past, that from them we may gather the works that are to come.

This is gathered from the comparison that is here made, v. 5, 6, 7.

Reason. Because the works of God are as looking-glasses, wherein Gods sufficiency and efficiency are proposed unto us to behold.

Use. This may serve to admonish us, not to look slightly upon the works of God, nor to read the histories of them as we read humane histories, but so, that we may alwayes behold God in them.

Doct. 3. Those publick works of God, the creation, preservation, and destruction of the world, first by water, secondly by fire, are often to be meditated upon, and compared one with the other.

This is gathered from the same comparison.

Reason. Because God hath proposed those, as very remarkable arguments, to worke some sense at least of religion in mens minds.

Use. This may serve to exhort us, to exercise our selves in these meditations, which God hath commended unto all sorts of men.

Doct. 4. In all such works of God, that is especially to be considered, that they are by the word of God, and do depend thereupon.

This is gathered from verse 5, 7.

Reason. Because we can receive no benefit by meditating upon Gods works, unlesse we do behold the perfection of God in them. Now the perfection of God in his works doth very much appeare therein, that all things are done by his word and according to his will.

Use. This may serve to admonish us, to turne our eyes from all second causes, and to acknowledge God and his word in all things. For thence it comes to passe, that men often times attribute those things unto fortune, which are done by God, because they are ignorant of the power of Gods word. And such an opposition there seems to be in the text, betwixt the words of the wicked, (when they say that all things continue, making no mention in the mean time of God, by whose

power they continue; but rather closely attributing this continuance to fortune or second causes, and that assertion of the Apostle, whereby he affirms that the world was at first by Gods word, and is kept by the same word:

Doct. 5. Every consideration of the works of God should be applied to the comfort of the faithfull, and terror of the wicked.

This is gathered from v. 7. at the end.

Verse 8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.

Verse 9. The Lord is not slack concerning his promise, (as some men count slacknesse) but is long-suffering to us ward, not willing that any should perish; but that all should come to repentance.

Verse 10. But the day of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a great noyse, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

The Analysis.

IN this other patt of the refutation the Apostle propoundeth unto the godly and faithfull those things that might establish and confirme their hearts in the truth; touching the comming of the Lord. 1. Therefore he perswadesthem to understanding and knowledge, contrary to the ignorance of the wicked. For whereas he had spoken before of the wicked, *this they are willingly ignorant of*, now turning to the faithfull he exhorts them unto the contrary. *But be not you ignorant of this one thing.* 2. He propounds the thing it selfe, which he would have them in a speciall manner to understand and observe, which contains two things. 1. That the prolonging of the Lords comming is not with that slacknesse, which should be a stumbling-block to any man, both because it is not to be judged of according to our sense, but by the eternity of God, in respect whereof that space of time, which seems very long unto us, is but as one day, v. 8. and also because the

end

end of this prolonging is the conversion and salvation of sinners: and therefore this prolonging proceeds not so much from slacknesse, as from patience, verse 9. 2 That the manner of his coming, (both because it shall be sudden, and also because it shall be with majesty and great terrour,) is such, that it should rather make men carefull to prepare themselves for it, then to be curious in inquiring about the time it selfe, or to complaine of slacknesse.

The Doctrines arising herehence.

Doct. 1. When wicked and profane men are reprov'd, refuted and condemned in Scripture, this is done for the faithfull and elects sake, whose edification and salvation God hath respect unto, even when he seemes to speak unto others.

This is gathered from the beginning of verse 8. where the Apostle turning himselfe directly unto the faithfull, shewes that these wicked men were refuted for their good. So *2 Thess. 2.13. Jude, v. 20. 1 Tim. 6. 11. 2 Tim. 3. 14.*

Reason 1. Because the whole Scripture and all the meanes of salvation do by a speciall kind of propriety belong unto the faithfull.

2. Because God will not have his word to passe without some fruit: Now wicked men are oftentimes so fore-lorne, that no congruous fruit can be expected in them, but only in the faithfull.

Use 1. This may serve to informe us, to judge aright of Gods intention in those things that he doth about men that are past all hope and incorrigible. For as the Apostle saith of Oxen, that God taketh not care for Oxen, but for men; so should we think that God taketh not care so much for these bestiall men, as for the faithfull and elect whom he doth chiefly speak unto. even when he seemes to speak unto others.

2. To admonish us, not to neglect or despise such rebukings of the wicked, as if they did nothing belong unto us, but wisely to turne it to our own use.

Doct. 2. The faithfull do then profit by the word of God, which is against the wicked, when they are become much unlike the wicked.

This is gathered therehence, that whereas the Apostle did reprove the wicked of ignorance, he doth now exhort the faithfull to knowledge, *Prov. 1. 15.* H h 2 *Reas.*

Reason. Because the courses and fashions of the wicked are therefore set forth unto us, that we might avoid them.

Use. This may serve to admonish us, not to suffer our selves to be led away by the example of the wicked multitude. For God doth not propose it as a thing to be followed, but to be shunned and avoided.

Doct. 3. *We should in a singular manner differ from the wicked therein, that we judge of the wayes of God not according to the sense of the flesh, but according to the nature of God.*

This is gathered from these words: *One day with the Lord.* With men it is otherwise.

Reason. Because spirituall things are to be judged of spiritually. Now all the wayes of God are in some sort spirituall and divine.

Use. This may serve to reprove those, that in such examinations are wont to consult with flesh and blood, and not with the word of God.

Doct. 4. *The end of all Gods wayes, as they have respect unto men, is the repentance and salvation of the godly.*

This is gathered from v. 9. Now here ariseth a question.

Quest. Whether all and every particular man be meant thereby, when it is said, that God is not willing that any should perish, but that all should come to repentance?

Ans. The patience of God according to its nature hath that use and end, to lead all sinners unto repentance, *Rom. 2. 4.* and in that sense might their interpretation be admitted, who understand these words and the like of all and every particular man: But that the Apostle in this place hath speciall reference to the elect, it appears thereby, that he speaking of the beloved of God, verse 8. and reckoning himselfe amongst the number of us, saith, that God is long-suffering to us-ward, that is, towards those beloved, and is not willing that any should perish, that is, any of them: because Gods principall work towards men is the salvation of the faithfull, and therefore all his wayes tend thereunto, as unto the scope and mark whereunto they are directed.

Use 1. This may serve to reprove the madnesse of those men that blame those things in God, which make most for their use and good, as these men do in the slacknesse of the Lords comming.

2. To admonish us, not to pervert these right wayes of God, but alwayes to apply them unto that use whereunto they tend, that is, to the furtherance of our own repentance and salvation.

Doct. 5. *The way of the Lord, when he commeth to judgement, shall be with swiftnesse, majesty and terror.*

This is gathered from verse 10.

First, it shall be sudden, because the houre and day thereof is not revealed, and because the most part of men expect no such thing. And it shall be full of majestie and terror, because it is the comming of the Lord not in humility, as his first comming was, but in glory.

Use. This may serve to admonish us, to prepare our selves accordingly against this comming of the Lord. For this use the Apostle presseth and exhorteth us unto in the rest of the chap.

Verse 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlinesse,*

Verse 12. *Looking for, and hasting unto the comming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?*

Verse 13. *Nevertheless, we according to his promise, looke for new heavens, and a new earth, wherein dwelleth righteousness.*

Verse 14. *Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse.*

Verse 15. *And account, that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.*

Verse 16. *As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction.*

Verse 17. *Ye therefore beloved, seeing ye know these things before, beware lest ye, also being led away with the error of the wicked, fall from your own steadfastnesse.*

Verse 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory, both now and for ever, Amen.*

The

The Analysis.

IN these verses is contained an application of the doctrine, that was before propounded concerning the Lords coming, to the use and edification of the faithfull. Now this application is made by an exhortation to piety and holinesse, which is first of all propounded, v. 11. Secondly, confirmed by the doctrine that was before proposed concerning the manner of the Lords coming, v. 12, 13. Thirdly, it is againe repeated and pressed, v. 14. Fourthly it is againe confirmed by the doctrine that was before proposed concerning the patience and long-suffering of God, v. 15. begin: which is in this place confirmed by the testimony of the Apostle *Paul*: whose testimony is illustrated, 1 Thereby, that he was frequent in such testimonies, v. 16. begin. 2 By a preoccupation, whereby the faithfull are admonished not rashly to wrest any thing that *Paul* spake concerning such things, to a contrary sense, because although he spake some things that are hard to be understood, yet they are such that they are not wont to be wrested, but by some perverse men, who wrest the other Scriptures also unto their own destruction. From all these he inferres in the last place a conclusion both of the fore-going exhortation, and also of the whole Epistle, which is, to have a care to be stedfast, v. 17. and to labour for growth, v. 18. The end whereof is shewed to be the glory of Christ in that doxology, wherewith the whole Epistle is closed up.

The Doctrines arising herehence.

Doct. 1. *All Scripture must be applyed unto a practicall use, that it may advance holinesse and piety.*

This is gathered from v. 11. Now not only in this place is this order of instruction observed, but in all the Epistles and Sermons that are propounded in Scripture.

Reason 1. Because the end of all Theologicall doctrine is to live well.

2. Because a bare apprehension and speculation of the truth, and a meere assent thereunto, is nothing worth, if it be separated from the practise. For this is found in some sort in the devils themselves.

3. Because

3. Because the temptations of the Devill tend chiefly thereunto, that if he cannot hide the truth, yet so to choak it, that it can bring forth no fruit in the life; and thereupon he takes occasion to mock and deride men.

Use. This may serve to admonish us all, to labour for this both in private and in publike, in preaching, hearing, reading, and meditating upon Gods word; and never think that we know any thing as we ought to know, unless we know it unto piety and holinesse.

Doct. 2. *In piety and holinesse we must alwayes aime at and labour for the highest perfection.*

This is gathered: 1. From the question, *What manner of persons ought ye to be?* 2. From the plurall number, which is used in the originall, *ἐν ἀλλήλοις*, in your conversations, that is, in all piety and holinesse.

Reason 1. Because every degree of piety and holinesse is as desirable in it selfe as the first is.

2. Our desire and affection towards the highest degree of holinesse and piety is a part of the very first degree. For there is no true holinesse without a desire of perfect holinesse.

3. Because we are called unto perfect holinesse, neither can we see God without it.

Use. This may serve to reprove those, that rest in a kind of luke-warme profession, or in a partiall practise of piety and holinesse.

Doct. 3. *It makes much for the advancing of piety, to look for and hasten unto the coming of the day of the Lord.*

This is gathered from *v. 12, 14.* So *Phil. 3. 20.*

Reason 1. Because it takes off our minds from all those things, that belong unto this present world.

2. Because it makes us to prepare our selves for the world to come, *1 John 3. 3.*

Use. This may serve to exhort us, to raise up our minds, as much as may be unto this spirituall looking for the Lord.

Doct. 4. *Our chiefeest care touching the coming of the Lord, should be, to be found of him in peace.*

This is gathered from *v. 14.* Now by peace is meant that condition which is pleasing unto God and approved of him; whereupon not the anger, but the goodnesse and grace
of

of the Lord is shewed in communicating all happinesse.

Reason 1. Because the Lord is looked for, as the supreme Judge, whose anger is to be flyed from and avoided, and his approbation and good liking greatly to be sought for.

2. Because unlesse peace be then had, afterwards it cannot be had for ever.

Use. This may serve to exhort us, while we live here, continually to seek to confirme our peace with God, and in our own consciences. Now this is done by raising up in our selves a lively faith and confidence, establishing our hearts with all assurance of salvation, and following all those means where by our calling and election is made sure.

Doct. 5. From the long-suffering of God we must gather those things which make for the promoting of our peace and salvation.

This is gathered from v. 15. For when the Apostle tels us, that we should account, that the long suffering of the Lord is salvation, he means that we should so think wick our selves and dispute of these things, that we should gather nothing else from thence, but that God aimes at our salvation, and therefore we also should take great care of it.

Reason. Because by these meditations we should confirme and increase both our faith and our sanctification. For our reasonings and disputes, when they are rightly directed either by the word, or by the works of God, as by a third argument, to the strengthening of our faith and increase of holinesse, as unto a conclusion drawne from thence; they are those morall means whereby we work out our salvation with feare and trembling.

Use. This may serve to exhort us, to exercise our selves more and more in such meditations: for being accustomed thereunto, from them we shall gather honey and medicine, whence others suck poyson; as we may see in this example, wherefrom the Lords prolonging of his comming the wicked men did conclude those things whereby they might confirme their profane opinions; but the faithfull are taught on the contrary; by the same argument to conclude those things, which make much for their salvation. Such is the Apostles admonition, *Rom. 6. 12.*

Doct.

Doct. 6. *In the writings of the Apostles and Prophets, Christians must have a speciall heed to those things, which do most direct them to such connexions or conclusions.*

This is gathered from verse 15. Where *Pauls* testimony is cited to confirme & illustrate this connexion, & not to prove other things, which might easily be proved out of his writings.

Reason 1. Because these are most necessary for us to know, and of perpetuall use.

2. Because that was the wisdom of God communicated to the Apostles and Prophets, that they might explain these truths unto us most frequently, and clearly, which is the reason of that elogy which is given unto *Paul* in the text, according to the wisdom given unto him he hath written unto us.

Use. This may serve to reprove those, that doe more willingly by far give heed unto those things, which do little or nothing at all touch the conscience of a man, or the practise of his life. The inward inclination and disposition of a man appeares manifestly by those things which he doth chiefly heed in his reading and hearing: As if a man be given only to the tongues, he will observe nothing but the words and phrases: If he be a lover of Chronology, he will take notice of nothing but the things that have beene done, and the moments of time wherein they were done: If he be a Disputer, one that seeketh praise by arguing, he will marke nothing, but those things which make for controversies: so a godly man, although he will not neglect other things, which serve for his use, yet he doth chiefly fix his mind upon those things, which do most directly tend unto godlineffe.

Doct. 7. *We must understand all these things so, as if they were directly written unto us.*

This is gathered from these words, *Hath written unto us.* So *Hebr. 12.5.*

Reason 1. Because such was the wisdom of God, which spake in these holy men, that they wrote those things which do belong unto us, as well as unto those that lived at that time.

2. Because God would have the Scripture to be the publick instrument of the Church, not of one age only, but of all ages. Therefore every part of it is the rule of life both to me and thee, as well as unto those to whom it was first given.

Use 1. This may serve to admonish us, not so much to meddle in the Scriptures, as if we were in another mans ground, or in those things which belong unto others, and not unto our selves.

2. To exhort us, to raise up our minds to receive the word of God with a congruous affection. We may easily think with our selves how our minds would be affected, if we should receive a letter that was written by the hand of God in heaven, and directed unto us by name, and sent unto us by one of his Angels: after the same manner should we be affected in reading and hearing the written word of God.

Doct. 8. In other truths that are lesse necessary for us to know, there are some things hard to be understood.

This is gathered from v. 16. He doth not say this of all *Pauls* Epistles, nor of any one whole Epistle, much lesse of the whole Scripture, (as the Patrons of traditions, and Enemies of Scripture would have it,) but of some few things. And he seemes to point chiefly at some of those things, which *Paul* wrote concerning the coming of the Lord, because he speaks of that in this place, & therefore it is very likely that he hath reference unto those things which are spoken of *2 Thess. 2. 2.*

Reason 1. Because there are some divine mysteries so farre remote from us, that in what words soever they be expressed, they will alwayes be hard to be understood.

2. Because God would have some things, that are not of so generall and necessary a use, out of his singular wilddome to be more obscurely propounded: which seemes to be the proper reason, why those things of Antichrist, *2 Thess. 2.* were in the Primitive Church hard to be understood. For God would for just causes, that Antichrist should come, and that most men should be ignorant who he was, untill he did come.

3. God would exercise the industry and diligence of the faithfull in searching the Scriptures, and finding out the sense and meaning of them, not to deter men from reading them, as the Papists use to do, by wresting this argument amisse. For *Peter* in this place doth not discourage so much as the comon sort of the faithfull from reading the Scriptures, but rather stirs them up to read all the Epistles of *Paul*, although he tels them that there are some things in them that must be read warily.

Use 1. This may serve to admonish us, not to think it sufficient that we know the words of the Scripture, but to give all diligence and labour to find out the true sense and meaning of them.

2. To comfort us, that we should not be too much cast down, if we do not fully understand some things in the Scripture, because we are told that there are some things hard to be understood.

Doct. 9. They are unlearned and unstable men, that wrest the Scripture to maintaine their impiety.

For that the Apostle means, when he saith that they wrest the Scriptures to their own destruction; not that it is such an exceeding dangerous thing to interpret some place of Scripture otherwise then it should be, but that it is the property of a very wicked man to argue out of the word of God against God, or against his will. Now they are called unlearned, not because they have no skill in the tongues or arts, wherein such pestiferous men may sometimes excell; but because they never effectually learned or were taught those things which pertain unto religion: And in the like manner are they called unstable, because in that knowledge of the truth which they had and professed, they were not grounded and rooted, but as men not grounded nor settled they are easily turned from their profession.

Use. This may serve for admonition, that the people should not therefore be deterred from reading the Scriptures, as the Papists would have it, (who in this very thing shew themselves to be unlearned and unstable, because they do mischievously wrest this place, where they are expressly told, with how great danger it is wont to be done:) but that we should labour to cast off all ignorance and unsteadfastnesse, that so we may be made fit to read the Scriptures with profit. For this is the scope of the admonition, as the Apostle useth it in this place.

Doct. 10. The end and scope of all divine information and instruction in respect of the faithfull is, that they may be stablished and grow in that grace which they have received.

This is gathered thence, that this is the conclusion of this general Epistle, as it was of the former; which holds good also in all other Epistles and Sermons, in respect of those that are now faithfull:

Reas. Because by their effectual calling they have faith, hope, and charity begotten in them, so that they have the principle of all grace in them, nor can any thing be wanting besides the continuation, confirmation, and increase of the same grace.

Doct. 11. To obtaine stedfastnesse in grace there is required a fore-knowledge of those things that tend to the confirming and strengthening of our minds.

This is gathered from these words: *Seeing ye know these things before.*

Reas. Because although our stedfastnes depends upon God, and the effectuall operation of his Spirit, as it is in the conclusion of the 1 *Pet.* 5. 10. Yet God worketh in us not only by a reall efficacy, but also agreeable to an intelligent nature, by teaching and perswading. Now nothing can be wrought by this morall way, unlesse knowledge go before, and so it must be wrought by knowledge, as it is in the text.

Use 1. This may serve to refute the Papists, who maintaine ignorance and commend it in the common people: they are immediately refuted by him, from whom they boast that they have received the Chaire, free from all error. For *Peter* in this place, 1 Requires knowledge of all the faithfull; yea, and fore-knowledge too of those things whereby they might be confirmed against profane men and false teachers. 2 He presupposeth that all that were truly faithfull to whom this Epistle came, were already endued with this knowledge. 3 He presupposeth that his Epistles were so cleare and so easie to be understood, that all the faithfull which should read them with godly minds, might understand out of them, and consequently out of the Scriptures, those things, whereby they being forewarned, might be fore-armed against those false deceivers whereof he spake.

2. To admonish us, not so to look for our confirmation, and strengthening from God, as that we should in the meane time neglect the knowledge of those things that tend thereunto, but to use all our endeavour both in generall to know those things that are absolutely necessary unto salvation, and in particular, those things that are necessary for us in our practise upon occasion of any temptation.

Doct. 12. Besides knowledge there is required also unto the stedfastnesse of grace a continuall and vigilant heed. This

This is gathered from this word, *Beware.*

Reason 1. Because knowledge is unprofitable, if it be not reduced to practise. Now practise in difficult things cannot be had without care and heed.

2. Because many are the fallacies wherewith we are assaulted, both in the Devill and his instruments that are without us, and in our selves also, by reason of that marvellous deceitfulness of our hearts, such as cannot be expressed.

Use. This may serve to exhort us, above all to take notice of our selves, and those things that tend to the strengthening and stablishing of us in grace.

Doct. 13. *It should be an argument to the faithfull to beware of the errors of some men, because they are wicked men, ungodly, and profane.*

This is gathered from that title, *the error of the wicked.*

Reason. Because all those things that have any agreement with ungodlinesse are to be shunned and avoided. Now those things that are in a speciall manner approved of by profane men, must necessarily have an agreement with profane ungodlinesse.

Use. This may serve to admonish us, by this means amongst others to strengthen our selves against divers errors, that are most pleasing to profane men.

Doct. 14. *Sedfastnesse and increase of grace are joyned together.*

This is gathered from the connexion of v. 17. with the 13.

Reason 1. Because like as trees and all plants, and also living creatures, from which this metaphor is taken, are corroborated by growth, while they acquire greater and perfecter strength, so also do the faithfull.

2. Because the stedfastnesse of grace consists not therein, that it continues in the same degree, but that it is formed in its nature, one property whereof of is, to grow untill it come to perfection.

Use. This may serve to exhort us, to labour therefore to be so stablished, that we may also grow and increase in all grace.

Doct. 15. *They grow in grace, that grow in the effectuall knowledge of our Lord and Saviour Iesus Christ.*

See Chapter 1. Verse 2.

Doct. 16. Our end and desire in all things, *even in those things that pertaine to our own salvation, should be the eternall glory of God in Christ.*

This is gathered from the last words.

Reason 1. Because we are the servants of Christ bought with his own blood. Now whatsoever the servants get or do, turnes to the proper good and benefit of their Masters.

2. Because God is absolutely the chiefest good.

3. Unlesse we do this, whatsoever we do, it is not done out of religion. For it is the nature of religion to give the glory unto God.

Use. This may serve to exhort us, to lift up our minds more and more, to maintaine the glory of God in all things, as the Apostle doth by that closing particle, *Amen.*

FINIS.